

الفوائد

Al-Fawa'id

“The Benefits”

ابن قيم الجوزية

Ibn al-Qayyim al-Jawziyya

(d. 751 AH / 1350 CE)

Learner-friendly bilingual edition
for Arabic language students

Based on the Dar al-Kutub al-Ilmiyya edition, Beirut

Al-Fawaid — Ibn al-Qayyim al-Jawziyya
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قاعدة جلية إذا أردت الانتفاع بالقرآن فاجمع قلبك عند تلاوته وسماعه

A Great Principle: If You Want to Benefit from the Quran, Then Gather Your Heart During Its Recitation and Hearing It

In the name of God, the Most Merciful, the Most Compassionate.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Sheikh, reviver of the religion *and* the Sunnah, suppressor of innovation, Abu Abdullah, known as Ibn Qayyim al-Jawziyya — may God have mercy on him and *be* pleased with him — said:

قَالَ الشَّيْخُ مُحْيِي الدِّينِ السَّنَّةِ قَامِعُ الْبِدْعَةِ أَبُو عَبْدِ اللَّهِ الشَّهِيرُ بِابْنِ قَيْمٍ الْجَوْزِيَّةِ رَحِمَهُ اللَّهُ وَرَضِيَ عَنْهُ

If you want to benefit from the Quran, then gather your heart during its recitation and hearing it,

إِذَا أَرَدْتَ الْإِنْتِفَاعَ بِالْقُرْآنِ فَاجْمَعْ قَلْبَكَ عِنْدَ تِلَاوَتِهِ وَسَمَاعِهِ

and direct your hearing, and be present *with* the presence of one whom the One who spoke it — glorified is He — addresses with it, from Him to him.

وَأَلْقِ سَمْعَكَ وَاحْضِرْ حُضُورَ مَنْ يَخَاطِبُهُ بِهِ مِنْ تَكَلَّمَ بِهِ سُبْحَانَهُ مِنْهُ إِلَيْهِ

For it is an address from Him to you upon the tongue of His messenger.

فَإِنَّهُ خَاطَبٌ مِنْهُ لَكَ عَلَى لِسَانِ رَسُولِهِ

God Most High said:

قَالَ تَعَالَى

Indeed in that *is* surely *a* reminder for whoever *there* was for him *a* heart, or *he* directed *his* hearing while he *is* a witness.

﴿إِنَّ فِي ذَلِكَ لَذِكْرَ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾

[50:37] — Sahih Intl: Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind].

And that *is* because the completeness of the effect, since it was dependent on *a* necessary effective cause,

وَذَلِكَ أَنَّ تَمَامَ التَّأثيرِ لَمَّا كَانَ مَوْقُوفًا عَلَى مُؤثرٍ مُقْتَضٍ

and *a* receiving place, and *a* condition for the occurrence of the effect, and the absence of the obstacle that prevents it —

وَمَحَلٌ قَابِلٌ وَشَرَطٌ لِحُصُولِ الْاثرِ وَانْتِفَاءُ الْمَانِعِ الَّذِي يَمْنَعُ مِنْهُ

the verse contained the explanation of all of that in the most concise wording, the clearest of it, and the most indicative of the intended *meaning*.

تَضَمَّنَتِ الْآيَةُ بَيَانَ ذَلِكَ كُلَّهُ بِأَوْجَزِ لَفْظٍ وَأَبْيَنِهِ وَأَدْلَاهُ عَلَى الْمَرَادِ

So His saying Indeed in that *is* surely *a* reminder pointed to what preceded from the beginning of the surah to here.

فَقَوْلُهُ ﴿إِنَّ فِي ذَلِكَ لَذِكْرَ﴾ اِشَارٌ إِلَى مَا تَقَدَّمَ مِنْ أَوَّلِ السُّورَةِ إِلَى هَهُنَا

And this — it is the effective cause.

وَهَذَا هُوَ الْمُؤثرُ

And His saying for whoever *there* was for him *a* heart — so this — it is the receiving place.

وَقَوْلُهُ ﴿لِمَنْ كَانَ لَهُ قَلْبٌ﴾ فَهَذَا هُوَ الْمَحَلُّ الْقَابِلُ

And what *is* meant by it *is* the living heart that understands from God,

وَالْمَرَادُ بِهِ الْقَلْبُ الْحَيُّ الَّذِي يَعْقِلُ عَنِ اللَّهِ

as *God Most High* said:

كَمَا قَالَ تَعَالَى

It is nothing but *a remembrance and a clear Quran*,

{إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ}.

[36:69] — *Sahih Intl*: And We did not give Prophet Muhammad, knowledge of poetry, nor is it befitting for him. It is not but a message and a clear Qur'an

to warn whoever was alive.

{لِيُنذِرَ مَنْ كَانَ حَيًّا}.

[36:70]

Meaning: alive of heart.

أَيَّ حَيِّ الْقَلْبِ

And His saying or directed *his* hearing — meaning: he directed his hearing and inclined his sense of hearing to what is said to him.

وَقَوْلُهُ {أَوْ أَلْقَى السَّمْعَ} أَيَّ وَجَّهَ سَمْعَهُ وَأَصْغَى حَاسَةً سَمْعَهُ إِلَى مَا يُقَالُ لَهُ

And this is the condition for being affected by the speech.

وَهَذَا شَرْطُ التَّأَثُّرِ بِالْكَلَامِ

And His saying while he *is a* witness — meaning: *the* heart is witnessing, present, not absent.

وَقَوْلُهُ {وَهُوَ شَهِيدٌ} أَيَّ شَهِدَ الْقَلْبُ حَاضِرٌ غَيْرُ غَائِبٍ

Ibn Qutaybah said: *He* listened to the Book of God while he is present of heart and understanding, not heedless and not inattentive.

قَالَ ابْنُ قُتَيْبَةَ اسْتَمَعَ كِتَابَ اللَّهِ وَهُوَ شَهِدَ الْقَلْبِ وَالْفَهْمُ لَيْسَ بِغَافِلٍ وَلَا سَاهٍ

And it is *a* reference to the obstacle *preventing* the occurrence of the effect,

وَهُوَ إِشَارَةٌ إِلَى الْمَانِعِ مِنْ حُصُولِ التَّأَثُّرِ

and it is the heart's neglect and its absence from understanding what is said to it, and looking into it, and contemplating it.

وَهُوَ سَهْوُ الْقَلْبِ وَغِيْبَتُهُ عَنِ تَعَقُّلِ مَا يُقَالُ لَهُ وَالنَّظَرِ فِيهِ وَتَأَمُّلِهِ

So when the effective cause *is* present — and it is the Quran — and the receiving place — and it is the living heart —

فَإِذَا حَصَلَ الْمُؤَثِّرُ وَهُوَ الْقُرْآنُ وَالْمَحَلُّ الْقَابِلُ وَهُوَ الْقَلْبُ الْحَيُّ

and the condition *is* found — and it is attentive listening — and the obstacle *is* removed —

وَوُجِدَ الشَّرْطُ وَهُوَ الْإِصْغَاءُ وَانْتَفَى الْمَانِعُ

and it is the heart's distraction and its drifting from the meaning of the address, and its turning away from it to something else —

وَهُوَ اسْتِغْالَالُ الْقَلْبِ وَذَهْوُهُ عَنِ مَعْنَى الْخُطَابِ وَانْصِرَافُهُ عَنْهُ إِلَى شَيْءٍ آخَرَ

the effect occurred, and it is benefit and remembering.

حَصَلَ الْأَثَرُ وَهُوَ الْإِنْتِفَاعُ وَالتَّذَكُّرُ

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If it is said: if the effect *is* only completed by the combination of all these, then what is the reason for the use of the particle "or" in His saying:

فَإِنْ قِيلَ إِذَا كَانَ التَّأَثُّرُ إِنَّمَا يَتِمُّ بِمَجْمُوعِ هَذِهِ فَمَا وَجَّهَ دُخُولَ أَدَاةِ أَوْ فِي قَوْلِهِ

"or *he* cast *his* hearing"

{أَوْ أَلْقَى السَّمْعَ}.

[50:37]

when the place is *a* place for the "and" of joining, not *a* place for "or" which is for one of two things?

والموضع مَوْضِعٌ وَאוْ الْجَمْعُ لَا مَوْضِعٌ أَوْ الَّتِي هِيَ لِأَحَدِ الشَّيْئَيْنِ

It is said: this is *a* good question, and the answer to it is that it is said:

قِيلَ هَذَا سُؤَالٌ جَيِّدٌ وَالْجَوَابُ عَنْهُ أَنْ يُقَالَ

the speech came with "or" in consideration of the condition of the one addressed *and* called.

خَرَجَ الْكَلَامُ بِأَوْ بِاعْتِبَارِ حَالِ الْمُخَاطَبِ الْمَدْعُوِّ

For among people is *he* who has *a* living heart, aware, complete in inborn nature.

فَإِنْ مِنَ النَّاسِ مَنْ يَكُونُ حَيِّ الْقَلْبِ وَاعِيهِ تَامَ الْفُطْرَةَ

So when he reflects with his heart and roams with his thought, his heart and mind guide him to the soundness of the Quran and that it is the truth.

فَإِذَا فَكَّرَ بِقَلْبِهِ وَجَالَ بِفِكْرِهِ دَلَّ قَلْبُهُ وَعَقْلُهُ عَلَى صِحَّةِ الْقُرْآنِ وَأَنَّهُ الْحَقُّ

And his heart testifies to what the Quran informed of.

وَشَهِدَ قَلْبُهُ بِمَا أَخْبَرَ بِهِ الْقُرْآنُ

So the arrival of the Quran upon his heart was *a* light upon the light of inborn nature.

فَكَانَ وُرُودُ الْقُرْآنِ عَلَى قَلْبِهِ نُورًا عَلَى نُورِ الْفُطْرَةِ

And this is the description of those about whom it was said:

وَهَذَا وَصْفُ الَّذِينَ قِيلَ فِيهِمْ

"And those who were given knowledge see that what was sent down to you from your Lord — it is the truth."

﴿وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ﴾

[34:6] — Sahih Intl: And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and it guides to the path of the Exalted in Might, the Praiseworthy.

And He said regarding them:

وَقَالَ فِي حَقِّهِمْ

"God is the light of the heavens and the earth. The example of His light is like *a* niche in which *there* is *a* lamp. The lamp is in *a* glass. The glass is as if it *were* *a* shining star,

﴿اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ﴾

[24:35] — Sahih Intl: Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things.

lit from *a* blessed tree — an olive, neither eastern nor western — its oil almost glows even if no fire touched it.

﴿يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ﴾

[24:35]

Light upon light. God guides to His light whom He wills."

﴿نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ﴾

[24:35]

So this is the light of inborn nature upon the light of revelation.

فَهَذَا نُورُ الْفُطْرَةِ عَلَى نُورِ الْوَحْيِ

And this is the condition of the one with the living, aware heart.

وَهَذَا حَالُ صَاحِبِ الْقَلْبِ الْحَيِّ الْوَاعِي

Ibn al-Qayyim said: we have mentioned what this verse contains of secrets and lessons in the book "The Gathering of the Islamic Armies for the Campaign Against the Deniers and the Jahmiyyah."

قَالَ ابْنُ الْقَيْمِ وَقَدْ ذَكَرْنَا مَا تَضَمَّنَتْ هَذِهِ الْآيَةُ مِنَ الْأَسْرَارِ وَالْعَبَرِ فِي كِتَابِ اجْتِمَاعِ الْجِيُوشِ الْإِسْلَامِيَّةِ عَلَى غَزْوِ الْمَعْظَلَةِ وَالْجَهْمِيَّةِ

So the one with a heart gathers between his heart and the meanings of the Quran, and he finds them as if they were written in it.

فَصَاحِبُ الْقَلْبِ يَجْمَعُ بَيْنَ قَلْبِهِ وَبَيْنَ مَعَانِي الْقُرْآنِ فَيَجِدُهَا كَأَنَّهَا قَدْ كَتَبَتْ فِيهِ

So he reads them by heart.

فَهُوَ يَقْرَأُهَا عَنْ ظَهْرِ قَلْبٍ

And among people is *he* who is not complete in readiness, nor aware of heart, nor fully alive.

وَمِنَ النَّاسِ مَنْ لَا يَكُونُ تَامًّا لِالِاسْتِعْدَادِ وَاعِي الْقَلْبِ كَامِلِ الْحَيَاةِ

So he needs a witness to distinguish for him between the truth and falsehood.

فَيَحْتَاجُ إِلَى شَاهدٍ يُمَيِّزُ لَهُ بَيْنَ الْحَقِّ وَالْبَاطِلِ

And the life of his heart, its light, and the purity of his inborn nature have not reached the level of the one with the living, aware heart.

وَلَمْ تَبْلُغْ حَيَاةَ قَلْبِهِ وَنُورَهُ وَزَكَاءَ فِطْرَتِهِ مَبْلُغَ صَاحِبِ الْقَلْبِ الْحَيِّ الْوَاعِي

So the way to gain his guidance is that he empties his hearing for the speech, and his heart for reflecting on it, thinking about it, and understanding its meanings.

فَطَرِيقُ حُصُولِ هِدَايَتِهِ أَنْ يَفْرِغَ سَمْعَهُ لِلْكَلامِ وَقَلْبَهُ لِتَأْمَلِهِ وَالتَّفَكُّيرِ فِيهِ وَتَعْقِلَ مَعَانِيهِ

Then he knows at that point that it is the truth.

فَيَعْلَمُ حِينَئِذٍ أَنَّهُ الْحَقُّ

So the first is the condition of one who saw with his own eye what he was called to and informed about.

فَالْأَوَّلُ حَالٌ مِنْ رَأْيٍ بِعَيْنِهِ مَا دَعِيَ إِلَيْهِ وَأُخْبِرَ بِهِ

And the second is the condition of one who knew the truthfulness of the informer and was certain of it, and said: "His report is enough for me."

وَالثَّانِي حَالٌ مِنْ عِلْمٍ صَدَقَ الْمَخْبَرُ وَتَيَقَّنَهُ وَقَالَ يَكْفِينِي خَبَرُهُ

So he is in the station of faith, and the first is in the station of excellence.

فَهُوَ فِي مَقَامِ الْإِيمَانِ وَالْأَوَّلُ فِي مَقَامِ الْإِحْسَانِ

This one has reached the knowledge of certainty, and his heart rose from it to the level of the eye of certainty.

هَذَا قَدْ وَصَلَ إِلَى عِلْمِ الْيَقِينِ وَتَرَقَّى قَلْبُهُ مِنْهُ إِلَى مَنْزِلَةِ عَيْنِ الْيَقِينِ

And that one has with him the firm belief by which he left disbelief and entered Islam.

وَذَلِكَ مَعَهُ التَّصَدِيقُ الْجَارِمُ الَّذِي خَرَجَ بِهِ مِنَ الْكُفْرِ وَدَخَلَ بِهِ فِي الْإِسْلَامِ

So the eye of certainty is two types: a type in this world, and a type in the Hereafter.

فَعَيْنُ الْيَقِينِ نَوْعَانِ نَوْعٌ فِي الدُّنْيَا وَنَوْعٌ فِي الْآخِرَةِ

The one attained in this world — its relation to the heart is like the relation of the witness

فَالْحَاصِلُ فِي الدُّنْيَا نِسْبَتُهُ إِلَى الْقَلْبِ كَنِسْبَةِ الشَّاهِدِ

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فصل وقد جمعت هذه السورة من أصول الإيمان ما يكفي ويشفي ويغني عن

Section: This surah has gathered from the foundations of faith what suffices, heals, and frees *one* from

to the eye. And what the messengers informed of from the unseen *will be* seen in the Hereafter with *the* eyes,

إِلَى الْعَيْنِ وَمَا أُخْبِرَتْ بِهِ الرُّسُلُ مِنَ الْغَيْبِ يَعَايُنُ فِي
الْآخِرَةِ بِالْأَبْصَارِ

and in this world with *the* inner sight.

وَفِي الدُّنْيَا بِالْبَصَائِرِ

So it is the essence of certainty in both levels.

فَهُوَ عَيْنُ يَقِينٍ فِي الْمَرْتَبَتَيْنِ

For it contained the establishment of the Origin, the Return, monotheism, prophethood, and faith in the angels,

فَإِنَّهَا تَضَمَّنَتْ تَقْرِيرَ الْمَبْدَأِ وَالْمَعَادِ وَالتَّوْحِيدِ وَالنَّبُوَّةِ
وَالْإِيمَانَ بِالْمَلَائِكَةِ

and the division of people into *a* destroyed, wretched *group* and *a* successful, happy *one*,

وَانْقِسَامَ النَّاسِ إِلَى هَالِكٍ شَقِيٍّ وَفَائِزٍ سَعِيدٍ

and the descriptions of these and those.

وَأَوْصَافَ هَؤُلَاءِ وَهَؤُلَاءِ

And it contained the affirmation of the attributes of perfection for God, and declaring Him far above what contradicts His perfection of flaws and defects.

وَتَضَمَّنَتْ إِثْبَاتَ صِفَاتِ الْكَمَالِ لِلَّهِ وَتَنْزِيهِهِ عَمَّا يُضَادُّ
كَمْلَهُ مِنَ النَّقَائِصِ وَالْعُيُوبِ

And He mentioned in it the two risings: the lesser and the greater,

وَذَكَرَ فِيهَا الْقِيَامَتَيْنِ الصُّغْرَى وَالْكُبْرَى

and the two worlds: the greater — which *is* the world of the Hereafter — and the lesser — which *is* this world.

وَالْعَالَمَيْنِ الْأَكْبَرَ وَهُوَ عَالَمُ الْآخِرَةِ وَالْأَصْغَرَ وَهُوَ عَالَمُ
الدُّنْيَا

And He mentioned in it the creation of man, his death, and his return,

وَذَكَرَ فِيهَا خَلْقَ الْإِنْسَانِ وَوَفَاتَهُ وَإِعَادَتَهُ

and his state at his death and *on* the day of his return,

وَحَالَهُ عِنْدَ وَفَاتِهِ وَيَوْمَ مَعَادِهِ

and His — glorified *is* He — surrounding him from every side, even His knowledge of the whispers of his self,

وَإِحَاطَتَهُ سُبْحَانَهُ بِهِ مِنْ كُلِّ وَجْهِ حَتَّىٰ عِلْمَهُ بِوَسْوَاسِ
نَفْسِهِ

and the appointing of guardians over him, recording against him every word he speaks.

وَإِقَامَةَ الْحَفَظَةِ عَلَيْهِ يُحْصُونَ عَلَيْهِ كُلَّ لَفْظَةٍ يَتَكَلَّمُ بِهَا

And that he *will* come on the Day of Resurrection, and with him *is* a driver driving him to Him and *a* witness testifying against him.

وَأَنَّهُ يُوَافِيهِ يَوْمَ الْقِيَامَةِ وَمَعَهُ سَائِقٌ يَسُوقُهُ إِلَيْهِ
وَشَاهِدٌ يَشْهَدُ عَلَيْهِ

So when the driver brings him, he says:

فَإِذَا أَحْضَرَهُ السَّائِقُ قَالَ

"This is what is with me, ready."

{(هَذَا مَا لَدَيَّ عَتِيدٌ).}

[50:23]

Meaning: this *is* the one I was commanded to bring — I have brought him.

أَيُّ هَذَا الَّذِي أَمَرْتُ بِإِحْضَارِهِ قَدْ أَحْضَرْتَهُ

Then it *is* said upon bringing him:

فَيُقَالُ عِنْدَ إِحْضَارِهِ

"Throw into Hell every stubborn disbeliever!"

{(الْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ).}

[50:24] — Sahih Intl: [Allah will say], "Throw into Hell every obstinate disbeliever,

Just as *a* criminal is brought to the presence of the king, and it is said: "This is so-and-so, I have brought him,"

كَمَا يَحْضُرُ الْجَانِي إِلَى حَضْرَةِ السُّلْطَانِ فَيُقَالُ هَذَا
فَلَانٌ قَدْ أَحْضَرْتَهُ

so he says: "Take him to the prison and punish him with what he deserves."

فَيَقُولُ اذْهَبُوا بِهِ إِلَى السِّجْنِ وَعَاقِبُوهُ بِمَا يَسْتَحِقُّهُ

And reflect *on* how the surah indicated clearly that God — glorified is He — *will* return this very body,

وَتَأْمَلْ كَيْفَ دَلَّتِ السُّورَةُ صَرِيحًا عَلَى أَنَّ اللَّهَ سُبْحَانَهُ
يُعِيدُ هَذَا الْجَسَدَ بِعَيْنِهِ

the one that obeyed and disobeyed — so He *will* bless it and punish it,

الَّذِي أَطَاعَ وَعَصَى فَيَنْعِمُهُ وَيُعَذِّبُهُ

just as He *will* bless the very soul that believed and punish the very *one* that disbelieved —

كَمَا يَنْعِمُ الرُّوحَ الَّتِي آمَنَتْ بِعَيْنِهَا وَيُعَذِّبُ الَّتِي كَفَرَتْ
بِعَيْنِهَا

not that He — glorified is He — *will* create another soul other than this one, then bless it and punish it,

لَا أَنَّهُ سُبْحَانَهُ يَخْلُقُ رُوحًا أُخْرَى غَيْرَ هَذِهِ فَيَنْعِمُهَا
وَيُعَذِّبُهَا

as said by those who did not know the Return that the messengers informed of,

كَمَا قَالَهُ مَنْ لَمْ يَعْرِفِ الْمَعَادَ الَّذِي أَخْبَرَتْ بِهِ الرُّسُلُ

where he claimed that God — glorified is He — *will* create *a* body other than this body in every way,

حَيْثُ زَعَمَ أَنَّ اللَّهَ سُبْحَانَهُ يَخْلُقُ بَدَنًا غَيْرَ هَذَا الْبَدَنِ
مِنْ كُلِّ وَجْهِ

upon which the bliss and the punishment *will* fall.

عَلَيْهِ يَقَعُ النَّعِيمُ وَالْعَذَابُ

And the soul, according to him, is an accident among the accidents of the body,

وَالرُّوحُ عِنْدَهُ عَرَضٌ مِنْ أَغْرَاضِ الْبَدَنِ

so He *would* create *a* soul other than this soul and *a* body other than this body.

فَيَخْلُقُ رُوحًا غَيْرَ هَذِهِ الرُّوحِ وَبَدَنًا غَيْرَ هَذَا الْبَدَنِ

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And this is other than what the Messengers agreed upon, and what the Quran, the Sunnah, and the rest of the books of God Most High indicated.

وَهَذَا غَيْرُ مَا اتَّفَقَتْ عَلَيْهِ الرُّسُلُ وَدَلَّ عَلَيْهِ الْقُرْآنُ
وَالسُّنَّةُ وَسَائِرُ كُتُبِ اللَّهِ تَعَالَى

And this is in reality *a* denial of the Return, and *an* agreement with the statement of those who denied it among the deniers.

وَهَذَا فِي الْحَقِيقَةِ انْكَارٌ لِلْمَعَادِ وَمُوَافَقَةٌ لِقَوْلِ مَنْ أَنْكَرَهُ
مِنَ الْمَكْذِبِينَ

For they did not deny the ability of God to create other bodies besides these bodies, *to* torment them and bless them.

فَإِنَّهُمْ لَمْ يَنْكُرُوا قُدْرَةَ اللَّهِ عَلَى خَلْقِ أَجْسَامٍ أُخْرَى غَيْرِ
هَذِهِ الْأَجْسَامِ يَعْذِّبُهَا وَيَنْعِمُهَا

How *could they*, when they witness the human species *being* created one after another?

كَيْفَ وَهُمْ يَشْهَدُونَ النَّوْعَ الْإِنْسَانِي يَخْلُقُ شَيْئًا بَعْدَ
شَيْءٍ

For every moment God, glorified is He, creates bodies and souls other than the bodies that perished.

فَكُلَّ وَقْتٍ يَخْلُقُ اللَّهُ سُبْحَانَهُ أَجْسَامًا وَأَرْوَاحًا غَيْرِ
الْأَجْسَامِ الَّتِي فَنِيَتْ

So how *can* they be amazed at something they witness with *their own* eyes?

فَكَيْفَ يَتَعَجَّبُونَ مِنْ شَيْءٍ يَشَاهِدُونَهُ عَيْنَانَا

Rather, they were amazed at their return — themselves — after decay tore them apart and they became bones and remains.

وَأَنَّمَا تَعَجَّبُوا مِنْ عَوْدِهِمْ بِأَعْيَانِهِمْ بَعْدَ أَنْ مَزَّقَهُمُ الْبَلَىٰ
وَصَارُوا عِظَامًا وَرَفَاتًا

So they were amazed that they — themselves — *would be* raised for recompense.

فَتَعَجَّبُوا أَنْ يَكُونُوا هُمْ بِأَعْيَانِهِمْ مَبْعُوثِينَ لِلْجَزَاءِ

And for this *reason*,

وَلِهَذَا

They said, 'When we *have* died and become dust and bones, will we indeed be raised?'

{قَالُوا أَأَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنْتَا لَمَبْعُوثُونَ}

[23:82] — Sahih Intl: They said, "When we have died and become dust and bones, are we indeed to be resurrected?"

And they said,

وَقَالُوا

'That is a far-fetched return.'

{ذَلِكَ رَجْعٌ بَعِيدٌ}

[50:3]

And if the recompense were only for bodies other than these, that would not be a raising nor a return, but rather *it would be* a beginning.

وَلَوْ كَانَ الْجَزَاءُ إِنَّمَا هُوَ لِأَجْسَامٍ غَيْرِ هَذِهِ لَمْ يَكُنْ ذَلِكَ
بَعْتًا وَلَا رَجْعًا بَلْ يَكُونُ ابْتِدَاءً

And there would not be for His saying —

وَلَمْ يَكُنْ لِقَوْلِهِ

'We already know what the earth takes away from them'

{قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ}

[50:4] — Sahih Intl: We know what the earth diminishes of them, and with Us is a retaining record.

— much meaning.

كَبِيرٍ مَعْنَى

For He, glorified is He, made this *an* answer to *an* implied question,

فَإِنَّهُ سُبْحَانَهُ جَعَلَ هَذَا جَوَابًا لِسْؤَالٍ مُقَدَّرٍ

and that *is*: how does He distinguish those parts that mixed with the earth and turned into elements such that they *can* no longer be distinguished?

وَهُوَ أَنَّهُ يَمَيِّزُ تِلْكَ الْأَجْزَاءَ الَّتِي اخْتَلَطَتْ بِالْأَرْضِ
وَاسْتَحَالَتْ إِلَى الْعُنَاصِرِ بِحَيْثُ لَا تَتَمَيَّزُ

So He, glorified is He, informed that He already knows what the earth takes away of their flesh, their bones, and their hair.

فَأَخْبَرَ سُبْحَانَهُ أَنَّهُ قَدْ عَلِمَ مَا تَنْقُصُهُ الْأَرْضُ مِنْ
لَحُومِهِمْ وَعِظَامِهِمْ وَأَشْعَارِهِمْ

And that just as He is knowing of those parts, He is able to obtain them and collect them after their scattering,

وَأَنَّهُ كَمَا هُوَ عَالِمٌ بِتِلْكَ الْأَجْزَاءِ فَهُوَ قَادِرٌ عَلَى تَحْصِيلِهَا
وَجَمْعِهَا بَعْدَ تَفَرُّقِهَا

and compose them *as a* new creation.

وَتَأْلِيفِهَا خَلْقًا جَدِيدًا

And He, glorified is He, establishes the Return by mentioning the completeness of His knowledge, the completeness of His power, and the completeness of His wisdom.

وَهُوَ سُبْحَانَهُ يُقَرِّرُ الْمَعَادَ بِذِكْرِ كَمَالِ عِلْمِهِ وَكَمَالِ
قُدْرَتِهِ وَكَمَالِ حِكْمَتِهِ

For the doubts of the deniers of it all go back to three types.

فَإِنَّ شُبْهَ الْمُنْكَرِينَ لَهُ كُلُّهَا تَعُودُ إِلَى ثَلَاثَةِ أَنْوَاعٍ

The first is the mixing of their parts with the parts of the earth in a way that cannot be distinguished,

أَحَدَهَا اخْتِلَاطُ أَجْزَائِهِمْ بِأَجْزَاءِ الْأَرْضِ عَلَى وَجْهِ لَا يَتَمَيَّزُ

and with which one person cannot be told apart from *another* person.

وَلَا يَحْصُلُ مَعَهَا تَمَيُّزُ شَخْصٍ عَنْ شَخْصٍ

The second is that *divine* power does not extend to that.

الثَّانِي أَنْ الْقُدْرَةَ لَا تَتَعَلَّقُ بِذَلِكَ

The third is that this is *a* matter with no benefit in it,

الثَّالِثُ أَنَّ ذَلِكَ أَمْرٌ لَا فَائِدَةَ فِيهِ

or that wisdom only required the continuation of this human species, one after another, like this forever —

أَوْ إِنَّمَا الْحِكْمَةُ افْتَضَتْ دَوَامَ هَذَا النُّوعِ الْإِنْسَانِيِّ شَيْئًا بَعْدَ شَيْءٍ هَكَذَا أَبَدًا

whenever *a* generation died, another generation succeeded it.

كَلِمَا مَاتَ جِيلٌ خَلَفَهُ جِيلٌ آخَرُ

As for causing the entire human species to die, then bringing it to life after that — *there is* no wisdom in that.

فَأَمَّا أَنْ يُمَيِّتَ النُّوعَ الْإِنْسَانِيَّ كُلَّهُ ثُمَّ يَحْيِيهِ بَعْدَ ذَلِكَ فَلَا حِكْمَةَ فِي ذَلِكَ

So the proofs of the Return came in the Quran, built upon three foundations.

فَجَاءَتْ بُرَاهِينُ الْمَعَادِ فِي الْقُرْآنِ مَبْنِيَّةٌ عَلَى ثَلَاثَةِ أَصُولٍ

The first is establishing the completeness of the knowledge of the Lord, glorified is He.

أَحَدُهَا تَفْهِيمُ كَمَالِ عِلْمِ الرَّبِّ سُبْحَانَهُ

As He said in answer to the one who said,

كَمَا قَالَ فِي جَوَابِ مَنْ قَالَ

'Who *will* give life to the bones when they *are* decayed?'

{مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ}.

[36:78] — Sahih Intl: And he presents for Us an example and forgets his [own] creation. He says, "Who will give life to bones while they are disintegrated?"

Say, 'The One who produced them the first time *will* give them life, and He is knowing of every creation.'

{قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ}.

[36:79] — Sahih Intl: Say, "He will give them life who produced them the first time; and He is, of all creation, Knowing."

And He said,

وَقَالَ

'And indeed the Hour is surely coming, so forgive *with a* gracious forgiveness.'

{وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ}.

[15:85] — Sahih Intl: And We have not created the heavens and earth and that between them except in truth. And indeed, the Hour is coming; so forgive with gracious forgiveness.

'Indeed your Lord — He is the All-Creating, the All-Knowing.'

{إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ}.

[15:86] — Sahih Intl: Indeed, your Lord - He is the Knowing Creator.

And He said,

وَقَالَ

'We already know...'

[50:4]

﴿قَدْ عَلِمْنَا﴾

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what the earth takes away from them

[50:4]

﴿مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ﴾

And the second is establishing the completeness of His power, as in His saying:

وَالثَّانِي تَقْرِيرُ كَمَالِ قُدْرَتِهِ كَقَوْلِهِ

'Is not the One who created the heavens and the earth able to create the like of them?'

أَوْ لَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ

and His saying:

وَقَوْلِهِ

Yes, *We are* able to reshape his fingertips

[75:4] — Sahih Intl: Yes. [We are] Able [even] to proportion his fingertips.

﴿بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ﴾

and His saying: 'That is because God — He is the Truth, and He gives life to the dead, and He is over everything capable'

وَقَوْلِهِ ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَانْه يَحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

And He — glorified is He — combines the two matters, as in His saying:

وَيَجْمَعُ سُبْحَانَهُ بَيْنَ الْأَمْرَيْنِ كَمَا فِي قَوْلِهِ

'Is not the One who created the heavens and the earth able to create the like of them? Yes indeed, and He is the Supreme Creator, the All-Knowing'

أَوْ لَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ

The third is the completeness of His wisdom, as in His saying:

الثَّالِثُ كَمَالُ حِكْمَتِهِ كَقَوْلِهِ

'And We did not create the heavens and the earth and what is between them playing'

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ

and His saying:

وَقَوْلِهِ

And We did not create the sky and the earth and what is between them in vain

[38:27] — Sahih Intl: And We did not create the heaven and the earth and that between them aimlessly. That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire.

﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بِإِطْلَافٍ﴾

and His saying:

وَقَوْلِهِ

Does man think that he *will* be left without purpose?

[75:36] — Sahih Intl: Does man think that he will be left neglected?

﴿أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى﴾

and His saying:

وَقَوْلِهِ

Did you then think that We created you without purpose, and that to Us you *would* not be returned?

[23:115] — Sahih Intl: Then did you think that We created you uselessly and that to Us you would not be returned?"

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾.

So exalted is God, the King, the Truth

[23:116]

﴿فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ﴾.

and His saying:

وَقَوْلُهُ

Or do those who committed evil deeds think that We *will* make them like those who believed and did righteous deeds —

[45:21] — Sahih Intl: Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.

﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَن نَّجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾.

equal *in* their living and their dying? Evil is what they judge!

[45:21]

﴿سَوَاءٌ مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ﴾.

And for this *reason*, the correct *view* is that the Return is known through reason along with revelation

وَلِهَذَا كَانَ الصَّوَابُ أَنَّ الْمَعَادَ مَعْلُومٌ بِالْعَقْلِ مَعَ الشَّرْعِ

and that the perfection of the Lord, Most High, and the perfection of His names and attributes necessitate it and require it

وَأَنَّ كَمَالَ الرَّبِّ تَعَالَى وَكَمَالَ أَسْمَائِهِ وَصِفَاتِهِ تَقْتَضِيهِ وَتُوجِبُهُ

and that He is far above what its deniers say, just as His perfection is far above all flaws and defects

وَأَنَّهُ مَنْزَهُ عَمَّا يَقُولُهُ مُنْكَرُهُ كَمَا يَنْزُهُ كَمَالُهُ عَنِ سَائِرِ الْغُيُوبِ وَالنَّقَائِصِ

Then He — glorified is He — informed that those who denied that, when they rejected the truth, their affair became confused upon them

ثُمَّ أَخْبَرَ سُبْحَانَهُ أَنَّ الْمُنْكَرِينَ لَذَلِكَ لَمَّا كَذَّبُوا بِالْحَقِّ اخْتَلَطَ عَلَيْهِمْ أَمْرُهُمْ

so they *are* in a confused affair

[50:5]

﴿فَهُمْ فِي أَمْرٍ مُّرِيحٍ﴾.

mixed up — they do not arrive from it at anything

مُخْتَلَطٌ لَا يَحْصِلُونَ مِنْهُ عَلَى شَيْءٍ

Then He called them to look at the upper world — its structure, its height, its evenness, its beauty, and its harmony

ثُمَّ دَعَاهُمْ إِلَى النَّظَرِ فِي الْعَالَمِ الْعُلَوِيِّ وَبَنَائِهِ وَارْتِفَاعِهِ وَاسْتَوَائِهِ وَحُسْنِهِ وَالتَّنَامِهِ

then to the lower world, which is the earth, and how He spread it out and prepared it by *the* spreading for what is intended from it

ثُمَّ إِلَى الْعَالَمِ السُّفْلِيِّ وَهُوَ الْأَرْضُ وَكَيْفَ بَسَطَهَا وَهَيَّأَهَا بِالْبَسْطِ لِمَا يُرَادُ مِنْهَا

and He secured it with mountains and placed in it benefits

وَوَثَّبَتْهَا بِالْجِبَالِ وَأَوْدَعَ فِيهَا الْمَنَافِعَ

and He grew in it every beautiful kind of *the* types of plants

وَأَنْبَتَ فِيهَا مِنْ كُلِّ صَنَفٍ حَسَنٍ مِنْ أَصْنَافِ النَّبَاتِ

despite the differences of their shapes, colors, sizes, benefits, and qualities

على اِخْتِلَافِ أَشْكَالِهِ وَأَلْوَانِهِ وَمَقَادِيرِهِ وَمَنَافِعِهِ وَصِفَاتِهِ

and that that *is* an insight — when the servant who turns *to God* reflects on it and gains insight from it

وَأَنَّ ذَلِكَ تَبْصُرَةٌ إِذَا تَأَمَّلَهَا الْعَبْدُ الْمُئْتَبِرُ وَتَبَصَّرَ بِهَا

he remembers what it pointed to of what the messengers informed of — monotheism and the Return

تَذَكُّرُ مَا دَلَّتْ عَلَيْهِ مِمَّا أُخْبِرَتْ بِهِ الرُّسُلُ مِنَ التَّوْحِيدِ وَالْمَعَادِ

So the one looking at it gains insight first, then remembers second

فَالنَّازِلُ فِيهَا يَتَبَصَّرُ أَوَّلًا ثُمَّ يَتَذَكَّرُ ثَانِيًا

and that this does not happen except for *a* servant who turns to God with his heart and his limbs

وَأَنَّ هَذَا لَا يَحْصُلُ إِلَّا لِعَبْدٍ مَنِيبٍ إِلَى اللَّهِ بِقَلْبِهِ وَجَوَارِحِهِ

Then He called them to reflect on the source of their provisions, their food, their clothing, their mounts, and their gardens

ثُمَّ دَعَاهُمْ إِلَى التَّفَكُّرِ فِي مَادَّةِ أَرْزَاقِهِمْ وَأَقْوَاتِهِمْ وَمَلَابِسِهِمْ وَمَرَاقِبِهِمْ وَجَنَاتِهِمْ

which is the water that He sent down from the sky and blessed it

وَهُوَ الْمَاءُ الَّذِي أَنْزَلَهُ مِنَ السَّمَاءِ وَبَارَكَ فِيهِ

until He grew with it gardens of different fruits and produce

حَتَّى أَنْبَتَ بِهِ جَنَّاتٍ مُخْتَلِفَةَ الثَّمَارِ وَالْفَوَاكِهِ

ranging between white and black and red and yellow, and sweet and sour and in between

مَا بَيْنَ أَبْيَضٍ وَأَسْوَدٍ وَأَحْمَرٍ وَأَصْفَرٍ وَحُلُوٍّ وَحَامِضٍ وَبَيْنَ ذَلِكَ

despite the differences of their sources and the variety of their kinds; and He grew with it

مَعَ اِخْتِلَافِ مَنَابِعِهَا وَتَنَوُّعِ أَجْنَاسِهَا وَأَنْبَتَ بِهِ

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all the grains, in their variety and the differences of their benefits, their qualities, their shapes, and their amounts.

الْحُبُوبِ كُلِّهَا عَلَى تَنَوُّعِهَا وَاِخْتِلَافِ مَنَافِعِهَا وَصِفَاتِهَا وَأَشْكَالِهَا وَمَقَادِيرِهَا

Then He singled out the date palm for what *there is* in it of *a* place of lesson and indication that *is* not hidden from the one who reflects.

ثُمَّ أَفْرَدَ النَّخْلَ لِمَا فِيهِ مِنْ مَوْضِعِ الْعِبْرَةِ وَالِدَّلَالَةِ الَّتِي لَا تَخْفَى عَلَيَّ الْمُتَأَمِّلِ

And He gave life through it *to* the earth after its death.

وَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا

Then He said: "Like that *is* the coming out."

ثُمَّ قَالَ كَذَلِكَ الْخُرُوجُ

Meaning: like this bringing out from the earth of fruits, produce, foods, and grains *is* your coming out from the earth after you were buried in it.

أَيُّ مِثْلِ هَذَا الْإِخْرَاجِ مِنَ الْأَرْضِ الْفَوَاكِهِ وَالْثَّمَارِ وَالْأَقْوَاتِ وَالْحُبُوبِ خُرُوجَكُمْ مِنَ الْأَرْضِ بَعْدَ مَا غِيَّبْتُمْ فِيهَا

And we have mentioned this comparison and others like it from the comparisons found in the Quran in our book al-Ma'aalim,

وَقَدْ ذَكَرْنَا هَذَا الْقِيَاسَ وَأَمْثَالَهُ مِنَ الْمَقَابِييسِ الْوَاقِعَةِ فِي الْقُرْآنِ فِي كِتَابِنَا الْمَعَالِمِ

and we explained some of what *there is* in them of secrets and lessons.

وَبَيَّنَّا بَعْضَ مَا فِيهَا مِنَ الْأَسْرَارِ وَالْعَبَرِ

Then He — glorified is He — moved to establishing prophethood with the best establishment, the most concise wording, and the furthest from every doubt and uncertainty.

ثُمَّ انْتَقَلَ سُبْحَانَهُ إِلَى تَقْرِيرِ النُّبُوَّةِ بِأَحْسَنِ تَقْرِيرٍ وَأَوْجَرَ لَفْظٍ وَأَبْعَدَهُ عَنِ كُلِّ شُبْهَةٍ وَشَكٍّ

So He informed that He sent to the people of Nuh, 'Aad, Thamud, the people of Lut, and the people of Fir'awn — messengers, but they rejected them, so He destroyed them with *various* types of destruction.

فَأَخْبَرَ أَنَّهُ أَرْسَلَ إِلَى قَوْمِ نُوحٍ وَعَادَ وَثَمُودَ وَقَوْمِ لُوطَ وَقَوْمِ فِرْعَوْنَ رَسُولًا فَكَذَّبُوهُمْ فَأَهْلَكَهُمْ بِأَنْوَاعِ الْهَلَاكِ

And His threat came true upon them — the one that His messengers had warned them with if they did not believe.

وَصَدَقَ فِيهِمْ وَعِيدُهُ الَّذِي أَوْعَدْتَهُمْ بِهِ رَسُولُهُ إِنْ لَمْ يُؤْمِنُوا

And this is an establishment of their prophethood and of the prophethood of the one who reported that about them,

وَهَذَا تَقْرِيرٌ لِنُبُوَّتِهِمْ وَلِنُبُوَّةِ مَنْ أَخْبَرَ بِذَلِكَ عَنْهُمْ

without having learned that from a teacher, nor having read it in a book,

مِنْ غَيْرِ أَنْ يَتَعَلَّمَ ذَلِكَ مِنْ مُعَلِّمٍ وَلَا قَرَأَهُ فِي كِتَابٍ

but rather he reported it in a detailed report, matching what the People of the Book had.

بَلْ أَخْبَرَ بِهِ إِخْبَارًا مُفَصَّلًا مُطَابِقًا لِمَا عِنْدَ أَهْلِ الْكِتَابِ

And nothing *can* be raised against this except the question of slander and stubbornness in denying what is necessarily *known*,

وَلَا يَرِدُ عَلَى هَذَا إِلَّا سُؤَالُ الْبَهْتِ وَالْمُكَابَرَةِ عَلَى جِدِّ الضَّرُورِيَّاتِ

by claiming that none of that happened,

بِأَنَّهُ لَمْ يَكُنْ شَيْءٌ مِنْ ذَلِكَ

or that the events of time and its disasters struck them just as they struck others.

أَوْ أَنَّ حَوَادِثَ الدَّهْرِ وَنُكْبَاتِهِ أَصَابَتْهُمْ كَمَا أَصَابَتْ غَيْرَهُمْ

And the one *who raises* this question knows within himself that he is a slanderer, a liar, a denier of what eyewitness *testimony* has confirmed,

وَصَاحِبُ هَذَا السُّؤَالِ يَعْلَمُ مِنْ نَفْسِهِ أَنَّهُ بَاهِتٌ مُبَاحِثٌ جَاحِدٌ لِمَا شَهِدَ بِهِ الْعَيَانُ

and *what* the generations have passed down, generation after generation.

وَتَنَاقَلَتْهُ الْقُرُونُ قَرْنًا بَعْدَ قَرَرْنٍ

So his denial is at the level of denying the existence of the well-known kings and scholars, and of distant lands.

فَإِنْكَارُهُ بِمَنْزِلَةِ إِنْكَارِ وَجُودِ الْمَشْهُورِينَ مِنَ الْمُلُوكِ وَالْعُلَمَاءِ وَالْبِلَادِ النَّائِيَةِ

Then He — glorified is He — returned to establishing the Return with His saying:

ثُمَّ عَادَ سُبْحَانَهُ إِلَى تَقْرِيرِ الْمَعَادِ بِقَوْلِهِ

"Were We then tired by the first creation?"

﴿أَفَعْيَيْنَا بِالْخَلْقِ الْأَوَّلِ﴾.

[50:15]

It is said of everyone who is unable to do something: he was baffled by it.

يُقَالُ لِكُلِّ مَنْ عَجَزَ عَنْ شَيْءٍ عَيِيَ بِهِ

And "so-and-so was baffled by this matter."

وَعَيِيَ فَلَانٌ بِهَذَا الْأَمْرِ

The poet said: "They were baffled by their matter, just as... the dove was baffled by its egg."

قَالَ الشَّاعِرُ عَيُوا بِأَمْرِهِمْ كَمَا ... عَيِيَتْ بَبِيضَتِهَا الْحَمَامَةُ

And from this is the saying of God Most High:

وَمِنْهُ قَوْلُهُ تَعَالَى

"and was not tired by their creation."

[46:33]

﴿وَلَمْ يَئِىَ بِخَلْقِهِنَّ﴾.

Ibn 'Abbas said: it means — were We unable?

قَالَ ابْنُ عَبَّاسٍ يُرِيدُ أَفْعَجَزْنَا

And likewise said Muqatil.

وَكَذَلِكَ قَالَ مُقَاتِلٌ

I say: this is an explanation by the implication of the word, but its true meaning is broader than that.

قُلْتُ هَذَا تَفْسِيرٌ بِإِلْزَامِ اللَّفْظَةِ وَحَقِيقَتُهَا أَعَمُّ مِنْ ذَلِكَ

For the Arabs say: "It baffled me to know such-and-such" and "I was baffled by it,"

فَإِنَّ الْعَرَبَ تَقُولُ أَعْيَانِي أَنْ أَعْرِفَ كَذَا وَعَيَّيْتُ بِهِ

when you *are* not guided to its way and *are* not able to know it or achieve it.

إِذَا لَمْ تَهْتَدِ لَهُ لَوْجْهَهُ وَلَمْ تَقْدِرْ عَلَى مَعْرِفَتِهِ وَتَحْصِيلِهِ

So you say: "Your cure baffled me" — when you *are* not guided to it and have not found it.

فَتَقُولُ أَعْيَانِي دَوَاؤُكَ إِذَا لَمْ تَهْتَدِ وَلَمْ تَقِفْ عَلَيْهِ

And the implication of this meaning is inability to do it.

وَالْإِزْمَازُ هَذَا الْمَعْنَى الْعَجْزُ عَنْهُ

And the verse of poetry they used as evidence is a witness to this meaning.

وَالْبَيْتُ الَّذِي اسْتَشْهَدُوا بِهِ شَاهِدٌ لِهَذَا الْمَعْنَى

For the dove was not unable to —

فَإِنَّ الْحَمَامَةَ لَمْ تَعْجَزْ عَنْ

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its egg — but what exhausts it, when it wants to lay, is where to drop the egg.

بَيَضَتْهَا وَلَكِنْ أَعْيَادَهَا إِذَا أَرَادَتْ أَنْ تَبْيِضَ أَيْنَ تَرْمِي
بِالْبَيْضَةِ

So it goes around and wanders until it drops it.

فَهِيَ تَدُورُ وَتَجُولُ حَتَّى تَرْمِي بِهَا

Then when it *has* laid, what exhausts it is where to keep it and store it so it is not reached.

فَإِذَا بَاضَتْ أَعْيَاها أَيْنَ تَحْفَظُهَا وَتَوَدِّعُهَا حَتَّى لَا تُنَالَ

So it moves it from *one* place to *another* place, confused *about* where to make its resting place —

فَهِيَ تَنْقُلُهَا مِنْ مَكَانٍ إِلَى مَكَانٍ وَتَحَارُ أَيْنَ تَجْعَلُ
مَقَرَّهَا

just as is the condition of someone who is helpless in his affair, not knowing from where to approach it or from where to come at it.

كَمَّا هُوَ حَالٌ مِنْ عِيٍّ بِأَمْرِهِ فَلَمْ يَدْرِ مِنْ أَيْنَ يَقْصِدُ لَهُ
وَمِنْ أَيْنَ يَأْتِيهِ

And what is meant by "exhaustion" in this verse is not tiredness, as those who do not know the interpretation of the Quran think.

وَلَيْسَ الْمُرَادُ بِالْإِعْيَاءِ فِي هَذِهِ الْآيَةِ التَّعَبُ كَمَا يَظُنُّهُ
مَنْ لَمْ يَعْرِفْ تَفْسِيرَ الْقُرْآنِ

Rather, this meaning is what He — glorified is He — denied of Himself at the end of the surah by His saying:

بَلْ هَذَا الْمَعْنَى هُوَ الَّذِي نَفَاهُ سُبْحَانَهُ عَنْ نَفْسِهِ فِي آخِرِ
السُّورَةِ بِقَوْلِهِ

and no weariness touched Us.

[50:38]

﴿وَمَا مَسَّنَا مِنْ لُغُوبٍ﴾.

Then He — glorified is He — informed that they *are*

ثُمَّ أَخْبَرَ سُبْحَانَهُ أَنَّهُمْ

in confusion about *a* new creation.

{فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ}.

[50:15] — Sahih Intl: Did We fail in the first creation? But they are in confusion over a new creation.

Meaning: the re-creation of *the* creation as *a* new creation confused them.

أَيَّ أَنَّهُمُ التَّبَسُّ عَلَيْهِمْ إِعَادَةَ الْخَلْقِ خَلْقًا جَدِيدًا

Then He drew their attention to what *is* among the greatest signs of His power, the proofs of His lordship, and the evidence for the Return —

ثُمَّ نَبِّهَهُمْ عَلَى مَا هُوَ مِنْ أَعْظَمِ آيَاتِ قُدْرَتِهِ وَشَوَاهِدِ رَبوبيَّتِهِ وَأَدَلَّةِ الْمَعَادِ

and that *is* the creation of the human being, for it *is* among the greatest evidence for monotheism and the Return.

وَهُوَ خَلْقُ الْإِنْسَانِ فَإِنَّهُ مِنْ أَعْظَمِ الْأَدِلَّةِ عَلَى التَّوْحِيدِ وَالْمَعَادِ

And what evidence *is* clearer than the structure of this human form — with its limbs, its powers, and its qualities,

وَأَيُّ دَلِيلٍ أَوْضَحَ مِنْ تَرْكِيبِ هَذِهِ الصُّورَةِ الْإِنْسَانِيَّةِ بِأَعْضَائِهَا وَقَوَاهَا وَصِفَاتِهَا

and what *is* in it of flesh, bone, veins, nerves, ligaments, openings, and organs,

وَمَا فِيهَا مِنَ اللَّحْمِ وَالْعِظْمِ وَالْعُرُوقِ وَالْأَعْصَابِ وَالرِّبَاطَاتِ وَالْمَنَافِذِ وَالْأَلَاتِ

and knowledge, will, and skills — all of that from *a* drop of water!

وَالْعُلُومِ وَالْإِرَادَاتِ وَالصَّنَاعَاتِ كُلِّ ذَلِكَ مِنْ تُنْفَقَةِ مَاءٍ

So if the servant were fair to his Lord, he would *have* been satisfied by reflecting on himself

فَلَوْ أَنْصَفَ الْعَبْدُ رَبَّهُ لَا كْتَفَى بِفِكْرِهِ فِي نَفْسِهِ

and used his *own* existence as proof for everything the messengers reported about God, His names, and His attributes.

وَاسْتَدَلَّ بِوُجُودِهِ عَلَى جَمِيعِ مَا أَخْبَرَتْ بِهِ الرُّسُلُ عَنْ اللَّهِ وَأَسْمَائِهِ وَصِفَاتِهِ

Then He — glorified is He — told of His knowledge surrounding him, until He *even* knew the whispers of his self.

ثُمَّ أَخْبَرَ سُبْحَانَهُ عَنْ إِحَاطَةِ عِلْمِهِ بِهِ حَتَّى عِلْمِ وَسَاوِسِ نَفْسِهِ

Then He told of His closeness to him through knowledge and encompassing,

ثُمَّ أَخْبَرَ عَنْ قُرْبِهِ إِلَيْهِ بِالْعِلْمِ وَالْإِحَاطَةِ

and that this *is* nearer to him than the vein that *is* inside his body.

وَأَنَّ ذَلِكَ أَدْنَى إِلَيْهِ مِنَ الْعِرْقِ الَّذِي هُوَ دَاخِلُ بَدَنِهِ

So He *is* closer to him — in power over him and knowledge of him — than that vein.

فَهُوَ أَقْرَبُ إِلَيْهِ بِالْقُدْرَةِ عَلَيْهِ وَالْعِلْمِ بِهِ مِنْ ذَلِكَ الْعِرْقِ

And our shaykh said: what *is* meant by the saying "We" *is* "Our angels" —

وَقَالَ شَيْخُنَا الْمُرَادُ بِقَوْلِ نَحْنُ أَيَّ مَلَائِكَتِنَا

as He said:

كَمَا قَالَ

So when We *have* recited it, then follow its recitation.

{فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قِرَاءَتَهُ}.

[75:18]

Meaning: when Our messenger Jibril *has* recited it to you.

أَيَّ إِذَا قَرَأَهُ عَلَيْكَ رَسُولُنَا جِبْرِيلُ

He said: and what proves this is His saying:

قَالَ وَيَدُلُّ عَلَيْهِ قَوْلُهُ

when the two receivers receive.

[50:17]

{إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ}

So He tied the mentioned closeness to the receiving of the two angels.

فَقِيدَ الْقُرْبِ الْمَذْكُورِ بَتَلَقَّى الْمَلَائِكِينَ

And if what *was* meant by it *were* closeness of *His* essence, it would not *have been* tied to the time of the two angels' receiving.

وَلَوْ كَانَ الْمُرَادُ بِهِ قُرْبَ الذَّاتِ لَمْ يَتَقَيَّدْ بِوَقْتِ تَلَقِّي الْمَلَائِكِينَ

So there is nothing in the correct *meaning* of the verse for *one who believes in indwelling*, nor for *one who denies God's attributes*.

فَلَا فِي صَحْبِهِ الْآيَةِ لِحُلُولِي وَلَا مَعْطَل

Then He — glorified is He — informed that on his right and his left *are* two angels writing his deeds and his words.

ثُمَّ أَخْبَرَ سُبْحَانَهُ أَنْ عَلَى يَمِينِهِ وَشِمَالِهِ مَلَائِكَيْنِ يَكْتُبَانِ أَعْمَالَهُ وَأَقْوَالَهُ

And He drew attention — through the recording of words and their writing — to the writing of deeds,

وَنَبَهَ بِإِحْصَاءِ الْأَقْوَالِ وَكِتَابَتِهَا عَلَى كِتَابَةِ الْأَعْمَالِ

which *are* less frequent and greater in effect than words,

الَّتِي هِيَ أَقْلُ وَقُوعًا وَأَعْظَمُ أَثَرًا مِنَ الْأَقْوَالِ

and they *are* the goals of words and their end-point.

وَهِيَ غَايَاتُ الْأَقْوَالِ وَنَهَايَتِهَا

Then He told about the lesser resurrection — and it is the stupor of death —

ثُمَّ أَخْبَرَ عَنِ الْقِيَامَةِ الصُّغْرَى وَهِيَ سَكْرَةُ الْمَوْتِ

and that it comes with the truth, and that *is* meeting Him — glorified is He — and arriving before Him,

وَأَنَّهَا تَجِيءُ بِالْحَقِّ وَهُوَ لِقَاؤُهُ سُبْحَانَهُ وَالْقُدُومَ عَلَيْهِ

and the presenting of the soul before Him, and the reward and punishment that *is* hastened.

وَعَرْضَ الرُّوحِ عَلَيْهِ وَالتَّوَابِ وَالْعِقَابِ الَّذِي تَعْجَلُ

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for it before the Great Rising.

لَهَا قَبْلَ الْقِيَامَةِ الْكُبْرَى

Then He mentioned the Great Rising with *His* saying:

ثُمَّ ذَكَرَ الْقِيَامَةَ الْكُبْرَى بِقَوْلِ

And the trumpet *will be* blown — that *is* the Day of the Threat.

{وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ}

[50:20] — Sahih Intl: And the Horn will be blown. That is the Day of [carrying out] the threat.

Then He told about the conditions of creation on this Day,

ثُمَّ أَخْبَرَ عَنْ أَحْوَالِ الْخَلْقِ فِي هَذَا الْيَوْمِ

and that every person *will* come to God — glorified is He — on that Day,

وَأَنَّ كُلَّ أَحَدٍ يَأْتِي اللَّهَ سُبْحَانَهُ ذَلِكَ الْيَوْمِ

and with him *is* a driver driving him and a witness testifying against him.

وَمَعَهُ سَائِقٌ يَسُوقُهُ وَشَهِيدٌ يَشْهَدُ عَلَيْهِ

And this *is* other than the testimony of his limbs, and other than the testimony of the earth that he was on — *testifying* for him or against him,

وَهَذَا غَيْرُ شَهَادَةِ جَوَارِحِهِ وَغَيْرِ شَهَادَةِ الْأَرْضِ الَّتِي كَانَ عَلَيْهَا لَهُ عَلَيْهِ

and other than the testimony of His messenger and the believers.

وغير شَهَادَةِ رَسُولِهِ وَالْمُؤْمِنِينَ

For God — glorified is He — calls as witnesses against the servant: the guardian *angels*, the prophets,

فَإِنَّ اللَّهَ سُبْحَانَهُ يَسْتَشْهَدُ عَلَى الْعَبْدِ الْحَفِظَةِ وَالْأَنْبِيَاءِ

the places on which they did good and evil,

وَالْأَمْكَنَةِ الَّتِي عَمِلُوا عَلَيْهَا الْخَيْرَ وَالشَّرَّ

and the skins with which they disobeyed Him.

وَالْجُلُودِ الَّتِي عَصَوْهُ بِهَا

And He does not judge between them by His knowledge alone, though He is the most just of judges and the wisest of rulers.

وَلَا يَحْكُمُ بَيْنَهُمْ بِمَجْرَدِ عِلْمِهِ وَهُوَ أَعْدَلُ الْعَادِلِينَ
وَأَحْكَمُ الْحَاكِمِينَ

And for this *reason* He told His prophet that He judges between people by what He heard from their confessions and the testimony of evidence — not by His knowledge alone.

وَلِهَذَا أَخْبَرَ نَبِيَّهِ أَنَّهُ يَحْكُمُ بَيْنَ النَّاسِ بِمَا سَمِعَهُ مِنْ
إِقْرَارِهِمْ وَشَهَادَةِ الْبَيِّنَةِ لَا بِمَجْرَدِ عِلْمِهِ

So how *is it* allowed for a judge to judge by his knowledge alone, without evidence or confession?

فَكَيْفَ يَسُوعُ لِحَاكِمٍ أَنْ يَحْكُمَ بِمَجْرَدِ عِلْمِهِ مِنْ غَيْرِ
بَيِّنَةٍ وَلَا إِقْرَارٍ

Then He — glorified is He — told that man *is* in heedlessness of this matter,

ثُمَّ أَخْبَرَ سُبْحَانَهُ أَنَّ الْإِنْسَانَ فِي غَفْلَةٍ مِنْ هَذَا الشَّأْنِ

which he *is* most deserving not to be heedless of,

الَّذِي هُوَ حَقِيقٌ بِأَنْ لَا يَغْفَلَ عَنْهُ

and that it should remain in his remembrance and on his mind.

وَأَنْ لَا يَزَالَ عَلَى ذِكْرِهِ وَبَالِهِ

And He said "in heedlessness of this" and did not say "from it,"

وَقَالَ {فِي غَفْلَةٍ مِنْ هَذَا} وَلَمْ يَقُلْ عَنْهُ

just as He said:

كَمَا قَالَ

And indeed they *are* surely in doubt of it — a troubling *doubt*.

{وَأِنَّهُمْ لَفِي شَكٍّ مِنْهُ مريبٍ}.

[11:110] — Sahih Intl: And We had certainly given Moses the Scripture, but it came under disagreement. And if not for a word that preceded from your Lord, it would have been judged between them. And indeed they are, concerning the Qur'an, in disquieting doubt.

And He did not say "in doubt about it."

وَلَمْ يَقُلْ فِي شَكٍّ فِيهِ

And this came in the verbal noun form, even though it does not come in the verb form.

وَجَاءَ هَذَا فِي الْمَصْدَرِ وَأَنْ لَمْ يَجِءْ فِي الْفِعْلِ

So one does not say "I was heedless from it" nor "I doubted from it" —

فَلَا يُقَالُ غَفَلْتُ مِنْهُ وَلَا شَكَّتُ مِنْهُ

as if his heedlessness and doubt originate from it, so it *is* the starting point of his heedlessness and his doubt.

كَأَنَّ غَفْلَتَهُ وَشَكَّهُ ابْتِدَاءٌ مِنْهُ فَهُوَ مَبْدَأُ غَفْلَتِهِ وَشَكِّهِ

And this *is* more powerful than saying "in heedlessness from it" and "doubt about it."

وَهَذَا أَقْوَى مِنْ أَنْ يُقَالَ فِي غَفْلَةٍ عَنْهُ وَشَكٍّ فِيهِ

For He made what should be the starting point of remembrance and certainty and their source

فَإِنَّهُ جَعَلَ مَا يَنْبَغِي أَنْ يَكُونَ مَبْدَأَ التَّذَكُّرَةِ وَالْيَقِينِ
وَمَنْشَأَهُمَا

into a starting point for heedlessness and doubt.

مَبْدَأَ لِلْغَفْلَةِ وَالشَّكِّ

Then He told that the covering of heedlessness and absent-mindedness *will be* removed from him on that Day,

ثُمَّ أَخْبَرَ أَنْ غَطَاءَ الْعَقْلَةِ وَالذَّهْوَلِ يَكْشَفُ عَنْهُ ذَلِكَ
الْيَوْمَ

just as the covering of sleep is removed from the heart so it awakens, and from the eye so it opens.

كَمَا يَكْشَفُ غَطَاءَ النَّوْمِ عَنِ الْقَلْبِ فَيَسْتَيْقِظُ وَعَنِ
الْعَيْنِ فَتَنْفَتِحُ

So the comparison of removing this covering from the servant at the time of witnessing is like the comparison of removing the covering of sleep from him at the time of waking.

فَنَسَبَةُ كَشْفِ هَذَا الْغَطَاءِ عَنِ الْعَبْدِ عِنْدَ الْمَعَايِنَةِ كَنَسَبَةِ
كَشْفِ غَطَاءِ النَّوْمِ عَنْهُ عِنْدَ الْإِنْتِبَاهِ

Then He — glorified is He — told that his companion, who is the one paired with him in this world from the angels, writing his deeds and his words,

ثُمَّ أَخْبَرَ سُبْحَانَهُ أَنَّ قَرِينَهُ وَهُوَ الَّذِي قَرَنَ بِهِ فِي الدُّنْيَا
مِنَ الْمَلَائِكَةِ يَكْتُبُ عَمَلَهُ وَقَوْلَهُ

will say when he brings him: "This is the one You entrusted me with in this world — I have brought him and come to You with him."

يَقُولُ لَمَّا يَحْضُرُهُ هَذَا الَّذِي كُنْتُ وَكَّلْتُنِي بِهِ فِي الدُّنْيَا
قَدْ أَحْضَرْتَهُ وَأَتَيْتُكَ بِهِ

This is the saying of Mujahid.

هَذَا قَوْلُ مُجَاهِدٍ

And Ibn Qutaybah said: the meaning is "This is what I recorded against him and counted of his words and deeds — *it is* present with me."

وَقَالَ ابْنُ قُتَيْبَةَ الْمَعْنَى هَذَا مَا كَتَبْتَهُ عَلَيْهِ وَأَحْصَيْتَهُ
مِنْ قَوْلِهِ وَعَمَلِهِ حَاضِرٌ عِنْدِي

And the correct *view* is that the verse includes both meanings:

وَالْتَحْقِيقُ أَنَّ الْآيَةَ تَتَضَمَّنُ الْأَمْرَيْنِ

meaning: this is the person I was entrusted with, and this is his deed that I recorded against him.

أَيُّ هَذَا الشَّخْصِ الَّذِي وَكَّلْتُ بِهِ وَهَذَا عَمَلُهُ الَّذِي
أَحْصَيْتَهُ عَلَيْهِ

So at that point it *will be* said:

فَحَيِّزٌ يُقَالُ

"Throw *him* into Hell!"

[50:24]

{(الْقِيَا فِي جَهَنَّمَ)}

And this is either a command addressed to the driver and the witness,

وَهَذَا إِمَّا أَنْ يَكُونَ خُطَابًا لِلْسَّائِقِ وَالشَّهِيدِ

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or it is an address to the angel appointed over his punishment, even though he was one *angel*.

أَوْ خُطَابًا لِلْمَلِكِ الْمُوَكَّلِ بِعَذَابِهِ وَإِنْ كَانَ وَاحِدًا

And this is a well-known way among the ways of the Arabs in their speech.

وَهُوَ مَذْهَبٌ مَعْرُوفٌ مِنْ مَذَاهِبِ الْعَرَبِ فِي خُطَابِهَا

Or the alif is changed from the light nun of emphasis,

أَوْ تَكُونُ الْأَلِفُ مُنْقَلَبَةً عَنْ نُونِ التَّأْكِيدِ الْخَفِيفَةِ

then the connected *form* was treated like the paused *form*.

ثُمَّ أُجْرِيَ الْوُضْلُ مُجْرَى الْوُفْفِ

Then He mentioned the qualities of this one thrown *into the Fire*, and He mentioned for him six qualities.

ثُمَّ ذَكَرَ صِفَاتَ هَذَا الْمُلْقَى فَذَكَرَ لَهُ سِتَّ صِفَاتٍ

The first is that he is a persistent denier of the blessings of God and His rights,

أَحَدَهَا أَنَّهُ كَفَّارٌ لِنِعْمِ اللَّهِ وَحَقْوَقِهِ

a persistent denier of His religion, His monotheism, His names, and His attributes,	كفّار بِدِينِهِ وتوحيده وأسمائه وَصِفَاتِهِ
a persistent denier of His messengers and His angels, a persistent denier of His books and His meeting.	كفّار برسله وَمَلَائِكَتِهِ كفّار بكتبه ولقائه
The second is that he is stubborn against the truth, pushing it away in denial and stubbornness.	الثَّانِيَةُ أَنَّهُ معاند للحق بِدَفْعِهِ جحدا وعنادا
The third is that he is one who prevents good.	الثَّالِثَةُ أَنَّهُ مناع للخير
And this includes his preventing of good that is kindness to himself — from acts of obedience and drawing near to God —	وَهَذَا يعمّ مَنْعُهُ للخير الَّذِي هُوَ إِحْسَانٌ إِلَى نَفْسِهِ مِنَ الطَّاعَاتِ والقربِ إِلَى الله
and the good that is kindness to people.	وَالْخَيْرِ الَّذِي هُوَ إِحْسَانٌ إِلَى النَّاسِ
So there is no good in him for himself, nor for his fellow people,	فَلَيْسَ فِيهِ خير لِنَفْسِهِ وَلَا لبني جنسه
as is the case with most of creation.	كَمَا هُوَ الْحَالُ أَكْثَرُ الْخَلْقِ
The fourth is that along with his preventing of good, he is aggressive against people — very unjust, very oppressive —	الرَّابِعَةُ أَنَّهُ مَعَ مَنْعِهِ للخير مُعْتَدٍ عَلَى النَّاسِ ظُلُومَ غَشُومَ
aggressive against them with his hand and his tongue.	مُعْتَدٍ عَلَيْهِمْ بِيَدِهِ وَلِسَانِهِ
The fifth is that he is doubtful — meaning a person of doubt and uncertainty.	الخَامِسَةُ أَنَّهُ مريبٌ أَيْ صَاحِبُ رَيْبٍ وَشَكٍّ
And along with this, he is one who commits every suspicious act.	وَمَعَ هَذَا فَهُوَ آتٍ لِكُلِّ رَيْبَةٍ
It is said: "So-and-so is doubtful" when he is a person of suspicion.	يُقَالُ فَلَانٌ مريبٌ إِذَا كَانَ صَاحِبَ رَيْبَةٍ
The sixth is that along with all that, he is one associating partners with God.	السَّادِسَةُ أَنَّهُ مَعَ ذَلِكَ مُشْرِكٌ بِاللَّهِ
He had taken alongside God another god — he worships him and loves him,	قَدْ اتَّخَذَ مَعَ الله إِلَهًا آخَرَ يعبده وَيُحِبُّهُ
and gets angry for him, and is pleased for him, and swears by his name, and makes vows to him,	وَيَغْضَبُ لَهُ وَيَرْضَى لَهُ وَيَحْلِفُ بِاسْمِهِ وَيَنْذِرُ لَهُ
and allies with others for his sake, and shows enmity for his sake.	وَيُوَالِي فِيهِ وَيُعَادِي فِيهِ
So he and his companion from the devils dispute with each other,	فَيَخْتَصِمُ هُوَ وَقَرِينُهُ مِنَ الشَّيَاطِينِ
and he throws the blame on him, saying that he is the one who made him transgress and led him astray.	وَيَحِيلُ الْأَمْرَ عَلَيْهِ وَأَنَّهُ هُوَ الَّذِي أَطْغَاهُ وَأَضَلَّهُ
So his companion says: "I did not have the power to lead him astray and make him transgress,	فَيَقُولُ قَرِينُهُ لَمْ يَكُنْ لِي قُوَّةٌ أَنْ أَضِلَّهُ وَأُطْغِيَهُ
but he was in a far misguidance — he chose it for himself and preferred it over the truth."	وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ اخْتَارَهُ لِنَفْسِهِ وَآثَرَهُ عَلَى الْحَقِّ
Just as Iblis said to the people of the Fire:	كَمَا قَالَ إِبْلِيسُ لِأَهْلِ النَّارِ

"And I did not have over you any authority, except that I called you and you responded to me."

[14:22] — Sahih Intl: And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment."

﴿وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي﴾

And based on this, the companion here is his devil — they dispute before God.

وَعَلَىٰ هَٰذَا فَالْقَرِينُ هُنَا هُوَ شَيْطَانُهُ يَخْتَصِمَانِ عِنْدَ اللَّهِ

And a group said: rather, his companion here is the angel.

وَقَالَتْ طَائِفَةٌ مِنْ قُرَيْشِهِ هَٰذَا هُوَ الْمَلَكُ

So he claims against him that he added against him in what he recorded about him, and went too far,

فِيدْعِي عَلَيْهِ أَنَّهُ زَادَ عَلَيْهِ فِيمَا كَتَبَهُ عَلَيْهِ وَطَغَىٰ

and that he did not do all of that,

وَأَنَّهُ لَمْ يَفْعَلْ ذَٰلِكَ كُلَّهُ

and that he rushed him with the recording before repentance and did not give him time until he *could* repent.

وَأَنَّهُ أَعْجَلَهُ بِالْكِتَابَةِ عَنِ التَّوْبَةِ وَلَمْ يَمْهِلْهُ حَتَّىٰ يَتُوبَ

So the angel says: "I did not add in the recording beyond what he did, nor did I rush him before repentance."

فَيَقُولُ الْمَلَكُ مَا زِدْتُ فِي الْكِتَابَةِ عَلَىٰ مَا عَمِلَ وَلَا أَعْجَلْتُهُ عَنِ التَّوْبَةِ

"But he was in a far misguidance."

[50:27] — Sahih Intl: His [devil] companion will say, "Our Lord, I did not make him transgress, but he [himself] was in extreme error."

﴿وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ﴾

So the Lord, Most High, says:

فَيَقُولُ الرَّبُّ تَعَالَىٰ

"Do not dispute before Me."

[50:28]

﴿لَا تَخْتَصِمُوا لَدَيَّ﴾

And He, glorified is He, told about the dispute of the disbelievers and the devils before Him in Surah al-Saffat and al-A'raf.

وَقَدْ أَخْبَرَ سُبْحَانَهُ عَنِ اخْتِصَامِ الْكَفَّارِ وَالشَّيَاطِينِ بَيْنَ يَدَيْهِ فِي سُورَةِ الصَّافَاتِ وَالْأَعْرَافِ

And He told about the dispute of people before Him in Surah al-Zumar:

وَأَخْبَرَ عَنِ اخْتِصَامِ النَّاسِ بَيْنَ يَدَيْهِ فِي سُورَةِ الزُّمَرِ

And He told about the dispute of the people of the Fire in it, in Surah al-Shu'ara and Surah Sad.

وَأَخْبَرَ عَنِ اخْتِصَامِ أَهْلِ النَّارِ فِيهَا فِي سُورَةِ الشُّعَرَاءِ وَسُورَةِ ص

Then He, glorified is He, told that the word is not changed before Him.

ثُمَّ أَخْبَرَ سُبْحَانَهُ أَنَّهُ لَا يَبْدُلُ الْقَوْلَ لَدَيْهِ

And it was said *that* what is meant by that is His saying:

فَقِيلَ الْمُرَادُ بِذَٰلِكَ قَوْلُهُ

"I will surely fill Hell with jinn and people."

[11:119] — Sahih Intl: Except whom your Lord has given mercy, and for that He created them. But the word of your Lord is to be fulfilled that, "I will surely fill Hell with jinn and men all together."

﴿لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ﴾

all of them, and His promise to the people of faith of Paradise, and that this is not changed nor broken.

أَجْمَعِينَ ووَعْدَهُ لِأَهْلِ الْإِيمَانِ بِالْجَنَّةِ وَأَنَّ هَذَا لَا يُبَدَّلُ وَلَا يَخْلَفُ

Ibn Abbas said: *it* means — My promise is not broken for the people of My obedience nor the people of My disobedience.

قَالَ ابْنُ عَبَّاسٍ يُرِيدُ مَا لَوْ عَدِيَ خَلْفَ لِأَهْلِ طَاعَتِي وَلَا أَهْلِ مَعْصِيَتِي

Mujahid said: I have decreed what I *am* decreeing.

قَالَ مُجَاهِدٌ قَدْ قَضَيْتُ مَا أَنَا قَاضٍ

And this is the more correct of the two opinions regarding the verse.

وَهَذَا أَصَحُّ الْقَوْلَيْنِ فِي الْآيَةِ

And there is in it another opinion — that the meaning is: speech is not altered before Me through lying and deception, as it is altered before kings and judges.

وَفِيهَا قَوْلٌ آخَرُ أَنَّ الْمَعْنَى مَا يَغْيِرُ الْقَوْلَ عِنْدِي بِالْكَذِبِ وَالتَّلْبِيسِ كَمَا يَغْيِرُ عِنْدَ الْمُلُوكِ وَالْحُكَّامِ

So what is meant by "the speech" *would be* the speech of the disputing parties. And this is the choice of al-Farra' and Ibn Qutaybah.

فَيَكُونُ الْمُرَادُ بِالْقَوْلِ قَوْلُ الْمُخْتَصِمِينَ وَهُوَ اخْتِيَارُ الْفَرَاءِ وَابْنِ قُتَيْبَةَ

Al-Farra' said: the meaning is — no one lies before Me, because of My knowledge of the unseen.

قَالَ الْفَرَاءُ الْمَعْنَى مَا يَكْذِبُ عِنْدِي لِعِلْمِي بِالْغَيْبِ

And Ibn Qutaybah said: meaning — speech is not distorted before Me, nor is *anything* added to it, nor taken away from it.

وَقَالَ ابْنُ قُتَيْبَةَ أَيُّ مَا يَحْرِفُ الْقَوْلَ عِنْدِي وَلَا يَزَادُ فِيهِ وَلَا يَنْقُصُ مِنْهُ

He said: because He said "the speech before Me" and did not say "My speech."

قَالَ لِأَنَّهُ قَالَ الْقَوْلَ عِنْدِي وَلَمْ يَقُلْ قَوْلِي

And this is like when it is said: no one lies before Me.

وَهَذَا كَمَا يُقَالُ لَا يَكْذِبُ عِنْدِي

So according to the first opinion, His saying:

فَعَلَى الْقَوْلِ الْأَوَّلِ يَكُونُ قَوْلُهُ

And I *am* not unjust to My servants

[50:29]

{وَمَا أَنَا بِظَالِمٍ لِلْعَبِيدِ}

is a completion of His saying:

مِنْ تَمَامِ قَوْلِهِ

The speech is not changed before Me

[50:29]

{مَا يُبَدَّلُ الْقَوْلُ لَدِي}

in meaning — that is: what I have said and promised must be carried out.

فِي الْمَعْنَى أَيُّ مَا قُلْتَهُ وَوَعَدْتَ بِهِ لَا بُدَّ مِنْ فَعْلِهِ

And along with this, it is justice — no wrongdoing in it and no unfairness.

وَمَعَ هَذَا فَهُوَ عَدْلٌ لَا ظُلْمَ فِيهِ وَلَا جَوْرَ

And according to the second *opinion*, He would have described Himself with two matters.

وَعَلَى الثَّانِي يَكُونُ قَدْ وَصَفَ نَفْسَهُ بِأَمْرَيْنِ

The first is that the perfection of His knowledge and awareness prevents the altering of speech before Him and the passing of falsehood upon Him.

أَحَدَهُمَا أَنَّ كَمَالَ عِلْمِهِ وَاطِّلَاعِهِ يَمْنَعُ مِنْ تَبْدِيلِ الْقَوْلِ بَيْنَ يَدَيْهِ وَتَرْوِيجِ الْبَاطِلِ عَلَيْهِ

And the perfection of His justice and self-sufficiency prevents Him from wronging His servants.

وَكَمَالَ عَدْلُهُ وَغَنَاهُ يَمْنَعُ مِنْ ظَلَمِهِ لِعَبِيدِهِ

Then He told about the vastness of Hellfire, and that every time *something* is thrown into it, it says: "Is there any more?"

ثُمَّ أَخْبَرَ عَنْ سَعَةِ جَهَنَّمَ وَأَنَّهَا كَلَّمَا أُلْقِيَ فِيهَا تَقُولُ هَلْ مِنْ مَزِيدٍ

And whoever said that this *is* a negation — meaning "there is no more" — *is* mistaken.

وَأَخْطَأَ مَنْ قَالَ أَنَّ ذَلِكَ لِلنَّفْيِ أَيْ لَيْسَ مِنْ مَزِيدٍ

And the authentic hadith refutes this interpretation.

وَالْحَدِيثُ الصَّحِيحُ يَرُدُّ هَذَا التَّأْوِيلَ

Then He told about Paradise being brought near to the God-conscious.

ثُمَّ أَخْبَرَ عَنْ تَقْرِيبِ الْجَنَّةِ مِنَ الْمُتَّقِينَ

And that its people *are* those who *are* described with these four qualities.

وَأَنَّ أَهْلَهَا هُمُ الَّذِينَ اتَّصَفُوا بِهَذِهِ الصِّفَاتِ الْأَرْبَعِ

The first of them *is* that he be one who constantly returns — meaning one who turns back to God, from disobedience to obedience, and from heedlessness of Him to remembrance of Him.

إِحْدَاهَا أَنْ يَكُونَ أَوَابًا أَيْ رَجَاعًا إِلَى اللَّهِ مِنْ مَعْصِيَّتِهِ إِلَى طَاعَتِهِ وَمِنْ الْعَقْلَةِ عَنْهُ إِلَى ذِكْرِهِ

'Ubayd ibn 'Umayr said: the one who constantly returns *is* the one who remembers his sins then seeks forgiveness for them.

قَالَ عُبَيْدُ بْنُ عُمَيْرٍ الْأَوَابُ الَّذِي يَتَذَكَّرُ ذُنُوبَهُ ثُمَّ يَسْتَغْفِرُ مِنْهَا

And Mujahid said: he *is* the one who, when he remembers his sin in private, seeks forgiveness for it.

وَقَالَ مُجَاهِدٌ هُوَ الَّذِي إِذَا ذَكَرَ ذَنْبَهُ فِي الْخَلَاءِ اسْتَغْفَرَ مِنْهُ

And Sa'id ibn al-Musayyib said: he *is* the one who sins then repents, then sins then repents.

وَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ هُوَ الَّذِي يُذْنِبُ ثُمَّ يَتُوبُ ثُمَّ يَذْنِبُ ثُمَّ يَتُوبُ

The second *is* that he be a guardian *over himself*.

الثَّانِيَةِ أَنْ يَكُونَ حَفِيزًا

Ibn Abbas said: *a guardian* over what God entrusted him with and made obligatory upon him.

قَالَ ابْنُ عَبَّاسٍ لِمَا أَيْتَمَنَهُ اللَّهُ عَلَيْهِ وَافْتَرَضَهُ

And Qatadah said: *a preserver* of what God placed in his keeping of His right and His blessing.

وَقَالَ قَتَادَةُ حَافِظٌ لِمَا اسْتَوْدَعَهُ اللَّهُ مِنْ حَقِّهِ وَنِعْمَتِهِ

And since the self has two powers — the power of seeking and the power of holding back —

وَلَمَّا كَانَتْ النَّفْسُ لَهَا قَوْتَانِ قُوَّةُ الطَّلَبِ وَقُوَّةُ الْإِمْسَاكِ

the one who constantly returns *is* using the power of seeking in his turning back to God, His pleasure, and His obedience.

كَانَ الْأَوَابُ مُسْتَعْمِلًا لِقُوَّةِ الطَّلَبِ فِي رُجُوعِهِ إِلَى اللَّهِ وَمَرْضَاتِهِ وَطَاعَتِهِ

And the guardian *is* using the power of guarding in holding back from His sins and His prohibitions.

وَالْحَفِيزُ مُسْتَعْمِلًا لِقُوَّةِ الْحِفْظِ فِي الْإِمْسَاكِ عَنْ مَعَاصِيهِ وَنَوَاهِيهِ

So the guardian *is* the one who holds himself back from what *was* forbidden for him.

فَالْحَفِيزُ الْمُمْسِكُ نَفْسَهُ عَمَّا حَرَّمَ عَلَيْهِ

And the one who constantly returns *is* the one who turns to God with his obedience.

وَالْأَوَابُ الْمُقْبِلُ عَلَى اللَّهِ بِطَاعَتِهِ

The third —

الثَّالِثَةِ

His saying:

قَوْلُهُ

whoever feared the Most Merciful in the unseen

[50:33]

﴿مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ﴾

it includes the acknowledgment of His existence, His lordship, His power, His knowledge, and His awareness of the details of the servant's conditions.

يَتَضَمَّنُ الْإِقْرَارَ بِوُجُودِهِ وَرَبُوبِيَّتِهِ وَقُدْرَتِهِ وَعِلْمِهِ
وَاطْلَاعَهُ عَلَى تَفَاصِيلِ أَحْوَالِ الْعَبْدِ

And it includes the acknowledgment of His books, His messengers, His commands, and His prohibitions.

وَيَتَضَمَّنُ الْإِقْرَارَ بِكِتَابِهِ وَرُسُلِهِ وَأَمْرِهِ وَنَهْيِهِ

And it includes the acknowledgment of His promise, His threat, and His meeting.

وَيَتَضَمَّنُ الْإِقْرَارَ بِوَعْدِهِ وَوَعِيدِهِ وَلِقَائِهِ

So the fear of the Most Merciful in the unseen is not sound except after all of this.

فَلَا تَصِحُّ خَشْيَةُ الرَّحْمَنِ بِالْغَيْبِ إِلَّا بَعْدَ هَذَا كُلِّهِ

The fourth: His saying:

الرَّابِعَةُ قَوْلُهُ

and came with a heart turning in repentance

[50:33]

﴿وَجَاءَ بِقَلْبٍ مُنِيبٍ﴾

Ibn Abbas said: returning from disobedience of God, turning to obedience of God.

قَالَ ابْنُ عَبَّاسٍ رَاجِعَ عَنْ مَعَاصِي اللَّهِ مُقْبِلَ عَلَى طَاعَةِ
اللَّهِ

And the reality of turning in repentance is the heart's devotion to obedience of God, love of Him, and turning toward Him.

وَحَقِيقَةُ الْإِنَابَةِ عَكُوفُ الْقَلْبِ عَلَى طَاعَةِ اللَّهِ وَمَحَبَّتِهِ
وَالْإِقْبَالُ عَلَيْهِ

Then He — glorified is He — mentioned the reward of whoever these qualities stood in, by His saying:

ثُمَّ ذَكَرَ سُبْحَانَهُ جَزَاءَ مَنْ قَامَتْ بِهِ هَذِهِ الْأَوْصَافُ
بِقَوْلِهِ

Enter it in peace; that is the Day of Eternity.

[50:34] — Sahih Intl: Enter it in peace. This is the Day of Eternity."

﴿ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ﴾

For them is whatever they wish therein, and with Us is more.

[50:35] — Sahih Intl: They will have whatever they wish therein, and with Us is more.

﴿لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾

Then He warned them that *there would* strike them of destruction what struck those before them,

ثُمَّ خَوَّفَهُمْ بِأَنْ يَصِيبَهُمْ مِنَ الْهَلَاكِ مَا أَصَابَ مِنْ قَبْلِهِمْ

and that they were stronger than them in might, and the strength of their might did not ward off destruction from them.

وَأَنَّهُمْ كَانُوا أَشَدَّ مِنْهُمْ بَطْشًا وَلَمْ يَدْفَعْ عَنْهُمْ الْهَلَاكَ
شِدَّةَ بَطْشِهِمْ

And for them, at *the time of* destruction, they turned about and roamed through the lands — could they find an escape or refuge from the punishment of God?

وَلَهُمْ عِنْدَ الْهَلَاكِ تَقَلُّبًا وَطَافُوا فِي الْبِلَادِ وَهَلْ يَجِدُونَ
مَحِيصًا وَمَنْجَى مِنْ عَذَابِ اللَّهِ

Qatadah said: the enemies of God tried to flee, but they found the decree of God reaching them.

قَالَ قَتَادَةُ حَاصُّ أَعْدَاءِ اللَّهِ فَوَجَدُوا أَمْرَ اللَّهِ لَهُمْ مَذْرَكًا

And al-Zajjaj said: they roamed and searched, but they did not find *an* escape from death.

وَقَالَ الزَّجَّاجُ طَوَّفُوا وَفَتَشُوا فَلَمْ يَرَوْا مَحِيصًا مِنَ الْمَوْتِ

And the reality of that is that they sought *a* way to flee from death, but they did not find it.

وَحَقِيقَةُ ذَلِكَ أَنَّهُمْ طَلَبُوا الْمَهْرَبَ مِنَ الْمَوْتِ فَلَمْ يَجِدُوهُ

Then He — glorified is He — informed that in this which *He* mentioned is a reminder

ثُمَّ أَخْبَرَ سُبْحَانَهُ أَنَّ فِي هَذَا الَّذِي ذَكَرَ ذِكْرًا

for whoever *there* was for him *a* heart, or *he* gave ear while he *was* a witness.

لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

Then He informed that He created the heavens and the earth and what is between them in six days,

ثُمَّ أَخْبَرَ أَنَّهُ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ

and no weariness or fatigue touched Him —

وَلَمْ يَمَسَّهُ مِنْ تَعَبٍ وَلَا إِعْيَاءٍ

as *a* denial of His enemies among the Jews, when they said that He rested on the seventh day.

تَكْذِيبَ لَأَعْدَائِهِ مِنَ الْيَهُودِ حَيْثُ قَالُوا أَنَّهُ اسْتَرَحَ فِي الْيَوْمِ السَّابِعِ

Then He commanded His Prophet to follow His example — glorified is He — in patience over what his enemies say about Him,

ثُمَّ أَمَرَ نَبِيَّهُ بِالتَّأْسِي بِهِ سُبْحَانَهُ فِي الصَّبْرِ عَلَى مَا يَقُولُ أَعْدَاؤُهُ فِيهِ

just as He — glorified is He — *was* patient over the saying of the Jews that He rested.

كَمَا أَنَّهُ سُبْحَانَهُ صَبَرَ عَلَى قَوْلِ الْيَهُودِ أَنَّهُ اسْتَرَحَ

And no one is more patient over harm that he hears than Him.

وَلَا أَحَدٌ أَصْبَرَ عَلَى أَدَى يَسْمَعُهُ مِنْهُ

Then He commanded him with what he *could* seek help through for patience, and it is glorifying with the praise of his Lord —

ثُمَّ أَمَرَهُ بِمَا يَسْتَغِيثُ بِهِ عَلَى الصَّبْرِ وَهُوَ التَّسْبِيحُ بِحَمْدِ رَبِّهِ

before the rising of the sun, before its setting, during the night, and after the prostrations.

قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَبِاللَّيْلِ وَأَدْبَارِ السُّجُودِ

So *some* said it is the witr *prayer*, and *some* said the two units of *prayer* after Maghrib.

فَقِيلَ هُوَ الْوُتْرُ وَقِيلَ الرُّكْعَتَانِ بَعْدَ الْمَغْرَبِ

And the first is the saying of Ibn Abbas, and the second is the saying of Umar, Ali, Abu Hurayrah, and al-Hasan ibn Ali,

وَالْأَوَّلُ قَوْلُ ابْنِ عَبَّاسٍ وَالثَّانِي قَوْلُ عُمَرَ وَعَلِيٍّ وَأَبِي هُرَيْرَةَ وَالْحَسَنِ بْنِ عَلِيٍّ

and *it* is one of the two narrations from Ibn Abbas.

وَإِخْدَى الرَّوَايَتَيْنِ عَنْ ابْنِ عَبَّاسٍ

And from Ibn Abbas *there* is a third narration: that it is glorification with the tongue after the obligatory prayers.

وَعَنْ ابْنِ عَبَّاسٍ رَوَايَةٌ ثَالِثَةٌ أَنَّهُ التَّسْبِيحُ بِاللِّسَانِ أَدْبَارَ الصَّلَاةِ الْمَكْتُوبَاتِ

Then He sealed the surah with the mention of the Return and the call of the caller for the return of the souls to their bodies for the gathering.

ثُمَّ خَتَمَ السُّورَةَ بِذِكْرِ الْمَعَادِ وَنِدَاءِ الْمُنَادِي بِرُجُوعِ
الْأَرْوَاحِ إِلَى أَجْسَادِهَا لِلْحَشْرِ

And He informed that this call *is* from a near place — every person *will* hear it —

وَأَخْبَرَ أَنَّ هَذَا النِّدَاءَ مِنْ مَكَانٍ قَرِيبٍ يَسْمَعُهُ كُلُّ أَحَدٍ

the Day they *will* hear the shout in truth.

﴿يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ﴾.

[50:42]

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فَائِدَةٌ

Benefit

with the resurrection and meeting God

بِالْبُعْثِ وَلِقَاءِ اللَّهِ

on the day the earth splits open from them, just as it splits open from plants

يَوْمَ تَشَقُّقُ الْأَرْضُ عَنْهُمْ كَمَا تَشَقُّقُ عَنِ النَّبَاتِ

and they *will* come out quickly, without delay or slowness

فَيَخْرُجُونَ سَرَّاعًا مِنْ غَيْرِ مَهْلَةٍ وَلَا بَطْءٍ

that *is* a gathering *that is* easy for Him, glorified *is* He

ذَلِكَ حَشْرٌ يَسِيرٌ عَلَيْهِ سُبْحَانَهُ

Then He — glorified *is* He — informed that He *is* knowing of what His enemies say

ثُمَّ أَخْبَرَ سُبْحَانَهُ أَنَّهُ عَالِمٌ بِمَا يَقُولُ أَعْدَاؤُهُ

and that implies His repaying them for their words, since *nothing* was hidden from Him

وَذَلِكَ يَتَضَمَّنُ مَجَازَاتِهِ لَهُمْ بِقَوْلِهِمْ إِذْ لَمْ يَخْفَ عَلَيْهِ

and He — glorified *is* He — mentions His knowledge and His power to confirm the repayment

وَهُوَ سُبْحَانَهُ يَذْكُرُ عِلْمَهُ وَقُدْرَتَهُ لِتَحْقِيقِ الْجَزَاءِ

Then He informed him that he *is* not a dominator over them, nor a compeller

ثُمَّ أَخْبَرَهُ أَنَّهُ لَيْسَ بِمُسْلِطٍ عَلَيْهِمْ وَلَا قَهَّارٍ

and he was not sent to force them into Islam or compel them to *accept* it

وَلَمْ يَبْعَثْ لِيَجْبِرْهُمْ عَلَى الْإِسْلَامِ وَيَكْرِهَهُمْ عَلَيْهِ

and He commanded him to remind with His words whoever fears His warning

وَأَمَرَهُ أَنْ يَذْكُرَ بِكَلَامِهِ مَنْ يَخَافُ وَعِيدَهُ

for he *is* the one who benefits from the reminder

فَهُوَ الَّذِي يَنْتَفِعُ بِالتَّذْكِيرِ

As for whoever does not believe in meeting Him, nor fears His warning, nor hopes for His reward

وَأَمَّا مَنْ لَا يُؤْمِنُ بِلِقَائِهِ وَلَا يَخَافُ وَعِيدَهُ وَلَا يَرْجُو
ثَوَابَهُ

then he does not benefit from the reminder

فَلَا يَنْتَفِعُ بِالتَّذْكِيرِ

The saying of the Prophet to Umar:

قَوْلُ النَّبِيِّ لِعُمَرَ

"And what would make you know that God looked upon the people of Badr and said: 'Do whatever you wish, for I have forgiven you'"

وَمَا يَذْكُرُ أَنَّ اللَّهَ اطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ ااعْمَلُوا مَا
شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ

its meaning *has* confused many of the people

أُشْكَلَ عَلَى كَثِيرٍ مِنَ النَّاسِ مَعْنَاهُ

for its apparent *meaning*

فَإِنْ ظَاهِرِهِ

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permitting all deeds for them and giving them the choice in whatever they wished of them,

إِبَاحَةَ كُلِّ الْأَعْمَالِ لَهُمْ وَتَخْيِيرَهُمْ فِيمَا شَاءُوا مِنْهَا

and that *is* impossible.

وَذَلِكَ مُمْتَنَعٌ

So a group said, among them Ibn al-Jawzi:

فَقَالَتْ طَائِفَةٌ مِنْهُمْ ابْنُ الْجَوْزِيِّ

the intended *meaning* of His saying 'do as you wish' is not the future,

لَيْسَ الْمُرَادُ مِنْ قَوْلِهِ اَعْمَلُوا الْإِسْتِقْبَالَ

rather it *is* for the past, and its meaning *is*: whatever deed was done by you, I have *already* forgiven it.

وَأَيْنَمَا هُوَ لِلْمَاضِي وَتَقْدِيرُهُ أَيُّ عَمَلٍ كَانَ لَكُمْ فَقَدْ غَفَرْتَهُ

He said: and two things point to that.

قَالَ وَيَدُلُّ عَلَى ذَلِكَ شَيْئَانِ

The first *is* that if it were for the future, the response *would* have been His saying: 'then I will forgive you.'

أَحَدُهُمَا أَنَّهُ لَوْ كَانَ لِلْمُسْتَقْبَلِ كَانَ جَوَابُهُ قَوْلُهُ فَسَأَغْفِرُ لَكُمْ

And the second *is* that it would be a blanket permission regarding sins, and there *is* no basis for that.

وَالثَّانِي أَنَّهُ كَانَ يَكُونُ إِطْلَاقًا فِي الذُّنُوبِ وَلَا وَجْهَ لَذَلِكَ

And the reality of this answer *is*: I have forgiven you, through this battle, whatever preceded of your sins.

وَحَقِيقَةُ هَذَا الْجَوَابِ أَنِّي قَدْ غَفَرْتُ لَكُمْ بِهَذِهِ الْعَزْوَةِ مَا سَلَفَ مِنْ ذُنُوبِكُمْ

However, it *is* weak for two reasons.

لَكِنَّهُ ضَعِيفٌ مِنْ وَجْهَيْنِ

The first *is* that the wording of 'do as you wish' rejects this,

أَحَدُهُمَا أَنَّ لَفْظَ اَعْمَلُوا يَأْبَاهُ

for it *is* for the future, not the past.

فَإِنَّهُ لِلْإِسْتِقْبَالِ دُونَ الْمَاضِي

And His saying 'I have forgiven you' does not require that 'do as you wish' be the same *tense* as it.

وَقَوْلُهُ قَدْ غَفَرْتُ لَكُمْ لَا يُوجِبُ أَنَّ يَكُونَ اَعْمَلُوا مِثْلَهُ

For His saying 'I have forgiven' *is* a confirmation of the occurrence of forgiveness in the future,

فَإِنْ قَوْلُهُ قَدْ غَفَرْتُ تَحْقِيقُ لَوْقُوعِ الْمَغْفِرَةِ فِي الْمُسْتَقْبَلِ

like His saying:

كَقَوْلِهِ

The command of God has come

{(أَتَى أَمْرُ اللَّهِ)}-

[16:1]

and 'your Lord has come,' and similar *examples*.

وَجَاءَ رَبُّكَ وَنظَائِرُهُ

The second *is* that the hadith itself refutes it,

الثَّانِي أَنَّ نَفْسَ الْحَدِيثِ يَرُدُّهُ

for its cause *was* the story of Hatib.

فَإِنْ سَبَبَهُ قِصَّةُ حَاطِبٍ

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and his spying on the Prophet	وتجسس على النبي
and that <i>was</i> a sin that occurred after the Battle of Badr, not before it	وَذَلِكَ ذَنْبٌ وَقَعَ بَعْدَ غَزْوَةِ بَدْرٍ لَا قَبْلَهَا
and it is the cause of the <i>hadith</i> , so it is intended by it with certainty	وَهُوَ سَبَبُ الْحَدِيثِ فَهُوَ مُرَادٌ مِنْهُ قَطْعًا
So what we think regarding that — and God knows best —	فَالَّذِي نَظَنُّ فِي ذَلِكَ وَاللَّهُ أَعْلَمُ
is that this is an address to a people <i>whom</i> God, glorified is He, knew that they would not leave their religion	أَنَّ هَذَا خُطَابٌ لِقَوْمٍ قَدْ عَلِمَ اللَّهُ سُبْحَانَهُ أَنَّهُمْ لَا يَفَارِقُونَ دِينَهُمْ
but <i>rather</i> they would die upon Islam	بَلْ يَمُوتُونَ عَلَى الْإِسْلَامِ
and that they may commit some of what others commit of sins	وَأَنَّهُمْ قَدْ يَقَارِفُونَ بَعْضَ مَا يَقَارِفُهُ غَيْرُهُمْ مِنَ الذُّنُوبِ
but He, glorified is He, does not leave them persisting in them	وَلَكِنْ لَا يَتْرَكُهُمْ سُبْحَانَهُ مُصْرِّينَ عَلَيْهَا
but <i>rather</i> He guides them to sincere repentance and seeking forgiveness and good deeds that erase the trace of that	بَلْ يُوَفِّقُهُمْ لِتُوبَةٍ نَصُوحٍ وَاسْتِغْفَارٍ وَحَسَنَاتٍ تَمْحُو أَثَرَ ذَلِكَ
And their being singled out with this, apart from others, is	وَيَكُونُ تَخْصِيصُهُمْ بِهَذَا دُونَ غَيْرِهِمْ
because that was realized in them, and that they <i>are</i> forgiven	لِأَنَّهُ قَدْ تَحَقَّقَ ذَلِكَ فِيهِمْ وَأَنَّهُمْ مَغْفُورٌ لَهُمْ
And that does not prevent <i>the fact</i> that the forgiveness came about through causes that they carried out	وَلَا يَمْنَعُ ذَلِكَ كَوْنَ الْمَغْفِرَةِ حَصَلَتْ بِأَسْبَابٍ تَقُومُ بِهِمْ
just as that does not require that they abandon the obligations <i>out of</i> trust in the forgiveness	كَمَا لَا يَفْتَضِي ذَلِكَ أَنْ يَعْطِلُوا الْفَرَائِضَ وَثُوقًا بِالْمَغْفِرَةِ
For if it had come about without continuing to fulfill the commands	فَلَوْ كَانَتْ قَدْ حَصَلَتْ بِدُونِ الْإِسْتِمْرَارِ عَلَى الْقِيَامِ بِالْأَوَامِرِ
they would not have needed after that <i>any</i> prayer, nor fasting, nor pilgrimage, nor charity, nor striving	لَمَا احتاجوا بعد ذلك إِلَى صَلَاةٍ وَلَا صِيَامٍ وَلَا حَجٍّ وَلَا زَكَاةٍ وَلَا جِهَادٍ
and this is impossible	وَهَذَا مُحَالٌ
And among the most obligatory of obligations is repentance after sin	وَمِنْ أَوْجِبِ الْوَاجِبَاتِ التُّوبَةُ بَعْدَ الذَّنْبِ
So the guarantee of forgiveness does not require abandoning the means of forgiveness	فَضْمَانُ الْمَغْفِرَةِ لَا يُوَجِّبُ تَعْطِيلَ أَسْبَابِ الْمَغْفِرَةِ
And similar to this is His saying in the other <i>hadith</i> :	وَتَنْظِيرُ هَذَا قَوْلُهُ فِي الْحَدِيثِ الْآخَرِ
"A servant committed a sin and said: 'O my Lord, I committed a sin, so forgive me,' so He forgave him."	أَذْنَبَ عَبْدٌ ذَنْبًا فَقَالَ أَيُّ رَبِّ أَذْنَبْتُ ذَنْبًا فَاغْفِرْهُ لِي فَغَفَرَ لَهُ
"Then he remained <i>as long</i> as God willed him to remain."	ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ أَنْ يَمْكُثَ

"Then he committed another sin and said: 'O my Lord, I have committed a sin, so forgive me,' so He forgave him."

ثُمَّ أَذْنِبْ ذَنْبًا آخَرَ فَقَالَ أَيُّ رَبِّ أَصَبْتُ ذَنْبًا فَاغْفِرْ لِي
فَغَفَرَ لَهُ

"Then he remained *as long* as God willed him to remain."

ثُمَّ مَكَثَ مَا شَاءَ اللَّهُ أَنْ يَمْكُثَ

"Then he committed another sin and said: 'My Lord, I have committed a sin, so forgive me.'"

ثُمَّ أَذْنِبْ ذَنْبًا آخَرَ فَقَالَ رَبُّ أَصَبْتُ ذَنْبًا فَاغْفِرْهُ لِي

"So God said: 'My servant knew that he has a Lord who forgives sin and holds *one* accountable for it.'"

فَقَالَ اللَّهُ عِلْمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ

"I have forgiven My servant, so let him do what he wills."

قَدْ غَفَرْتُ لِعَبْدِي فَلْيَعْمَلْ مَا شَاءَ

So there is not in this *a* free pass or permission from Him, glorified is He, for him regarding forbidden things and crimes

فَلَيْسَ فِي هَذَا إِطْلَاقٌ وَإِنْ مِنْهُ سُبْحَانَهُ لَهُ فِي
الْمَحْزَمَاتِ وَالْجَرَائِمِ

Rather, it indicates that He forgives him as long as he is like that — whenever he sins, he repents

وَأِنَّمَا يَدُلُّ عَلَى أَنَّهُ يَغْفِرُ لَهُ مَا دَامَ كَذَلِكَ إِذَا أَذْنِبَ تَابَ

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فائدة جليلة قوله تعالى

A Great Benefit — God Most High's saying

And the singling out of this servant with this *is* because He knew that he *would* not persist upon *a* sin, and that whenever he sinned he repented —

وَاخْتِصَاصَ هَذَا الْعَبْدِ بِهَذَا لِأَنَّهُ قَدْ عَلِمَ أَنَّهُ لَا يَصِرُ عَلَى
ذَنْبٍ وَأَنَّهُ كَلِمًا أَذْنِبَ تَابَ

this is a ruling that includes everyone whose condition *was* his condition.

حُكْمٌ يَعْمُ كُلُّ مَنْ كَانَتْ حَالُهُ حَالَهُ

But that servant *was* guaranteed that, just as it was guaranteed for the people of Badr.

لَكِنْ ذَلِكَ الْعَبْدُ مَقْطُوعٌ لَهُ بِذَلِكَ كَمَا قُطِعَ بِهِ لِأَهْلِ بَدْرٍ

And likewise everyone whom the Messenger of God gave glad tidings of Paradise, or told him that he *was* forgiven —

وَكَذَلِكَ كُلُّ مَنْ بَشَّرَهُ رَسُولُ اللَّهِ بِالْجَنَّةِ أَوْ أَخْبَرَهُ بِأَنَّهُ
مَغْفُورٌ لَهُ

neither he nor anyone else among the Companions understood from it *a* free pass for sins and disobedience for him, or *that* he *was* excused from leaving the obligations.

لَمْ يَفْهَمْ مِنْهُ هُوَ وَلَا غَيْرُهُ مِنَ الصَّحَابَةِ إِطْلَاقَ الذُّنُوبِ
وَالْمَعَاصِي لَهُ وَمَسَامَحَتَهُ بترك الواجبات

Rather, these *people* were more striving, more cautious, and more fearful after the glad tidings than *they were* before it —

بَلْ كَانُوا هَؤُلَاءِ أَشَدَّ اجْتِهَادًا وَحَذَرًا وَخَوْفًا بَعْدَ الْبَشَارَةِ
مِنْهُمْ قَبْلَهَا

like the ten *who were* testified for *with* Paradise.

كَالْعَشْرَةِ الْمَشْهُودِ لَهُمْ بِالْجَنَّةِ

And Abu Bakr the Truthful was intense *in* caution and fear, and likewise *was* Umar.

وَقَدْ كَانَ الصِّدِّيقُ شَدِيدَ الْحَذَرِ وَالْمَخَافَةِ وَكَذَلِكَ عُمَرُ

So they knew that the unconditional glad tidings *was* restricted by its conditions and *by* continuing upon them until death,

فَلَهُمْ عِلْمٌ أَنَّ الْبَشَارَةَ الْمُطْلَقَةَ مَقْيَدَةٌ بِشُرُوطِهَا
وَالِاسْتِمْرَارِ عَلَيْهَا إِلَى الْمَوْتِ

and restricted by the absence of its obstacles.

ومقيدة بانتقاء موانعها

And not one of them understood from that unrestricted *promise* permission *to do* whatever they wished of deeds.

وَلَمْ يَفْهَم أَحَدٌ مِنْهُمْ مِنْ ذَلِكَ الْإِطْلَاقَ الْإِذْنَ فِيمَا شَاءُوا
مِنَ الْأَعْمَالِ

He is the One who made the earth easy *for* you, so walk in its paths and eat from His provision, and to Him is the resurrection.

[67:15] — Sahih Intl: It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection.

﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ﴾

He — glorified is He — told *us* that He made the earth easy *and* yielding to be stepped upon, dug into, split open, and built upon,

أَخْبَرَ سُبْحَانَهُ أَنَّهُ جَعَلَ الْأَرْضَ ذُلُولًا مُنْقَادَةً لِلْوُطْءِ عَلَيْهَا وَحَفَرَهَا وَشَقَّهَا وَالْبِنَاءِ عَلَيْهَا

and He did not make it difficult *or* refusing for whoever wanted that from it.

وَلَمْ يَجْعَلْهَا مُسْتَصْعَبَةً مُمْتَنِعَةً عَلَى مَنْ أَرَادَ ذَلِكَ مِنْهَا

And He — glorified is He — told *us* that He made it *a* cradle, *a* bed, *a* spread, *a* resting place, and *a* gathering *place*.

وَأَخْبَرَ سُبْحَانَهُ أَنَّهُ جَعَلَهَا مَهَادًا وَفَرَاشًا وَبَسَاطًا وَقَرَارًا وَكَفَاتًا

And He told *us* that He spread it out and flattened it,

وَأَخْبَرَ أَنَّهُ دَحَاها وَطَحَاها

and brought out from it its water and its pasture,

وَأَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا

and made it firm with mountains and carved through it the wide passes and roads,

وَتَبَّتْهَا بِالْجِبَالِ وَنَهَجَ فِيهَا الْفَجَاجَ وَالطَّرِيقَ

and made the rivers and springs flow through it,

وَأَجْرَى فِيهَا الْأَنْهَارَ وَالْعْيُونَ

and blessed it and set within it its provisions.

وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا

And from its blessing *is* that all creatures and their food and provisions come out from it.

وَمِنْ بَرَكَتِهَا أَنْ الْحَيَوَانَاتَ كُلَّهَا وَأَرْزَاقَهَا وَأَقْوَاتَهَا تَخْرُجُ مِنْهَا

And from its blessings *is* that you place the seed in it, and it brings it out for you many times over what it was.

وَمِنْ بَرَكَاتِهَا أَنَّكَ تَوْدِعُ فِيهَا الْحَبَّ فَتُخْرِجُهُ لَكَ أَضْعَافَ أَضْعَافٍ مَا كَانَ

And from its blessings *is* that it carries the filth upon its back and brings out for you from its belly the most beautiful and useful things.

وَمِنْ بَرَكَاتِهَا أَنَّهَا تَحْمِلُ الْأَذَى عَلَى ظَهْرِهَا وَتُخْرِجُ لَكَ مِنْ بَطْنِهَا أَحْسَنَ الْأَشْيَاءِ وَأَنْفَعَهَا

So it hides from him every ugly thing and brings out for him every beautiful thing.

فَتَوَارِي مِنْهُ كُلَّ قَبِيحٍ وَتُخْرِجُ لَهُ كُلَّ مَلِيحٍ

And from its blessing *is* that it covers the servant's shameful things and his body's waste and hides them,

وَمِنْ بَرَكَتِهَا أَنَّهَا تَسْتُرُ قَبَائِحَ الْعَبْدِ وَفَضَلَاتِ بَدَنِهِ وَتَوَارِيهَا

and it holds him and shelters him and brings out for him his food and his drink.

وَتُضَمُّهُ وَتُؤْوِيهِ وَتُخْرِجُ لَهُ طَعَامَهُ وَشَرَابَهُ

So it is the most bearing thing of harm and the most returning with benefit.

فَهِيَ أَحْمَلُ شَيْءٍ لِلْأَذَى وَأَعُوذُهُ بِالنَّفْعِ

And there is nothing from the dust better than it, nor further from harm, nor closer to good.

فَلَا كَانَ مِنَ التُّرَابِ خَيْرَ مِنْهُ وَأَبْعَدَ مِنَ الْأَذَى وَأَقْرَبَ إِلَى الْخَيْرِ

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فائدة للإنسان قوتان قوة علمية نظرية وقوة عملية إرادية وسعاده

A Benefit: The human has two powers — a power of knowledge and thought, and a power of action and will — and his happiness

And the point is that He — glorified is He — made the earth for us like the tame camel that however it is led, it follows.

وَالْمَقْصُودُ أَنَّهُ سُبْحَانَهُ جَعَلَ لَنَا الْأَرْضَ كَالْجَمَلِ الذَّلُولِ
الَّذِي كَيْفَمَا يُقَادَ يَتَقَادُ

And how good is the expression with 'its shoulders' for its paths and wide roads, because of what preceded of describing it as tame.

وَحَسَنَ التَّعْبِيرِ بِمَنَاكِبِهَا عَنْ طَرَقِهَا وَفَجَاجِهَا لِمَا تَقَدَّمَ
مِنْ وَصْفِهَا بِكَوْنِهَا ذَلُولًا

So the one walking on it steps on its shoulders, and that is the highest thing on it.

فَالْمَاشِي عَلَيْهَا يَطَأُ عَلَى مَنَاكِبِهَا وَهُوَ أَعْلَى شَيْءٍ فِيهَا

And for this *reason*, the 'shoulders' were explained as the mountains — like the shoulders of a person, and they *are* its high parts.

وَلِهَذَا فَسُرَتْ الْمَنَاكِبُ بِالْجَبَلِ كَمَنَاكِبِ الْإِنْسَانِ وَهِيَ
أَعَالِيهِ

They said: and that is a hint that walking in its flat lands is easier.

قَالُوا وَذَلِكَ تَنْبِيْهِ عَلَى أَنَّ الْمَشْيَ فِي سَهولِهَا أَيْسَرُ

And a group said: rather, the 'shoulders' *are* the sides and regions — and from this *are* the shoulders of a person, *meaning* his sides.

وَقَالَتْ طَائِفَةٌ بَلِ الْمَنَاكِبُ الْجَوَانِبُ وَالنَّوَاحِي وَمِنْهُ
مَنَاكِبُ الْإِنْسَانِ لَجَوَانِبِهِ

And what appears *correct* is that what is meant by 'shoulders' is the high parts.

وَالَّذِي يَظْهَرُ أَنَّ الْمُرَادَ بِالْمَنَاكِبِ الْأَعَالِي

And this surface on which creatures walk — it is the upper *part* of the earth, not the opposite surface.

وَهَذَا الْوَجْهَ الَّذِي يَمْشِي عَلَيْهِ الْحَيَوَانُ هُوَ الْعَالِي مِنْ
الْأَرْضِ دُونَ الْوَجْهِ الْمُقَابِلِ لَهُ

For the surface of the sphere is its highest *part*, and walking only happens on its surface.

فَإِنَّ سَطْحَ الْكَرَةِ أَعْلَاهَا وَالْمَشْيُ إِنَّمَا يَقَعُ فِي سَطْحِهَا

And how good is the expression for it with 'shoulders,' because of what preceded of describing it as tame.

وَحَسَنَ التَّعْبِيرِ عَنْهُ بِالْمَنَاكِبِ لِمَا تَقَدَّمَ مِنْ وَصْفِهَا بِأَنَّهَا
ذَلُولٌ

Then He commanded them to eat from His provision that He placed in it.

ثُمَّ أَمَرَهُمْ أَنْ يَأْكُلُوا مِنْ رِزْقِهِ الَّذِي أَوْدَعَهُ فِيهَا

So He made it tame for them and made it smooth, and opened up in it the ways and paths that they walk in, and placed in it their provision.

فَذَلَّلَهَا لَهُمْ وَوَسَّطَهَا وَفَتَقَ فِيهَا السَّبِيلَ وَالطَّرِيقَ الَّتِي
يَمْشُونَ فِيهَا وَأَوْدَعَهَا رِزْقَهُمْ

So He mentioned the preparation of the dwelling for benefit and moving about in it by going and coming,

فَذَكَرَ تَهْيِئَةَ الْمَسْكَنِ لِلانْتِفَاعِ والتَّغْلِبِ فِيهِ بِالذَّهَابِ
وَالْمَجِيءِ

and eating from what He placed in it for the dweller.

وَالْأَكْلِ مِمَّا أَوْدَعَ فِيهَا لِلسَّائِكِينَ

Then He drew attention with His saying 'and to Him is the resurrection' — that we *are* in this dwelling not settling and not staying.

ثُمَّ نَبَّهَ بِقَوْلِهِ وَإِلَيْهِ النُّشُورُ عَلَى أَنَّا فِي هَذَا الْمَسْكَنِ غَيْرُ
مُسْتَوِطِينَ وَلَا مُقِيمِينَ

Rather, we entered it *as* passersby.

بَلْ دَخَلْنَاهُ عَابِرِينَ سَبِيلَ

So it is not fitting that we take it *as a* homeland and *a* permanent place.

فَلَا يَحْسُنُ أَنْ نَتَّخِذَهُ وَطَنًا وَمُسْتَقَرًّا

Rather, we only entered it to take provision from it for the abode of permanence.

وَإِنَّمَا دَخَلْنَاهُ لِنَتَزَوَّدَ مِنْهُ إِلَى دَارِ الْقَرَارِ

So it is *a* place of passing, not *a* place of joy — *a* crossing and *a* passage, not *a* homeland and *a* permanent place.

فَهُوَ مَنْزِلُ عُبُورٍ لَا مُسْتَقَرٍّ حُبُورٍ وَمَعْبَرٍ وَمَمَرٍ لَا وَطَنٍ
وَمُسْتَقَرٍّ

So the verse contained *the* evidence of His lordship, His oneness, His power, His wisdom, and His gentleness,

فَتَضَمَّنَتْ الْآيَةُ الدَّلَالََةَ عَلَى رَبُوبِيَّتِهِ وَوَحْدَانِيَّتِهِ
وَقُدْرَتِهِ وَحُكْمَتِهِ وَلَطْفِهِ

and *a* reminder of His blessings and His goodness, and *a* warning against leaning toward this world and taking it *as a* homeland and *a* permanent place.

وَالتَّذْكِيرَ بِنِعَمِهِ وَإِحْسَانِهِ وَالتَّحْذِيرَ مِنَ الرُّكُونِ إِلَى
الدُّنْيَا وَاتِّخَاذَهَا وَطَنًا وَمُسْتَقَرًّا

Rather, we should hasten in it the journey to His abode and His Paradise.

بَلْ نَسْرِعُ فِيهَا السَّيْرَ إِلَى دَارِهِ وَجَنَّتِهِ

So *how great is* God in what this verse contains of knowing Him, *affirming* His oneness, and reminding of His blessings,

قَالَ اللَّهُ فِي مَا ضَمَّنَ هَذِهِ الْآيَةَ مِنْ مَعْرِفَتِهِ وَتَوْحِيدِهِ
وَالتَّذْكِيرَ بِنِعَمِهِ

and urging the journey to Him, and preparing for meeting Him and arriving before Him,

وَالْحَثَّ عَلَى السَّيْرِ إِلَيْهِ وَالِاسْتِعْدَادَ لِلِقَائِهِ وَالْقُدُومَ
عَلَيْهِ

and the announcement that He — glorified is He — *will* fold up this abode as if it never was,

وَالْإِعْلَامَ بِأَنَّهُ سُبْحَانَهُ يَطْوِي هَذِهِ الدَّارَ كَأَن لَمْ تَكُنْ

and that He *will* bring its people to life after He caused them to die — and to Him is the resurrection.

وَأَنَّهُ يَحْيِي أَهْلَهَا بَعْدَ مَا أَمَاتَهُمْ وَإِلَيْهِ النُّشُورُ

A Benefit

فَائِدَةٌ

The human has two powers: *a* power of knowledge *and* thought, and *a* power of action *and* will.

لِلْإِنْسَانِ قَوْتَانِ قُوَّةٌ عِلْمِيَّةٌ نَظَرِيَّةٌ وَقُوَّةٌ عَمَلِيَّةٌ إِرَادِيَّةٌ

And his complete happiness is dependent on perfecting his two powers — the *power* of knowledge and the *power* of will.

وَسَعَادَتُهُ النَّامَةُ مَوْفُوفَةٌ عَلَى اسْتِكْمَالِ قَوْتَيْهِ الْعِلْمِيَّةِ
الْإِرَادِيَّةِ

And perfecting the power of knowledge is only *achieved* through knowing —

وَاسْتِكْمَالُ الْقُوَّةِ الْعِلْمِيَّةِ إِنَّمَا يَكُونُ بِمَعْرِفَةٍ

his Creator and his Originator	فطره وبارئه
and knowledge of His names and attributes	وَمَعْرِفَةُ أَسْمَائِهِ وَصِفَاتِهِ
and knowledge of the path that leads to Him	وَمَعْرِفَةُ الطَّرِيقِ الَّتِي تَوْصِلُ إِلَيْهِ
and knowledge of its dangers	وَمَعْرِفَةُ آفَاتِهَا
and knowledge of his self and knowledge of its flaws	وَمَعْرِفَةُ نَفْسِهِ وَمَعْرِفَةُ عَيُوبِهَا
So by these five types of knowledge, the perfection of his intellectual faculty is achieved.	فبهذه المعارف الخمسة يحصل كمال قوته العلمية
And the most knowledgeable of people <i>are</i> those who know them best and have the deepest understanding of them.	وأعلم الناس أعرفهم بها وأفقههم فيها
Completing the volitional faculty is not achieved except by observing His rights — glorified is He — upon the servant	استكمال القوة العلمية الإرادية لا تحصل إلا بمراعاة حقوقه سبحانه على العبد
and fulfilling them <i>with</i> sincerity, truthfulness, good counsel, excellence, and following <i>the Prophet</i>	والقيام بها إخلاصا وصدقا ونصحا وإحسانا ومتابعة
and witnessing His favor upon him, and his own falling short in fulfilling His right	وشهودا لمنتته عليه وتقصيره هو في أداء حقه
So he is ashamed of presenting that service before Him	فهو مستحي من مواجهته بتلك الخدمة
knowing that it is less than what He deserves from him — and far less than that.	لعلمه أنها دون ما يستحقه عليه ودون دون ذلك
And that <i>there is</i> no way for him to complete these two faculties except by His help.	وأنه لا سبيل له إلى استكمال هاتين القوتين إلا بمعونته
So he is in desperate need <i>for God</i> to guide him <i>to</i> the straight path — the one He guided His close servants and chosen ones to	فهو مضطر إلى أن يهديه الصراط المستقيم الذي هدى إليه أوليائه وخاصته
and to keep him away from departing from that path	وأن يجتبه الخروج عن ذلك الصراط
either by corruption in his intellectual faculty, so he falls into misguidance	إما بفساد في قوته العلمية فيقع في الضلال
or in his practical faculty, which brings upon him <i>God's</i> anger.	وإما في قوته العملية فيوجب له الغضب
So the perfection of the human being and his happiness <i>are</i> not complete except by the combination of these matters.	فكمال الإنسان وسعادته لا تتم إلا بمجموع هذه الأمور
And Surah al-Fatihah has contained them and arranged them in the most complete arrangement.	وقد تضمنتها سورة الفاتحة وانتظمتها أكمل انتظام
For His saying:	فإن قوله

All praise is for God, Lord of all the worlds

[1:2]

{(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ)}

the Most Merciful, the Especially Merciful

[1:3]

﴿الرَّحْمَنُ الرَّحِيمُ﴾

Master of the Day of Judgment

[1:4]

﴿مَالِكِ يَوْمِ الدِّينِ﴾

contains the first foundation, which is knowledge of the Lord, Most High

يَتَضَمَّنُ الْأَصْلَ الْأَوَّلَ وَهُوَ مَعْرِفَةُ الرَّبِّ تَعَالَى

and knowledge of His names, attributes, and actions.

وَمَعْرِفَةُ أَسْمَائِهِ وَصِفَاتِهِ وَأَفْعَالِهِ

And the names mentioned in this surah — they *are* the foundations of the Beautiful Names

وَالْأَسْمَاءُ الْمَذْكُورَةُ فِي هَذِهِ السُّورَةِ هِيَ أَصُولُ الْأَسْمَاءِ الْحُسْنَى

and they *are*: the name 'Allah,' 'the Lord,' and 'the Most Merciful.'

وَهِيَ اسْمُ اللَّهِ وَالرَّبِّ وَالرَّحْمَنِ

So the name 'Allah' contains the attributes of divinity

فَاسْمُ اللَّهِ مُتَضَمِّنٌ لِّصِفَاتِ الْأُلُوْهِيَّةِ

and the name 'the Lord' contains *the attributes of lordship*

وَاسْمُ الرَّبِّ مُتَضَمِّنٌ الرَّبُّوبِيَّةِ

and the name 'the Most Merciful' contains the attributes of goodness, generosity, and kindness.

وَاسْمُ الرَّحْمَنِ مُتَضَمِّنٌ لِّصِفَاتِ الْإِحْسَانِ وَالْجُودِ وَالْبِرِّ

And the meanings of His names revolve around this.

وَمَعَانِي أَسْمَائِهِ تَدُورُ عَلَى هَذَا

And His saying:

وَقَوْلُهُ

You alone we worship and You alone we ask for help

[1:5]

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

contains knowledge of the path that leads to Him

يَتَضَمَّنُ مَعْرِفَةَ الطَّرِيقِ الْمَوْصِلَةِ إِلَيْهِ

and that it is nothing but worshipping Him alone with what He loves and is pleased with, and seeking His help in worshipping Him.

وَأَنَّهَا لَيْسَتْ إِلَّا عِبَادَتُهُ وَحْدَهُ بِمَا يَحِبُّهُ وَيَرْضَاهُ وَاسْتَعَانَتُهُ عَلَى عِبَادَتِهِ

And His saying:

وَقَوْلُهُ

Guide us *to* the straight path

[1:6]

﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

contains *a* clarification that the servant has no way to his happiness except by being steadfast on the straight path

يَتَضَمَّنُ بَيَانَ أَنَّ الْعَبْدَ لَا سَبِيلَ لَهُ إِلَى سَعَادَتِهِ إِلَّا بِاسْتِقَامَتِهِ عَلَى الصِّرَاطِ الْمُسْتَقِيمِ

and that he has no way to steadfastness except by his Lord's guidance to him

وَأَنَّهُ لَا سَبِيلَ لَهُ إِلَى الْاسْتِقَامَةِ إِلَّا بِهِدَايَةِ رَبِّهِ لَهُ

just as he has no way to His worship except by His help.

كَفَمَا لَا سَبِيلَ لَهُ إِلَى عِبَادَتِهِ بِمَعُونَتِهِ

So he has no way to steadfastness on the path except by His guidance.

فَلَا سَبِيلَ لَهُ إِلَى اسْتِقَامَةِ عَلَى الصِّرَاطِ إِلَّا بِهُدَايَتِهِ

And His saying:

وَقَوْلِهِ

not *the path* of those *who earned Your* anger upon them, nor of those *who are* astray

﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

[1:7] — Sahih Intl: The path of those upon whom You have bestowed favor; not of those who have evoked [Your] anger or of those who are astray.

contains a clarification of the two sides of deviation from the straight path.

يَتَضَمَّنُ بَيَانَ طَرَفِي الانْحِرَافِ عَنِ الصِّرَاطِ الْمُسْتَقِيمِ

And that deviation to one of the two sides is deviation to misguidance, which is the corruption of knowledge and belief

وَأَنَّ الانْحِرَافَ إِلَى أَحَدِ الطَّرَفَيْنِ انْحِرَافٌ إِلَى الضَّلَالِ
الَّذِي هُوَ فَسَادُ الْعِلْمِ وَالْإِعْتِقَادِ

and deviation to the other side is deviation to *God's* anger, the cause of which is corruption of intention and action.

وَالانْحِرَافَ إِلَى الطَّرَفِ الْآخَرِ انْحِرَافٌ إِلَى الْعُصْبِ
الَّذِي سَبَبُهُ فَسَادُ الْقَصْدِ وَالْعَمَلِ

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فائدة الرب تعالى يدعو عباده في القرآن إلى معرفته من طريقين أحدهما

Benefit: The Lord Most High calls His servants in the Quran to know Him through two paths

So the beginning of the surah is mercy, its middle is guidance, and its end is blessing.

فَأَوَّلُ السُّورَةِ رَحْمَةٌ وَأَوْسَطُهَا هِدَايَةٌ وَآخِرُهَا نِعْمَةٌ

And the servant's share of blessing is according to his share of guidance, and his share of it is according to his share of mercy.

وَحِظُّ الْعَبْدِ مِنَ النُّعْمَةِ عَلَى قَدَرِ حِظِّهِ مِنَ الْهِدَايَةِ
وَحِظُّهُ مِنْهَا عَلَى قَدَرِ حِظِّهِ مِنَ الرَّحْمَةِ

So the whole matter returns to His blessing and His mercy.

فَعَادَ الْأَمْرُ كُلَّهُ إِلَى نِعْمَتِهِ وَرَحْمَتِهِ

And blessing and mercy are from the necessities of His lordship, so He can only be merciful, a giver of blessings.

وَالنُّعْمَةُ وَالرَّحْمَةُ مِنْ لَوَازِمِ رَبُوبِيَّتِهِ فَلَا يَكُونُ إِلَّا رَحِيمًا
مَنْعَمًا

And that is from what His divinity requires, so He is the true God.

وَذَلِكَ مِنْ مُوجِبَاتِ الْهَيْئَةِ فَهُوَ الْإِلَهَ الْحَقُّ

Even if the deniers deny Him and those who associate partners with God set up equals to Him.

وَإِنْ جَحَدَهُ الْجَاهِدُونَ وَعَدَلَ بِهِ الْمُشْرِكُونَ

So whoever realizes the meanings of Al-Fatihah — in knowledge, understanding, action, and state — he has won the fullest share of perfection.

فَمَنْ تَحَقَّقَ بِمَعَانِي الْفَاتِحَةِ عِلْمًا وَمَعْرِفَةً وَعَمَلًا وَحَالًا
فَقَدْ فَازَ مِنْ كَمَالِهِ بِأَوْفَرِ نَصِيبٍ

And his worship becomes the worship of the elite — those whose rank has risen above the common worshippers.

وَصَارَتْ عِبَادَتُهُ عِبَادِيَّةَ الْخَاصَّةِ الَّذِينَ ارْتَفَعَتْ
دَرَجَتُهُمْ عَنْ عَوَامِ الْمُتَعَبِّدِينَ

And God is the One whose help is sought.

وَاللَّهُ الْمُسْتَعَانُ

Benefit:

فَائِدَة

The Lord Most High calls His servants in the Quran to know Him through two paths.

الرَّبُّ تَعَالَى يَدْعُو عِبَادَهُ فِي الْقُرْآنِ إِلَى مَعْرِفَتِهِ مِنْ طَرِيقَيْنِ

The first is looking at His created works.

أَحَدَهُمَا النَّظَرُ فِي مَفْعُولَاتِهِ

And the second is reflecting on His verses and pondering them.

وَالثَّانِي التَّفَكُّرُ فِي آيَاتِهِ وَتَدَبُّرُهَا

So those *are* His witnessed signs, and these *are* His heard and understood signs.

فَتِلْكَ آيَاتِهِ الْمَشْهُودَةُ وَهَذِهِ آيَاتِهِ الْمَسْمُوعَةُ الْمَعْقُولَةُ

The first type is like His saying:

فَالنَّوْعَ الْأَوَّلَ كَقَوْلِهِ

Indeed in the creation of the heavens and the earth, and the alternation of the night and the day, and the ships that sail in the sea with what benefits people...

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ﴾

[2:164] — Sahih Intl: Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.

...to the end of it.

إِلَى آخِرِهَا

And His saying:

وَقَوْلِهِ

Indeed in the creation of the heavens and the earth, and the alternation of the night and the day, *there are* surely signs for people of understanding.

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي الْأَلْبَابِ﴾

[3:190] — Sahih Intl: Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.

And this is frequent in the Quran.

وَهُوَ كَثِيرٌ فِي الْقُرْآنِ

And the second is like His saying:

وَالثَّانِي كَقَوْلِهِ

Do they not then ponder the Quran?

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ﴾

[4:82]

And His saying:

وَقَوْلِهِ

Have they not then pondered the Word?

﴿أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ﴾

[23:68]

And His saying:

وَقَوْلِهِ

It is a blessed Book that We sent down to you, so that they may ponder its verses.

[38:29] — Sahih Intl: [This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.

﴿كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ﴾

And this *is* frequent as well.

وَهُوَ كَثِيرٌ أَيْضًا

As for the created works, they point to *His* actions, and *His* actions point to *His* attributes.

فَأَمَّا الْمَفْعُولَاتُ فَإِنَّهَا دَالَّةٌ عَلَى الْأَفْعَالِ وَالْأَفْعَالُ دَالَّةٌ عَلَى الصِّفَاتِ

For the created thing points to a doer who did it.

فَإِنَّ الْمَفْعُولَ يَدُلُّ عَلَى فَاعِلٍ فَعَلَهُ

And that necessarily implies His existence, His power, His will, and His knowledge.

وَذَلِكَ يَسْتَلْزِمُ وجوده وقدرته ومشيئته وعلمه

Because *it is* impossible for a chosen action to come from something nonexistent,

لِاسْتِحَالَةِ صُورِ الْفِعْلِ الْإِخْتِيَارِيِّ مِنْ مَعْدُومٍ

or from something that exists *but* has no power, no life, no knowledge, and no will.

أَوْ مَوْجُودٍ لَا قُدْرَةَ لَهُ وَلَا حَيَاةَ وَلَا عِلْمَ وَلَا إِرَادَةَ

Then what *is* in the created works of various distinctions points to the will of the Doer,

ثُمَّ مَا فِي الْمَفْعُولَاتِ مِنَ التَّخَصِيصَاتِ الْمُتَنَوِّعَةِ دَالٌّ عَلَى إِرَادَةِ الْفَاعِلِ

and that His action is not by nature — such that it would be one *and* not repeated.

وَأَنَّ فِعْلَهُ لَيْسَ بِطَبْعٍ بِحَيْثُ يَكُونُ وَاحِدًا غَيْرَ مُتَكَرِّرٍ

And what *is* in them of benefits, wisdoms, and praiseworthy purposes points to His wisdom, Most High.

وَمَا فِيهَا مِنَ الْمَصَالِحِ وَالْحُكْمِ وَالْغَايَاتِ الْمَحْمُودَةِ دَالٌّ عَلَى حِكْمَتِهِ تَعَالَى

And what *is* in them of benefit, goodness, and good *is* pointing to His mercy.

وَمَا فِيهَا مِنَ النَّفْعِ وَالْإِحْسَانِ وَالْخَيْرِ دَالٌّ عَلَى رَحْمَتِهِ

And what *is* in them of force, retribution, and punishment *is* pointing —

وَمَا فِيهَا مِنَ الْبَطْشِ وَالْإِنْتِقَامِ وَالْعُقُوبَةِ دَالٌّ

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فائدة في المسند وصحيح أبي الحاتم من حديث عبد الله بن مسعود قال

A Benefit — from the Musnad and Sahih of Abu Hatim, from the hadith of Abdullah ibn Mas'ud, who said

of His anger.

عَلَى غَضَبِهِ

And what *is* in them of honoring, drawing near, and care *is* a sign of His love.

وَمَا فِيهَا مِنَ الْإِكْرَامِ وَالتَّقَرُّبِ وَالْعَنَاءِ دَالٌّ عَلَى مَحَبَّتِهِ

And what *is* in them of humiliation, distancing, and abandonment *is* a sign of His hatred and disgust.

وَمَا فِيهَا مِنَ الْإِهْوَاءِ وَالْإِبْعَادِ وَالْخِلَافِ دَالٌّ عَلَى بَغْضِهِ وَمَقْتِهِ

And what *is* in them of the beginning of a thing in the utmost lack and weakness, then driving it toward its completion and end, is a sign of the occurrence of the Return.

وَمَا فِيهَا مِنْ ابْتِدَاءِ شَيْءٍ فِي غَايَةِ النُّقْصِ وَالضَّعْفِ
ثُمَّ سَوْفَهُ إِلَى تَمَامِهِ وَنَهَايَتِهِ ذَالٌ عَلَى وَقُوعِ الْمَعَادِ

And what *is* in them of the states of plants and animals and the movement of waters is proof of the possibility of the Return.

وَمَا فِيهَا مِنْ أَحْوَالِ النَّبَاتِ وَالْحَيَوَانَ وَتَصَرُّفِ الْمِيَاهِ
دَلِيلٌ عَلَى إِمْكَانِ الْمَعَادِ

And what *is* in them of the appearance of traces of mercy and blessing upon His creation is proof of the soundness of the prophethoods.

وَمَا فِيهَا مِنْ ظُهُورِ آثَارِ الرَّحْمَةِ وَالنِّعْمَةِ عَلَى خَلْقِهِ
دَلِيلٌ عَلَى صِحَّةِ النُّبُوءَاتِ

And what *is* in them of perfections — which if they lacked *them*, they would be lacking — is proof that the giver of those perfections is more deserving of them.

وَمَا فِيهَا مِنْ الْكَمَالَاتِ الَّتِي لَوْ عَدِمَتْهَا كَانَتْ نَاقِصَةً
دَلِيلٌ عَلَى أَنَّ مُعْطِيَ تِلْكَ الْكَمَالَاتِ أَحَقُّ بِهَا

So His works *are* among the greatest signs of His attributes and of the truthfulness of what His messengers reported about Him.

فَمَفْعُولَاتِهِ مِنْ أَدْلِ شَيْءٍ عَلَى صِفَاتِهِ وَصَدَقَ مَا
أَخْبَرَتْ بِهِ رُسُلُهُ عَنْهُ

So the created things *are* witnesses confirming the heard verses,

فَالْمَصْنُوعَاتُ شَاهِدَةٌ تَصَدِّقُ الْآيَاتِ الْمَسْمُوعَاتِ

drawing attention to seeking proof through the created signs.

مُنْبَهَةٌ عَلَى الْإِسْتِدْلَالِ بِالْآيَاتِ الْمَصْنُوعَاتِ

God Most High said:

قَالَ تَعَالَى

We will show them Our signs in the horizons and in themselves, until it becomes clear to them that it is the Truth.

﴿سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ
لَهُمْ أَنَّهُ الْحَقُّ﴾

[41:53] — Sahih Intl: We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?

meaning that the Quran is truth.

أَيَّ أَنْ الْقُرْآنَ حَقٌّ

So He informed that He must show them from His witnessed signs what makes clear to them that His recited verses *are* truth.

فَأَخْبَرَ أَنَّهُ لَا بُدَّ مِنْ أَنْ يُرِيَهُمْ مِنْ آيَاتِهِ الْمَشْهُودَةِ مَا
يُبَيِّنُ لَهُمْ أَنَّ آيَاتِهِ الْمَتْلُوءَةَ حَقٌّ

Then He informed of the sufficiency of His testimony to the soundness of His message, through what He established of proofs and evidence for the truthfulness of His messenger.

ثُمَّ أَخْبَرَ بِكِفَايَةِ شَهَادَتِهِ عَلَى صِحَّةِ خَبَرِهِ بِمَا أَقَامَ مِنْ
الدَّلَائِلِ وَالْبَرَاهِينِ عَلَى صَدَقِ رَسُولِهِ

So His signs *are* witnesses to His truthfulness, and He *is* a witness to the truthfulness of His messenger through His signs.

فَآيَاتُهُ شَاهِدَةٌ بِصَدَقِهِ وَهُوَ شَاهِدٌ بِصَدَقِ رَسُولِهِ بِآيَاتِهِ

And He *is* the Witness and the One witnessed for, and He *is* the Proof and the One proven.

وَهُوَ الشَّاهِدُ وَالْمَشْهُودُ لَهُ وَهُوَ الدَّلِيلُ وَالْمَدْلُولُ عَلَيْهِ

So He *is* the proof by Himself of Himself,

فَهُوَ الدَّلِيلُ بِنَفْسِهِ عَلَى نَفْسِهِ

as some of the knowers said: How *can* I seek a proof for the One who *is* a proof of everything?

كَمَا قَالَ بَعْضُ الْعَارِفِينَ كَيْفَ أَطْلُبُ لَدَلِيلٍ عَلَى مَنْ هُوَ
دَلِيلٌ عَلَى كُلِّ شَيْءٍ

So whatever proof you seek for Him, His existence *is* more evident than it.

فَأَيُّ دَلِيلٍ طَلَبْتَهُ عَلَيْهِ فَوَجَدَهُ أَظْهَرُ مِنْهُ

And for this *reason* the messengers said to their people:

وَلِهَذَا قَالَ الرَّسُلُ لِقَوْمِهِمْ

Is there about God any doubt?

[14:10]

{أَفِي اللَّهِ شَكٌّ}.

So He is more known than everything known, and clearer than every proof.

فَهُوَ أَعْرَفُ مِنْ كُلِّ مَعْرُوفٍ وَأَبِينُ مِنْ كُلِّ دَلِيلٍ

So things *are* known through Him in reality,

فَالْأَشْيَاءُ عُرِفَتْ بِهِ فِي الْحَقِيقَةِ

even if He is known through them in reasoning and deduction — through His actions and rulings — back to Him.

وَإِنْ كَانَ عُرِفَ بِهَا فِي النَّظَرِ وَالِاسْتِدْلَالِ بِأَفْعَالِهِ وَأَحْكَامِهِ عَلَيْهِ

A Benefit — In the Musnad and Sahih of Abu Hatim, from the hadith of Abdullah ibn Mas'ud, *who* said:

فَإِذْةً فِي الْمُسْنَدِ وَصَحِيحِ أَبِي الْحَاتِمِ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ

The Messenger of God said: No worry or sadness strikes a servant, and he says:

قَالَ رَسُولُ اللَّهِ مَا أَصَابَ عَبْدًا هَمٌّ وَلَا حُزْنٌ فَقَالَ

O God, I *am* Your servant, and the son of Your servant, the son of Your female servant.

اللَّهُمَّ إِنِّي عَبْدُكَ وَأَبْنُ عَبْدِكَ ابْنُ أُمْتِكَ

My forelock *is* in Your hand. Your judgment upon me *is* past. Your decree concerning me *is* just.

نَاصِيَتِي بِيَدِكَ مَاضٍ فِي حُكْمِكَ عَدْلٌ فِي قَضَاؤِكَ

I ask You by every name that *is* Yours, *that* You named Yourself *with*,

أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِيتَ بِهِ نَفْسَكَ

or sent down in Your Book, or taught *to* anyone of Your creation, or kept exclusively

أَوْ أُنْزِلَتْ فِي كِتَابِكَ أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْثَرْتَ

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by it in the knowledge of the unseen with You — that You make the Quran the spring of my heart, and the light of my chest, and the clearing of my sadness, and the removal of my worry and grief

بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رِبْعَ قَلْبِي وَنُورَ صَدْرِي وَجَلَاءَ حُزْنِي وَذَهَابَ هَمِّي وَغَمِّي

except that God *will* remove his worry and grief, and replace it in its place *with* joy.

إِلَّا أَذْهَبَ اللَّهُ هَمَّهُ وَغَمَّهُ وَأَبْدَلَهُ مَكَانَهُ فَرَحًا

They said: O Messenger of God, should we not learn them?

قَالُوا يَا رَسُولَ اللَّهِ أَفَلَا نَتَعَلَّمُهُنَّ

He said: Yes, it *is* fitting for whoever hears them to learn them.

قَالَ بَلَى يَنْبَغِي لِمَنْ سَمِعَهُنَّ أَنْ يَتَعَلَّمَهُنَّ

So this great hadith contained matters of knowledge, monotheism, and servitude.

فَتَضَمَّنَ هَذَا الْحَدِيثَ الْعَظِيمُ أُمُورًا مِنَ الْمَعْرِفَةِ وَالتَّوْحِيدِ وَالْعِبَادَةِ

Among them *is* that the one calling by it opened his request with his saying: "I *am* Your servant, son of Your servant, son of Your female servant."

مِنْهَا أَنْ الدَّاعِيَ بِهِ صَدَّرَ سُؤَالَهِ بِقَوْلِهِ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أُمْتِكَ

And this includes those above him from his fathers and mothers, *going back* to his *first* parents Adam and Eve.

وَهَذَا يَتَنَاوَلُ مَنْ فَوْقَهُ مِنْ آبَائِهِ وَأُمَهَاتِهِ إِلَى أَبِيهِ آدَمَ وَحَوَّاءَ

And in that *is* humbling *oneself* before Him, and submission before Him, and acknowledgment that he *is* His property and his fathers *are* His property.

وَفِي ذَلِكَ تَمَلُّقٌ لَهُ وَاسْتِخْذَا بَيْنَ يَدَيْهِ وَاعْتِرَافٌ بِأَنَّهُ مَمْلُوكُهُ وَأَبَاؤُهُ مَمَالِكُهُ

And that the servant has nothing except the door of his Master, and His generosity, and His kindness.

وَأَنَّ الْعَبْدَ لَيْسَ لَهُ غَيْرَ بَابٍ سَيِّدِهِ وَفَضْلِهِ وَإِحْسَانِهِ

And that if his Master neglects him and abandons him, he *will* perish, and no one *will* shelter him, and no one *will* show him kindness.

وَأَنَّ سَيِّدَهُ إِنْ أَهْمَلَهُ وَتَخَلَّى عَنْهُ هَلَكَ وَلَمْ يُؤْوِهِ أَحَدٌ وَلَمْ يُعْطِفْ عَلَيْهِ

Rather, he *will* be lost *with* the greatest loss.

بَلْ يَضِيعُ أَعْظَمَ ضَيِّعَةٍ

So beneath this acknowledgment *is*: I have no independence from You *for* the blink of an eye.

فَتَحْتَ هَذَا الْإِعْتِرَافِ أَنِّي لَا غِنَى بِي عَنْكَ طَرْفَةَ عَيْنٍ

And I have no one to seek refuge in and take shelter in other than my Master, whose servant I *am*.

وَلَيْسَ لِي مِنْ أَعُوذٍ بِهِ وَالْوَدَّ بِهِ غَيْرَ سَيِّدِي الَّذِي أَنَا عَبْدُهُ

And within that *is* the acknowledgment that he *is one* governed, managed, commanded, *and* prohibited.

وَفِي ضَمَنِ ذَلِكَ الْإِعْتِرَافِ بِأَنَّهُ مَرْبُوبٌ مَدْبَرٌ مَأْمُورٌ مَنُهِىٌّ

He only acts by the rule of servitude, not by the rule of free choice for himself.

إِنَّمَا يَتَصَرَّفُ بِحُكْمِ الْعِبَادِيَّةِ لَا بِحُكْمِ الْإِخْتِيَارِ لِنَفْسِهِ

For this *is* not the business of the servant, but *rather* the business of kings and free people.

فَلَيْسَ هَذَا شَأْنُ الْعَبْدِ بَلْ شَأْنُ الْمُلُوكِ وَالْأَحْرَارِ

As for the servants, their conduct *is* upon pure servitude.

وَأَمَّا الْعَبِيدُ فَتَعْرِفُهُمْ عَلَى مَحْضِ الْعِبَادِيَّةِ

So these *are* the servants of obedience, attributed to Him — glorified *is* He — in His saying:

فَهُؤُلَاءِ عِبِيدُ الطَّاعَةِ الْمُضَافُونَ إِلَيْهِ سُبْحَانَهُ فِي قَوْلِهِ

"Indeed, My servants — you have no authority over them."

{إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ}.

[15:42] — Sahih Intl: Indeed, My servants - no authority will you have over them, except those who follow you of the deviators.

And His saying:

وَقَوْلِهِ

"And the servants of the Most Merciful *are* those who walk upon the earth humbly."

{وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا}.

[25:63] — Sahih Intl: And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace,

And those other than them *are* servants of *His* power and lordship.

وَمَنْ عِداَهُمْ عِبِيدُ الْقَهْرِ وَالرَّبُوبِيَّةِ

So their attribution to Him *is* like the attribution of all *other* houses to His ownership.

فَأُضَافَتُهُمْ إِلَيْهِ كِإِضَافَةِ سَائِرِ الْبُيُوتِ إِلَى مَلِكِهِ

And the attribution of those *first ones* *is* like the attribution of the Sacred House to Him,

وَإِضَافَةِ أَوْلِيكَ كِإِضَافَةِ الْبَيْتِ الْحَرَامِ إِلَيْهِ

and like the attribution of His she-camel to Him, and His home — which *is* Paradise — to Him.

إِضَافَةِ نَاقَتِهِ إِلَيْهِ وَدَارِهِ الَّتِي هِيَ الْجَنَّةُ إِلَيْهِ

And *like* the attribution of the servitude of His Messenger to Him, in His saying:

وَإِصَافَةَ عِبُودِيَةِ رَسُولِهِ إِلَيْهِ بِقَوْلِهِ

"And if you *are* in doubt about what We sent down upon Our servant."

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا﴾.

[2:23] — Sahih Intl: And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful.

"Glorified is the One who took His servant *on a night journey*."

[17:1]

﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ﴾.

"And that when the servant of God stood up calling upon Him."

[72:19] — Sahih Intl: And that when the Servant of Allah stood up supplicating Him, they almost became about him a compacted mass."

﴿وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ﴾.

And in realizing the meaning of his saying "I *am* Your servant" —

وَفِي التَّحْقِيقِ بِمَعْنَى قَوْلِهِ أَنِّي عَبْدُكَ

there is commitment to His servitude, through humility, submission, turning *to Him*, obeying the command of his Master, and avoiding His prohibition,

الْتِزَامَ عِبُودِيَّتِهِ مِنَ الذَّلِّ وَالْخُضُوعِ وَالْإِنَابَةِ وَامْتِثَالِ أَمْرِ سَيِّدِهِ وَاجْتِنَابِ نَهْيِهِ

and constant neediness toward Him, and seeking refuge in Him, and seeking help from Him, and reliance *on God*,

وَدَوَامَ الْإِفْتِقَارِ إِلَيْهِ وَاللُّجَأَ إِلَيْهِ وَالِاسْتِعَانَةَ بِهِ وَالتَّوَكُّلَ عَلَيْهِ

and the servant's seeking protection in Him and taking shelter in Him,

وَعِيَاذَ الْعَبْدِ بِهِ وَلِيَاذِهِ بِهِ

and that his heart does not attach to anyone other than Him — *in love, fear, and hope*.

وَإِنْ لَمْ لَا يَتَعَلَّقْ قَلْبُهُ بِغَيْرِهِ مُحَبَّةً وَخَوْفًا وَرَجَاءً

And in it also *is*: I *am* a servant from every angle — young and old, alive and dead, obedient and disobedient, healthy and tested.

وَفِيهِ أَيْضًا أَنِّي عَبْدٌ مِنْ جَمِيعِ الْأُجُوهِ صَغِيرًا وَكَبِيرًا حَيًّا وَمَيِّتًا وَمَطِيعًا وَعَاصِيًا مَعَافًى وَمَبْتَلًى

In spirit, heart, tongue, and limbs.

بِالرُّوحِ وَالْقَلْبِ وَاللِّسَانِ وَالْجَوَارِحِ

And in it also *is* that my wealth and my self *are* owned by You, for the servant and what —

وَفِي أَيْضًا أَنَّ مَالِي وَنَفْسِي مِلْكٌ لَكَ فَإِنَّ الْعَبْدَ وَمَا

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a slave owns nothing for his master.

يَمْلِكُ لِسَيِّدِهِ

And in it also *is* that You *are* the One who granted me every blessing I *am* in.

وَفِيهِ أَيْضًا أَنَّكَ أَنْتَ الَّذِي مَنَنْتَ عَلَيَّ بِكُلِّ مَا أَنَا فِيهِ مِنْ نِعْمَةٍ

So that — all of it — *is* from Your favor upon Your servant.

فَذَلِكَ كُلُّهُ مِنْ إِعْطَائِكَ عَلَيَّ عَبْدُكَ

And in it also *is* that I do not manage what You have given me of my wealth and my self except by Your command,

وَفِيهِ أَيْضًا أَنِّي لَا أَتَصَرَّفُ فِي مَا خَوَّلْتَنِي مِنْ مَالِي وَنَفْسِي إِلَّا بِأَمْرِكَ

just as the servant does not act except by the permission of his master.

كَمَا لَا يَتَصَرَّفُ الْعَبْدُ إِلَّا بِإِذْنِ سَيِّدِهِ

And that I do not possess for myself *any* harm, nor benefit, nor death, nor life, nor resurrection.

وَأَنِّي لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا وَلَا مَوْتًا وَلَا حَيَاةً
وَلَا نَشُورًا

So if witnessing that *is* sound for him, then he has truly said "I *am* Your servant."

فَإِنْ صَحَّ لَهُ شُهُودُ ذَلِكَ فَقَدْ قَالَ أَنِّي عَبْدُكَ حَقِيقَةً

Then he said: "My forelock *is* in Your hand,"

ثُمَّ قَالَ نَاصِيَتِي بِيَدِكَ

meaning: You *are* the one managing me, directing me however You will.

أَيُّ أَنْتَ الْمُتَصَرِّفُ فِيَّ تَصَرِّفِي كَيْفَ تَشَاءُ

I *am* not the one managing my own self.

لَسْتُ أَنَا الْمُتَصَرِّفُ فِي نَفْسِي

And how can he have control over himself when his self *is* in the hand of his Lord and Master, and his forelock *is* in His hand,

وَكَيْفَ يَكُونُ لَهُ فِي نَفْسِهِ تَصَرُّفٌ مِنْ نَفْسِهِ بِيَدِ رَبِّهِ
وَسَيِّدِهِ وَنَاصِيَتِهِ بِيَدِهِ

and his heart *is* between two fingers of His fingers,

وَقَلْبُهُ بَيْنَ أَصْبَعَيْنِ مِنْ أَصَابِعِهِ

and his death and his life, his happiness and his misery, his well-being and his trial — all of it *is* up to Him, glorified *is* He.

وَمَوْتُهُ وَحَيَاتُهُ وَسَعَادَتُهُ وَشَقَاوَتُهُ وَعَافِيَتُهُ وَبَلَاؤُهُ
كُلُّهُ إِلَيْهِ سُبْحَانَهُ

There is not for the servant any of it *at all*.

لَيْسَ إِلَى الْعَبْدِ مِنْهُ شَيْءٌ

Rather, he *is* in the grip of his Master, weaker than *a* weak, lowly slave whose forelock *is* in the hand of *an* overpowering king who owns him, under his control and his power.

بَلْ هُوَ فِي قَبْضَةِ سَيِّدِهِ أَضْعَفُ مِنْ مَمْلُوكٍ ضَعِيفٍ
حَقِيرٍ نَاصِيَتَهُ بِيَدِ سُلْطَانٍ قَاهِرٍ مَالِكٍ لَهُ تَحْتَ تَصَرُّفِهِ
وَقَهْرِهِ

Rather, the matter *is* above that.

بَلْ الْأَمْرُ فَوْقَ ذَلِكَ

And whenever the servant witnesses that his forelock and the forelocks of all the servants *are* in the hand of God alone, He directs them however He wills,

وَمَتَى شَهِدَ الْعَبْدُ أَنَّ نَاصِيَتَهُ وَنَوَاصِيَ الْعِبَادِ كُلِّهَا بِيَدِ
اللَّهِ وَحْدَهُ يَصْرِفُهُمْ كَيْفَ يَشَاءُ

he *will* not fear them after that, and *will* not hope in them,

لَمْ يَخَفْهُمْ بَعْدَ ذَلِكَ وَلَمْ يَرْجِهِمْ

and *will* not place them in the position of owners, but *rather* in the position of overpowered, owned slaves.

وَلَمْ يَنْزِلْهُمْ مَنْزِلَةَ الْمَالِكِينَ بَلْ مَنْزِلَةَ عَبِيدٍ مَقْهُورِينَ
مَرْبُوبِينَ

The one managing them *is* other than them, and the one directing them *is* other than them.

الْمُتَصَرِّفُ فِيهِمْ سِوَاهُمْ وَالْمُدَبِّرُ لَهُمْ غَيْرُهُمْ

So whoever witnesses himself with this witnessing, his poverty and his need for his Lord become *a* permanent quality of his.

فَمَنْ شَهِدَ نَفْسَهُ بِهَذَا الْمَشْهَدِ صَارَ فَقْرُهُ وَضُرُورَتُهُ إِلَى
رَبِّهِ وَصِفَا لَا زِمَا لَهُ

And whenever he witnesses people likewise, he *will* not be in need of them, and *will* not attach his hope and expectation to them.

وَمَتَى شَهِدَ النَّاسُ كَذَلِكَ لَمْ يُفْتَقِرْ إِلَيْهِمْ وَلَمْ يَعْلُقْ أَمْلَهُ
وَرَجَاءَهُ بِهِمْ

So his monotheism, his reliance *on God*, and his servitude become upright.

فاستقام توحيدِهِ وتوَكُّله وعبوديته

And for this reason, Hud said to his people:

وَلَدَا قَالَ هُودٌ لِقَوْمِهِ

"Indeed I have relied upon God, my Lord and your Lord. *There is no creature except that He is seizing it by its forelock. Indeed my Lord is on a straight path.*"

﴿إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾

[11:56] — Sahih Intl: Indeed, I have relied upon Allah, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a path [that is] straight."

And his saying: "Your decree *is* carried out upon me, *and* Your judgment *is* just"

وَقَوْلُهُ مَاضٍ فِي حُكْمِكَ عَدْلٌ فِي قَضَاؤِكَ

— this statement contains two matters.

تَضَمَّنَ هَذَا الْكَلَامُ أَمْرَيْنِ

The first of them *is* the carrying out of His decree upon His servant.

أَحَدُهُمَا مِضَاءُ حُكْمِهِ فِي عَبْدِهِ

And the second includes His praise and His justice.

وَالثَّانِي يَتَضَمَّنُ حَمْدَهُ وَعَدْلَهُ

And He, glorified *is* He, to Him *belongs* the sovereignty and to Him *belongs* the praise.

وَهُوَ سُبْحَانَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

And this *is* the meaning of the saying of His prophet Hud:

وَهَذَا مَعْنَى قَوْلِ نَبِيِّهِ هُودَ

"*There is no creature except that He is seizing it by its forelock.*"

﴿مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا﴾

[11:56]

Then he said:

ثُمَّ قَالَ

"Indeed my Lord *is* on a straight path."

﴿إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ﴾

[11:56]

Meaning: along with Him being *an* Owner, Overpowerer, *and* Manager of His servants — their forelocks *are* in His hand —

أَيَّ مَعَ كَوْنِهِ مَالِكًا قَاهِرًا مُتَصَرِّفًا فِي عِبَادِهِ نَوَاصِيهِمْ بِيَدِهِ

He *is* on a straight path, and it is the justice by which He manages them.

فَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ وَهُوَ الْعَدْلُ الَّذِي يَتَصَرَّفُ بِهِ فِيهِمْ

So He *is* on a straight path in His speech, His action, His judgment, His decree, His command, His prohibition, His reward, and His punishment.

فَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ فِي قَوْلِهِ وَفَعْلِهِ وَقَضَائِهِ وَقَدْرِهِ وَأَمْرِهِ وَنَهْيِهِ وَثَوَابِهِ وَعِقَابِهِ

So His news *is* all truthful, His judgment *is* all just, and His command *is* all good.

فَخَبْرُهُ كُلُّهُ صَدَقَ وَقَضَاؤُهُ كُلُّهُ عَدْلٌ وَأَمْرُهُ كُلُّهُ مَصْلَحَةٌ

And what He prohibited *is* all harmful.

وَالَّذِي نَهَى عَنْهُ كُلُّهُ مَفْسَدَةٌ

And His reward *is* for whoever deserves the reward, by His grace and His mercy.

وَتَوَابُهُ لِمَنْ يَسْتَحِقُّ التَّوَابَ بِفَضْلِهِ وَرَحْمَتِهِ

And His punishment is for whoever deserves the punishment, by His justice and His wisdom.

وعقابه لمن يَسْتَحِقُّ الْعُقَابَ بعدله وحكمته

And *there is a difference between*

وَفَرَقَ بَيْنَ

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the ruling and the decree, and He made execution for the ruling and justice for the decree.

الْحُكْمَ وَالْقَضَاءَ وَجَعَلَ الْمَضَاءَ لِلْحُكْمِ وَالْعَدْلَ لِقَضَاءِ

For His ruling — glorified is He — covers His religious, legislative ruling and His universal, decreed ruling.

فَإِنْ حُكْمَهُ سُبْحَانَهُ يَتَنَاوَلُ حُكْمَهُ الدِّينِي الشَّرْعِيَّ وَحُكْمَهُ الْكُونِي الْقَدْرِي

And the two types *are* effective upon the servant, carried out upon him.

وَالنَّوْعَانِ نَافِذَانِ فِي الْعَبْدِ إِنْ مَاضِيَانِ فِيهِ

And he *is* overpowered under the two rulings — they have been carried out upon him and executed upon him, whether he willed or refused.

وَهُوَ مَقْهُورٌ تَحْتَ الْحُكْمَيْنِ قَدْ مَضَى فِيهِ وَنَفِذًا فِيهِ شَاءَ أَمْ أَبَى

But the universal ruling — he cannot go against it.

لَكِنَّ الْحُكْمَ الْكُونِي لَا يُمَكِّنُهُ مُخَالَفَتَهُ

As for the religious, legislative *ruling*, he may go against it.

وَأَمَّا الدِّينِي الشَّرْعِيَّ فَقَدْ يُخَالِفُهُ

And since the decree — it is the completion and the fulfillment, and that only comes after it has been carried out and executed —

وَلَمَّا كَانَ الْقَضَاءُ هُوَ الْإِتْمَامُ وَالْإِكْمَالُ وَذَلِكَ إِنَّمَا يَكُونُ بَعْدَ مَضِيهِ وَنَفْوْذِهِ

he said: 'Your decree upon me *is* just'

قَالَ عَدْلٌ فِي قِضَاؤِكَ

meaning: the ruling that You completed and fulfilled and executed upon Your servant is justice from You in it.

أَيُّ الْحُكْمِ الَّذِي أَكْمَلْتَهُ وَأَتَمَمْتَهُ وَنَفَّذْتَهُ فِي عَبْدِكَ عَدْلٌ مِنْكَ فِيهِ

As for the ruling, it is what He — glorified is He — rules with, and He may will its execution, and He may not execute it.

وَأَمَّا الْحُكْمُ فَهُوَ مَا يَحْكُمُ بِهِ سُبْحَانَهُ وَقَدْ يَشَاءُ تَنْفِيذَهُ وَقَدْ لَا يَنْفِذُهُ

So if it *was* a religious ruling, then it *is* carried out upon the servant.

فَإِنْ كَانَ حُكْمًا دِينِيًّا فَهُوَ مَاضٍ فِي الْعَبْدِ

And if it *was* a universal *ruling*, then if He — glorified is He — executed it, it *was* carried out upon him.

وَإِنْ كَانَ كُونِيًّا فَإِنْ نَفِذَهُ سُبْحَانَهُ مَضَى فِيهِ

And if He did not execute it, it *was* repelled from him.

وَإِنْ لَمْ يَنْفِذْهُ أُنْذِفَ عَنْهُ

So He — glorified is He — decrees what He decrees.

فَهُوَ سُبْحَانَهُ يَقْضِي مَا يَقْضِي بِهِ

And other than Him may decree a decree and determine a matter, yet not be able to execute it.

وَعَايِرَهُ قَدْ يَقْضِي بِقَضَاءٍ وَيَقْدِرُ أَمْرًا وَلَا يَسْتَطِيعُ تَنْفِيذَهُ

And He — glorified is He — decrees and carries out, so to Him *belongs* the decree and the execution.

وَهُوَ سُبْحَانَهُ يَقْضِي وَيَمْضِي فَلَهُ الْقَضَاءُ وَالْإِمْضَاءُ

And his saying 'Your decree upon me *is* just' includes all of His decrees upon His servant from every angle —

وَقَوْلُهُ عَدْلٌ فِي قِضَاؤِكَ يَتَّصِمَنَّ جَمِيعُ أَقْضِيَّتِهِ فِي عَبْدِهِ مِنْ كُلِّ الْوُجُوهِ

of health and illness, and wealth and poverty, and pleasure and pain, and life and death, and punishment and pardon, and other than that.

من صِحَّة وسقم وغنى وفقر ولذة وألم وحياة وموت وعقوبة وتجاوز وغير ذلك

God Most High said: 'And whatever strikes you of hardship is because of what your hands have earned.'

قَالَ تَعَالَى وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ

And He said:

وَقَالَ

And if a bad thing strikes them because of what their hands have put forward, then indeed man is ungrateful.

﴿وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ﴾

[42:48] — Sahih Intl: But if they turn away - then We have not sent you, [O Muhammad], over them as a guardian; upon you is only [the duty of] notification. And indeed, when We let man taste mercy from us, he rejoices in it; but if evil afflicts him for what his hands have put forth, then indeed, man is ungrateful.

So everything that is decreed upon the servant — it is justice upon him.

فَكُل مَا يَقْضَى عَلَى الْعَبْدَ فَهُوَ عَدْلٌ فِيهِ

So if it is said: 'Disobedience, according to you, is by His decree and His destiny — so what is the angle of justice in decreeing it?'

فَإِنْ قِيلَ فَالْمَعْصِيَةُ عِنْدَكُمْ بِقَضَائِهِ وَقَدَرِهِ فَمَا وَجْهُ الْعَدْلِ فِي قَضَائِهَا

'For the justice in punishing for it is clear.'

فَإِنَّ الْعَدْلَ فِي الْعُقُوبَةِ عَلَيْهَا ظَاهِرٌ

It is said: this is a question of importance.

قِيلَ هَذَا سُؤَالٌ لَهُ شَأْنٌ

And because of it, a group claimed that justice is whatever is decreed, and injustice is impossible in itself.

وَمِنْ أَجْلِهِ زَعَمَتْ طَائِفَةٌ أَنَّ الْعَدْلَ هُوَ الْمَقْدُورُ وَالظُّلْمُ مُمْتَنِعٌ لِدَاتِهِ

They said: 'Because injustice is acting in the property of another.'

قَالُوا لِأَنَّ الظُّلْمَ هُوَ التَّصَرُّفُ فِي مِلْكِ الْغَيْرِ

'And God owns everything, so His acting upon His creation can only be justice.'

وَاللَّهُ لَهُ كُلُّ شَيْءٍ فَلَا يَكُونُ تَصَرُّفُهُ فِي خَلْقِهِ إِلَّا عَدْلًا

And another group said: 'Rather, justice is that He does not punish for what He decreed and destined.'

وَقَالَتْ طَائِفَةٌ بَلِ الْعَدْلُ أَنَّهُ لَا يُعَاقَبُ عَلَى مَا قَضَاهُ وَقَدَرَهُ

'So since punishing for the sin was fitting from Him, it is known that it is not by His decree and His destiny.'

فَلَمَّا حَسُنَ مِنْهُ الْعُقُوبَةُ عَلَى الذَّنْبِ عُلِمَ أَنَّهُ لَيْسَ بِقَضَائِهِ وَقَدَرِهِ

'So justice is His repaying the sin with punishment and blame —'

فَيَكُونُ الْعَدْلُ هُوَ جَزَاؤُهُ عَلَى الذَّنْبِ بِالْعُقُوبَةِ وَالذَّمِّ

either in this world or in the Hereafter.

إِمَّا فِي الدُّنْيَا وَإِمَّا فِي الْآخِرَةِ

And it was difficult for these people to combine between justice and destiny.

وَصَعِبَ عَلَى هَؤُلَاءِ الْجَمْعَ بَيْنَ الْعَدْلِ وَبَيْنَ الْقَدَرِ

So they claimed that whoever affirmed destiny could not hold to justice,

فَزَعَمُوا أَنَّ مَنْ أَثْبَتَ الْقَدَرَ لَمْ يُمَكِّنْهُ أَنْ يَقُولَ بِالْعَدْلِ

and whoever held to justice could not hold to destiny.

وَمَنْ قَالَ بِالْعَدْلِ لَمْ يُمَكِّنْهُ أَنْ يَقُولَ بِالْقَدَرِ

Just as it *was* difficult for them to combine between monotheism and affirming the attributes *of God*.

كَمَا صَعِبَ عَلَيْهِمُ الْجَمْعُ بَيْنَ التَّوْحِيدِ وَإِثْبَاتِ الصِّفَاتِ

So they claimed that they could not affirm monotheism except by denying the attributes.

فَزَعَمُوا أَنَّهُ لَا يُمَكِّنُهُمْ إِثْبَاتُ التَّوْحِيدِ إِلَّا بِإِنْكَارِ الصِّفَاتِ

So their monotheism became denial.

فَصَارَ تَوْحِيدُهُمْ تَعْطِيلًا

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and their justice is a denial of *divine* decree.

وَعَدْلُهُمْ تَكْذِيبٌ بِالْقَدْرِ

As for the people of the Sunnah, they affirm both matters.

وَأَمَّا أَهْلُ السُّنَّةِ فَهُمْ مُثَبِّتُونَ لِلْأَمْرَيْنِ

And wrongdoing according to them — it is placing *a* thing in other than its *proper* place,

وَالظُّلْمُ عِنْدَهُمْ هُوَ وَضْعُ الشَّيْءِ فِي غَيْرِ مَوْضِعِهِ

like punishing the obedient one and the one who has no sin.

كَتَعْذِيبِ الْمُطِيعِ وَمَنْ لَا ذَنْبَ لَهُ

And this — God has declared Himself far above it in more than one place in His Book.

وَهَذَا قَدْ نَزَّهِ اللَّهُ نَفْسَهُ عَنْهُ فِي غَيْرِ مَوَاضِعَ مِنْ كِتَابِهِ

And He, glorified is He, even if He misguided whom He willed and decreed disobedience and misguidance upon whom He willed —

وَهُوَ سُبْحَانُهُ وَإِنْ أَضَلَّ مِنْ شَاءَ وَقَضَى بِالْمَعْصِيَةِ وَالْغِيِّ عَلَى مَنْ شَاءَ

then that is pure justice in it,

فَذَلِكَ مَخْضُ الْعَدْلِ فِيهِ

because He placed the misguidance and the abandonment in its fitting place.

لِأَنَّهُ وَضَعَ الْإِضْلَالَ وَالْخِلَالَ فِي مَوْضِعِهِ اللَّائِقِ بِهِ

How *could it be otherwise* when among His most beautiful names is the Just —

كَيْفَ وَمَنْ أَسْمَائِهِ الْحُسْنَى الْعَدْلُ

the One whose every action and ruling is sound, correct, and true.

الَّذِي كُلُّ أَعْمَالِهِ وَأَحْكَامِهِ سَدَادٌ وَصَوَابٌ وَحَقٌّ

And He, glorified is He, has made clear the paths, sent the messengers, sent down the books, and removed the excuses,

وَهُوَ سُبْحَانُهُ قَدْ أَوْضَحَ السَّبِيلَ وَأَرْسَلَ الرُّسُلَ وَأَنْزَلَ الْكُتُبَ وَأَزَاحَ الْعِلَلَ

and enabled the means of guidance and obedience through hearing, sight, and minds.

وَمَكَّنَ مِنْ أَسْبَابِ الْهِدَايَةِ وَالطَّاعَةِ بِالْأَسْمَاعِ وَالْأَبْصَارِ وَالْعُقُولِ

And this is His justice.

وَهَذَا عَدْلُهُ

And He granted success to whom He willed with extra care, and He willed from Himself to help him and guide him to success —

وَوَفَّقَ مَنْ شَاءَ بِمَزِيدٍ عَنَّا وَأَرَادَ مِنْ نَفْسِهِ أَنْ يُعِينَهُ وَيُوفِّقَهُ

so this is His grace.

فَهَذَا فَضْلُهُ

And He abandoned the one who *was* not worthy of His guidance and His grace, and left him to himself,

وَخَذَلَ مَنْ لَيْسَ بِأَهْلٍ لِتَوْفِيقِهِ وَفَضْلِهِ وَخَلَّى بَيْنَهُ وَبَيْنَ نَفْسِهِ

and He did not will, glorified is He, from Himself to grant him success.

وَلَمْ يَرِدْ سُبْحَانَهُ مِنْ نَفْسِهِ أَنْ يُوفِّقَهُ

So He cut off from him His grace, but did not deprive him of His justice.

فَقَطَعَ عَنْهُ فَضْلَهُ وَلَمْ يَحْرَمْهُ عَدْلَهُ

And this *is of* two types.

وَهَذَا نَوْعَانِ

The first *is* what *comes* as repayment from Him to the servant for his turning away from Him,

أَحَدُهُمَا مَا يَكُونُ جَزَاءً مِنْهُ لِلْعَبْدِ عَلَى إِعْرَاضِهِ عَنْهُ

and preferring His enemy in obedience and agreement over Him,

وَإِثَارَ عَدُوِّهِ فِي الطَّاعَةِ وَالْمُوَافَقَةِ عَلَيْهِ

and forgetting His remembrance and gratitude *to Him*.

وَتَنَاسَى ذِكْرَهُ وَشُكْرَهُ

So he *is* deserving of *God* abandoning him and leaving him.

فَهُوَ أَهْلٌ أَنْ يَخْذُلَهُ وَيَتَخَلَّى عَنْهُ

And the second *is* that He does not will that for him from the start,

وَالثَّانِي أَنْ لَا يَشَاءُ لَهُ ذَلِكَ ابْتِدَاءً

because of what He knows about him — that he would not recognize the value of the blessing of guidance, nor thank Him for it,

لَمَّا يَعْلَمُ مِنْهُ أَنَّهُ لَا يَعْرِفُ قَدْرَ نِعْمَةِ الْهُدَايَةِ وَلَا يَشْكُرُهُ عَلَيْهِ

nor praise Him for it, nor love Him.

وَلَا يَثْنِي عَلَيْهِ بِهَا وَلَا يُحِبُّهُ

So He does not will it for him because of the unsuitability of his place *for it*.

فَلَا يَشَاءُهَا لَهُ لِعَدَمِ صَالِحِيَّةِ مَحَلِّهِ

God Most High said:

قَالَ تَعَالَى

"And likewise We tested some of them by others, so that they would say: 'Are these the ones God has favored from among us?' Is God not most knowing of the grateful?"

﴿وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ﴾

[6:53] — Sahih Intl: And thus We have tried some of them through others that the disbelievers might say, "Is it these whom Allah has favored among us?" Is not Allah most knowing of those who are grateful?

And He said:

وَقَالَ

"And if God had known any good in them, He would have made them hear."

﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ﴾

[8:23] — Sahih Intl: Had Allah known any good in them, He would have made them hear. And if He had made them hear, they would [still] have turned away, while they were refusing.

So when He decrees upon these souls misguidance and disobedience, that *is* pure justice,

فَإِذَا قُضِيَ عَلَى هَذِهِ النُّفُوسِ بِالضَّلَالِ وَالْمَعْصِيَةِ كَانَ ذَلِكَ مَحْضُ الْعَدْلِ

just as when He decrees that the snake *is* to be killed, and the scorpion, and the biting dog —

كَمَا إِذَا قُضِيَ عَلَى الْحَيَّةِ بِأَنْ تَقْتَلَ وَعَلَى الْعُقْرَبِ وَعَلَى الْكَلْبِ الْعُقُورِ

that *is* justice regarding it, even if it was created upon this nature.

كَانَ ذَلِكَ عَدْلًا فِيهِ وَإِنْ كَانَ مَخْلُوقًا عَلَى هَذِهِ الصِّفَةِ

And we have covered the discussion on this fully in our large book on decree and destiny.

وَقَدْ اسْتَوْفَيْنَا الْكَلَامَ فِي هَذَا فِي كِتَابِنَا الْكَبِيرِ فِي الْقَضَاءِ وَالْقَدَرِ

And the point is that his saying "Your ruling is carried out, Your decree is just"

وَالْمَقْصُودُ أَنَّ قَوْلَهُ مَاضٍ فِي حُكْمِكَ عَدْلٌ فِي قَضَاؤِكَ

is a response to the two groups:

رد على الطائفتين

the Qadariyyah, who deny the generality of God's decrees over His servant,

القدرية الذين ينكرون عموم أقضية الله في عبده

and exclude the actions of the servants from being by His decree and destiny,

ويخرجون أفعال العباد عن كونها بقضائه وقدره

and reduce the decree to *only* the command and the prohibition;

ويردون القضاء إلى الأمر والنهي

and the Jabriyyah, who say every decreed thing is justice,

وعلى الجبرية الذين يقولون كل مقدور عدل

so there remains no benefit in his saying "Your decree is just."

فلا يبقى لقوله عدل في قضاؤك فائدة

For justice according to them is everything that is possible.

فإن العدل عندهم كل ما يمكن

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His action. And injustice — it is the impossible by its very nature.

فعله والظلم هو المحال لذاته

So it is as if he said: Your decree is proceeding and effective over me.

فكانه قال ماض ونافذ في قضاؤك

And this is the first *meaning* itself.

وهذا هو الأول بعينه

And his saying "I ask You by every name" to the end of it —

وقوله أسألك بكل اسم إلى آخره

is seeking means to Him through all His names — what the servant knew of them and what he did not know.

توسل إليه بأسمائه كلها ما علم العبد منها وما لم يعلم

And these *are* the most beloved means of *approach* to Him.

وهذه أحب الوسائل إليه

For they *are* a means through His attributes and His actions, which *are* the meanings of His names.

فإنها وسيلة بصفاته وأفعاله التي هي مدلول أسمائه

And his saying "that You make the Quran the spring of my heart and the light of my chest" —

وقوله أن تجعل القرآن ربيع قلبي ونور صدري

the spring *means* the rain that gives life to the earth.

الربيع المطر الذي يحيي الأرض

He compared the Quran to it because of the life of hearts through it.

شبه القرآن به لحياة القلوب به

And likewise, God compared it to the rain.

وكذلك شبهه الله بالمطر

And He combined water — by which life is obtained — and light — by which illumination and brightness *are* obtained.

وجمع بين الماء الذي تحصل به الحياة والنور الذي

تحصل به الإضاءة والإشراق

Just as He — glorified is He — combined them both in His saying:

كما جمع بينهما سبحانه في قوله

He sent down from the sky water, and valleys flowed according to their measure, and the flood carried rising foam.

[13:17] — Sahih Intl: He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus Allah presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allah present examples.

﴿أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا﴾

And from what they heat upon it in the fire seeking ornaments...

[13:17]

﴿وَمِمَّا تَوْقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ﴾

And in His saying:

وفى قوله

Their example is like the example of the one who lit a fire, and when it illuminated what was around him, God took away their light.

[2:17] — Sahih Intl: Their example is that of one who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darkness [so] they could not see.

﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ﴾

Then He said:

ثُمَّ قَالَ

Or like a rainstorm from the sky.

[2:19]

﴿أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ﴾

And in His saying: "God is the light of the heavens and the earth. The example of His light..." — the *rest of the verses*.

وَفِي قَوْلِهِ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مَثَلُ نُورِهِ الْآيَاتِ

Then He said: "Have you not seen that God drives the clouds, then joins between them" — the *rest of the verse*.

ثُمَّ قَالَ أَلَمْ تَرَ أَنَّ اللَّهَ يَزْجِي السَّحَابَ ثُمَّ يُؤَلِّفُ بَيْنَهُ الْآيَةَ

So the supplication included *asking* that He give life to his heart with the spring of the Quran,

فَتَضْمَنَ الدُّعَاءُ أَنْ يُحْيِي قَلْبَهُ بِرَبِيعِ الْقُرْآنِ

and that He illuminate his chest with it, so that life and light come together for him.

وَأَنْ يَنْوِّرَ بِهِ صَدْرَهُ فَتَجْتَمِعَ لَهُ الْحَيَاةُ وَالنُّورُ

God Most High said:

قَالَ تَعَالَى

Or is one who was dead and We gave him life and made for him a light by which he walks among the people —

[6:122] — Sahih Intl: And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom? Thus it has been made pleasing to the disbelievers that which they were doing.

﴿أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ﴾

like one whose example is in the darknesses, not coming out of them?

[6:122]

﴿كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا﴾

And since the chest *is* wider than the heart,

وَلَمَّا كَانَ الصَّدْرُ أَوْسَعَ مِنَ الْقَلْبِ

the light obtained by it flows from it to the heart,

كَانَ النُّورُ الْحَاصِلُ لَهُ يَسْرِي مِنْهُ إِلَى الْقَلْبِ

because it *has* reached what *is* wider than it.

لِأَنَّهُ قَدْ حَصَلَ لَهَا هُوَ أَوْسَعَ مِنْهُ

And since the life of the body and all the limbs *is* through the life of the heart —

وَلَمَّا كَانَتْ حَيَاةُ الْبَدَنِ وَالْجَوَارِحِ كُلِّهَا بِحَيَاةِ الْقَلْبِ

life flows from it to the chest, then to the limbs —

تَسْرِي الْحَيَاةُ مِنْهُ إِلَى الصَّدْرِ ثُمَّ إِلَى الْجَوَارِحِ

he asked for life for it through the spring, which is its source.

سَأَلَ الْحَيَاةَ لَهُ بِالرَّبِيعِ الَّذِي هُوَ مَادَّتْهَا

And since sadness, worry, and grief oppose the life of the heart and its illumination,

وَلَمَّا كَانَ الْحُزْنُ وَالْهَمُّ وَالْغَمُّ يَضَادُ حَيَاةَ الْقَلْبِ

وَاسْتِنَارَتِهِ

he asked that their removal be through the Quran.

سَأَلَ أَنْ يَكُونَ ذَهَابُهَا بِالْقُرْآنِ

For then they *are* more likely not to return.

فَإِنَّهَا أُخْرَى أَنْ لَا تَعُودَ

But if they go away through something other than the Quran — *such as* health, or worldly things, or status, or *a* wife, or *a* child —

وَأَمَّا إِذَا ذَهَبَتْ بِغَيْرِ الْقُرْآنِ مِنْ صِحَّةٍ أَوْ دُنْيَا أَوْ جَاهٍ أَوْ رَوْجَةٍ أَوْ وَلَدٍ

then they return when that goes away.

فَإِنَّهَا تَعُودُ بِذَهَابِ ذَلِكَ

And the hardship that comes upon the heart:

وَالْمَكْرُوهُ الْوَارِدُ عَلَى الْقَلْبِ

if it is from *a* past matter, it produces sadness;

إِنْ كَانَ مِنْ أَمْرِ مَاضٍ أَحْدَثَ الْحُزْنَ

and if it is from *a* future *matter*, it produces worry;

وَإِنْ كَانَ مِنْ مُسْتَقْبَلٍ أَحْدَثَ الْهَمَّ

and if it is from *a* present matter, it produces grief.

وَإِنْ كَانَ مِنْ أَمْرِ حَاضِرٍ أَحْدَثَ الْغَمَّ

And God knows best.

وَاللَّهُ أَعْلَمُ

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فائدة أنزه الموجودات وأظهرها وأنورها وأشرفها وأعلاها ذاتا وقدرًا

A Benefit: The Purest of Existing Things, the Most Manifest, Most Radiant, Most Noble, and Highest in Essence and Worth

The purest of existing things, the most manifest, the most radiant, the most noble, the highest in essence and worth, and the most vast *is* the Throne of the Most Merciful, mighty and majestic *is* He.

أَنْزَهَ الْمَوْجُودَاتِ وَأَظْهَرَهَا وَأَنُورَهَا وَأَشْرَفَهَا وَأَعْلَاهَا
ذَاتًا وَقَدْرًا وَأَوْسَعَهَا عَرْشَ الرَّحْمَنِ ﷻ

And because of that, it *was* fit for His rising over it.

وَلِذَلِكَ صَلَحَ لَاسْتَوَائِهِ عَلَيْهِ

And everything that was closer to the Throne was more radiant, purer, and nobler than what *was* far from it.

وَكُلُّ مَا كَانَ أَقْرَبَ إِلَى الْعَرْشِ كَانَ أَنُورَ وَأَنْزَهَ وَأَشْرَفَ
مِمَّا بَعْدَ عَنْهُ

And for this reason, the Garden of Firdaws was the highest of the gardens of *Paradise*, the noblest, the most radiant, and the most exalted, due to its closeness to the Throne, since it is its ceiling.

وَلِهَذَا كَانَتْ جَنَّةُ الْفَرْدَوْسِ أَعْلَى الْجَنَّاتِ وَأَشْرَفَهَا
وَأَنُورَهَا وَأَجْلَاهَا لِقَرَبِهَا مِنَ الْعَرْشِ إِذْ هُوَ سَقْفُهَا

And everything that *was* far from it was darker and more constricted.

وَكُلُّ مَا بَعْدَ عَنْهُ كَانَ أَظْلَمَ وَأَضْيَقَ

And for this reason, the lowest of the low was the worst of places, the most constricted, and the farthest from every good.

وَلِهَذَا كَانَ أَسْفَلَ سَافِلِينَ شَرَّ الْأُمَكِنَةِ وَأَضْيَقَهَا وَأَبْعَدَهَا
مِنْ كُلِّ خَيْرٍ

And God created the hearts and made them *a* place for knowing Him, loving Him, and *having* will directed toward Him.

وَخَلَقَ اللَّهُ الْقُلُوبَ وَجَعَلَهَا مَحَلًّا لِمَعْرِفَتِهِ وَمَحَبَّتِهِ
وَإِرَادَتِهِ

So they *are* the throne of the highest description, which is knowing Him, loving Him, and *having* will directed toward Him.

فَهِئَ عَرْشَ الْمَثَلِ الْأَعْلَى الَّذِي هُوَ مَعْرِفَتُهُ وَمَحَبَّتُهُ
وَإِرَادَتُهُ

God Most High said:

قَالَ تَعَالَى

For those who do not believe in the Hereafter is the description of evil, and to God *belongs* the highest description, and He is the Mighty, the Wise.

﴿لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ الْمَثَلُ
الْأَعْلَى وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

[16:60] — Sahih Intl: For those who do not believe in the Hereafter is the description of evil; and for Allah is the highest attribute. And He is Exalted in Might, the Wise.

And God Most High said:

وَقَالَ تَعَالَى

And He is the One who begins creation, then repeats it, and it is easier for Him. And to Him *belongs* the highest description in the heavens and the earth, and He is the Mighty, the Wise.

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ
وَلَهُ الْمَثَلُ الْأَعْلَى فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ
الْحَكِيمُ﴾

[30:27] — Sahih Intl: And it is He who begins creation; then He repeats it, and that is [even] easier for Him. To Him belongs the highest attribute in the heavens and earth. And He is the Exalted in Might, the Wise.

And God Most High said:

وَقَالَ تَعَالَى

There is nothing like Him.

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾

[42:11]

So this is from the highest description.

فَهَذَا مِنَ الْمَثَلِ الْأَعْلَى

And it is settled upon the heart of the believer, so it is its throne.

وَهُوَ مُسْتَوٍ عَلَى قَلْبِ الْمُؤْمِنِ فَهُوَ عَرْشُهُ

And if *the heart* is not the purest of things, the cleanest, the finest, and the farthest from every filth and corruption, it is not fit for the settling of the highest description upon it — *in* knowledge, love, and will.

وَإِنْ لَمْ يَكُنْ أَطْهَرَ الْأَشْيَاءِ وَأَنْزَهَهَا وَأَطْيَبَهَا وَأَبْعَدَهَا مِنْ كُلِّ دَنَسٍ وَخَبْثٍ لَمْ يَصْلَحْ لِاسْتِوَاءِ الْمَثَلِ الْأَعْلَى عَلَيْهِ مَعْرِفَةٌ وَمَحَبَّةٌ وَإِرَادَةٌ

So there settles upon it the lower description of this world, its love, its pursuit, and attachment to it.

فَاسْتَوَى عَلَيْهِ مَثَلُ الدُّنْيَا الْأَسْفَلَ وَمَحَبَّتُهَا وَإِرَادَتُهَا وَالتَّعَلُّقُ بِهَا

So it becomes constricted and darkened and far from its perfection and its success.

فَصَاقَ وَأَظْلَمَ وَبَعْدَ مِنْ كَمَالِهِ وَفَلَاحِهِ

Until the hearts come back *as two types of* hearts:

حَتَّى تَعُودَ الْقُلُوبُ عَلَى قَلْبَيْنِ

a heart that is the throne of the Most Merciful — in it is light, life, joy, happiness, delight, and treasures of good;

قَلْبٌ هُوَ عَرْشُ الرَّحْمَنِ فِيهِ النُّورُ وَالْحَيَاةُ وَالْفَرَحُ وَالسُّرُورُ وَالْبَهْجَةُ وَذَخَائِرُ الْخَيْرِ

and *a* heart that is the throne of Satan — there is constriction, darkness, death, sadness, grief, and worry.

وَقَلْبٌ هُوَ عَرْشُ الشَّيْطَانِ فَهَنَّاكَ الصِّيقُ وَالظُّلْمَةُ وَالْمَوْتُ وَالْحُزْنُ وَالْغَمُّ وَالْهَمُّ

So he is sad over what *has* passed, worried about what is coming, and grieved in the present.

فَهُوَ حَزِينٌ عَلَى مَا مَضَى مَهْمُومٌ بِمَا يَسْتَقْبِلُ مَغْمُومٌ فِي الْحَالِ

And al-Tirmidhi and others narrated from the Prophet ﷺ that he said:

وَقَدْ رَوَى التِّرْمِذِيُّ وَغَيْرُهُ عَنِ النَّبِيِّ أَنَّهُ قَالَ

"When light enters the heart, it expands and opens up."

إِذَا دَخَلَ النُّورُ الْقَلْبَ انْفَسَخَ وَانْشَرَحَ

They said: "Then what is the sign of that, O Messenger of God?"

قَالُوا فَمَا عَلَامَةُ ذَلِكَ يَا رَسُولَ اللَّهِ

He said: "Turning toward the abode of eternity, pulling away from the abode of deception, and preparing for death before its arrival."

قَالَ الْإِنَابَةُ إِلَى دَارِ الْخُلُودِ وَالتَّجَافِي عَنْ دَارِ الْغُرُورِ وَالِاسْتِعْدَادُ لِلْمَوْتِ قَبْلَ نُزُولِهِ

And the light that enters the heart — it is nothing but the traces of the highest description.

وَالنُّورُ الَّذِي يَدْخُلُ الْقَلْبَ إِنَّمَا هُوَ آثَارُ الْمَثَلِ الْأَعْلَى

So because of that, it expands and opens up.

فَلِذَلِكَ يَنْفَسِخُ وَيَنْشَرِحُ

And if there is not in it knowledge of God and love of Him, then its portion is darkness and constriction.

وَإِذَا لَمْ يَكُنْ فِيهِ مَعْرِفَةُ اللَّهِ وَمَحَبَّتُهُ فَحُظَّتْهُ الظُّلْمَةُ وَالضِّيقُ

Reflect on the address of the Quran *and you will find a King* — to Him *belongs* all the dominion, and to Him *belongs* all the praise.

تأمل خطاب القرآن تجد ملكاً له الملك كله وله الحمد كله

The reins of all affairs *are* in His hand, their source *is* from Him, and their return *is* to Him.

أزمة الأمور كلها بيده ومصدرها منه ومرادها إليه

Established upon the throne of His kingdom — no hidden thing *is* hidden from Him in *any* region of His dominion.

مستويا على سرير ملكه لا تخفى عليه خافية في أقطار مملكته

Knowing what *is* in the souls of His servants, fully aware of their secrets and what they show openly.

عالماً بما في نفوس عبده مطلعاً على أسرارهم وعلاانيتهم

Alone in managing the kingdom — He hears and sees, gives and withholds, rewards and punishes.

مفرداً بتدبير المملكة يسمع ويرى ويعطي ويمنع ويثيب ويعاقب

And He honors and humbles, creates and provides, causes death and gives life, decrees and judges.

ويكرم ويهين ويخلق ويرزق ويُميت ويحيي ويقدر ويُفضي

And He manages all affairs — descending from Him, *both* their small and great *ones*, and ascending to Him.

ويدبر الأمور نازلة من عنده دقيقها وجليلها وصاعدة إليه

Not *a* speck moves except by His permission, and not *a* leaf falls except by His knowledge.

لا تتحرك في ذرة إلا بإذنه ولا تسقط ورقة إلا بعلمه

So reflect *on* how you find Him praising Himself, glorifying Himself, and commending Himself.

فتأمل كيف تجده يثني على نفسه ويمجد نفسه ويحمد نفسه

And He advises His servants and guides them to what contains their happiness and their success.

وينصح عباده ويدلهم على ما فيه سعادتهم وفلاحهم

And He encourages them toward it and warns them from what contains their ruin.

ويرغبهم فيه ويحذرهم مما فيه هلاكهم

And He makes Himself known to them through His names and attributes, and He endears Himself to them through His blessings and favors.

ويتعرف إليهم بأسمائه وصفاته ويتحب إليهم بنعمه وآلائه

So He reminds them of His blessings upon them, and commands them with what *will* earn them *the* completion of those *blessings*.

فيذكرهم بنعمه عليهم ويأمرهم بما يستوجبون به تمامها

And He warns them of His punishment.

ويحذرهم من نقمه

And He reminds them of what He *has* prepared for them of honor if they obey Him.

ويذكرهم بما أعد لهم من الكرامة إن أطاعوه

And what He *has* prepared for them of punishment if they disobey Him.

وما أعد لهم من العقوبة إن عصوه

And He tells them of His dealing with His allies and His enemies, and how *was* the end of these and those.

ويخبرهم بصنعه في أوليائه وأعدائه وكيف كانت عاقبة هؤلاء وهؤلاء

And He praises His allies for the righteousness of their deeds and the best of their qualities.

وَيُثْنِي عَلَى أَوْلِيَائِهِ بِصَالِحِ أَعْمَالِهِمْ وَأَحْسَنِ أَوْصَافِهِمْ

And He condemns His enemies for the evil of their deeds and the ugliness of their qualities.

وَيَذِمُّ أَعْدَاءَهُ بِسَيِّئِ أَعْمَالِهِمْ وَقَبِيحِ صِفَاتِهِمْ

And He strikes examples and varies the proofs and evidences.

وَيَضْرِبُ الْأَمْثَالَ وَيَنْوَعُ الْأَدْلَةَ وَالْبَرَاهِينَ

And He answers the doubts of His enemies with the best of answers.

وَيَجِيبُ عَنْ شِبْهِ أَعْدَائِهِ أَحْسَنَ الْأَجْوَبَةِ

And He confirms the truthful and exposes the liar, and He speaks the truth and guides *to* the way.

وَيَصْدَقُ الصَّادِقَ وَيَكْذِبُ الْكَاذِبَ وَيَقُولُ الْحَقَّ وَيَهْدِي السَّبِيلَ

And He calls to the Abode of Peace, and mentions its qualities, its beauty, and its bliss.

وَيَدْعُو إِلَى دَارِ السَّلَامِ وَيَذْكُرُ أَوْصَافَهَا وَحُسْنَهَا وَنَعِيمَهَا

And He warns of the Abode of Ruin, and mentions its punishment, its ugliness, and its pains.

وَيَحذِّرُ مِنْ دَارِ الْبَوَارِ وَيَذْكُرُ عَذَابَهَا وَقُبْحَهَا وَآلَامَهَا

And He reminds His servants of their neediness toward Him and the intensity of their need for Him in every way.

وَيَذْكُرُ عِبَادَهُ فَقْرَهُمْ إِلَيْهِ وَشِدَّةَ حَاجَتِهِمْ إِلَيْهِ مِنْ كُلِّ وَجْهِ

And that they have no independence from Him *for even* the blink of an eye.

وَأَنَّهُمْ لَا غِنَى لَهُمْ عَنْهُ طَرْفَةَ عَيْنٍ

And He mentions His independence from them and from all created things.

وَيَذْكُرُ غِنَاهُ عَنْهُمْ وَعَنْ جَمِيعِ الْمَوْجُودَاتِ

And that He is the Self-Sufficient by Himself, *free* from all that is other than Him, and all that is other than Him is needy toward Him by its very nature.

وَأَنَّهُ الْغَنِيُّ بِنَفْسِهِ عَنْ كُلِّ مَا سِوَاهُ وَكُلِّ مَا سِوَاهُ فَقِيرٌ إِلَيْهِ بِنَفْسِهِ

And that no one attains *a* speck of good — or more than it — except by His grace and mercy.

وَأَنَّهُ لَا يَنَالُ أَحَدُ ذَرَّةٍ مِنَ الْخَيْرِ فَمَا فَوْقَهَا إِلَّا بِفَضْلِهِ وَرَحْمَتِهِ

And not *a* speck of evil — or more than it — except by His justice and wisdom.

وَلَا ذَرَّةٌ مِنَ الشَّرِّ فَمَا فَوْقَهَا إِلَّا بَعْدَلِهِ وَحِكْمَتِهِ

And you witness in His address His reproach to His beloved ones — the gentlest reproach.

وَيَشْهَدُ مِنْ خُطَابِهِ عِتَابَهُ لِأَحِبَّابِهِ أَلْطَفَ عِتَابٍ

And that He, along with that, *is the* pardoner of their stumbles, forgiver of their slips, acceptor of their excuses, mender of their faults, and the one who defends —

وَأَنَّهُ مَعَ ذَلِكَ مُقِيلٌ عَثْرَاتِهِمْ وَغَافِرٌ زَلَاتِهِمْ وَمُقِيمٌ أَعْذَارَهُمْ وَمُصْلِحٌ فُسَادَهُمْ وَالِدَافِعٌ

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فائدة قبول المحل لما يوضع فيه مشروط بتفريغه من ضده وهذا كما أنه

Benefit: The acceptance of *a* place for what *is* placed in it *is* conditioned on emptying it of its opposite

on their behalf, and the defender of them, and the helper for them, and the guarantor of their welfare, and the one who saves them from every hardship

عَنْهُمْ وَالْمَحَامِي عَنْهُمْ وَالنَّاصِرَ لَهُمْ وَالْكَفِيلَ
بِمَصَالِحِهِمُ وَالْمُنْجِي لَهُمْ مِنْ كُلِّ كَرْبٍ

and the one who fulfills for them His promise, and that He is their protector — the one whom there is no protector for them other than Him

وَالْمُوفِي لَهُمْ بِوَعْدِهِ وَأَنَّهُ وَلِيَهُمُ الَّذِي لَا وَلِيَ لَهُمْ سِوَاهُ

so He is their true Master and their helper against their enemy

فَهُوَ مَوْلَاهُمْ الْحَقُّ وَنَصِيرُهُمْ عَلَى عَدُوِّهِمْ

so how excellent is the Master, and how excellent is the Helper!

فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ

So when the hearts witness from the Quran a King — great, merciful, generous, beautiful — this is His way,

فَإِذَا شَهِدَتِ الْقُلُوبُ مِنَ الْقُرْآنِ مَلِكًا عَظِيمًا رَحِيمًا
جَوَادًا جَمِيلًا هَذَا شَأْنُهُ

then how can they not love Him and compete in *getting* close to Him,

فَكَيْفَ لَا تَحِبُّهُ وَتَنَافَسُ فِي الْقُرْبِ مِنْهُ

and spend their breaths in seeking closeness to Him,

وَتَنْفَقُ أَنْفَاسَهَا فِي التَّوَدُّدِ إِلَيْهِ

and He becomes more beloved to them than everything other than Him,

وَيَكُونُ أَحَبَّ إِلَيْهَا مِنْ كُلِّ مَا سِوَاهُ

and His pleasure is more preferred to them than the pleasure of everything other than Him?

وَرِضَاهُ أَثَرٌ عِنْدَهَا مِنْ رِضَا كُلِّ مَا سِوَاهُ

And how can they not be constantly occupied with His remembrance,

وَكَيْفَ لَا تُلَهِجُ بِذِكْرِهِ

and His love, and the longing for Him, and the comfort in Him become their nourishment, their strength, and their cure —

وَيَصِيرُ حُبُّهُ وَالشُّوقُ إِلَيْهِ وَالْأَنْسُ بِهِ هُوَ غِذَاهَا وَقُوَّتُهَا
وِدْوَاهَا

such that if they lose that, they *are* ruined and destroyed, and they do not benefit from their life?

بِحَيْثُ إِنْ فَقَدَتْ ذَلِكَ فَسَدَتْ وَهَلَكَتْ وَلَمْ تَنْفَعْ بِحَيَاتِهَا

Benefit: The acceptance of a place for what is placed in it is conditioned on emptying it of its opposite.

فَإِذْةَ قَبُولِ الْمَحَلِّ لِمَا يَوْضَعُ فِيهِ مَشْرُوطٌ بِتَفْرِيفِهِ
مِنْ ضَدِّهِ

And this, just as it is in physical things and objects, so likewise it is in beliefs and desires.

وَهَذَا كَمَا أَنَّهُ فِي الذَّوَاتِ وَالْأَعْيَانِ فَكَذَلِكَ هُوَ فِي
الْإِعْتِقَادَاتِ وَالْإِرَادَاتِ

So when the heart is filled with falsehood — in belief and in love —

فَإِذَا كَانَ الْقَلْبُ مَمْتَلَأًا بِالْبَاطِلِ إِعْتِقَادًا وَمَحَبَّةً

there does not remain in it for the belief of the truth and its love *any* place,

لَمْ يَبْقَ فِيهِ لِإِعْتِقَادِ الْحَقِّ وَمَحَبَّتِهِ مَوْضِعٌ

just as the tongue, when it is busy speaking what does not benefit, its owner cannot speak what benefits him,

كَمَا أَنَّ اللِّسَانَ إِذَا اشْتَغَلَ بِالتَّكْلِمْ بِمَا لَا يَنْفَعُ لَمْ يَتِمَكَّنْ
صَاحِبُهُ مِنَ التَّنَطُّقِ بِمَا يَنْفَعُهُ

unless his tongue is freed from speaking falsehood.

إِلَّا إِذَا فُزِعَ لِسَانُهُ مِنَ التَّنَطُّقِ بِالْبَاطِلِ

And likewise the limbs — when they *are* busy with other than obedience, it is not possible to occupy them with obedience unless *one* frees them from its opposite.

وَكَذَلِكَ الْجَوَارِحُ إِذَا اشْتَغَلَتْ بِغَيْرِ الطَّاعَةِ لَمْ يُمَكَّنْ
شُغْلُهَا بِالطَّاعَةِ إِلَّا إِذَا فَرَّغَهَا مِنْ ضَدِّهَا

So likewise the heart *that is* busy with love of other than God, and desire for it, and longing for it, and comfort in it —

فَكَذَلِكَ الْقَلْبُ الْمَشْغُولُ بِمَحَبَّةٍ غَيْرِ اللَّهِ وَإِرَادَتِهِ
وَالشُّوقِ إِلَيْهِ وَالْأُنْسِ بِهِ

it is not possible to occupy it with love of God, and desire for Him, and love of Him, and longing to meet Him,

لَا يُمَكِّنُ شُغْلُهُ بِمَحَبَّةِ اللَّهِ وَإِرَادَتِهِ وَحُبِّهِ وَالشُّوقَ إِلَيْهِ
لِقَائِهِ

except by emptying it of its attachment to other than Him.

إِلَّا بِتَفْرِيفِهِ مِنْ تَعَلُّقِهِ بِغَيْرِهِ

Nor *can* the tongue move with His remembrance, and the limbs with His service,

وَلَا حَرَكَةُ اللِّسَانِ بِذِكْرِهِ وَالْجَوَارِحُ بِخِدْمَتِهِ

unless *one* frees them from the remembrance of other than Him and service *of other than Him*.

إِلَّا إِذَا فَرَّغَهَا مِنْ ذِكْرِ غَيْرِهِ وَخِدْمَتِهِ

So when the heart *is* filled with being busy with the creation and knowledge that does not benefit,

فَإِذَا أَمْتَلَأَ الْقَلْبُ بِالشُّغْلِ بِالْمَخْلُوقِ وَالْعُلُومِ الَّتِي لَا
تَنْفَعُ

there does not remain in it *any* place for being busy with God and knowing His names, His attributes, and His rulings.

لَمْ يَبْقَ فِيهَا مَوْضِعٌ لِلشُّغْلِ بِاللَّهِ وَمَعْرِفَةِ أَسْمَائِهِ
وَصِفَاتِهِ وَأَحْكَامِهِ

And the secret of that *is* that the listening of the heart *is* like the listening of the ear.

وَسِرُّ ذَلِكَ أَنَّ إِصْغَاءَ الْقَلْبِ كِإِصْغَاءِ الْأُذُنِ

So when it listens to other than the speech of God, there does not remain in it *any* listening or understanding of His speech,

فَإِذَا أَصْغَى إِلَى غَيْرِ حَدِيثِ اللَّهِ لَمْ يَبْقَ فِيهِ إِصْغَاءٌ وَلَا
فَهْمٌ لِحَدِيثِهِ

just as when it inclines to other than the love of God, there does not remain in it *any* inclination to His love.

كَمَا إِذَا مَالَ إِلَى غَيْرِ مَحَبَّةِ اللَّهِ لَمْ يَبْقَ فِيهِ مِيلٌ إِلَى
مَحَبَّتِهِ

So when the heart speaks with other than His remembrance, there does not remain in it *any* place for speaking His remembrance — like the tongue.

فَإِذَا نَطَقَ الْقَلْبُ بِغَيْرِ ذِكْرِهِ لَمْ يَبْقَ فِيهِ مَحَلٌّ لِلنَّطْقِ
بِذِكْرِهِ كَاللِّسَانِ

And for this *reason*, in the Sahih, from the Prophet ﷺ, he said:

وَلِهَذَا فِي الصَّحِيحِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ

"That the belly of one of you be filled with pus until it destroys him *is* better for him than to be filled —"

لَإِنْ يَمْتَلِئَ جَوْفُ أَحَدِكُمْ قَيْحًا حَتَّى يَرِيَهُ خَيْرٌ لَهُ مِنْ
أَنْ يَمْتَلِئَ

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فائدة قوله تعالى أَلْهَاكُمْ التَّكَاثُرُ إِلَى آخِرِهَا أَخْلَصْتُ هَذِهِ السُّورَةَ لِلْوَعْدِ

Benefit: *God* Most High's saying 'Competing for more distracted you' to its end — this surah *is* devoted to the promise,

poetry. So he made clear that the belly becomes filled with poetry.

شِعْرًا فَيَبِينُ أَنَّ الْجَوْفَ يَمْتَلِئُ بِالشَّعْرِ

And likewise it becomes filled with false ideas, doubts, fantasies, and assumptions that have no existence,

فَكَذِّكَ يَمْتَلِئُ بِالشُّبُهَةِ وَالشُّكُوكِ وَالْخِيَالِ
وَالْتَقْدِيرَاتِ الَّتِي لَا وَجُودَ لَهَا

and knowledge that does not benefit, and jokes, and humor, and stories, and the like.

وَالْعُلُومَ الَّتِي لَا تَنْفَعُ وَالْمُفَاكَهَاتِ وَالْمُضَاحِكَاتِ
وَالْحِكَايَاتِ وَنَحْوَهَا

And when the heart becomes filled with that, the truths of the Quran come to it,

وَإِذَا أَمْتَلَّ الْقَلْبُ بِذَلِكَ جَاءَتْهُ حَقَائِقُ الْقُرْآنِ

and the knowledge by which is its perfection and happiness,

وَالْعِلْمَ الَّذِي بِهِ كَمَالُهُ وَسَعَادَتُهُ

but they do not find in it *any* space for them, nor acceptance.

فَلَمْ تَجِدْ فِيهِ فَرَاغًا لَهَا وَلَا قَبُولًا

So they pass it by and go beyond it to a place other than it,

فَتَعَدَّتْهُ وَجَاوَزَتْهُ إِلَى مَحَلِّ سِوَاهُ

just as when advice *is* offered to a heart full of its opposite, *with* no way in for it.

كَمَا إِذَا بَذَلَتِ النَّصِيحَةُ لِقَلْبٍ مَلَأَنَ مِنْ ضِدِّهَا لَا مَنَفَذَ
لَهَا فِيهِ

For indeed it does not accept it, nor does it enter into it,

فَإِنَّهُ لَا يَقْبَلُهَا وَلَا تَلْجُ فِيهِ

but it passes through, not settling.

لَكِنْ تَمُرُّ مَجْتَازَةً لَا مُسْتَوْتِنَةً

And for that *reason* it was said:

وَلِذَلِكَ قِيلَ

Purify your heart from other than us, *and* you will find us — for our side *is* open to every purified one.

نَزَّهَ قُلُودَكُمْ مِنْ سِوَانَا تَلْقَانَا ... فَجَنَابُنَا حُلٌّ لِكُلِّ مَنْزَرَةٍ

And patience *is* a talisman for the treasure of our union — whoever unlocked this talisman won its treasure.

وَالصَّبْرُ طَلْسَمٌ لِكَنْزٍ وَصَالِنَا ... مِنْ حُلِّ ذَا الطَّلْسَمِ قَارَ
بِكَنْزِهِ

And with God *is* success.

وَبِاللَّهِ التَّوْفِيقُ

the threat, and the intimidation. And it suffices as a lesson for whoever understands it.

الْوَعِيدُ وَالتَّهْدِيدُ وَكَفَى بِهَا مَوْعِظَةٌ لِمَنْ عَقَلَهَا

So His saying, Most High, 'distracted you' — meaning: *it* occupied you in a way *where* you have no excuse.

فَقَوْلُهُ تَعَالَى أَلْهَأَكُمُ أَيَّ شَيْءٍ لَمْ يَشَأْ شَغَلَكُمْ عَلَى وَجْهِ لَا تَعْتَذِرُونَ
فِيهِ

For distraction from a thing — it *is* being occupied away from it.

فَإِنَّ الْإِلْهَاءَ عَنِ الشَّيْءِ هُوَ الْإِشْتَغَالُ عَنْهُ

So if it was with intention, then it *is* the place of accountability.

فَإِنْ كَانَ بِقَصْدٍ فَهُوَ مَحَلُّ التَّكْلِيفِ

And if it was without intention, like his saying about the decorated garment: 'It distracted me just now from my prayer,'

وَإِنْ كَانَ بِغَيْرِ قَصْدٍ كَقَوْلِهِ فِي الْخَمِيصَةِ إِنَّهَا أَلْهَتْنِي
أَنْفَا عَنْ صَلَاتِي

then its doer was excused. And it *is* a type of forgetfulness.

كَانَ صَاحِبُهُ مَعْذُورًا وَهُوَ نَوْعٌ مِنَ النِّسْيَانِ

And in the hadith: 'she became distracted from the child' — meaning: she became unaware of him.

وَفِي الْحَدِيثِ فَلَهَا عَنْ الصَّبِيِّ أَيَّ ذَهَلٍ عَنْهُ

And *it* is said: 'he was amused with the thing' — meaning: he became occupied with it.

وَيُقَالُ لَهَا بِالشَّيْءِ أَيَّ اشْتَغَلَ بِهِ

And 'he turned away from it' — when he left it.

وَلَهَا عَنْهُ إِذَا انْصَرَفَ عَنْهُ

And distraction *is* for the heart, and play *is* for the limbs. And for this *reason* they are joined together.

وَاللَّهُوُ لِلْقَلْبِ وَاللَّعِبُ لِلْجَوَارِحِ وَلِهَذَا يَجْمَعُ بَيْنَهُمَا

And for this *reason*, His saying 'Competing for more distracted you' was more intense in blame than 'occupied you.'

وَلِهَذَا كَانَ قَوْلُهُ أَلْهَاكُمْ التَّكَاثُرُ أَبْلَغُ فِي الدَّمِّ مِنْ شَغْلِكُمْ

For the worker may use his limbs in what he does, while his heart *is* not distracted by it.

فَإِنَّ الْعَامِلَ قَدْ يَسْتَعْمَلُ جَوَارِحَهُ بِمَا يَعْمَلُ وَقَلْبُهُ غَيْرُ لَاهٍ بِهِ

So distraction — it *is* absent-mindedness and turning away.

فَاللَّهُوُ هُوَ ذُهُولٌ وَإِعْرَاضٌ

And 'competing for more' *is* a reciprocal form from 'abundance' — meaning: each of you competing with the other.

وَالتَّكَاثُرُ تَفَاعُلٌ مِنَ الْكَثْرَةِ أَيْ مَكَاتِرَةٌ بَعْضُكُمْ لِبَعْضٍ

And He left out mentioning what *is* competed over, intending to leave it open and general,

وَأَعْرَضَ عَنْ ذِكْرِ الْمَتَكَاثِرِ بِهِ إِرَادَةَ لِإِطْلَاقِهِ وَعُمُومِهِ

and *that* everything the servant competes with others in, besides obedience to God and His Messenger,

وَأَنَّ كُلَّ مَا يَكَاثُرُ بِهِ الْعَبْدُ غَيْرُهُ سِوَى طَاعَةِ اللَّهِ وَرِسُولِهِ

and what benefits him for his Return — then it *is* included in this competition.

وَمَا يَعُودُ عَلَيْهِ بِنَفْعٍ مَعَادِهِ فَهُوَ دَاخِلٌ فِي هَذَا التَّكَاثُرِ

So the competition *is* in everything — from wealth, or status, or leadership, or women, or talk, or —

فَالتَّكَاثُرُ فِي كُلِّ شَيْءٍ مِنْ مَالٍ أَوْ جَاهٍ أَوْ رِيَاسَةٍ أَوْ نِسْوَةٍ أَوْ حَدِيثٍ أَوْ

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تَنْبِيْهِ

Note

knowledge — especially if there *is* no need for it —

عِلْمٌ وَلَا سِيَّمَا إِذَا لَمْ يَحْتَاجْ إِلَيْهِ

and competing in books and writings, and the abundance of issues, branching them, and generating them.

وَالتَّكَاثُرُ فِي الْكُتُبِ وَالتَّصَانِيفِ وَكَثْرَةِ الْمَسَائِلِ وَتَفْرِيعِهَا وَتَوَلِيدِهَا

And competing *is* that a man seeks to have more than others.

وَالتَّكَاثُرُ أَنْ يَطْلُبَ الرَّجُلُ أَنْ يَكُونَ أَكْثَرَ مِنْ غَيْرِهِ

And this *is* blameworthy, except in what brings *one* closer to God,

وَهَذَا مَذْمُومٌ إِلَّا فِيمَا يَقْرُبُ إِلَى اللَّهِ

for competing in that *is* rivalry in good deeds and racing toward them.

فَالتَّكَاثُرُ فِيهِ مُنَافَسَةٌ فِي الْخَيْرَاتِ وَمُسَابَقَةٌ إِلَيْهَا

And in Sahih Muslim, from the hadith of Abdullah ibn al-Shikhkhir,

وَفِي صَحِيحِ مُسْلِمٍ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ

that he came to the Prophet ﷺ while he was reciting:

أَنَّهُ انْتَهَى إِلَى النَّبِيِّ وَهُوَ يَقْرَأُ

"Competing for more distracted you."

[102:1]

{(أَلِهَاتُكَ التَّكَاثُرُ)}.

He said: "The son of Adam says: 'My wealth, my wealth!'

قَالَ يَقُولُ ابْنُ آدَمَ مَالِي مَالِي

And do you have from your wealth except what you gave in charity and so spent,

وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا تَصَدَّقْتَ فَأَمْضَيْتَ

or ate and so consumed, or wore and so wore out?"

أَوْ أَكَلْتَ فَأَفْنَيْتَ أَوْ لَبَسْتَ فَأَبْلَيْتَ

Whoever did not benefit from his eye will not benefit from his ear.

مَنْ لَمْ يَنْتَفِعْ بِعَيْنِهِ لَمْ يَنْتَفِعْ بِأُذُنِهِ

The servant has a veil between him and God, and a veil between him and people.

لِلْعَبْدِ سِتْرٌ بَيْنَهُ وَبَيْنَ اللَّهِ وَسِتْرٌ بَيْنَهُ وَبَيْنَ النَّاسِ

So whoever tears the veil that is between him and God, God tears the veil that is between him and people.

فَمَنْ هَتَكَ السِّتْرَ الَّذِي بَيْنَهُ وَبَيْنَ اللَّهِ هَتَكَ اللَّهُ السِّتْرَ الَّذِي بَيْنَهُ وَبَيْنَ النَّاسِ

The servant has a Lord he will meet, and a house he will dwell in.

لِلْعَبْدِ رَبٌّ هُوَ مُلَاقِيهِ وَبَيْتٌ هُوَ سَاكِنُهُ

So he should seek the pleasure of his Lord before meeting Him,

فَيَنْتَبِغِي لَهُ أَنْ يَسْتَرْضِيَ رَبَّهُ قَبْلَ لِقَائِهِ

and build his house before his move to it.

وَيَعْمُرَ بَيْتَهُ قَبْلَ انْتِقَالِهِ إِلَيْهِ

Wasting time is worse than death,

إِضَاعَةُ الْوَقْتِ أَشَدُّ مِنَ الْمَوْتِ

because wasting time cuts you off from God and the Hereafter,

لِأَنَّ إِضَاعَةَ الْوَقْتِ تَقْطَعُكَ عَنِ اللَّهِ وَالْدَّارِ الْآخِرَةِ

while death cuts you off from this world and its people.

وَالْمَوْتُ يَقْطَعُكَ عَنِ الدُّنْيَا وَأَهْلِهَا

This world, from its beginning to its end, is not worth a moment of grief,

الدُّنْيَا مِنْ أَوَّلِهَا إِلَى آخِرِهَا لَا تَسَاوِي غَمَّ سَاعَةٍ

so how about the grief of a lifetime?

فَكَيْفَ بِغَمِّ الْعُمُرِ

What is loved today is followed by what is hated tomorrow,

مَحْبُوبُ الْيَوْمِ يَعْقِبُ الْمَكْرُوهُ غَدًا

and what is hated today is followed by what is loved tomorrow.

وَمَكْرُوهُ الْيَوْمِ يَعْقِبُ الْمَحْبُوبُ غَدًا

The greatest profit in this world is that you occupy yourself every moment with what is most worthy of it and most beneficial for it in its Return.

أَعْظَمُ الرِّبْحِ فِي الدُّنْيَا أَنْ تَشْغَلَ نَفْسُكَ كُلَّ وَقْتٍ بِمَا هُوَ أَوْلَى بِهَا وَأَنْفَعُ لَهَا فِي مَعَادِهَا

How can one be rational who sold Paradise with all that is in it for a moment's desire?

كَيْفَ يَكُونُ عَاقِلًا مَنْ بَاعَ الْجَنَّةَ بِمَا فِيهَا بِشَهْوَةِ سَاعَةٍ

The knower leaves this world without fulfilling his wish of two things:

يَخْرُجُ الْعَارِفُ مِنَ الدُّنْيَا وَلَمْ يَقْضِ وَطْرَهُ مِنْ شَيْئَيْنِ

his weeping over himself, and his praise of his Lord.

بَكَائِهِ عَلَى نَفْسِهِ وَثَنَائِهِ عَلَى رَبِّهِ

A created being — when you fear it, you feel uneasy around it and flee from it.

الْمَخْلُوقُ إِذَا خَفْتَهُ اسْتَوْحِشَتْ مِنْهُ وَهَرَبَتْ مِنْهُ

But the Lord, Most High — when you fear Him, you find comfort in Him and draw near to Him.

وَالرَّبُّ تَعَالَى إِذَا خَفْتَهُ أَنْسَتْ بِهِ وَقَرِبْتَ إِلَيْهِ

If knowledge without action were beneficial, God — glorified is He — would not have blamed the scholars of the People of the Book.

لَوْ نَفَعَ الْعِلْمُ بِلَا عَمَلٍ لَمَا ذَمَّ اللَّهُ سُبْحَانَهُ أَحْبَارَ أَهْلِ الْكِتَابِ

And if action without sincerity were beneficial, He would not have blamed the hypocrites.

وَلَوْ نَفَعَ الْعَمَلُ بِلَا إِخْلَاصٍ لَمَا ذَمَّ الْمُنَافِقِينَ

Resist the passing thought, for if you do not, it becomes *a* thought.

دَافِعِ الْخَطَرَةَ فَإِنْ لَمْ تَفْعَلْ صَارَتْ فِكْرَةً

So resist the thought, for if you do not, it becomes *a* desire.

فِدَافِعِ الْفِكْرَةَ فَإِنْ لَمْ تَفْعَلْ صَارَتْ شَهْوَةً

So fight it, for if you do not, it becomes *a* resolve and determination.

فِحَارِبِهَا فَإِنْ لَمْ تَفْعَلْ صَارَتْ عَزِيمَةً وَهَمَّةً

And if you do not resist it, it becomes an action.

فَإِنْ لَمْ تَدَافِعْهَا صَارَتْ فِعْلاً

And if you do not counter it with its opposite, it becomes *a* habit, and *it* becomes hard for you to move away from it.

فَإِنْ لَمْ تَتَدَارَكْهُ بِضَدِّهِ صَارَ عَادَةً فَيَصْعَبُ عَلَيْكَ الْإِنْتِقَالُ عَنْهَا

God-consciousness *has* three levels.

التَّقْوَى ثَلَاثَ مَرَاتِبَ

The first of them is protecting the heart and the limbs from sins.

إِحْدَاهَا حِمْيَةُ الْقَلْبِ وَالْجَوَارِحِ عَنِ الْآثَامِ

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and the prohibited things.

وَالْمَحْرَمَاتِ

The second: its protection is from the disliked things.

الثَّانِيَةُ حِمْيَتُهَا عَنِ الْمَكْرُوهَاتِ

The third: the protection from excess and what does not concern *one*.

الثَّالِثَةُ الْحِمْيَةُ عَنِ الْفُضُولِ وَمَا لَا يَغْنِي

So the first gives the servant his life.

فَالْأُولَى تُعْطِي الْعَبْدَ حَيَاتِهِ

And the second gives him his health and strength.

وَالثَّانِيَةُ تَفِيدُهُ صِحَّتَهُ وَقُوَّتَهُ

And the third earns him his joy, his happiness, and his delight.

وَالثَّالِثَةُ تَكْسِبُهُ سُرُورَهُ وَفَرَحَهُ وَبَهْجَتَهُ

The hiddenness of the truth, when you defend it... reduces the supporters of the one *who* is right in the dispute.

غَمُوضُ الْحَقِّ حِينَ تَذُبُّ عَنْهُ ... يَقْلِلُ نَاصِرُ الْخَصْمِ الْمَحْقُوقِ

You miss the subtle *point* while it is sound... so you judge for the general over the precise.

تَضِلُّ عَنِ الدَّقِيقِ فَهُوَ مَقُومٌ ... فَتَقْضِي لِلْمَجْلَلِ عَلَى الْمَدْقُقِ

It is by God that I reach what I strive for and attain it... not by myself, and no one from people intercedes for me.

بِاللَّهِ أَبْلُغُ مَا أَسْعَى وَأُدْرِكُهُ ... لَا بِي وَلَا يَشْفَعُ لِي مِنْ النَّاسِ

When I despaired and despair nearly cut me off... hope came rushing from the side of despair.

إِذَا أَيْسَتْ وَكَادَ الْيَأْسُ يَقْطَعُنِي ... جَاءَ الرَّجَا مُسْرِعًا مِنْ جَانِبِ الْيَأْسِ

Whoever God created for Paradise — its gifts keep coming to him through hardships.

من خلقه الله للجنة لم تزل هداياها تأتيه من المكاره

And whoever He created for the Fire — its gifts keep coming to him through desires.

ومن خلقه للنار لم تزل هداياها تأتيه من الشهوات

When Adam sought eternal life in Paradise through the tree, he was punished by being expelled from it.

لما طلب آدم الخلود في الجنة من جانب الشجرة
عوقب بالخروج منها

And when Yusuf sought to leave the prison through the companion of the dream, he remained in it for several years.

ولما طلب يوسف الخروج من السجن من جهة صاحب
الرؤيا لبث فيه بضع سنين

When a decree that he dislikes befalls the servant, he has regarding it six perspectives.

إذا جرى على العبد مقدور يكرهه فله فيه ستة مشاهد

The first: the perspective of monotheism — that God is the One who decreed it, willed it, and created it.

أحدها مشهد التوحيد وأن الله هو الذي قدره وشاءه
وخلقه

And whatever God willed *will* be, and whatever He did not will *will* not be.

وما شاء الله كان وما لم يشأ لم يكن

The second: the perspective of justice — that His ruling in it is carried out, *and* His judgment in it is just.

الثاني مشهد العدل وأنه ماض فيه حكمه عدل فيه
قضاؤه

The third: the perspective of mercy — that His mercy in this decree overcomes His anger and His punishment.

الثالث مشهد الرحمة وأن رحمته في هذا المقدور
غالبة لغضبه وانتقامه

And His mercy is its filling.

ورحمته حشوه

The fourth: the perspective of wisdom — that His wisdom, glorified is He, required that.

الرابع مشهد الحكمة وأن حكمته سبحانه اقتضت ذلك

He did not decree it without purpose, nor did He ordain it in vain.

لم يقدره سدى ولا قضاؤه عبثا

The fifth: the perspective of praise — that to Him, glorified is He, belongs complete praise for that from all its angles.

الخامس مشهد الحمد وأن له سبحانه الحمد التام على
ذلك من جميع وجوهه

The sixth: the perspective of servitude — that he is a pure servant in every way.

السادس مشهد العبودية وأنه عبد محض من كل وجه

The rulings and judgments of his Master run over him, by virtue of him being His possession and His servant.

تجري عليه أحكام سيده وأقضيته بحكم كونه ملكه
وعبده

So He directs him under His universal decrees just as He directs him under His religious rulings.

فيصرفه تحت أحكامه القدريّة كما يصرفه تحت
أحكامه الدينيّة

So he is a place for these rulings to run upon him.

فهو محل لجريان هذه الأحكام عليه

Lack of guidance, corruption of judgment, hiddenness of the truth, corruption of the heart, and fading of remembrance.

قلة التوفيق وفساد الرأي وخفاء الحق وفساد القلب
وخمول الذكر

And wasting of time, and people's aversion, and loneliness between the servant and his Lord.

وإِضَاعَةُ الْوَقْتِ وَنَفَرَةُ الْخَلْقِ وَالْوَحْشَةُ بَيْنَ الْعَبْدِ وَبَيْنَ رَبِّهِ

And prevention of answered prayer, and hardness of the heart, and removal of blessing from provision and lifespan.

وَمَنْعُ إِجَابَةِ الدُّعَاءِ وَقَسْوَةُ الْقَلْبِ وَمَحَقُّ الْبَرَكَاتِ فِي الرِّزْقِ وَالْعُمْرِ

And being deprived of knowledge, and the garment of humiliation, and the enemy's scorn, and tightness

وَحِرْمَانُ الْعِلْمِ وَلِبَاسُ الذِّلِّ وَإِهَانَةُ الْعَدُوِّ وَضَيْقُ

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فصل

Section

فائدة الغيرة غيرتان غيرة على الشيء وغيرة من الشيء فالغيرة على

Benefit: Protective jealousy *is of* two types — jealousy over *a* thing and jealousy from *a* thing. So jealousy over

the chest, and being tested with evil companions who corrupt the heart and waste time,

الصَّدرُ والابتلاء بقرناء السوء الذين يفسدون القلب ويضيعون الوقت

and prolonged worry and grief, and tightness of livelihood, and gloom of spirit —

وَطَوِيلُ الْهَمِّ وَالْغَمِّ وَضَنْكُ الْمَعِيشَةِ وَكَسْفُ الْبَالِ

these are generated from sin and heedlessness of the remembrance of God,

تتولد من المعصية والغفلة عن ذكر الله

just as crops are generated from water, and burning from fire.

كَمَا يَتَوَلَّدُ الزَّرْعُ عَنِ الْمَاءِ وَالْإِحْرَاقُ عَنِ النَّارِ

And the opposites of these are generated from obedience.

وَأُضْدَادُ هَذِهِ تَتَوَلَّدُ عَنِ الطَّاعَةِ

Blessed is whoever was fair to his Lord,

طُوبَى لِمَنْ أَنْصَفَ رَبَّهُ

and admitted to Him *his* ignorance in his knowledge, and the flaws in his deeds,

فَأَقْرَبَ لَهُ بِالْجَهْلِ فِي عِلْمِهِ وَالْآفَاتِ فِي عَمَلِهِ

and the defects in himself, and the neglect of His right, and the wrongdoing in his dealings with Him.

وَالْعُيُوبُ فِي نَفْسِهِ وَالتَّفْرِيطُ فِي حَقِّهِ وَالظُّلْمُ فِي مُعَامَلَتِهِ

So if He held him accountable for his sins, he saw His justice.

فَإِنْ أَخَذَهُ بِذُنُوبِهِ رَأَى عَدْلَهُ

And if He did not hold him accountable for them, he saw His favor.

وَإِنْ لَمْ يَأْخُذْهُ بِهَا رَأَى فَضْلَهُ

And if he did *a* good deed, he saw it *as being* from His grace and His charity upon him.

وَإِنْ عَمِلَ حَسَنَةً رَأَاهَا مِنْ مَنَّتِهِ وَصَدَقْتَهُ عَلَيْهِ

So if He accepted it, *that is a second grace and charity.*

فَإِنْ قَبِلَهَا فَمَتَّةٌ وَصَدَقَةٌ ثَانِيَّةٌ

And if He rejected it, *it is because the likes of it is not fit to be presented to Him.*

وَإِنْ رَدَّهَا فَلَكُونِ مِثْلَهَا لَا يَصْلَحُ أَنْ يُوَاجِهَ بِهِ

And if he did *a bad deed*, he saw it *as being* from His abandoning him, and His forsaking him, and His withholding *His* protection from him.

وَإِنْ عَمِلَ سَيِّئَةً رَأَاهَا مِنْ تَخْلِيهِ عَنْهُ وَخَذْلَانِهِ لَهُ وَإِمْسَاكَ عَصَمَتِهِ عَنْهُ

And *that is* from His justice regarding him.

وَذَلِكَ مِنْ عَدْلِهِ فِيهِ

So he sees in that his neediness toward his Lord and his wrongdoing against himself.

فَيَرَى فِي ذَلِكَ فَقْرَهُ إِلَى رَبِّهِ وَظُلْمَهُ فِي نَفْسِهِ

So if He forgave it for him, *it is* by pure goodness, generosity, and nobility.

فَإِنْ غَفَرَهَا لَهُ فَبِمَحْضِ إِحْسَانِهِ وَجُودِهِ وَكَرَمِهِ

And the key point of the matter and its secret *is* that he does not see his Lord except *as good-doing*,

وَنَكْتَةُ الْمَسْأَلَةِ وَسِرُّهَا أَنَّهُ لَا يَرَى رَبَّهُ إِلَّا مُحْسِنًا

and does not see himself except *as doing wrong*, or neglectful, or falling short.

وَلَا يَرَى نَفْسَهُ إِلَّا مُسِيئًا أَوْ مَفْرُطًا أَوْ مُقْصِرًا

So he sees everything that pleases him *as being* from the favor of his Lord upon him and His goodness toward him.

فَيَرَى كُلَّ مَا يَسُرُّهُ مِنْ فَضْلِ رَبِّهِ عَلَيْهِ وَإِحْسَانِهِ إِلَيْهِ

And everything that displeases him *as being* from his sins and the justice of God regarding him.

وَكُلَّ مَا يَسُوءُهُ مِنْ ذُنُوبِهِ وَعَدْلُ اللَّهِ فِيهِ

The lovers — when the homes of their beloved ones fell to ruin, they said: "*May there be rain upon their inhabitants.*"

الْمُحِبُّونَ إِذَا خَرَبَتْ مَنَازِلَ أَحِبَّائِهِمْ قَالُوا سَقِيَا لِسَكَانِهَا

And likewise the lover — when years have passed over him under the earth,

وَكَذَلِكَ الْمُحِبُّ إِذَا أَتَتْ عَلَيْهِ الْأَعْوَامُ تَحْتَ التُّرَابِ

God remembers then the beauty of his obedience in this world and his showing affection to Him,

ذَكَرَ حِينَئِذٍ حَسَنَ طَاعَتِهِ فِي الدُّنْيَا وَتَوَدُّدِهِ إِلَيْهِ

and His mercy *is* renewed, and His blessings *are sent* upon whoever was dwelling in those decayed bodies.

وَتَجَدَّدَ رَحْمَتُهُ وَسَقِيَاهُ لِمَنْ كَانَ سَاكِنًا فِي تِلْكَ الْأَجْسَامِ الْبَالِيَةِ

Protective jealousy *is of* two types: jealousy over *a* thing and jealousy from *a* thing.

الْغَيْبَةُ غَيْرَتَانِ غَيْرَةٌ عَلَى الشَّيْءِ وَغَيْرَةٌ مِنَ الشَّيْءِ

So jealousy over the beloved *is* your eagerness for him.

فَالْغَيْرَةُ عَلَى الْمَحْبُوبِ حِرْصُكَ عَلَيْهِ

And jealousy from the unwanted *rival* *is* that he competes with you over him.

وَالْغَيْرَةُ مِنَ الْمَكْرُوهِ أَنْ يَزَاحِمَكَ عَلَيْهِ

So jealousy over the beloved *is* not complete except with jealousy from the competitor.

فَالْغَيْرَةُ عَلَى الْمَحْبُوبِ لَا تَتِمُّ إِلَّا بِالْغَيْرَةِ مِنَ الْمَزَاحِمِ

And this *is* praiseworthy where the beloved *is one for whom* sharing in his love *is* ugly, like *a* created being.

وَهَذِهِ تَحْمَدٌ حَيْثُ يَكُونُ الْمَحْبُوبُ تَقْبِيحَ الْمُشَارَكَةِ فِي حَبِّهِ كَالْمَخْلُوقِ

But as for one for whom sharing in his love *is* good, like the Messenger and the scholar —

وَأَمَّا مَنْ تَحَسَّنَ الْمُشَارَكَةُ فِي حَبِّهِ كَالرَّسُولِ وَالْعَالِمِ

rather, the Close Beloved, glorified *is* He — then no.

بَلِ الْحَبِيبِ الْقَرِيبِ سُبْحَانَهُ فَلَا

one can imagine a jealousy of rivalry over Him; rather, it is envy.

يَتَصَوَّرُ غَيْرَةَ الْمُرَاحِمَةِ عَلَيْهِ بَلْ هُوَ حَسَدٌ

And the praiseworthy jealousy regarding Him is that the lover is jealous over his love for Him — that he *would* direct it to other than Him,

وَالْغَيْرَةُ الْمَحْمُودَةُ فِي حَقِّهِ أَنْ يَغَارَ الْمُحِبُّ عَلَى مَحَبَّتِهِ لَهُ أَنْ يَصْرِفَهَا إِلَى غَيْرِهِ

or he is jealous over it — that others *would* discover it and corrupt it against him,

أَوْ يَغَارَ عَلَيْهَا أَنْ يَطْلُعَ عَلَيْهَا الْغَيْرُ فَيُفْسِدُهَا عَلَيْهِ

or he is jealous over his deeds — that there *would* be in them something for other than his Beloved,

أَوْ يَغَارَ عَلَى أَعْمَالِهِ أَنْ يَكُونَ فِيهَا شَيْءٌ لِّغَيْرِ مَحْبُوبِهِ

or he is jealous over them — that there *would* taint them what his Beloved dislikes of showing off, or self-admiration, or love for others' awareness of them,

أَوْ يَغَارَ عَلَيْهَا أَنْ يَشُوبَهَا مَا يَكْرَهُ مَحْبُوبُهُ مِنْ رِيَاءٍ أَوْ إِعْجَابٍ أَوْ مَحَبَّةٍ لِإِشْرَافِ غَيْرِهِ عَلَيْهَا

or his absence from witnessing His favor upon him in them.

أَوْ غَيْبَتِهِ عَنْ شُهُودِ مَنْتَهَى عَلَيْهِ فِيهَا

And in summary, his jealousy requires that his states, his deeds, and his actions — all of them — *be* for God.

وَبِالْجُمْلَةِ فَغَيْرَتُهُ تَقْتَضِي أَنْ تَكُونَ أَحْوَالُهُ وَأَعْمَالُهُ وَأَفْعَالُهُ كُلُّهَا لِلَّهِ

And likewise, he is jealous over his times — that a moment of them *would* pass in other than the pleasure of his Beloved.

وَكَذَلِكَ يَغَارُ عَلَى أَوْقَاتِهِ أَنْ يَذْهَبَ مِنْهَا وَقْتُ فِي غَيْرِ رِضَى مَحْبُوبِهِ

So this is the jealousy from the side of the servant, and it is jealousy against the rival who obstructs him *and* cuts him off from the pleasure of his Beloved.

فَهَذِهِ الْغَيْرَةُ مِنْ جِهَةِ الْعَبْدِ وَهِيَ غَيْرَةُ مِنَ الْمَزَاحِمِ لَهُ الْمَعْقُوقِ الْقَاطِعِ لَهُ عَنْ مَرْضَاةِ مَحْبُوبِهِ

And as for the jealousy of his Beloved over him, it is a dislike that his heart *would* turn away from His love to the love of other than Him,

وَأَمَّا غَيْرَةُ مَحْبُوبِهِ عَلَيْهِ فَهِيَ كَرَاهِيَةٌ أَنْ يَنْصَرِفَ قَلْبُهُ عَنْ مَحَبَّتِهِ إِلَى مَحَبَّةِ غَيْرِهِ

such that *the other* shares with Him in his love.

بِحَيْثُ يُشَارِكُهُ فِي حُبِّهِ

And for this *reason*, the jealousy of God is that the servant commits what He *has* forbidden for him.

وَلِهَذَا كَانَتْ غَيْرَةُ اللَّهِ أَنْ يَأْتِيَ الْعَبْدُ مَا حَرَّمَ عَلَيْهِ

And because of His jealousy — glorified is He — He forbade indecency, what is apparent of it and what is hidden,

وَلَأَجْلِ غَيْرَتِهِ سُبْحَانَهُ حَرَّمَ الْفَاحِشَةَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ

because the creation *are* His servants and His handmaidens. So He is jealous over His handmaidens, as the master is jealous over his slave-women — and to God *belongs* the highest example.

لِأَنَّ الْخَلْقَ عِبِيدُهُ وَإِمَاؤُهُ فَهُوَ يَغَارُ عَلَى إِمَائِهِ كَمَا يَغَارُ السَّيِّدُ عَلَى جَوَارِيهِ وَلِلَّهِ الْمَثَلُ الْأَعْلَى

And He is jealous over His servants — that their love *would* be for other than Him, such that that love carries them to *the* infatuation *with* images and committing indecency with them.

وَيَغَارُ عَلَى عِبِيدِهِ أَنْ تَكُونَ مَحَبَّتُهُمْ لِّغَيْرِهِ بِحَيْثُ تَحْمِلُهُمْ تِلْكَ الْمَحَبَّةُ عَلَى عَشْقِ الصُّورِ وَنِيلِ الْفَاحِشَةِ مِنْهَا

Whoever magnified *the* reverence of God in his heart *too much* to disobey Him, God honored him in *the* hearts of creation *too much* to humiliate him.

مَنْ عَظَّمَ وَقَارَ اللَّهِ فِي قَلْبِهِ أَنْ يَعْصِيَهُ وَقَرَّهُ اللَّهُ فِي قُلُوبِ الْخَلْقِ أَنْ يَذْلُوهُ

When the roots of knowledge take hold in the soil of the heart,
the tree of love grows in it.

إِذَا عَلِقَتْ شُرُوشُ الْمَعْرِفَةِ فِي أَرْضِ الْقَلْبِ نَبَتَتْ فِيهِ
شَجَرَةُ الْمَحَبَّةِ

And when it is established and strengthened, it bears *the* fruit
of obedience.

فَإِذَا تَمَكَّنَتْ وَقَوِيَتْ أَثْمَرَتْ الطَّاعَةَ

And the tree does not cease giving its fruit every season, by the
permission of God, its Lord.

فَلَا تَزَالُ الشَّجَرَةُ تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ اللَّهِ رَبِّهَا

The first of the stations of the people is:

أَوَّلُ مَنَازِلِ الْقَوْمِ

Remember God *with* much remembrance,

[33:41]

﴿اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا﴾

and glorify Him morning and evening.

[33:42]

﴿وَسَبِّحْهُ بِكْرَةً وَأَصِيلًا﴾

And the middle of them is:

وَأَوْسَطُهَا

He is the One who sends blessings upon you, and His angels,
to bring you out from the darknesses into the light.

[33:43] — Sahih Intl: It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darknesses into the light. And ever is He, to the believers, Merciful.

﴿هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

And the last of them is:

وَأَآخِرُهَا

Their greeting *on the* day they meet Him *will be* "Peace."

[33:44]

﴿تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ﴾

The soil of inborn nature is spacious, accepting of what is
planted in it.

أَرْضُ الْفُطْرَةِ رَحْبَةٌ قَابِلَةٌ لِّمَا يُغْرَسُ فِيهَا

So if the tree of faith and God-consciousness is planted, it yields
the sweetness of eternity.

فَإِنْ غُرِسَتْ شَجَرَةُ الْإِيمَانِ وَالتَّقْوَى أَوْرَثَتْ حُلَاوَةَ
الْأَبَدِ

And if the tree of ignorance and desire is planted, then every
fruit is bitter.

وَإِنْ غُرِسَتْ شَجَرَةُ الْجَهْلِ وَالْهَوَى فَكُلُّ الثَّمَرِ مُرٌّ

Return to God and seek Him through your eye, your hearing,
your heart, and your tongue.

ارْجِعْ إِلَى اللَّهِ وَاطْلُبْهُ مِنْ عَيْنِكَ وَسَمْعِكَ وَقَلْبِكَ
وَلِسَانِكَ

And do not stray from Him through these four.

وَلَا تَشْرُدْ عَنْهُ مِنْ هَذِهِ الْأَرْبَعَةِ

For none who returned to Him by His guidance *did so* except
through them,

فَمَا رَجَعَ مِنْ رَجَعَ إِلَيْهِ بِتَوْفِيقِهِ إِلَّا مِنْهَا

and none who strayed from Him by His abandonment *did so*
except through them.

وَمَا شَرَدَ مِنْ شَرَدَ عَنْهُ بِخِذْلَانِهِ إِلَّا مِنْهَا

So the guided one hears, sees, speaks, and acts by his Lord.

فَالْمَوْفُوقُ يَسْمَعُ وَيُبْصِرُ وَيَتَكَلَّمُ وَيَبْطِشُ بِمَوْلَاهُ

And the forsaken one — that issues from him by his self and his desire.

والمخذول يصدر ذلك عنه بنفسه وهواه

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فصل اياك والمعاصي فانها أزلت عز اسجدوا

Chapter: Beware of sins, for they removed the honor of 'Prostrate!'

The example of the birth of obedience, its growth, and its increase is like the example of a seed you planted, and it became a tree.

مثال تولد الطاعة ونموها وتزايدها كمثل نواة غرستها
فصارت شجرة

Then it bore fruit, so you ate its fruit and planted its seeds.

ثم أثمرت فأكلت ثمرها وغرست نواها

So whenever something from it bore fruit, you harvested its fruit and planted its seeds.

فكلما أثمر منها شيء جنيته ثمرة وغرست نواه

And likewise is the cascading of sins.

وكذلك تداعي المعاصي

So let the wise person reflect on this example.

فليتدبر اللبيب هذا المثال

For from the reward of a good deed is the good deed after it.

فمن ثواب الحسنة الحسنة بعدها

And from the punishment of a bad deed is the bad deed after it.

ومن عقوبة السيئة السيئة بعدها

The wonder is not about a slave who humbles himself to God and worships Him and does not tire of serving Him, despite his need and poverty toward Him.

ليس العجب من مملوك يتذل لله ويتعبد له ولا يمل
من خدمته مع حاجته وفقره إليه

Rather, the wonder is about a Master who endears Himself to His slave with types of His blessings,

إنما العجب من مالك يتحبب إلى مملوكه بصنوف
إنعامه

and shows affection to him with kinds of His kindness, despite His freedom from need of him.

ويتودد إليه بأنواع إحسانه مع غناه عنه

Sufficient for you as honor is that you are His servant... and sufficient for you as pride is that He is your Lord.

كفى بك عزاً أنك له عبد ... وكفى بك فخراً أنه لك رب

Beware of sins, for they removed the honor of 'Prostrate!'

اياك والمعاصي فانها أزلت عز اسجدوا

and removed the grant of 'Dwell.'

وأخرجت إقطاع أسكن

Oh what a moment that produced the burning of anxiety for a thousand years!

يا لها لحظة أثمرت حرارة القلق ألف سنة

He kept writing with the blood of regret the lines of sorrow in the stories,

ما زال يكتب بدم الندم سطور الحزن في القصص

and sending them with the breaths of sorrow,

ويرسلها مع أنفاس الأسف

until the decree of 'Then He turned to him in mercy' came to him.

حتى جاءه توقيع فتأب عليه

Iblis rejoiced at Adam's descent from Paradise.

فرح إبليس بنزول آدم من الجنة

And he did not know that the descent of the diver into the deep *sea* after pearls is *an* ascent.

وَمَا عَلِمَ أَنَّ هَبْوَطَ الْغَائِصِ فِي اللَّجَّةِ خَلْفَ الدَّرِّ صُعُودٌ

How vast is the distance between His saying to Adam:

كَمْ بَيْنَ قَوْلِهِ لِآدَمَ

Indeed I *am* placing on the earth a successor,

﴿إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً﴾.

[2:30] — Sahih Intl: And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."

and His saying to you:

وَقَوْلُهُ لَكَ

Go, and whoever follows you among them.

﴿اذهبْ فَمَنْ تَبِعَكَ مِنْهُمْ﴾.

[17:63]

What happened to Adam — it is what was intended from his existence.

مَا جَرَى عَلَى آدَمَ هُوَ الْمُرَادُ مِنْ وَجُودِهِ

If you did not sin...

لَوْ لَمْ تَذْنِبُوا

O Adam, do not grieve at My saying to you: 'Leave it,'

يَا آدَمَ لَا تَجْزَعُ مِنْ قَوْلِي لَكَ اخْرُجْ مِنْهَا

for *it is* for you and for the righteous of your offspring *that* I created it.

فَلَكَ وَلِصَالِحِ ذُرِّيَّتِكَ خَلَقْتُهَا

O Adam, you used to enter upon Me as kings enter upon kings,

يَا آدَمَ كُنْتَ تَدْخُلُ عَلَيَّ دُخُولَ الْمُلُوكِ عَلَى الْمُلُوكِ

and today you enter upon Me as slaves enter upon kings.

وَالْيَوْمَ تَدْخُلُ عَلَيَّ دُخُولَ الْعَبِيدِ عَلَى الْمُلُوكِ

O Adam, do not grieve over a cup of stumbling *that* was the cause of your wisdom,

يَا آدَمَ لَا تَجْزَعُ مِنْ كَأْسِ زَلَلٍ كَانَتْ سَبَبَ كَيْسِكَ

for the disease of self-admiration has been extracted from you,

فَقَدْ اسْتَخْرَجَ مِنْكَ دَاءَ الْعَجَبِ

and you have been clothed with the robe of servitude.

وَأَلْبَسْتَ خُلْعَةَ الْعُبُودِيَّةِ

And perhaps you may dislike *something*...

وَعَسَى أَنْ تُكْرَهُوا

O Adam, I did not give your grant to someone else.

يَا آدَمَ لَمْ أَخْرَجْ إِقْطَاعَكَ إِلَى غَيْرِكَ

Rather, I moved you away from it to complete its building for you,

إِنَّمَا نَحْيَيْتُكَ عَنْهُ لِتَكْمَلَ عِمَارَتُهُ لَكَ

and to send to the workers the provision of 'their sides forsake *their beds*.'

وَلِيَبْعَثَ إِلَى الْعَمَالِ نَفْقَةً تَتَجَاوَى جُنُوبَهُمْ

By God, the honor of 'Prostrate' did not benefit him at *the time* of his sin,

تَاللَّهِ مَا نَفَعَهُ عِنْدَ مَعْصِيَّتِهِ عِزُّ اسْجُدُوا

nor *did* the honor of 'And He taught Adam,'

وَلَا شَرَفَ وَعَلَّمَ آدَمَ

nor *did* the distinction of 'what I created with My hands,'

وَلَا خَصِيصَةَ لِمَا خَلَقْتُ بِيَدِي

nor *did* the pride of:

وَلَا فَخْرَ

and I blew into him of My spirit.

[15:29]

﴿وَنَفَخْتُ فِيهِ مِنْ رُوحِي﴾

Rather, he *only* benefited from the humility of:

وَإِنَّمَا أَنْتَفَعَ بِذَلِّ

Our Lord, we have wronged ourselves.

[7:23]

﴿رَبَّنَا ظَلَمْنَا أَنْفُسَنَا﴾

When he wore the armor of monotheism over the body of gratitude, the arrow of the enemy fell from him in a non-fatal *spot*.

لَمَا لَبَسَ دَرْعَ التَّوْحِيدِ عَلَى بَدَنِ الشُّكْرِ وَقَعَ سَهْمُ الْعَدُوِّ مِنْهُ فِي غَيْرِ مَقْتَلٍ

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فصل

Section

So He wounded him, then placed upon him the mender of brokenness,

فَجَرَحَهُ فَوَضَعَ عَلَيْهِ جَبَّارَ الْإِنْكَسَارِ

so he returned as he was, and the wounded one stood up as if he had no ailment.

فَعَادَ كَمَا كَانَ فَقَامَ الْجَرِيحُ كَأَن لَمْ يَكُنْ بِهِ قَلْبَةٌ

The swift mounts of salvation *are* prepared for the one *God* intends,

تَجَايَبَ النِّجَاةُ مَهْيَأَةً لِلْمَرَادِ

and the feet of the expelled one *are* bound with chains.

وَاقْدَمَ الْمَطْرُودُ مَوْثُوقَةً بِالْقَيْودِ

The storms of destiny blew in the desert of existence,

هَبَّتْ عَوَاصِفُ الْأَقْدَارِ فِي بِيدَاءِ الْأَكْوَانِ

so existence turned over, and goodness emerged.

فَتَقَلَّبَ الْوُجُودُ وَنَجَمَ الْخَيْرُ

Then when the wind settled,

فَلَمَّا رَكَدَتِ الرِّيحُ

there *was* Abu Talib drowning in the depths of destruction,

إِذَا أَبُو طَالِبٍ غَرِيقٌ فِي لَجَةِ الْهَلَاكِ

and Salman *was* on the shore of safety,

وَسَلْمَانٌ عَلَى سَاحِلِ السَّلَامَةِ

and al-Walid ibn

وَالْوَلِيدُ بْنُ

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al-Mughira *was* leading his people in the wilderness,

الْمُغِيرَةُ يَقْدُمُ قَوْمَهُ فِي الْبَرِّ

and Suhayb had come with *a* caravan of the Romans,

وَصُهَيْبٌ قَدْ قَدَّمَ بِقَافِلَةِ الرُّومِ

and the Najashi *was* in *the* land of

وَالنَّجَاشِيُّ فِي أَرْضِ

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Abyssinia, saying: "Here I am, O God, here I am,"

الْحَبَشَةِ يَقُولُ لِبَيْكَ اللَّهُمَّ لِبَيْكَ

and Bilal was calling out: "Prayer is better than sleep."

وبلال يُنَادِي الصَّلَاةَ خَيْرَ مِنَ النَّوْمِ

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And Abu Jahl was in the slumber of opposition.

وَأَبُو جَهْلٍ فِي رَقْدَةِ الْمُخَالَفَةِ

When God decreed in pre-eternity the precedence of Salman,

لَمَّا قَضَى فِي الْقَدَمِ بِسَابِقَةِ سَلْمَانَ

the guide of *divine* success turned him away from the path of his forefathers in fire-worship.

عَرَجَ بِهِ دَلِيلُ التَّوْفِيقِ عَنْ طَرِيقِ آبَائِهِ فِي التَّمَجُّسِ

So he began debating his father about the religion of associating partners *with God*.

فَأَقْبَلَ يَنَظُرُ أَبَاهُ فِي دِينِ الشِّرْكِ

And when he overcame him with proof, he had no answer except chains.

فَلَمَّا عَلَاهُ بِالْحُجَّةِ لَمْ يَكُنْ لَهُ جَوَابٌ إِلَّا الْقَيْدُ

And this is an answer that the people of falsehood have passed around since the day they crafted it.

وَهَذَا جَوَابٌ يَتَدَاوَلُهُ أَهْلُ الْبَاطِلِ مِنْ يَوْمِ حَرْفُوهُ

And with it Pharaoh answered Moses:

وَبِهِ أَجَابَ فِرْعَوْنُ مُوسَى

"If you take a god other than me..."

[26:29]

{لَئِنْ اتَّخَذْتَ إِلَهًا غَيْرِي}

And with it the Jahmiyyah answered Imam Ahmad when they subjected him to the whips.

وَبِهِ أَجَابَ الْجَهْمِيَّةُ الْإِمَامَ أَحْمَدَ لَمَّا عَرَضُوهُ عَلَى السَّيِّطِ

And with it the people of innovation answered Shaykh al-Islam when they summoned him to prison.

وَبِهِ أَجَابَ أَهْلَ الْبِدْعِ شَيْخَ الْإِسْلَامِ حِينَ اسْتَدْعَوْهُ السِّجْنَ

And here we *are*, following in *their* footsteps.

وَهَا نَحْنُ عَلَى الْأَثَرِ

Then a guest came down to him —

فَنَزَلَ بِهِ ضَيْفٌ

"And We will surely test you."

[47:31]

{وَلَنَبْلُوَنَّكُمْ}

So by honoring him, he attained the rank of "Salman is from us, the People of the House."

فَنَالَ بِإِكْرَامِهِ مَرْتَبَةَ سَلْمَانَ مِنْ أَهْلِ الْبَيْتِ

Then he heard that a caravan was intending to travel.

فَسَمِعَ أَنَّ رَكْبًا عَلَى نِيَّةِ السَّفَرِ

So he stole himself away from his father — and *there was* no cutting of the hand.

فَسَرَقَ نَفْسَهُ مِنْ أَبِيهِ وَلَا قَطْعَ

So he mounted the riding-camel of determination, hoping to reach the goal of happiness.

فَرَكَبَ رَاحِلَةَ الْعَزْمِ يَرْجُو إِدْرَاكَ مَطْلَبِ السَّعَادَةِ

So he dove into the sea of searching to come upon the pearl of existence.

فَغَاصَ فِي بَحْرِ الْبَحْثِ لِيَقَعَ بِدَرَّةِ الْوُجُودِ

So he devoted himself to serving the guides *with* the devotion of the humble.

فَوَقَفَ نَفْسَهُ عَلَى خِدْمَةِ الْأَدْلَاءِ وَقُوفِ الْأَذْلَاءِ

And when the monks sensed the ending of their era,

فَلَمَّا أَحَسَّ الرُّهْبَانُ بِانْقِرَاضِ دَوْلَتِهِمْ

they handed over to him the greatest signs about the prophethood of our Prophet.

سَلِّمُوا إِلَيْهِ أَعْلَامَ الْأَعْلَامِ عَلَى نَبْوَةِ نَبِيِّنَا

And they said: "His time has drawn near, so beware lest you go astray."

وَقَالُوا إِنَّ زَمَانَهُ قَدْ أَظْلَمَ فَاحْذَرُوا أَنْ تَضِلُّوا

So he traveled with *a* company *who* did not treat him gently.

فَرَحَلَ مَعَ رَفْقَةٍ لَمْ يَرْفُقُوا بِهِ

And they sold him for *a* cheap price — *a few* counted coins.

{فَشَرَوْهُ بِثَمَنٍ بَخِيسٍ دَرَاهِمَ مَعْدُودَةٍ}

[12:20] — Sahih Intl: And they sold him for a reduced price - a few dirhams - and they were, concerning him, of those content with little.

So *a* Jew in Madinah bought him.

فَاتَّبَعَهُ يَهُودِيٌّ بِالْمَدِينَةِ

And when he saw the Harrah, it ignited the heat of his longing.

فَلَمَّا رَأَى الْحَرَّةَ تَوَقَّدَ حَرًّا شَوْقَهُ

And the master of the house did not know of the passion of *his* guest.

وَلَمْ يَعْلَمْ رَبُّ الْمَنْزِلِ بَوَاجِدِ النَّازِلِ

And while he was enduring the hours of waiting,

فَبَيْنَا هُوَ يَكَابِدُ سَاعَاتِ الْإِنْتِظَارِ

the bearer of good news arrived with *news of* the arrival of the Bringer of Good News.

قَدِمَ الْبَشِيرُ بِقُدُومِ الْبَشِيرِ

And Salman *was* at the top of *a* palm tree,

وَسَلْمَانَ فِي رَأْسِ نَخْلَةٍ

and anxiety almost threw him *down*, had not caution held him —

وَكَادَ الْقَلْقُ يُلْقِيهِ لَوْلَا أَنَّ الْحَزْمَ أَمْسَكَهُ

just as happened *on* the day *when*:

كَمَا جَرَى يَوْمَ

She almost disclosed *him*, had We not strengthened her heart.

{إِنْ كَادَتْ لَتُبْدِيَ بِهِ لَوْلَا أَنْ رَبَطْنَا عَلَى قَلْبِهَا}

[28:10] — Sahih Intl: And the heart of Moses' mother became empty [of all else]. She was about to disclose [the matter concerning] him had We not bound fast her heart that she would be of the believers.

So he hastened *his* descent to meet the caravan of glad tidings,

فَعَجَلَ الْتَزُولَ لِتَلْقَى رَكْبَ الْبَشَارَةِ

and the tongue of his state *was* saying:

وَلِسَانُ حَالِهِ يَقُولُ

"My two friends from Najd, stop with me at the hills — for *a* breeze has blown from those lands."

خَلِيلِيَّ مِنْ نَجْدٍ قِفَا بِي عَلَى الرَّبَا ... فَقَدْ هَبَ مِنْ تِلْكَ
الدِّيَارِ نَسِيمٌ

So his master shouted at him: "What *is it* with you? Go back to your work!"

فَصَاحَ بِهِ سَيِّدُهُ مَالِكٌ انْصَرَفْ إِلَى شِغْلِكَ

So he said: "How *can I* turn away when I have business in your land?"

فَقَالَ كَيْفَ انْصَرَفِي وَلِي فِي دَارِكُمْ شِغْلٌ

Then the tongue of his state began to sing — *such that* even the deaf would hear:

ثُمَّ أَخَذَ لِسَانَ حَالِهِ يَتَرَنَّمُ لَوْ سَمِعَ الْأَطْرُوشُ

"My two friends, no! By God, I *am* not *one* of you two — when *a* sign from the family of Layla appears to me."

خَلِيلِيَّ لَا وَاللَّهِ مَا أَنَا مِنْكُمْ ... إِذَا عَلِمَ مِنْ آلِ لَيْلَى بِدَالِيَا

So when he met the Messenger, he compared the copy of the monks with the original book, and it matched.

فَلَمَّا لَقِيَ الرَّسُولَ عَارَضَ نُسخَةَ الرُّهْبَانِ بِكِتَابِ الْأَصْلِ
فَوَافَقَهُ

O Muhammad, you want Abu Talib, and we want Salman.

يَا مُحَمَّدُ أَنْتَ تُرِيدُ أَبَا طَالِبٍ وَنَحْنُ نُرِيدُ سَلْمَانَ

Abu Talib, when he *was* asked about his name, said: "*I am a servant of Manaf.*"

أَبُو طَالِبٍ إِذَا سُئِلَ عَنِ اسْمِهِ قَالَ عَبْدُ مَنْافٍ

And when he traced his lineage, he boasted of *his* forefathers.

وَإِذَا انْتَسَبَ افْتَخَرَ بِالْآبَاءِ

And when wealth *was* mentioned, *he was a* servant of camels.

وَإِذَا ذُكِرَتِ الْأَمْوَالُ عَبْدُ الْإِيلِ

And Salman, when he *was* asked about his name, said: "*I am a servant of God.*"

وَسَلْمَانُ إِذَا سُئِلَ عَنِ اسْمِهِ قَالَ عَبْدُ اللَّهِ

And about his lineage, he said: "*I am a son of Islam.*"

وَعَنْ نَسَبِهِ قَالَ ابْنُ الْإِسْلَامِ

And about his wealth, he said: "Poverty."

وَعَنْ مَالِهِ قَالَ الْفَقْرُ

And about his shop, he said: "The mosque."

وَعَنْ حَانُوتِهِ قَالَ الْمَسْجِدُ

And about his earning, he said: "Patience."

وَعَنْ كَسْبِهِ قَالَ الصَّبْرُ

And about his clothing, he said: "God-consciousness and humility."

وَعَنْ لِبَاسِهِ قَالَ التَّقْوَى وَالتَّوَاضُّعُ

And about his pillow, he said: "Wakefulness."

وَعَنْ وِسَادِهِ قَالَ السَّهَرُ

And about his pride, he said: "Salman is from us."

وَعَنْ فَخْرِهِ قَالَ سَلْمَانُ مِنَّا

And about his goal, he said: "They seek His Face."

وَعَنْ قَصْدِهِ قَالَ يُرِيدُونَ وَجْهَهُ

And about his journey, he said: "To Paradise."

وَعَنْ سَيْرِهِ قَالَ إِلَى الْجَنَّةِ

And about his guide on the path, he said: "The leader of creation and the guide of the community."

وَعَنْ دَلِيلِهِ فِي الطَّرِيقِ قَالَ إِمَامُ الْخَلْقِ وَهَادِي الْأُمَّةِ

When we travel by night and you *are* our leader, the sweetness of your remembrance *is* enough for the mounts as *a* driver.

إِذَا نَحْنُ أَدْلَجْنَا وَأَنْتَ إِمَامُنَا ... كَفَى بِالْمَطَايَا طَيْبُ
ذِكْرَاكَ حَادِيًا

And if we lose the path and find no guide, the light of your face *is* enough for us as *a* guide.

وَإِنْ نَحْنُ أَضَلَلْنَا الطَّرِيقَ وَلَمْ نَجِدْ ... دَلِيلًا كَفَانَا نُورُ
وَجْهِكَ هَادِيًا

Sins *are* wounds, and many *a* wound falls on *a* fatal spot.

الدُّنُوبُ جِرَاحَاتٌ وَرَبُّ جُرْحٍ وَقَعَ فِي مَقْتَلٍ

If your intellect escaped from the rule of your desire, authority *would* return to it.

لَوْ خَرَجَ عَقْلُكَ مِنْ سُلْطَانِ هَوَاكَ عَادَتِ الدَّوْلَةُ لَهُ

You entered the house of desire, so you gambled with your life.

دَخَلْتَ دَارَ الْهَوَى فَقَامَرْتَ بِعُمْرِكَ

When *a* forbidden glance comes your way, know that it is *a* fire-starter of war, so shield yourself from it behind the screen of:

إِذَا عَرَضَتْ نَظْرَةٌ لَا تَحِلُّ فَأَعْلَمْ أَنَّهَا مِسْعَرُ حَرْبٍ
فَاسْتَتِرْ مِنْهَا بِحِجَابٍ

"Say to the believers *to lower their gaze*."

[24:30]

{قُلْ لِلْمُؤْمِنِينَ}

Then you *will have* been saved from *its* effect.

فَقَدْ سَلِمْتَ مِنَ الْأَثَرِ

"And God spared the believers the fight."

[33:25]

{وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ}

The sea of desire, when it rises, drowns.

بَحْرُ الْهَوَى إِذَا مَدَّ أَغْرَقَ

And the most dangerous opening for the swimmer *is* opening the eyes in the water.

وَأَخْوَفُ الْمَنَافِذِ عَلَى السَّابِحِ فَتْحُ الْبَصَرِ فِي الْمَاءِ

No one *is* more honored than *a* solitary one — in his grave, his deeds keep him company.

مَا أَحَدٌ أَكْرَمُ مِنْ مُفْرَدٍ ... فِي قَبْرِهِ أَعْمَالُهُ تُؤْنِسُهُ

He is blessed in the grave, in *a* garden — not like *a* servant whose grave *is* his prison.

مُنْعَمًا فِي الْقَبْرِ فِي رَوْضَةٍ ... لَيْسَ كَعَبْدٍ قَبْرُهُ مَحْبِسُهُ

According to the worth of *a* person, his trials come — and he *is* known by *his* patience in what strikes him.

عَلَى قَدْرِ فَضْلِ الْمَرْءِ يَأْتِي خُطُوبُهُ ... وَيُعْرَفُ عِنْدَ الصَّبْرِ فِيمَا يُصِيبُهُ

And whoever has little patience in what he fears, then his share of what he hopes for *is* also little.

وَمَنْ قَلَّ فِيمَا يَتَّقِيهِ اضْطِرَّارُهُ ... فَقَدْ قَلَّ مِمَّا يَرْتَجِيهِ نَصِيبُهُ

How many *a* crop *was* cut before it ripened — so what does the ready-to-harvest crop expect?

كَمْ قُطِعَ زَرْعٌ قَبْلَ التَّمَامِ فَمَا ظَنُّ الزَّرْعِ الْمُسْتَحْصَدِ

Buy back yourself, for the market *is* open and the price *is* available.

اشْتَرِ نَفْسَكَ فَالسُّوقُ قَائِمَةٌ وَالثَّمَنُ مَوْجُودٌ

There is no escape from the slumber of heedlessness and the sleep of desire.

لَا بُدَّ مِنْ سِنَةِ الْعَفْلَةِ وَرَقَادِ الْهَوَى

But be *a* light sleeper, for the guards of the city *are* calling out: "The morning *is* near!"

وَلَكِنْ كُنْ خَفِيفَ النَّوْمِ فَحَرَّاسُ الْبَلَدِ يَصِيحُونَ دَنَا الصَّبَاحُ

The light of the intellect shines in the night of desire, and the road of correctness appears.

نُورُ الْعَقْلِ يُضِيءُ فِي لَيْلِ الْهَوَى فَتَلُوْحُ جَادَةُ الصَّوَابِ

Then the person of insight sees, in that light, the outcomes of matters.

فَيَتَلَمَّحُ الْبَصِيرُ فِي ذَلِكَ النُّورِ عَوَاقِبَ الْأُمُورِ

Get out of this with determination!

أَخْرِجْ بِالْعَزْمِ مِنْ هَذَا

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the narrow courtyard stuffed with afflictions, to that spacious courtyard in which *is* what no eye has seen.

الْفَنَاءُ الضِّيقِ الْمَحْشُو بِالْآفَاتِ إِلَى ذَلِكَ الْفَنَاءِ الرَّحْبِ الَّذِي فِيهِ مَا لَا عَيْنَ رَأَتْ

So there, no desired thing *is* unattainable, and no beloved *is* lost.

فَهَنَّاكَ لَا يَتَعَذَّرُ مَطْلُوبٌ وَلَا يَفْقَدُ مَحْبُوبٌ

O *you who are* selling your soul for the desire of one whose love is sickness, whose closeness is harm, and whose beauty is heading to decay —

يَا بَائِعَا نَفْسَهُ بِهَوَى مَنْ حُبُّهُ ضَا وَوَصْلُهُ أَذَى وَحَسَنُهُ إِلَى قَتْلًا

you have sold the most precious of things for *a* cheap price,

لَقَدْ بَعْتَ أَنْفُسَ الْأَشْيَاءِ بِثَمَنٍ بَخْسٍ

as if you did not know the worth of the merchandise, nor the cheapness of the price,

كَأَنَّكَ لَمْ تَعْرِفْ قَدْرَ السَّلْعَةِ وَبَلَا خَسَةَ الثَّمَنِ

until when you arrive on the Day of Mutual Loss, it *will* become clear to you that the loss *was* in the contract of sale.

حَتَّى إِذَا قَدِمْتَ يَوْمَ التَّغَابُنِ تَبَيَّنَ لَكَ أَنَّ الْغَبْنَ فِي عَقْدِ التَّبَايَعِ

There *is* no god but God! *It is* a merchandise — God *is* its buyer, and its price *is* Paradise, and the broker *is* the Messenger.

لَا إِلَهَ إِلَّا اللَّهُ سَلْعَةُ اللَّهِ مُشْتَرِيهَا وَثَمَنُهَا الْجَنَّةُ وَالِدَلَالُ الرَّسُولُ

Are you pleased to sell it for *a* small portion of what — all of it — *is* not worth *a* mosquito's wing?

تَرْضَى بِبَيْعِهَا بِجُزْءٍ يَسِيرٍ مِمَّا لَا يُسَاوِي كُلَّهُ جَنَاحَ بَعُوضَةٍ

If *a* thing — all of it — *is* not worth *a* mosquito's wing, in the sight of the one whose servant you have become,

إِذَا كَانَ شَيْءٌ لَا يُسَاوِي جَمِيعَهُ ... جَنَاحَ بَعُوضَةٍ عِنْدَ مَنْ صَرَتْ عَبْدُهُ

and *a* portion of it owns all of you — what would your worth be in his sight in this state?

وَيَمْلِكُ جُزْءٌ مِنْهُ كُلَّكَ مَا الَّذِي ... يَكُونُ عَلَى ذَا الْحَالِ قَدْرَكَ عِنْدَهُ

And you sold for it *a* soul that He had offered to buy with what He has of goodness — and *now* His affection has gone.

وَبَعْتَ بِهِ نَفْسًا قَدْ اسْتَامَهَا بِمَا ... لَدَيْهِ مِنَ الْحَسَنِ وَقَدْ زَالَ وَدُهُ

O *you of* weakened resolve — where are you and the path?

يَا مَخْنَتِ الْعَزْمِ أَأَيْنَ أَنْتَ وَالطَّرِيقُ

It is a path in which Adam toiled, and Noah wept for its sake,

طَرِيقٌ تَعَبَ فِيهِ آدَمُ وَنَاحَ لِأَجْلِهِ نُوحٌ

and the Close Friend *was* thrown into the fire, and Ishmael *was* laid down for slaughter,

وَرَمِيَ فِي النَّارِ الْخَلِيلُ وَأَضْجَعَ لِلذَّبْحِ إِسْمَاعِيلُ

and Joseph *was* sold for *a* cheap price and stayed in prison for several years,

وَبِيعَ يُوسُفُ بِثَمَنٍ بَخْسٍ وَلَبِثَ فِي السِّجْنِ بَضْعَ سِنِينَ

and Zechariah *was* sawed with the saw, and the noble, chaste John *was* slaughtered,

وَنَشَرَ بِالْمِنْشَارِ زَكَرِيَّا وَذَبَحَ السَّيِّدَ الْحَصُورَ يَحْيَى

and Job endured harm, and David's weeping exceeded all measure,

وَقَاسَى الضَّرَّ أَيُّوبَ وَزَادَ عَلَى الْمُقَدَّارِ بَكَاءُ دَاوُدَ

and Jesus walked with the wild animals, and Muhammad struggled with poverty and all kinds of harm —

وَسَارَ مَعَ الْوَحْشِ عِيسَى وَعَالَجَ الْفَقْرَ وَأَنْوَاعَ الْأَذَى مُحَمَّدًا

yet you amuse yourself with play and entertainment?

تَزْهَى أَنْتَ بِاللَّهْوِ وَاللَّعِبِ

So seek it with hardship, for its destination *is* near — but before that *there are* terrors.

فِيَا دَارَهَا بِالْحُزَنِ إِنَّ مَزَارَهَا ... قَرِيبٌ وَلَكِنْ دُونَ ذَلِكَ أَهْوَالُ

The war *is* raging and you *are* unarmed among the spectators.

الْحَرْبُ قَائِمَةٌ وَأَنْتَ أَعْزَلُ فِي النِّظَارَةِ

And if you moved your mount, *it was* for retreat.

فَإِنْ حَرَكْتَ رِكَابَكَ فَلِلْهَزِيمَةِ

Whoever does not endure the heat of midday in pursuit of glory will not rest in the shade of honor.

مَنْ لَمْ يُبَاشِرْ حَرَّ الْهَجِيرِ فِي طَلَابِ الْمَجْدِ لَمْ يَقِلْ فِي ظِلَالِ الشَّرَفِ

Sulaymā says: 'If only you stayed in our land' — and she did not know that I wander seeking a place to settle.

تَقُولُ سُلَيْمَى لَوْ أَقَمْتُ بِأَرْضِنَا ... وَلَمْ تَدَارِنِي لِلْمَقَامِ أَطُوفُ

It was said to one of the worshippers: 'How long will you exhaust yourself?'

قِيلَ لِبَعْضِ الْعِبَادِ إِلَى كَمْ تَتْعَبُ نَفْسَكَ

So he said: '*It is* its rest *that* I seek.'

فَقَالَ رَاحَتَهَا أُرِيدُ

O *what a* scheme — how noble *it is*!

يَا مَكْرَ مَا بِجَلَّةِ

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فائدة من فقد أنسه بالله بين الناس ووجده في الوحدة فهو صادق ضعيف

Benefit: Whoever lost his closeness with God among people and found it in solitude, he *is* truthful *but* weak

faith after the garment of well-being — while he strips them both off in disobedience to the Creator.

الْإِيمَانُ بَعْدَ حُلَّةِ الْعَافِيَةِ وَهُوَ يَخْلُقُهُمَا فِي مُخَالَفَةِ الْخَالِقِ

Do not be surprised by the deprivation.

لَا تَنْكَرِ السَّلْبَ

Whoever used the blessing of the Giver in what He dislikes deserves to have it taken away.

يَسْتَحِقُّ مَنْ اسْتَعْمَلَ نِعْمَةَ الْمُنْعَمِ فِيمَا يَكْرَهُ أَنْ يَسْلُبَهَا

The brides of created things have adorned themselves for the onlookers, to test them — which of them will prefer them over the brides of the Hereafter.

عَرَائِسُ الْمَوْجُودَاتِ قَدْ تَزَيَّنَتْ لِلنَّاضِرِينَ لِيَبْلُوَهُمْ أَيُّهُمْ يُؤْثِرُهُنَّ عَلَى عَرَائِسِ الْآخِرَةِ

So whoever knew the extent of the difference preferred what deserves to be preferred.

فَمَنْ عَرَفَ قَدْرَ التَّفَاوُتِ آثَرَ مَا يَنْبَغِي إِثَارَهُ

And the beauties of the world, when they appeared, came toward me and said to me, 'Come to me!'

وَحَسَانَ الْكَوْنِ لَمَّا أَنْ بَدَتْ ... أَقْبَلَتْ نَحْوِي وَقَالَتْ لِي إِلَيَّ

So I pretended *to be* blind as if I had not seen them, when I saw my goal *was* with me.

فَتَعَامَيْتُ كَأَن لَمْ أَرَهَا ... عِنْدَمَا أَبْصَرْتُ مَقْصُودِي لَدِي

The planets of the knowers' aspirations, in the constellations of their determinations, *are* orbiting — *there is* no retreat in them.

كَوَاكِبُ هُمُ الْعَارِفِينَ فِي رُوحِ عَزَائِمِهِمْ سَيَارَةٌ لَيْسَ فِيهَا زَحَلٌ

O you who deviated from their path — be at the rear of the caravan, and sleep if you sleep on the road,

يَا مَنْ انْحَرَفَ عَنْ جَادَتِهِمْ كُنْ فِي أَوَاخِرِ الرِّكْبِ وَنَمْ إِذَا نَمْتَ عَلَى الطَّرِيقِ

for the leader watches over those at the rear.

فَالْأَمِيرُ يُرَاعِي السَّاقَةَ

It was said to al-Hasan: 'The people have preceded us on dark horses, while we *are* on hamstrung donkeys.'

قِيلَ لِلْحَسَنِ سَبَقَنَا الْقَوْمُ عَلَى خَيْلٍ دَهُمٍ وَنَحْنُ عَلَى
حِمَرٍ مَعْقَرَةٍ

He said: 'If you are on their path, how quickly *you will* catch up to them!'

فَقَالَ إِنْ كُنْتَ عَلَى طَرِيقِهِمْ فَمَا أَسْرَعَ الْخَلْقُ بِهِمْ

Benefit: Whoever lost his closeness with God among people and found it in solitude, he *is* truthful *but* weak.

فَإِدَّةٌ مَنْ فَقَدَ أُنْسَهُ بِاللَّهِ بَيْنَ النَّاسِ وَوَجَدَهُ فِي
الْوَحْدَةِ فَهُوَ صَادِقٌ ضَعِيفٌ

And whoever found it among people and lost it in seclusion, he *is* afflicted.

وَمَنْ وَجَدَهُ بَيْنَ النَّاسِ وَفَقَدَهُ فِي الْخُلُوةِ فَهُوَ مَعْلُولٌ

And whoever lost it among people and in seclusion, he *is* dead *and* cast out.

وَمَنْ فَقَدَهُ بَيْنَ النَّاسِ وَفِي الْخُلُوةِ فَهُوَ مَيِّتٌ مَطْرُودٌ

And whoever found it in seclusion and among people, he *is* the truthful lover, strong in his state.

وَمَنْ وَجَدَهُ فِي الْخُلُوةِ وَفِي النَّاسِ فَهُوَ الْمُحِبُّ
الصَّادِقُ الْقَوِيُّ فِي حَالِهِ

And whoever's opening was in seclusion, his increase was only from it.

وَمَنْ كَانَ فَتَحَهُ فِي الْخُلُوةِ لَمْ يَكُنْ مَزِيدَهُ إِلَّا مِنْهَا

And whoever's opening was among people — advising them and guiding them — his increase was with them.

وَمَنْ كَانَ فَتَحَهُ بَيْنَ النَّاسِ وَنَصَحَهُمْ وَإِرْشَادَهُمْ كَانَ
مَزِيدَهُ مَعَهُمْ

And whoever's opening was in standing with what God wills, wherever He placed him and in whatever He employed him,

وَمَنْ كَانَ فَتَحَهُ فِي وُقُوفِهِ مَعَ مَرَادِ اللَّهِ حَيْثُ أَقَامَهُ
وَفِي أَيِّ شَيْءٍ اسْتَعْمَلَهُ

his increase was in his seclusion and with people.

كَانَ مَزِيدُهُ فِي خُلُوتِهِ وَمَعَ النَّاسِ

So the noblest of states *is* that you do not choose for yourself *a* state other than what He chooses for you and places you in.

فَأَشْرَفُ الْأَحْوَالِ أَنْ لَا تَخْتَارَ لِنَفْسِكَ حَالَةً سِوَى مَا
يَخْتَارُهُ لَكَ وَيَقِيمُكَ فِيهِ

So be with His will for you, and do not be with your want from Him.

فَكُنْ مَعَ مَرَادِهِ مِنْكَ وَلَا تَكُنْ مَعَ مَرَادِكَ مِنْهُ

The lamps of pure hearts *are*, in the foundation of the inborn nature, shining before —

مَصَابِيحُ الْقُلُوبِ الطَّاهِرَةِ فِي أَصْلِ الْفِطْرَةِ مَنِيرَةٌ قَبْلَ

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the revealed laws — their oil almost shines even if no fire touched it.

الشَّرَائِعِ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ

Quss affirmed monotheism though he never saw the Messenger,

وَحَدَّ قُسٍّ وَمَا رَأَى الرَّسُولَ

and Ibn Ubayy disbelieved though he prayed with him in the mosque.

وَكَفَرَ ابْنُ أَبِي وَقْدٍ صَلَّى مَعَهُ فِي الْمَسْجِدِ

Like one with aloe but no water,

مَعَ الصَّبْرِيِّ وَلَا مَاءَ

and how many thirsty *people are there* in the deep sea!

وَكَمْ مِنْ عَطْشَانٍ فِي اللَّجَةِ

God's knowledge preceded *it all* — of the prophethood of Moses and the faith of Asiya.

سبق العلم بنبوة موسى وإيمان آسية

So his basket was driven to her house.

فسيق تابوته إلى بيتها

So *a* child separated from *a* mother came to *a* woman without *a* child.

فجاء طفل منفرد عن أم إلى امرأة خالية عن ولد

By God, how many lessons *there are* in this story!

فَلله كم في هذه القصة من عبرة

How many children Pharaoh slaughtered in *his* search for Moses!

كم ذبح فرعون في طلب موسى من ولد

And the tongue of destiny says: we *will* not raise him except in your lap!

ولسان القدر يقول لا نربيه إلا في حجره

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Dhu al-Bijadayn was an orphan in childhood, so his uncle took care of him.

كان ذو البجادين يتيمًا في الصغر فكفله عمه

And his self pulled him toward following the Messenger.

فنازعته نفسه إلى اتباع الرسول

So he intended to set out, but the remainder of *his* illness *was* preventing *him*.

فهم بالنهوض فإذا بقيّة المرض مانعة

So he sat waiting *for* the uncle.

فَقَعَدَ يَنْتَظِرُ العم

And when his health *was* complete, patience ran out.

فَلَمَّا تَكَامَلَتْ صِحَّتُهُ نَفَذَ الصَّبْرَ

And the inner voice of longing called him:

فناداه ضمير الوجد

How long *will* you keep her imprisoned, complaining of tightness? ... Let her go — perhaps she *will* find *a* way.

إلى كم حبسها تشكو المضيقا ... أترها رُبما وجدت طريقا

So he said: O uncle, my waiting for your Islam has been long, and I do not see from you *any* eagerness.

فَقَالَ يَا عم طال انتظاري لإسلامك وَمَا أرى مِنْكَ نشاطا

So he said: By God, if you accept Islam, I *will* surely take back everything I gave you.

فَقَالَ وَالله لئن أسلمت لأنتزعن كل ما أعطيتك

So the tongue of yearning cried out: *a* glance from Muhammad is more beloved to me than this world and what is in it!

فصاح لسان الشوق نظرة من مُحَمَّد أحب إلي من الدنيا وما فيها

And if *it* were said to the madman of Layla: do you want her and union with her, or this world and what is in its folds?

وَلَوْ قِيلَ لِلْمَجْنُونِ لَيْلَى وَوَصَلَهَا ... تُرِيدُ أم الدنيا وَمَا فِي طَوَايِهَا

He would have said: dirt from the dust of her sandals is sweeter to my soul and more healing for its suffering.

لَقَالَ تراب من غبار نعالها ... أَلذَّ إلى نفسي وأشفى لبلواها

And when he set out to travel to the Messenger, his uncle stripped him of *his* clothes.

فَلَمَّا تَجَرَّدَ لِلسَّيْرِ إلى الرَّسُولِ جَرَدَهُ عمه من الثَّيَابِ

So his mother handed him *a* coarse cloth, and he cut it for the journey of reunion *into* two halves.

فناولته الأم بجادا فَقَطَعَهُ لسفر الوصلِ نِصْفَيْنِ

He wrapped one of them around his waist and wore the other
as a cloak.

اتَّزَرَ بِأَحَدِهِمَا وَارْتَدَى بِالْآخَرِ

And when the caller of jihad called out, he *was* content to be in
the rear of the beloved ones.

فَلَمَّا نَادَى صَائِحُ الْجِهَادِ قَنَعَ أَنْ يَكُونَ فِي سَافَةِ
الْأَحْبَابِ

And the lover does not see the length of the road, because the
one he seeks helps him.

وَالْمَحِبُّ لَا يَرَى طُولَ الطَّرِيقِ لِأَنَّ الْمَقْصُودَ يُعِينُهُ

May God bring to the sacred land whoever desires it, and bring
to the edges of the sacred land whoever desires them.

أَلَا بَلَّغَ اللَّهُ الْحُمَى مِنْ يُرِيدُهُ ... وَبَلَغَ أَكْنَافَ الْحُمَى مِنْ
يُرِيدُهَا

And when he died, the Messenger came down to prepare his
grave.

فَلَمَّا قَضَى نَحْبَهُ نَزَلَ الرَّسُولُ يَمْهَدُ لِحَدِّهِ

And he kept saying: O God, I have reached the evening pleased
with him, so be pleased with him.

وَجَعَلَ يَقُولُ اللَّهُمَّ إِنِّي أَمْسَيْتُ عَنْهُ رَاضِيًا فَارْضَ عَنْهُ

So Ibn Mas'ud cried out: Oh, I wish I were the companion of
the grave!

فَصَاحَ ابْنُ مَسْعُودٍ يَا لَيْتَنِي كُنْتُ صَاحِبَ الْقَبْرِ

So O you of weak resolve — the least *piece* on the *chessboard* is
the pawn.

فِيَا مَخْنَتَ الْعَزْمِ أَقَلَّ مَا فِي الرِّقْعَةِ الْبَيْدِيقِ

But when it advances *and* becomes *a* queen, it sees some —

فَلَمَّا نَهَضَ تَفَرَّزْنَ رَأَى بَعْضُ

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فصل الدنيا كامرأة بغي لا تثبت مع زوج إنما تخطب الأزواج ليستحسنوا

Chapter: This world *is* like an immoral woman *who* does not stay with *one* husband — she only courts husbands so
they may admire her

the wise men *saw* a mule used for carrying water

الْحُكَمَاءُ بَرَزُونَا يَسْقَى عَلَيْهِ

So he said: if these riders set the feet of resolve upon the path,

فَقَالَ لَوْ هَمَلَجَ هَذَا الرِّكْبُ أَقْدَامَ الْعَزْمِ بِالسُّلُوكِ

the barrier of obstacles would *be* pushed away from before
them.

أَنْدَفَعَ مِنْ بَيْنِ أَيْدِيهَا سَدُ الْقَوَاطِعِ

The obstacles *are* trials by which the truthful *is* distinguished
from the liar.

الْقَوَاطِعُ مَحَنٌ يَتَبَيَّنُ بِهَا الصَّادِقُ مِنَ الْكَاذِبِ

So when you wade through them, they turn into helpers for you
that deliver you to the goal.

فَإِذَا خَضْتَهَا انْقَلَبَتْ أَعْوَانًا لَكَ تَوْصِلُكَ إِلَى الْمَقْصُودِ

Chapter

فصل

This world *is* like an immoral woman *who* does not stay with
one husband.

الدُّنْيَا كَامْرَأَةٍ بَغِيٍّ لَا تَثْبُتُ مَعَ زَوْجٍ

She only courts husbands so they may admire her.

إِنَّمَا تَخْطُبُ الْأَزْوَاجَ لِيَسْتَحْسِنُوا عَلَيْهَا

So do not accept being cuckolded.

فَلَا تَرْضَى بِالْدِيَاثَةِ

I compared her beauty with her deeds... and the charm does not make up for the ugliness.

مِيزَتْ بَيْنَ جَمَالِهَا وَفَعَالِهَا ... فَإِذَا الْمَلَاةُ بِالْقَبَاحَةِ لَا تَفِي

She swore to us that she would not betray our pledges... *it is as if she swore to us that she would not be faithful.*

حَلَفَتْ لَنَا أَنْ لَا تَخُونُ عُهُودَنَا ... فَكَأَنَّهَا حَلَفَتْ لَنَا أَنْ لَا تَفِي

Walking in pursuit of her *is walking in a land full of lions.*

السَّيْرُ فِي طَلَبِهَا سَيْرٌ فِي أَرْضٍ مَسْبُوعَةٍ

And swimming in her *is swimming in a crocodile pool.*

وَالسَّابِحَةُ فِيهَا سَابِحَةٌ فِي غَدِيرِ التَّمْسَاحِ

What *is* rejoiced over from her — *it is the very thing that is* grieved over.

الْمَفْرُوحُ بِهِ مِنْهَا هُوَ عَيْنُ الْمَحْزُونِ عَلَيْهِ

Her pains *are* born from her pleasures, and her sorrows from her joys.

آلَامُهَا مُتَوَلِّدَةٌ مِنْ لَذَاتِهَا وَأَحْزَانُهَا مِنْ أَفْرَاحِهَا

Desires that were sweet to their people in youth... became torment in old age.

مَا رُبَّ كَانَتْ فِي الشَّبَابِ لِأَهْلِهَا ... عَذَابٌ فَصَّارَتْ فِي الْمَشِيبِ عَذَابًا

The bird of *natural* inclination sees the grain, and the eye of reason sees the trap.

طَائِرُ الطَّبْعِ يَرَى الْحَبَّةَ وَعَيْنُ الْعَقْلِ تَرَى الشَّرْكَ

But the eye of desire *is blind.*

غَيْرَ أَنْ عَيْنَ الْهَوَى عَمِيَا

And the eye of contentment *is dim* to every fault... just as the eye of anger reveals *all* flaws.

وَعَيْنُ الرِّضَا عَنْ كُلِّ عَيْبٍ كَلِيلَةٌ ... كَمَا أَنَّ عَيْنَ السُّخْطِ تَبْدِي الْمَسَاوِيَا

Desires adorned themselves for the eyes of *natural* inclination.

تَزَخَّرَتْ الشَّهَوَاتُ لِأَعْيُنِ الطَّبَاعِ

So those who believe in the unseen lowered *their gaze* from them,

فَغَضَّ عَنْهَا الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

and their followers fell into the desert of regrets.

وَوَقَعَ تَابِعُوهَا فِي بِيدَاءِ الْحَسَرَاتِ

And those *are* upon guidance from their Lord, and those — they *are* the successful ones.

وَأُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And to these *others* it is said:

وَهَؤُلَاءِ يُقَالُ لَهُمْ

Eat and enjoy *yourselves* for a little; you *are* criminals.

{كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مَجْرُمُونَ}.

[77:46] — Sahih Intl: [O disbelievers], eat and enjoy yourselves a little; indeed, you are criminals.

When the guided ones knew the worth of the life of this world and the shortness of the stay in it,

لَمَّا عَرَفَ الْمُؤَفَّقُونَ قَدْرَ الْحَيَاةِ الدُّنْيَا وَقِلَّةَ الْمَقَامِ فِيهَا

they killed desire in it, seeking the life of eternity.

أَمَاتُوا فِيهَا الْهَوَى طَلِبًا لِحَيَاةِ الْأَبَدِ

When they woke from the sleep of heedlessness,

لَمَّا اسْتَيْقَظُوا مِنْ نَوْمِ الْعَفْلَةِ

they recovered through effort what the enemy had plundered from them in the time of idleness.

اسْتَرْجَعُوا بِالْجِدِّ مَا انْهَبَهُ الْعَدُو مِنْهُمْ فِي زَمَنِ الْبَطَالَةِ

And when the road grew long for them, they gazed at the destination,

فَلَمَّا طَالَتْ عَلَيْهِمُ الطَّرِيقُ تَلَمَّحُوا الْمَقْصِدَ

and what *was* far became near for them.

فَقَرَّبَ عَلَيْهِمُ الْبُعِيدَ

And whenever life became bitter for them, *the* remembrance became sweet for them *of*:

وَكَلَّمَا أَمَرْتَ لَهُمُ الْحَيَاةَ حَلَى لَهُمْ تَذَكُّرَ

This is your Day which you were promised.

{(هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تَوَعَدُونَ)}.

[21:103] — Sahih Intl: They will not be grieved by the greatest terror, and the angels will meet them, [saying], "This is your Day which you have been promised" -

And riders *who* traveled by night while it cast its curtain... over every dust-covered, standing *traveler*.

وَرَكِبَ سُرُورَ اللَّيْلِ مَلَقَ رَوَاقَهُ ... عَلَى كُلِّ مُغْبِرٍ الْمَطَالِغَ قَائِمَ

They sharpened resolves before which the earth *was* lost... so their night-travel became *a rising* among the rising of *great* determinations.

حَدَوْا عَزَمَاتِ ضَاعَتِ الْأَرْضُ بَيْنَهَا ... فَصَارَ سِرَاهِمَ فِي طُلُوعِ الْعَزَائِمِ

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فصل لما رأى المتيقظون سطوة الدنيا بأهلها وخداع الأمل لأربابه وتملك

Section: When the Awakened Ones Saw the Tyranny of This World over Its People and the Deception of Hope over Its Holders and the Mastery

The stars of the night show them what they follow... upon the shoulder of Sirius and the heads of the Ostriches

تَرِيهِمُ نُجُومُ اللَّيْلِ مَا يَتَّبِعُونَهُ ... عَلَى عَاتِقِ الشَّعْرِيِّ وَهَامِ النِّعَائِمِ

When *they* charged forth in the arena of striving, they shattered the spears of gifts against the chests of noble deeds

إِذَا اطْرَدَتْ فِي مَعْرَكِ الْجَدِّ قَصَفُوا ... رِمَاحَ الْعَطَايَا فِي صُدُورِ الْمَكَارِمِ

Section

فصل

Among the most wondrous things is that you know Him, then do not love Him,

مَنْ أَعْجَبَ الْأَشْيَاءُ أَنْ تَعْرِفَهُ ثُمَّ لَا تَحِبُّهُ

and that you hear His caller, then delay in answering,

وَأَنْ تَسْمَعَ دَاعِيَهُ ثُمَّ تَتَأَخَّرَ عَنِ الْإِجَابَةِ

and that you know the value of profit in dealing with Him, then deal with other than Him,

وَأَنْ تَعْرِفَ قَدْرَ الرِّبْحِ فِي مُعَامَلَتِهِ ثُمَّ تَعْمَلَ غَيْرَهُ

and that you know the weight of His anger, then expose yourself to it,

وَأَنْ تَعْرِفَ قَدْرَ غَضَبِهِ ثُمَّ تَتَعَرَّضَ لَهُ

and that you taste the pain of loneliness in disobeying Him, then do not seek comfort in obeying Him,

وَأَنْ تَذُوقَ أَلَمَ الْوَحْشَةِ فِي مَعْصِيَتِهِ ثُمَّ لَا تَطْلُبَ الْأُنْسَ بِطَاعَتِهِ

and that you taste the tightness of the heart when diving into other than His speech and talk about Him,

وَأَنْ تَذُوقَ عَصْرَةَ الْقَلْبِ عِنْدَ الْخَوْضِ فِي غَيْرِ حَدِيثِهِ
وَالْحَدِيثِ عَنْهُ

then do not long for the opening of the chest through His remembrance and private conversation with Him,

ثُمَّ لَا تَشْتَاقُ إِلَى انْشِرَاحِ الصَّدْرِ بِذِكْرِهِ وَمَنَاجَاتِهِ

and that you taste the torment when the heart clings to other than Him,

وَأَنْ تَذُوقَ الْعَذَابَ عِنْدَ تَعَلُّقِ الْقَلْبِ بِغَيْرِهِ

yet do not flee from it to the bliss of turning to Him and returning to Him.

وَلَا تَهْرَبُ مِنْهُ إِلَى نَعِيمِ الْإِقْبَالِ عَلَيْهِ وَالْإِنَابَةِ إِلَيْهِ

And more wondrous than this is your knowledge that you cannot do without Him, and that you *are* the most in need of Him,

وَأَعْجَبُ مِنْ هَذَا عِلْمُكَ أَنَّكَ لَا بَدَ لَكَ مِنْهُ وَأَنَّكَ أَحْوَجُ
شَيْءٍ إِلَيْهِ

yet you turn away from Him, and desire what distances you from Him.

وَأَنْتَ عَنْهُ مَعْرُضٌ وَفِيمَا يَبْعَدُكَ عَنْهُ رَاغِبٌ

Benefit

فَائِدَةٌ

The servant does not take what is forbidden to him except from two angles.

مَا أَخَذَ الْعَبْدُ مَا حُرِّمَ عَلَيْهِ إِلَّا مِنْ جِهَتَيْنِ

The first is his bad opinion of his Lord —

إِحْذَاهُمَا سَوْءَ ظَنِّهِ بَرَبِهِ

that if he obeyed Him and chose Him, He would not give him *something* better than it *that is* lawful.

وَأَنَّهُ لَوْ أَطَاعَهُ وَآثَرَهُ لَمْ يُعْطِهِ خَيْرًا مِنْهُ حَلَالًا

And the second is that he knows that, and *knows* that whoever leaves something for God, He compensates him *with something* better than it —

وَالثَّانِيَةُ أَنْ يَكُونَ عَالِمًا بِذَلِكَ وَأَنْ مَنْ تَرَكَ لِلَّهِ شَيْئًا
أَعَاضَهُ خَيْرًا مِنْهُ

but his craving overpowers his patience, and his desire *overpowers* his mind.

وَلَكِنْ تَغْلِبُ شَهْوَتُهُ صَبْرَهُ وَهَوَاهُ عَقْلَهُ

So the first is from the weakness of his knowledge, and the second is from the weakness of his mind and insight.

فَالْأَوَّلُ مِنْ ضَعْفِ عِلْمِهِ وَالثَّانِي مِنْ ضَعْفِ عَقْلِهِ
وَبَصِيرَتِهِ

Yahya ibn Mu'adh said: whoever God gathers his heart upon in supplication, He does not turn him away.

قَالَ يَحْيَى بْنُ مُعَاذٍ مَنْ جَمَعَ اللَّهُ عَلَيْهِ قَلْبَهُ فِي الدُّعَاءِ
لَمْ يَرُدَّهُ

I say: if his heart is gathered upon Him, and his need and poverty *are* sincere,

قُلْتُ إِذَا اجْتَمَعَ عَلَيْهِ قَلْبُهُ وَصَدَقَتْ ضَرُورَتُهُ وَفَاقَتُهُ

and his hope is strong, then his supplication is hardly ever turned away.

وَقَوِي رَجَاؤُهُ فَلَا يَكَادُ يَرُدُّ دَعَاؤُهُ

Section

فصل

When the awakened ones saw the tyranny of this world over its people, and the deception of hope over its holders,

لَمَّا رَأَى الْمُتَيْقِظُونَ سَطْوَةَ الدُّنْيَا بِأَهْلِهَا وَخَدَاعَ الْأَمَلِ
لَأَرْبَابِهِ

and the mastery of Satan and *his* leading of souls,

وَتَمَلَّكَ الشَّيْطَانُ وَقِيَادَ النَّفْسِ

and they saw *that* the power *belonged* to the commanding self,

رَأَوْا الدَّوْلَةَ لِلنَّفْسِ الْأَمَارَةِ

they took refuge in the fortress of humble supplication and seeking shelter, just as —

لَجَأُوا إِلَى حِصْنِ التَّضَرُّعِ وَالِاتِّجَاءِ كَمَا

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The frightened servant takes refuge in the sanctuary of his master.

يَأْوِي الْعَبْدُ الْمَذْعُورُ إِلَى حَرَمِ سَيِّدِهِ

The desires of this world *are* like the play of imagination.

شَهَوَاتُ الدُّنْيَا كَلْعَبِ الْخِيَالِ

And the gaze of the ignorant is limited to the outward.

وَنَظَرُ الْجَاهِلِ مَقْصُورٌ عَلَى الظَّاهِرِ

But the one with intellect sees what is behind the curtain.

فَأَمَّا ذُو الْعَقْلِ فَيَرَى مَا وَرَاءَ السِّتْرِ

The desired *thing* appeared to them.

لَا حَ لَهُمُ الْمَشْتَهَى

But when they stretched out the hands of reaching, the snapping of the trap became clear to the eyes of insight.

فَلَمَّا مَدُّوا أَيْدِيَ التَّنَاضُلِ أَبَانَ لَابْصَارُ الْبَصَائِرِ خَبْطَ الْفَخِّ

So they flew with the wings of caution.

فَطَارُوا بِأَجْنَحَةِ الْحَذَرِ

And they headed toward the second departure.

وَصَوَّبُوا إِلَى الرِّحِيلِ الثَّانِي

If only my people knew!

يَا لَيْتَ قَوْمِي يَعْلَمُونَ

The people glimpsed existence and *so* understood the purpose.

تَلَمَحَ الْقَوْمُ الْوُجُودَ فَفَهِمُوا الْمَقْصُودَ

So they resolved *on* departure before the *final* departure.

فَأَجْمَعُوا الرِّحِيلَ قَبْلَ الرِّحِيلِ

And they rolled up *their sleeves* to walk on the middle of the path.

وَشَمَرُوا لِلسَّيْرِ فِي سَوَاءِ السَّبِيلِ

So the people *are* busy with leftovers while they *are* crossing the wastelands.

فَالنَّاسُ مُشْتَغَلُونَ بِالْفُضْلَاتِ وَهُمْ فِي قِطْعِ الْفُلُوتِ

And the sparrows of desire *are* in the grip of the net, waiting for *the* slaughter.

وَعَصَافِيرُ الْهَوَى فِي وَثَاقِ الشَّبَكَةِ يَنْتَظِرُونَ الدَّبْحَ

Two foxes fell into *a* net.

وَقَعَ ثَعْلَبَانِ فِي شَبَكَةٍ

One of them said to the other: "Where *will be* the meeting place after this?"

فَقَالَ أَحَدُهُمَا لِلْآخَرِ أَيْنَ الْمُلْتَقَى بَعْدَ هَذَا

He said: "In two days, in the tannery."

فَقَالَ بَعْدَ يَوْمَيْنِ فِي الدَّبَاغَةِ

By God, the days were nothing but *a* sleep.

تَاللَّهِ مَا كَانَتْ الْأَيَّامُ إِلَّا مَنَامًا

So let them wake up, and they *will* have achieved success.

فَلْيَسْتَيْقِظُوا وَقَدْ حَصَلُوا عَلَى الظَّفَرِ

What has passed of this world is dreams.

مَا مَضَى مِنَ الدُّنْيَا أَحْلَامٌ

And what remains of it is wishes.

وَمَا بَقِيَ مِنْهَا أَمَانِي

And the time is wasted between them.

وَالْوَقْتُ ضَائِعٌ بَيْنَهُمَا

How can he be safe — one who has a wife *who* does not show him mercy, and a child *who* does not excuse him, and a neighbor he is not safe from,

كَيْفَ يَسْلَمُ مَنْ لَهُ زَوْجَةٌ لَا تَرْحَمُهُ وَوَلَدٌ لَا يَعْذَرُهُ وَجَارٌ لَا يَأْمَنُهُ

and a companion *who* does not advise him sincerely, and a partner *who* does not treat him fairly, and an enemy *who* does not sleep from his hostility,

وَصَاحِبٌ لَا يَنْصَحُهُ وَشَرِيكَ لَا يَنْصِفُهُ وَعَدُوٌّ لَا يَنَامُ
عَنْ مَعَادَاتِهِ

and a self constantly commanding evil, and a world adorned, and a rebellious desire,

وَنَفْسٌ أَمَارَةٌ بِالسُّوءِ وَدُنْيَا مُتَزَيِّنَةٌ وَهَوًى مُرَدٌّ

and a lust overpowering him, and an overwhelming anger, and a devil beautifying *evil*, and a weakness overtaking him?

وَشَهْوَةٌ غَالِبَةٌ لَهُ وَغَضَبٌ قَاهِرٌ وَشَيْطَانٌ مُزِينٌ وَضَعْفٌ
مُسْتَوِلٌ عَلَيْهِ

If God takes care of him and draws him to Himself, all of these *are* overcome for him.

فَإِنْ تَوَلَّاهُ اللَّهُ وَجَذَبَهُ إِلَيْهِ انْقَهَرَتْ لَهُ هَذِهِ كُلُّهَا

But if He abandons him and leaves him to himself, they gather against him and it is destruction.

وَأَنْ تَخْلِيَهُ عَنْهُ وَوَكَلَهُ إِلَى نَفْسِهِ اجْتَمَعَتْ عَلَيْهِ فَكَانَتْ
الْهَلَكَةُ

When the people turned away from ruling by the Book and the Sunnah and referring judgment to them,

لَمَّا أَعْرَضَ النَّاسُ عَنْ تَحْكِيمِ الْكِتَابِ وَالسُّنَنِ
وَالْمَحَاكِمَةِ إِلَيْهِمَا

and believed in their insufficiency,

واعتقدوا عدم الإكتفاء بهما

and turned to opinions, analogy, juristic preference, and the sayings of the scholars —

وَعَدَلُوا إِلَى الْآرَاءِ وَالْقِيَاسِ وَالِاسْتِحْسَانِ وَأَقْوَالِ
الشُّيُوخِ

there appeared in them from that corruption in their inborn natures and darkness in their hearts,

عَرِضَ لَهُمْ مِنْ ذَلِكَ فَسَادٌ فِي فِطْرِهِمْ وَظُلْمَةٌ فِي
قُلُوبِهِمْ

and muddiness in their understanding and erasure in their minds.

وَكُدرٌ فِي أَفْهَامِهِمْ وَمَحَقٌ فِي عُقُولِهِمْ

And these matters overtook them and overpowered them,

وَعَمَتْهُمْ هَذِهِ الْأُمُورُ وَغَلَبَتْ عَلَيْهِمْ

until the young were raised upon them and the old grew old upon them.

حَتَّى رَبَّى فِيهَا الصَّغِيرُ وَهَرَمَ عَلَيْهَا الْكَبِيرُ

And they did not see them as a trick.

فَلَمْ يَرَوْهَا مَكْرًا

Then another era came upon them, in which innovations took the place of the prophetic ways,

فَجَاءَتْهُمْ دَوْلَةٌ أُخْرَى قَامَتْ فِيهَا الْبِدْعُ مَقَامَ السُّنَنِ

and the self *took* the place of the intellect, and desire *took* the place of right-mindedness,

وَالنَّفْسُ مَقَامَ الْعَقْلِ وَالْهَوَى مَقَامَ الرِّشْدِ

and misguidance *took* the place of guidance, and the wrong *took* the place of the right,

وَالضَّلَالُ مَقَامَ الْهُدَى وَالْمُنْكَرُ مَقَامَ الْمَعْرُوفِ

and ignorance *took* the place of knowledge, and showing off *took* the place of sincerity,

وَالْجَهْلُ مَقَامَ الْعِلْمِ وَالرِّيَاءُ مَقَامَ الْإِخْلَاصِ

and falsehood *took* the place of truth, and lying *took* the place of truthfulness,

وَالْبَاطِلُ مَقَامَ الْحَقِّ وَالْكَذِبُ مَقَامَ الصِّدْقِ

and flattery *took* the place of sincere advice, and injustice *took* the place of justice.

وَالْمَدَاهِنَةُ مَقَامَ النَّصِيحَةِ وَالظُّلْمُ مَقَامَ الْعَدْلِ

And so this became the state *of affairs* —

فَصَارَتِ الدَّوْلَةُ

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And the dominance *belongs* to these matters, and their people — they *are* the ones pointed to.

وَالْعَلَبَةُ لِهَذِهِ الْأُمُورِ وَأَهْلِهَا هُمُ الْمَشَارِ إِلَيْهِمْ

And *it* was before that for their opposites, and their people were the ones pointed to.

وَكَانَتْ قَبْلَ ذَلِكَ لِأَضْدَادِهَا وَكَانَ أَهْلُهَا هُمُ الْمَشَارِ إِلَيْهِمْ

So when you see the reign of these matters has come forward, and their banners have been raised, and their armies have mounted —

فَإِذَا رَأَيْتَ دَوْلَةَ هَذِهِ الْأُمُورِ قَدْ أَقْبَلَتْ وَرَايَاتِهَا قَدْ نَصَبَتْ وَجِيُوشَهَا قَدْ رَكِبَتْ

then the belly of the earth, by God, is better than its surface,

فَبِطْنِ الْأَرْضِ وَاللَّهُ خَيْرٌ مِنْ ظَهَرِهَا

and the peaks of the mountains *are* better than the plains,

وَقُلْلِ الْجِبَالِ خَيْرٌ مِنَ السَّهُولِ

and mixing with wild animals *is* safer than mixing with people.

وَمُخَالَطَةُ الْوَحْشِ أَسْلَمُ مِنْ مُخَالَطَةِ النَّاسِ

The earth shuddered and the sky grew dark,

اِقْشَعَرَّتِ الْأَرْضُ وَأَظْلَمَتِ السَّمَاءُ

and corruption appeared on the land and the sea from the wrongdoing of the wicked,

وَظَهَرَ الْفُسَادُ فِي الْبَرِّ وَالْبَحْرِ مِنْ ظُلْمِ الْفَجْرَةِ

and blessings vanished and good things became few,

وَذَهَبَتِ الْبَرَكَاتُ وَقَلَّتِ الْخَيْرَاتُ

and the wild animals grew thin, and life became clouded from the sinfulness of the oppressors,

وَهُزِلَتِ الْوَحُوشُ وَتَكَدَّرَتِ الْحَيَاةُ مِنْ فَسْقِ الظُّلْمَةِ

and the light of day and the darkness of night wept from the evil deeds and the horrible acts,

وَبَكَى ضَوْءُ النَّهَارِ وَظُلْمَةُ اللَّيْلِ مِنَ الْأَعْمَالِ الْخَبِيثَةِ وَالْأَفْعَالِ الْفُظِيْعَةِ

and the noble recording *angels* and the alternating *angels* complained to their Lord of the abundance of shameful acts, and the dominance of wrongdoings and ugly deeds.

وَشَكَا الْكِرَامُ الْكَاتِبُونَ وَالْمُعَقَّبَاتُ إِلَى رَبِّهِمْ مِنْ كَثْرَةِ الْقَوَاحِشِ وَعَلَبَةِ الْمُتَنَكَّرَاتِ وَالْقَبَاحِ

And this, by God, *is* a warning of a flood of punishment whose clouds have gathered,

وَهَذَا وَاللَّهُ مُنْذِرٌ بِسَبِيلِ عَذَابٍ قَدْ انْتَعَدَ غَمَامُهُ

and *a* herald of *a* night of trial whose darkness has thickened.

وَمُؤَذِّنٌ بِلَيْلٍ بَلَاءٍ قَدْ اِدْلَهَمَ ظِلَامُهُ

So step away from the path of this way with sincere repentance, as long as repentance *is* possible and its door *is* open.

فَاعْزِلُوا عَنْ طَرِيقِ هَذَا السَّبِيلِ بِتَوْبَةٍ نَصُوحٍ مَا دَامَتْ التَّوْبَةُ مُمَكَّنَةً وَبَابُهَا مَفْتُوحٌ

And *it* is as if you *can* see the door already shut, and the pledge already sealed, and the wing already clipped.

وَكَأَنَّكُمْ بِالْبَابِ وَقَدْ أَغْلَقَ وَبِالرَّهْنِ وَقَدْ غَلَقَ وَبِالْجَنَاحِ وَقَدْ عَلِقَ

And those who wronged will *soon* know what *kind of* return they will return *to*.

﴿وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ﴾

[26:227] — Sahih Intl: Except those [poets] who believe and do righteous deeds and remember Allah often and defend [the Muslims] after they were wronged. And those who have wronged are going to know to what [kind of] return they will be returned.

Buy *back* yourself today, for the market is open, and the price is available, and the goods *are* cheap.

اشْتَرِ نَفْسَكَ الْيَوْمَ فَإِنَّ السُّوقَ قَائِمَةٌ وَالْثَمَنُ مَوْجُودٌ
وَالْبِضَائِعُ رَخِيصَةٌ

And there will come upon that market and *those* goods a day *when* you will not reach in it *even a little* or a lot.

وَسَيَأْتِي عَلَى تِلْكَ السُّوقِ وَالْبِضَائِعِ يَوْمٌ لَا تَصِلُ فِيهَا
إِلَى قَلِيلٍ وَلَا كَثِيرٍ

That is *the* Day of Mutual Loss, *the* day the wrongdoer bites his own hands.

ذَلِكَ يَوْمُ التَّغَابُنِ يَوْمٌ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ

If you did not travel with *a* provision of God-consciousness... and you saw on the Day of Gathering one who had prepared —

إِذَا أَنْتَ لَمْ تَرْحَلْ بِزَادٍ مِنَ التَّقَى ... وَأَبْصَرْتَ يَوْمَ
الْحَشْرِ مَنْ قَدْ تَزَوَّدَا

you *would* regret that you were not like him, and that you did not store up as he had stored up.

نَدِمْتَ عَلَى أَنْ لَا تَكُونَ كَمِثْلِهِ ... وَأَنْتَ لَمْ تَرْصُدْ كَمَا
كَانَ أَرْصَدَا

Working without sincerity and without following *the Prophet* is like the traveler *who* fills his bag *with* sand — it weighs him down and does not benefit him.

الْعَمَلُ بِغَيْرِ إِخْلَاصٍ وَلَا افْتِدَاءٍ كَالْمَسَافِرِ يَمْلَأُ جِرَابَهُ
رَمْلًا يَثْقُلُهُ وَلَا يَنْفَعُهُ

When you load upon the heart the worries of this world and its burdens, and you neglect its daily portions *of worship* which *are* its strength and its life,

إِذَا حَمَلْتَ عَلَى الْقَلْبِ هُمُومَ الدُّنْيَا وَاثْقَالَهَا وَتَهَاوَنْتَ
بَأُورَادِهِ الَّتِي هِيَ قُوَّتُهُ وَحَيَاتُهُ

you *are* like the traveler who loads his riding animal beyond its capacity and does not give it its feed — so how quickly it stops on him!

كُنْتَ كَالْمَسَافِرِ الَّذِي يَحْمِلُ دَابَّتَهُ فَوْقَ طَاقَتِهَا وَلَا
يُوفِّيهِهَا عَافِيَهَا فَمَا أَسْرَعَ مَا تَقِفُ بِهِ

And the one whose resolve is scattered spends his life confused — no victory and no failure.

وَمَشَتْتِ الْعِزْمَاتُ يَنْفُقُ عَمْرُهُ ... حَيْرَانٌ لَا ظَفَرَ وَلَا
إِخْفَاقَ

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Does the hasty driver control his affair? ... For not every pace of the she-camels is the same.

هَلِ السَّائِقُ الْعَجَلَانِ يَمْلِكُ أَمْرَهُ ... فَمَا كُلُّ سِيرٍ
الْيَعْمَلَاتِ وَحِيدٍ

Gently with the hooves of the mounts, for indeed ... foreheads *are* trampled beneath them, and cheeks.

رَوِيدَا بِأَخْفَافِ الْمَطَى فَإِنَّمَا ... تَدَاسُ جَبَاهُ تَحْتَهَا
وَحُدُودَ

Whoever glimpses the sweetness of well-being, the bitterness of patience *becomes* easy for him.

مَنْ تَلَمَّحَ حَلَاوَةَ الْعَافِيَةِ هَانَ عَلَيْهِ مَرَارَةُ الصَّبْرِ

The goal is first in planning, *and* last in existence.

الْغَايَةُ أَوَّلُ فِي التَّقْدِيرِ آخِرُ فِي الْوُجُودِ

It is a beginning in the view of the mind, *and* an end in the stations of arrival.

مَبْدَأٌ فِي نَظَرِ الْعَقْلِ مُنْتَهَى فِي مَنَازِلِ الْوُصُولِ

You have grown used to the weakness of habit. If your aspiration raised you to the heights of greatness, the lights of determination would appear to you.

أَلْفَتْ عِجْزَ الْعَادَةِ فَلَوْ عَلَتْ بِكَ هِمَّتُكَ رَبًّا الْمَعَالِي لَاحَتْ
لَكَ أَنْوَارُ الْعِزَائِمِ

People only differ by *their* aspirations, not by *their* appearances.

إِنَّمَا تَفَافُوتِ الْقَوْمُ بِالْهَمَمِ لَا بِالْصُورِ

The aspiration of the crippled <i>one</i> fades — <i>it</i> lowered him into the pit of filth.	تَزُولُ همة الكساح دلاه في جب العذرة
Between you and the winners is the mountain of desire.	بَيْنَكَ وَبَيْنَ الْفَائِزِينَ جَبَلُ الْهَوَى
They camped before it, and you camped behind it.	نَزَلُوا بَيْنَ يَدَيْهِ وَنَزَلْتَ خَلْفَهُ
So traverse the extra distance <i>and</i> you <i>will</i> catch up with the people.	فَاطُوا فَضْلَ مَنْزِلٍ تَلْحَقُ بِالْقَوْمِ
This world is a racetrack, and the dust has risen, and the leader is hidden.	الدُّنْيَا مَضْمَارُ سَبَاقٍ وَقَدْ انْعَقَدَ الْعُغْبَارُ وَخَفِيَ السَّابِقُ
And the people on the track <i>are</i> between horsemen, foot-soldiers, and riders of hamstrung donkeys.	وَالنَّاسُ فِي الْمِضْمَارِ بَيْنَ فَارِسٍ وَرَاجِلٍ وَأَصْحَابِ حَمَرٍ مَعْقَرَةٍ
You will see when the dust clears — <i>is it</i> a horse beneath you, or a donkey?	سَوْفَ تَرَى إِذَا انْجَلَى الْعُغْبَارُ ... أَفَرَسَ تَحْتِكَ أَمْ حِمَارٌ
In <i>human</i> nature <i>there</i> is greed, and restraint <i>is</i> more fitting.	فِي الطَّبِيعِ شَرُّهُ وَالْحَمِيَّةُ أَوْفَقُ
The thief of greed does not walk except in the darkness of desire.	لِصِّ الْجِرْصِ لَا يَمْشِي إِلَّا فِي ظِلَامِ الْهَوَى
The grain of craving is beneath the trap of ruin.	حَبَّةُ الْمَشْتَهَى تَحْتَ فَخِ التَّلَفِ
So reflect on the slaughter, and patience <i>will</i> become easy.	فَتَفَكَّرِ الذَّبْحَ وَقَدْ هَانَ الصَّبْرُ
The strength of eagerness to reach <i>one's</i> hope requires striving in the pursuit,	قُوَّةُ الطَّمَعِ فِي بُلُوغِ الْأَمَلِ تَوْجِبُ الْاجْتِهَادَ فِي الطَّلَبِ
and extreme caution against missing what is hoped for.	وَشِدَّةُ الْحَذَرِ مِنْ قُوَّةِ الْمَأْمُولِ
The miser <i>is</i> poor, <i>but</i> <i>is</i> not rewarded for his poverty.	الْبَخِيلُ فَقِيرٌ لَا يُؤْجَرُ عَلَى فَقْرِهِ
Patience through the thirst of hardship — and do not drink from the stream of <i>someone's</i> favor.	الصَّبْرُ عَلَى عَطَشِ الضَّرِّ وَلَا الشَّرْبُ مِنْ شَرْعَةٍ مِّنْ
The free woman starves and does not eat <i>by means of</i> her breasts.	تَجُوعُ الْحُرَّةِ وَلَا تَأْكُلُ ثَدْيِهَا
Do not ask <i>anyone</i> other than your Master.	لَا تَسْأَلْ سِوَى مَوْلَاكَ
For the servant asking other than his master <i>is</i> a disgrace upon him.	فَسْؤَالُ الْعَبْدِ غَيْرِ سَيِّدِهِ تَشْنِيعٌ عَلَيْهِ
The planting of solitude bears the fruit of intimacy.	غَرَسَ الْخُلُوةَ يُثْمَرُ الْأُنْسُ
Be wary of what does not last with you,	اسْتَوْحَشْ مِمَّا لَا يَدُومُ مَعَكَ
and find comfort in the One who does not leave you.	وَاسْتَأْنَسْ بِمَنْ لَا يَفَارِقُكَ
The seclusion of the ignorant <i>is</i> corruption.	عِزْلَةُ الْجَاهِلِ فَسَادٌ
But the seclusion of the scholar — with it <i>are</i> its shoes and its water-skin.	وَأَمَّا عِزْلَةُ الْعَالِمِ فَمَعَهَا حِذَاؤُهَا وَسَقَاؤُهَا

When the mind and certainty gather in the house of seclusion, and reflection is brought forth, and intimate conversation flows between them —

إِذَا اجْتَمَعَ الْعَقْلُ وَالْيَقِينُ فِي بَيْتِ الْعِزَّةِ وَاسْتَحْضَرَ
الْفِكْرَ وَجَرَتْ بَيْنَهُمْ مُنَاجَاةٌ

there comes to you a speech that one never tires of hearing ... sweet to us is its prose and its verse.

أَتَاكَ حَدِيثٌ لَا يَمَلُ سَمَاعُهُ ... شَهَى إِلَيْنَا نَثَرَهُ وَنِظَامُهُ

When the soul remembers it, its suffering departs ... and darkness departs from the afflicted heart.

إِذَا ذَكَرْتَهُ النَّفْسُ زَالَ عَنَاؤُهَا ... وَزَالَ عَنِ الْقَلْبِ الْمَعْنَى
ظِلَامُهُ

If a foolish word comes out from your enemy, do not follow it with one like it *that* fertilizes it.

إِذَا خَرَجْتَ مِنْ عَدُوِّكَ لَفْظَةً سَفَهَ فَلَا تَلْحَقْهَا بِمِثْلِهَا
تَلْقَحْهَا

And the offspring of quarreling is a blameworthy offspring.

وَنَسْلُ الْخِصَامِ نَسْلٌ مَذْمُومٌ

Your protectiveness of yourself is the result of ignorance of it.

حَمِيَّتُكَ لِنَفْسِكَ أَثَرُ الْجَهْلِ بِهَا

If you knew it truly, you would help the opponent against it.

فَلَوْ عَرَفْتَهَا حَقَّ مَعْرِفَتِهَا أَعَنْتَ الْخَصْمَ عَلَيْهَا

When you kindle the fire of revenge from the fire of anger, it begins by burning the one who kindled it — most surely.

إِذَا اقْتَدَحْتَ نَارَ الْإِنْتِقَامِ مِنْ نَارِ الْغَضَبِ ابْتَدَأَتْ
بِإِحْرَاقِ الْقَادِحِ أَوْثَقَ

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your anger with the chain of forbearance, for it is a dog — if it breaks loose, it destroys.

غَضَبُكَ بِسِلْسَلَةِ الْحِلْمِ فَإِنَّهُ كَلْبٌ إِنْ أَفْلَتَ أَتْلَفَ

Whoever *there* preceded for him a prior *decree* of happiness, *he* was shown the guide before *the* seeking.

مَنْ سَبَقَتْ لَهُ سَابِقَةُ السَّعَادَةِ دَلَّ عَلَى الدَّلِيلِ قَبْلَ
الطَّلَبِ

When destiny intends a person, it sows in the soil of his heart the seed of divine help.

إِذَا أَرَادَ الْقَدَرُ شَخْصًا بَذَرَ فِي أَرْضِ قَلْبِهِ بَذْرَ التَّوْفِيقِ

Then it waters it with the water of hope and fear.

ثُمَّ سَقَاهُ بِمَاءِ الرَّغْبَةِ وَالرَّهْبَةِ

Then it sets over it the stages of watchfulness, and employs for it the guard of knowledge.

ثُمَّ أَقَامَ عَلَيْهِ بِأَطْوَارِ الْمُرَاقَبَةِ وَاسْتَحْدَمَ لَهُ حَارِسَ
الْعِلْمِ

And then the crop is standing on its stems.

فَإِذَا الزَّرْعُ قَائِمٌ عَلَى سَوْقِهِ

When the star of ambition rises in the darkness of the night of idleness, and the moon of determination follows it,

إِذَا طَلَعَ نَجْمُ الْهَمَةِ فِي ظِلَامِ لَيْلِ الْبَطَالَةِ وَرَدَفَهُ قَمَرُ
الْعَزِيمَةِ

the earth of the heart shines with the light of its Lord.

أَشْرَقَتْ أَرْضُ الْقَلْبِ بِنُورِ رَبِّهَا

When the night falls, sleep and wakefulness struggle against each other.

إِذَا جَنَّ اللَّيْلُ تَغَالَبَ النَّوْمُ وَالسَّهَرُ

Fear and longing are at the front of the army of wakefulness.

فَالْخَوْفُ وَالشَّوْقُ فِي مَقْدَمِ عَسْكَرِ الْيَقَظَةِ

And laziness and sluggishness are in the battalion of heedlessness.

وَالْكَسَلُ وَالتَّوَانِي فِي كَتِيبَةِ الْعَفْلَةِ

So when resolve charges, it charges on the right flank, and the soldiers of neglect *are* defeated.

فَإِذَا حَمَلَ الْعُزْمَ حَمَلَ عَلَى الْمِيْمَنَةِ وَانْهَزَمَتْ جُنُودُ
التَّفْرِيطِ

And the dawn does not rise except that the shares have *already* been divided and the spoils have been settled for their people.

فَمَا يَطْلُعُ الْفَجْرُ إِلَّا وَقَدْ قَسَمَتِ السُّهُمَانَ وَبَرَدَتْ
الْعَنِيْمَةَ لِأَهْلِهَا

Night travel — none can endure it except one made lean by hunger.

سَفَرُ اللَّيْلِ لَا يَطِيْقُهُ إِلَّا مُضْمَرُ الْمَجَاعَةِ

The fine camels *are* at the front, and the provision-carriers *are* at the rear.

النَّجَائِبُ فِي الْأَوَّلِ وَحَامِلَاتُ الزَّادِ فِي الْأَخِيرِ

Do not grow weary of standing at the door, even if you *are* turned away.

لَا تَسْأَمِ مِنَ الْوُقُوفِ عَلَى الْبَابِ وَلَوْ طُرِدْتَ

And do not stop apologizing, even if you *are* rejected.

وَلَا تَقْطَعْ الْإِعْتِذَارَ وَلَوْ رُدِدْتَ

If the door *is* opened for the accepted ones without you, then rush in *like* the rushing of the bold claimants.

فَإِنْ فَتَحَ الْبَابَ لِلْمَقْبُولِينَ دُونَكَ فَاهْجِمِ هَجُومَ
الْكَذَّابِينَ

And enter *like* the entering of the uninvited.

وَادْخُلْ دُخُولَ الطَّافِلِيَّةِ

And stretch out *a* palm *saying*: 'Give charity to us.'

وَابْسُطْ كَفَّ وَتَصَدَّقْ عَلَيْنَا

O you who opens the door of livelihood without the key of God-consciousness!

يَا مُسْتَفْتِحَا بَابِ الْمَعَاشِ بِغَيْرِ إِقْلِيدِ التَّقْوَى

How *can* you widen the path of sins and *then* complain of the narrowness of provision?

كَيْفَ تَوْسِعُ طَرِيقَ الْخَطَايَا وَتَشْكُو ضَيْقَ الرِّزْقِ

And if you had stopped at what God-consciousness requires, what *you sought through* sins would not have escaped you.

وَلَوْ وَقَفْتَ عِنْدَ مُرَادِ التَّقْوَى لَمْ يَفْتِكْ مُرَادُ الْمَعَاصِي

This is a blockage in the door of earning.

سَدٌ فِي بَابِ الْكُسْبِ

And indeed the servant *is* deprived of provision because of the sin he commits.

وَإِنَّ الْعَبْدَ لِيَحْرَمَ الرِّزْقَ بِالذَّنْبِ يُصِيبُهُ

By God, I never came to you *as a* visitor except *that* I found the earth folding up for me.

تَاللَّهِ مَا جِئْتُكُمْ زَائِرًا إِلَّا وَجَدْتُ الْأَرْضَ تَطْوِي لِي

And my resolve never turned away from your door except *that* I stumbled over my garments.

وَلَا انْتَنَى عَزْمِي عَنْ بَابِكُمْ إِلَّا تَعَثَّرْتُ بِأَذْيَالِي

Spirits in bodies *are* like birds in cages.

الْأَرْوَاحُ فِي الْأَشْبَاحِ كَالْأَطْيَارِ فِي الْأَبْرَاجِ

And what *is* prepared for hatching *is* not like the one *who is* prepared for racing.

وَلَيْسَ مَا أُعِدَّ لِلِاسْتَفْرَاحِ كَمَنْ هِيَ لِلْسَبَاقِ

Whoever among the workers wants to know his rank with the king,

مَنْ أَرَادَ مِنَ الْعَمَّالِ أَنْ يَعْرِفَ قَدْرَهُ عِنْدَ السُّلْطَانِ

let him look at what work he assigns him and with what task he occupies him.

فَلْيَنْظُرْ مَاذَا يُولِيهِ مِنَ الْعَمَلِ وَبِأَيِّ شُغْلٍ يَشْغَلُهُ

Be from the children of the Hereafter and do not be from the children of this world,

كُنْ مِنْ أَبْنَاءِ الْآخِرَةِ وَلَا تَكُنْ مِنْ أَبْنَاءِ الدُّنْيَا

for the child follows the mother.

فَإِنَّ الْوَلَدَ يَتَّبِعُ الْأُمَّ

This world is not worth moving your feet toward it, so how *can* you run after it?

الدُّنْيَا لَا تَسَاوِي نَقْلَ أَقْدَامِكَ إِلَيْهَا فَكَيْفَ تَعُدُّو خَلْفَهَا

This world is *a* carcass, and the lion does not fall upon carcasses.

الدُّنْيَا جِيْفَةٌ وَالْأَسَدُ لَا يَقَعُ عَلَى الْجِيْفِ

This world is *a* passage and the Hereafter is *a* homeland, and desires *are* only sought in homelands.

الدُّنْيَا مَجَازٌ وَالْآخِرَةُ وَطَنٌ وَالْأَوْطَارُ إِنَّمَا تَطْلُبُ فِي الْأَوْطَانِ

Gathering with brothers is of two types.

الاجْتِمَاعُ بِالْإِخْوَانِ قِسْمَانِ

One of them is gathering for the comfort of *one's* nature and filling time, and this—

أَحَدُهُمَا اجْتِمَاعٌ عَلَى مُوَانَسَةِ الطَّبْعِ وَشُغْلِ الْوَقْتِ فَهَذَا

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قَاعِدَةٌ

A Principle

its harm is more likely than its benefit.

مَضَرَّتُهُ أَرْجَحُ مِنْ مَنَفَعَتِهِ

And the least of what is in it is that it corrupts the heart and wastes time.

وَأَقْلُ مَا فِيهِ أَنَّهُ يَفْسُدُ الْقَلْبُ وَيُضَيِّعُ الْوَقْتُ

The second is gathering with them for cooperation on the means of salvation and advising each other with the truth and patience.

الثَّانِي الْاجْتِمَاعُ بِهِمْ عَلَى التَّعَاوُنِ عَلَى أَسْبَابِ النِّجَاةِ وَالتَّوَاصِي بِالْحَقِّ وَالصَّبْرِ

So this is from the greatest of gains and the most beneficial of them.

فَهَذَا مِنْ أَعْظَمِ الْغَنِيْمَةِ وَأَنْفَعِهَا

But in it *there are* three harms:

وَلَكِنْ فِيهِ ثَلَاثُ آفَاتٍ

the first of them is each adorning themselves for the other,

أَحَدَاهَا تَزِينُ بَعْضُهُمْ لِبَعْضٍ

the second is talking and mixing more than is needed,

الثَّانِيَةُ الْكَلَامُ وَالْخُلُطَةُ أَكْثَرُ مِنَ الْحَاجَةِ

the third is that it becomes *a* desire and *a* habit that cuts *one* off from the goal.

الثَّالِثَةُ أَنْ يَصِيرَ ذَلِكَ شَهْوَةً وَعَادَةً يَنْقَطِعُ بِهَا عَنِ الْمَقْصُودِ

And in summary, gathering and mixing is *a* pollination — either for the self that commands *evil*, or for the heart and the tranquil self.

وَبِالْجُمْلَةِ فَالاجْتِمَاعُ وَالْخُلُطَةُ لِقَاحٌ إِمَّا لِلنَّفْسِ الْأَمَارَةِ وَإِمَّا لِلْقَلْبِ وَالنَّفْسِ الْمَطْمَئِنَّةِ

And the result is gained from the pollination.

وَالنَّتِيجَةُ مُسْتَفَادَةٌ مِنَ اللَّقَاحِ

So whoever's pollination was good, his fruit was good.

فَمَنْ طَابَ لِقَاحُهُ طَابَتْ ثَمَرَتُهُ

And likewise, the good souls — their pollination is from the angel, and the wicked — their pollination is from Satan.

وَهَكَذَا الْأَرْوَاحُ الطَّيِّبَةُ لِقَاحُهَا مِنَ الْمَلَكِ وَالْخَبِيثَةُ لِقَاحُهَا مِنَ الشَّيْطَانِ

And God, glorified is He, by His wisdom made the good things for the good *people* and the good *people* for the good things — and the opposite of that.

وَقَدْ جَعَلَ اللَّهُ سُبْحَانَهُ بِحِكْمَتِهِ الطَّيِّبَاتِ لِلطَّيِّبِينَ وَالطَّيِّبِينَ لِلطَّيِّبَاتِ وَعَكْسَ ذَلِكَ

There is not in *the* possible existence *a* single cause independent in *its* effect.

لَيْسَ فِي الْوُجُودِ الْمُمَكَّنِ سَبَبٌ وَاحِدٌ مُسْتَقِلٌّ بِالتَّأثيرِ

Rather, no cause produces *an* effect at all except by *the* joining of another cause to it and *the* removal of *an* obstacle that prevents its effect.

بَلْ لَا يُؤْثِرُ سَبَبٌ الْبَتَّةَ إِلَّا بِانْضِمَامِ سَبَبٍ آخَرَ إِلَيْهِ وَانْتِفَاءِ مَانِعٍ يَمْنَعُ تَأثيرِهِ

This is so for the causes witnessed by sight, and for the unseen causes and the abstract causes.

هَذَا فِي الْأَسْبَابِ الْمَشْهُودَةِ بِالْعَيَانِ وَفِي الْأَسْبَابِ الْغَائِبَةِ وَالْأَسْبَابِ الْمَعْنَوِيَّةِ

Like the effect of the sun on animals and plants,

كَتَأثيرِ الشَّمْسِ فِي الْحَيَوَانَ وَالنباتِ

for it is dependent on other causes, *such as* the existence of *a* receiving place,

فَإِنَّهُ مَوْقُوفٌ عَلَى أَسْبَابٍ أُخَرَ مِنْ وَجُودِ مَحَلِّ قَابِلٍ

and other causes that join to that cause.

وَأَسْبَابٍ أُخَرَ تَنْضُمُ إِلَى ذَلِكَ السَّبَبِ

And likewise, the production of offspring is dependent on several causes other than the mating of the male.

وَكَذَلِكَ حُصُولُ الْوَلَدِ مَوْقُوفٌ عَلَى عِدَّةِ أَسْبَابٍ غَيْرِ وَطءِ الْفَحْلِ

And likewise *are* all causes with their effects.

وَكَذَلِكَ جَمِيعُ الْأَسْبَابِ مَعَ مَسَبِّاتِهَا

So everything that is feared and hoped for from created things — the highest of its limits is that it *would* be *a* part of *a* cause, not independent in *its* effect.

فَكُلُّ مَا يَخَافُ وَيَرْجَى مِنَ الْمَخْلُوقَاتِ فَأَعْلَى غَايَاتِهِ أَنْ يَكُونَ جُزْءَ سَبَبٍ غَيْرِ مُسْتَقِلٍّ بِالتَّأثيرِ

And none is independent in effect alone — without its effect depending on another — except God, the One, the Overpowering.

وَلَا يَسْتَقِلُّ بِالتَّأثيرِ وَحْدَهُ دُونَ تَوْقِفِ تَأثيرِهِ عَلَى غَيْرِهِ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ

So it is not fitting that anyone other than Him *should* be hoped in or feared.

فَلَا يَنْبَغِي أَنْ يُرْجَى وَلَا يَخَافَ غَيْرَهُ

And this is *a* decisive proof that attaching hope and fear to other than Him is false.

وَهَذَا بَرهَانٌ قَطْعِيٌّ عَلَى أَنْ تَعْلُقَ الرَّجَاءَ وَالْخَوْفَ بِغَيْرِهِ بِاطِلٍ

For if it were supposed that that *was* *a* cause independent alone in *its* effect, its causality *would be* from another, not from itself.

فَإِنَّهُ لَوْ فَرضَ أَنْ ذَلِكَ سَبَبٌ مُسْتَقِلٌّ وَحْدَهُ بِالتَّأثيرِ لَكَانَتْ سَبَبِيَّتُهُ مِنْ غَيْرِهِ لَا مِنْهُ

So it has no power from itself by which it acts.

فَلَيْسَ لَهُ مِنْ نَفْسِهِ قُوَّةٌ يَفْعَلُ بِهَا

For there is no power and no strength except through God.

فَإِنَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

So He is the One in whose hand is all power and all strength.

فَهُوَ الَّذِي بِيَدِهِ الْحَوْلُ كُلُّهُ وَالْقُوَّةُ كُلُّهَا

So the power and strength for which the created being is hoped in and feared — they *are* only for God and in His hand in reality.

فَالْحَوْلُ وَالْقُوَّةُ الَّتِي يُرْجَى لِأَجْلِهِمَا الْمَخْلُوقُ وَيَخَافُ
إِنَّمَا هُمَا لِلَّهِ وَبِيَدِهِ فِي الْحَقِيقَةِ

So how *can* one fear and hope in *one* who has no power and no strength?

فَكَيْفَ يَخَافُ وَيَرْجَى مَنْ لَا حَوْلَ لَهُ وَلَا قُوَّةَ

Rather, fearing the created being and hoping in it is one of the causes of deprivation and the falling of harm upon the one who hopes in it and fears it.

بَلْ خَوْفُ الْمَخْلُوقِ وَرَجَاؤُهُ أَحَدُ أَسْبَابِ الْحَرَمَانِ
وَنَزُولِ الْمَكْرُوهِ بِمَنْ يَرْجُوهُ وَيَخَافُهُ

For according to *the* measure of your fear of —

فَإِنَّهُ عَلَى قَدَرِ خَوْفِكَ مِنْ

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فَائِدَةٌ

Benefit

other than God is given power over you,

غَيْرَ اللَّهِ يُسَلِّطُ عَلَيْكَ

and to the extent of your hope in other than Him *will* be deprivation.

وَعَلَى قَدَرِ رَجَائِكَ لغيره يَكُونُ الْحَرَمَانُ

And this *is* the condition of creation, all of it,

وَهَذَا حَالُ الْخَلْقِ أَجْمَعِهِ

even if it escapes most of them in knowledge and *in* practice.

وَإِنْ ذَهَبَ عَنْ أَكْثَرِهِمْ عِلْمًا وَحَالًا

So whatever God willed *will* be, without doubt,

فَمَا شَاءَ اللَّهُ كَانَ وَلَا بُدَّ

and what He did not will *will* not be, even if all of creation agreed upon it.

وَمَا لَمْ يَشَأْ لَمْ يَكُنْ وَلَوْ اتَّفَقَتْ عَلَيْهِ الْخَلِيقَةُ

Monotheism *is* the refuge of its enemies and its allies.

التَّوْحِيدُ مَفْزَعُ أَعْدَائِهِ وَأَوْلِيَائِهِ

As for its enemies, it saves them from the distress of this world and its hardships.

فَأَمَّا أَعْدَاؤُهُ فَيُنْجِيهِمْ مِنْ كَرْبِ الدُّنْيَا وَشِدَائِهَا

So when they board the ship, they call upon God, sincere to Him in religion. But when He saves them to the land, then they associate partners *with Him*.

﴿فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ﴾
﴿فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ﴾

[29:65] — Sahih Intl: And when they board a ship, they supplicate Allah, sincere to Him in religion. But when He delivers them to the land, at once they associate others with Him

And as for its allies, it saves them by it from the distresses of this world and the Hereafter and their hardships.

وَأَمَّا أَوْلِيَائُهُ فَيُنْجِيهِمْ بِهِ مِنْ كُرْبَاتِ الدُّنْيَا وَالْآخِرَةِ
وَشِدَائِهَا

And for that reason Yunus turned to it, so God saved him from those darknesses.

وَلَذَلِكَ فَرَعَ إِلَيْهِ يُوسُفُ فَنَجَّاهُ اللَّهُ مِنْ تِلْكَ الظُّلُمَاتِ

And the followers of the messengers turned to it, so they were saved by it from what the polytheists were punished with in this world

وَفَرَعَ إِلَيْهِ أَتْبَاعُ الرُّسُلِ فَنَجَّاهُمْ بِهِ مِنْ مِمَّا عَذَّبَ بِهِ
الْمُشْرِكُونَ فِي الدُّنْيَا

and what was prepared for them in the Hereafter.

وَمَا أَعَدَّ لَهُمْ فِي الْآخِرَةِ

And when Pharaoh turned to it at the moment of witnessing destruction and *when* drowning overtook him, it did not benefit him,

وَلَمَّا فَزَعَ إِلَيْهِ فِرْعَوْنُ عِنْدَ مُعَايِنَةِ الْهَلَاكِ وَإِذْرَاكَ الْغَرَقِ
لَهُ لَمْ يَنْفَعَهُ

because faith at the moment of witnessing *is* not accepted.

لِأَنَّ الْإِيمَانَ عِنْدَ الْمَعَايِنَةِ لَا يَقْبَلُ

This *is* the way of God with His servants.

هَذِهِ سُنَّةُ اللَّهِ فِي عِبَادِهِ

So the hardships of this world are not repelled by *anything* like monotheism.

فَمَا دَفَعَتْ شِدَائِدَ الدُّنْيَا بِمِثْلِ التَّوْحِيدِ

And for that reason, the supplication of distress was with monotheism,

وَلِذَلِكَ كَانَ دُعَاءُ الْكَرْبِ بِالتَّوْحِيدِ

and the supplication of Dhul-Nun — which no distressed person ever called upon except *that* God relieved his distress — *was* with monotheism.

وَدَعْوَةُ ذِي النُّونِ الَّتِي مَا دَعَا بِهَا مَكْرُوبٌ إِلَّا فَرَّجَ اللَّهُ
كَرْبَهُ بِالتَّوْحِيدِ

So nothing throws *one* into great distress except associating partners *with God*,

فَلَا يُلْقَى فِي الْكَرْبِ الْعِظَامُ إِلَّا الشَّرْكَ

and nothing saves from it except monotheism.

وَلَا يُنْجِي مِنْهَا إِلَّا التَّوْحِيدُ

So it *is* the refuge of creation, its shelter, its fortress, and its rescue.

فَهُوَ مَفْزَعُ الْخَلِيقَةِ وَمَلْجُؤُهَا وَحَصْنُهَا وَغِيَاثُهَا

And with God *is* success.

وَبِاللَّهِ التَّوْفِيقُ

Pleasure follows love — it strengthens with its strength and weakens with its weakness.

اللَّذَّةُ تَابِعَةُ لِلْمَحَبَةِ تَقْوَى بِقُوَّتِهَا وَتَضَعُفُ بِضَعْفِهَا

So whenever the desire for the beloved and the longing for him *were* stronger,

فَكَلَّمَا كَانَتِ الرَّغْبَةُ فِي الْمَحْبُوبِ وَالشُّوقُ إِلَيْهِ أَقْوَى

the pleasure of reaching him *was* more complete.

كَانَتِ اللَّذَّةُ بِالْوُصُولِ إِلَيْهِ أَتَمَّ

And love and longing follow knowing Him and *having* knowledge of Him.

وَالْمَحَبَةُ وَالشُّوقُ تَابِعَانِ لِمَعْرِفَتِهِ وَالْعِلْمُ بِهِ

So whenever the knowledge of Him *was* more complete, the love of Him *was* more perfect.

فَكَلَّمَا كَانَ الْعِلْمُ بِهِ أَتَمَّ كَانَتِ مَحَبَّتُهُ أَكْمَلَ

So if the perfection of bliss in the Hereafter and the perfection of pleasure go back to knowledge and love,

فَإِذَا رَجَعَ كَمَالُ النَّعِيمِ فِي الْآخِرَةِ وَكَمَالُ اللَّذَّةِ إِلَى
الْعِلْمِ وَالْحُبِّ

then whoever was more knowing of God and His names and His attributes and His religion,

فَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَأَسْمَائِهِ وَصِفَاتِهِ وَدِينِهِ أَعْرَفَ

was more loving of Him,

كَانَ لَهُ أَحَبَّ

and his pleasure in reaching Him, being near Him, looking at His face, and hearing His speech *was* more complete.

وَكَانَتْ لَذَتُهُ بِالْوُصُولِ إِلَيْهِ وَمَجَاوِرَتِهِ وَالنَّظَرَ إِلَى
وَجْهِهِ وَسَمَاعَ كَلَامِهِ أَتَمَّ

And every pleasure and bliss and joy and delight compared to that *is* like a drop in *an* ocean.

وَكُلُّ لَذَّةٍ وَنَعِيمٍ وَسُرُورٍ وَبَهْجَةٍ بِالإِضَافَةِ إِلَى ذَلِكَ
كَقَطْرَةٍ فِي بَحْرِ

So how could someone who has *a* mind prefer *a* weak, short pleasure mixed with pain

فَكَيْفَ يُؤْثِرُ مَنْ لَهُ عَقْلٌ لَذَّةَ ضَعِيفَةٍ قَصِيرَةٍ مَشُوبَةٍ
بِالْأَلَامِ

over *a* great, lasting pleasure for all eternity?

عَلَى لَذَّةٍ عَظِيمَةٍ دَائِمَةٍ أَبَدَ الْأَبَادِ

And the perfection of the servant is according to these two powers: knowledge and love.

وَكَمَالُ الْعَبْدِ بِحَسَبِ هَاتَيْنِ الْقَوَتَيْنِ الْعِلْمِ وَالْحُبِّ

And the best knowledge is knowledge of God,

وَأَفْضَلُ الْعِلْمِ الْعِلْمُ بِاللَّهِ

and the highest love is love of Him,

وَأَعْلَى الْحُبِّ الْحُبُّ لَهُ

and the most complete pleasure is according to them both.

وَأَكْمَلُ اللَّذَّةِ بِحَسْبِهِمَا

And God is the One sought for help.

وَاللَّهُ الْمُسْتَعَانُ

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قاعدة

A Principle

فائدة جليلة جمع النبي بين تقوى الله وحسن الخلق لأن تقوى الله

A great benefit: The Prophet combined between God-consciousness and good character, because God-consciousness

The seeker of God and the Abode of the Hereafter — his path and seeking *will not be* straight for him except with two confinements:

طَالِبُ اللَّهِ وَالذَّارُ الْآخِرَةَ لَا يَسْتَقِيمُ لَهُ سِيرُهُ وَطَلَبُهُ
إِلَّا بِحَبْسَيْنِ

confining his heart in his pursuit and what he seeks, and confining it from turning to other than Him,

حَبَسَ قَلْبَهُ فِي طَلَبِهِ وَمَطْلُوبِهِ وَحَبَسَهُ عَنِ الْإِلْتِقَاتِ
إِلَى غَيْرِهِ

and confining his tongue from what does not benefit, and confining it to the remembrance of God and what increases his faith and knowledge,

وَحَبَسَ لِسَانَهُ عَمَّا لَا يُفِيدُ وَحَبَسَهُ عَلَى ذِكْرِ اللَّهِ وَمَا
يَزِيدُ فِي إِيْمَانِهِ وَمَعْرِفَتِهِ

and confining his limbs from sins and desires, and confining them to the obligations and recommended acts.

وَحَبَسَ جَوَارِحَهُ عَنِ الْمَعَاصِي وَالشَّهَوَاتِ وَحَبَسَهَا
عَلَى الْوَاجِبَاتِ وَالْمَنْدُوبَاتِ

So he does not leave confinement until he meets his Lord, and He frees him from the prison to the widest and most pleasant open space.

فَلَا يُفَارِقُ الْحَبْسَ حَتَّى يَلْقَى رَبَّهُ فَيُخْلَصَهُ مِنَ السِّجْنِ
إِلَى أَوْسَعِ فُضَاءٍ وَأَطْيَبِهِ

And whenever he does not have patience with these two confinements and flees from them to the open space of desires, that *will* lead him to the terrible confinement upon his departure from this world.

وَمَتَى لَمْ يَصْبِرْ عَلَى هَذَيْنِ الْحَبْسَيْنِ وَفَرَّ مِنْهُمَا إِلَى فُضَاءِ الشَّهَوَاتِ أَعَقِبَهُ ذَلِكَ الْحَبْسُ الْفُطْيَعِ عِنْدَ خُرُوجِهِ مِنَ الدُّنْيَا

So everyone departing from this world is either freed from confinement, or going to confinement.

فَكُلٌّ خَارَجَ مِنَ الدُّنْيَا إِمَّا مُتَخَلِّصٌ مِنَ الْحَبْسِ وَإِمَّا ذَاهِبٌ إِلَى الْحَبْسِ

And with God is success.

وَبِاللَّهِ التَّوْفِيقُ

Ibn Awn bade farewell to a man and said: 'Hold to God-consciousness, for the God-conscious — *there* is no loneliness upon him.'

وَدَّعَ ابْنُ عَوْنٍ رَجُلًا فَقَالَ عَلَيْكَ بِتَقْوَى اللَّهِ فَإِنَّ الْمُتَّقِيَ لَا يَسْتَعْلِيهِ وَحْشَةٌ

And Zayd ibn Aslam said: it used to be said, 'Whoever is God-conscious of God, people *will* love him, even if they *would* hate to.'

وَقَالَ زَيْدُ بْنُ أَسْلَمَ كَانَ يُقَالُ مَنْ اتَّقَى اللَّهَ أَحَبَّهُ النَّاسُ وَإِنْ كَرَهُوا

And al-Thawri said to Ibn Abi Dhi'b: 'If you are God-conscious of God, *He will* suffice you against people,

وَقَالَ الثَّوْرِيُّ لِابْنِ أَبِي ذَيْبٍ إِنْ اتَّقَيْتَ اللَّهَ كَفَاكَ النَّاسُ

and if you fear people, they *will* never help you against God in anything.'

وَإِنْ اتَّقَيْتَ النَّاسَ لَنْ يَغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا

And Sulayman ibn Dawud said: 'We were given from what people were given, and from what they were not given,

وَقَالَ سُلَيْمَانُ بْنُ دَاوُدَ أُوتِينَا مِمَّا أُوتِيَ النَّاسُ وَمِمَّا لَمْ يُؤْتُوا

and we were taught from what people were taught, and from what they were not taught.

وَعَلَّمْنَا مِمَّا عَلَّمَ النَّاسُ وَمِمَّا لَمْ يَعْلَمُوا

And we did not find anything better than God-consciousness in secret and in public,

فَلَمْ نَجِدْ شَيْئًا أَفْضَلَ مِنْ تَقْوَى اللَّهِ فِي السِّرِّ وَالْعَلَانِيَةِ

and justice in anger and contentment, and moderation in poverty and wealth.'

وَالْعَدْلُ فِي الْغَضَبِ وَالرِّضَا وَالْقَصْدُ فِي الْفَقْرِ وَالْغِنَى

And in al-Zuhd by Imam Ahmad, *there* is a divine report:

وَفِي الزُّهْدِ لِلْإِمَامِ أَحْمَدَ أَثَرُ إِلَهِي

'There is no creature *who* seeks refuge in a creature besides Me, except *that* I cut the means of the heavens and the earth from him.

مَا مِنْ مَخْلُوقٍ اعْتَصَمَ بِمَخْلُوقٍ دُونِي إِلَّا قَطَعْتُ أَسْبَابَ السَّمَوَاتِ وَالْأَرْضِ دُونَهُ

So if he asks Me, I *will* not give him, and if he calls upon Me, I *will* not answer him, and if he seeks My forgiveness, I *will* not forgive him.

فَإِنْ سَأَلَنِي لَمْ أُعْطِهِ وَإِنْ دَعَانِي لَمْ أُجِبْهُ وَإِنْ اسْتَغْفَرَنِي لَمْ أُغْفِرْ لَهُ

And there is no creature *who* seeks refuge in Me instead of My creation, except *that* I guarantee the heavens and the earth his sustenance.

وَمَا مِنْ مَخْلُوقٍ اعْتَصَمَ بِي دُونَ خَلْقِي إِلَّا ضَمَنْتُ السَّمَوَاتِ وَالْأَرْضَ رِزْقَهُ

So if he asks Me, I *will* give him, and if he calls upon Me, I *will* answer him, and if he seeks My forgiveness, I *will* forgive him.'

فَإِنْ سَأَلَنِي أُعْطِيْتَهُ وَإِنْ دَعَانِي أَجَبْتُهُ وَإِنْ اسْتَغْفَرَنِي غُفِرَتْ لَهُ

it fixes what is between the servant and his Lord, and good character fixes what is between him and His creation.

يُصْلِحُ مَا بَيْنَ الْعَبْدِ وَبَيْنَ رَبِّهِ وَحَسَنُ الْخَلْقِ يُصْلِحُ مَا بَيْنَهُ وَبَيْنَ خَلْقِهِ

So God-consciousness earns him the love of God, and good character calls *people* to love him.

فَتَقْوَى اللَّهِ تَوْجِبُ لَهُ مَحَبَّةَ اللَّهِ وَحَسَنُ الْخَلْقِ يَدْعُو إِلَى مَحَبَّتِهِ

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قاعدة لشهادة أن لا إله إلا الله عند الموت تأثير عظيم في تكفير

A Principle: The testimony that there *is* no god but God at death has *a* great effect in erasing

A great benefit

فَائِدَةٌ جَلِيلَةٌ

Between the servant and between God and Paradise *there is a* bridge *that is* crossed with two steps:

بَيْنَ الْعَبْدِ وَبَيْنَ اللَّهِ وَالْجَنَّةِ قَنْطَرَةٌ تَقْطَعُ بِخَطَوَتَيْنِ

a step away from his self, and *a* step away from creation.

خُطْوَةٌ عَنْ نَفْسِهِ وَخُطْوَةٌ عَنِ الْخَلْقِ

So he drops his self and cancels it in what is between him and people,

فَيَسْقُطُ نَفْسَهُ وَيُلْغِيهَا فِيَمَا بَيْنَهُ وَبَيْنَ النَّاسِ

and he drops people and cancels them in what is between him and God.

وَيَسْقُطُ النَّاسَ وَيُلْغِيهِمْ فِيَمَا بَيْنَهُ وَبَيْنَ اللَّهِ

So he does not turn except to the one who guided him to God and to the path leading to Him.

فَلَا يَلْتَفِتُ إِلَّا إِلَى مَنْ دَلَّهُ عَلَى اللَّهِ وَعَلَى الطَّرِيقِ الْمَوْصِلَةِ إِلَيْهِ

A preacher called out to the Companions:

صَاحَ بِالصَّحَابَةِ وَاعْظُ

"The reckoning of people has drawn near."

[21:1]

﴿اِفْتَرَبَ لِلنَّاسِ حِسَابُهُمْ﴾

So their hearts trembled with fear,

فَجَزَعَتْ لِلْخَوْفِ قُلُوبُهُمْ

and the eyes flowed from caution.

فَجَرَتْ مِنَ الْحَذَرِ الْعُيُونُ

"So valleys flowed according to their measure."

[13:17]

﴿فَسَالَتِ الْأُودِيَةُ بِقَدَرِهَا﴾

This world adorned itself for Ali,

تَزَيَّنَتْ الدُّنْيَا لَعَلِي

so he said: "You *are* divorced three times — *there is* no return for me to you."

فَقَالَ أَنْتَ طَالِقٌ ثَلَاثًا لَا رَجْعَةَ لِي فِيكَ

And one *divorce* would have sufficed him according to the Sunnah,

وَكَانَتْ تَكْفِيهِ وَاحِدَةً لِلسُّنَّةِ

but he gathered the three so that desire would not imagine the permissibility of taking *her* back.

لَكِنَّهُ جَمَعَ الثَّلَاثَ لِئَلَّا يَتَصَوَّرَ لِلْهَوَى جَوَازَ الْمُرَاجَعَةِ

And his sound religion and his sound nature disdain the one who makes *her* lawful *for remarriage*.

وَدِينَهُ الصَّحِيحُ وَطَبَعَهُ السَّلِيمُ يَأْنِفَانِ مِنَ الْمُحَلَّلِ

How *could they not*, when he is one of the narrators of the hadith: "God cursed the one who makes *her* lawful *for remarriage*."

كَيْفَ وَهُوَ أَحَدُ رُوَاةِ حَدِيثِ لَعْنِ اللَّهِ الْمُحَلَّلِ

There is not in this abode *a* place of seclusion, so take it within yourself.

مَا فِي هَذِهِ الدَّارِ مَوْضِعُ خُلُوةٍ فَاتَّخِذْهُ فِي نَفْسِكَ

The attractions will surely pull you, so recognize them and be on guard against them.

لَا بُدَّ أَنْ تَجْذِبَكَ الْجَوَازِبُ فَاعْرِفْهَا وَكُنْ مِنْهَا عَلَى حَذَرٍ

The distractions *will* not harm you if you *are* free from them while you *are* among them.

لَا تَضُرُّكَ الشَّوَاغِلُ إِذَا خَلُوتَ مِنْهَا وَأَنْتَ فِيهَا

The light of the Truth *is* brighter than the sun,

نُورُ الْحَقِّ أَضْوَأُ مِنَ الشَّمْسِ

so it is fitting for the bats of insight to be blind to it.

فِيحِقُّ لَخَفَافِيشِ الْبَصَائِرِ أَنْ تَعْشُو عَنْهُ

The path to God *is* empty of the people of doubt and of those who follow desires.

الطَّرِيقُ إِلَى اللَّهِ خَالٍ مِنْ أَهْلِ الشَّكِّ وَمَنْ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ

And it is filled with the people of certainty and patience.

وَهُوَ مَعْمُورٌ بِأَهْلِ الْيَقِينِ وَالصَّبْرِ

And they *are* on the path like landmarks.

وَهُمْ عَلَى الطَّرِيقِ كَالْأَعْلَامِ

And We made from among them leaders *who* guide by Our command, when they were patient and had certainty in Our signs.

﴿وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ﴾

[32:24] — Sahih Intl: And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.

The testimony that there *is* no god but God at *the time of* death has *a* great effect in erasing sins and nullifying them,

لشهادة أَنْ لَا إِلَهَ إِلَّا اللَّهُ عِنْدَ الْمَوْتِ تَأْثِيرٌ عَظِيمٌ فِي تَكْفِيرِ السَّيِّئَاتِ وَإِحْبَاطِهَا

because it *is* *a* testimony from *a* servant *who* is certain of it, knowing its meaning,

لِأَنَّهَا شَهَادَةٌ مِنْ عَبْدٍ مُوقِنٍ بِهَا عَارِفٍ بِمَضْمُونِهَا

the desires have died in him, and his rebellious self has softened,

قَدْ مَاتَتْ مِنْهُ الشَّهَوَاتُ وَلَانَتْ نَفْسُهُ الْمَتَمَرِّدَةُ

and *it* submitted after its refusal and its resistance,

وَانْقَادَتْ بَعْدَ إِبَائِهَا وَاسْتَعْصَانِهَا

and *it* turned *toward* God after its turning away, and *it* humbled *itself* after its pride,

وَأَقْبَلَتْ بَعْدَ إِعْرَاضِهَا وَذَلَّتْ بَعْدَ عِزِّهَا

and greed for this world and its trivialities left it,

وَخَرَجَ مِنْهَا حِرْصًا عَلَى الدُّنْيَا وَفُضُولِهَا

and *it* became submissive before its Lord, its Creator, and its true Master,

وَاسْتَخَذَتْ بَيْنَ يَدَيْ رَبِّهَا وَفَاطَرِهَا وَمَوْلَاهَا الْحَقِّ

at its most humble before Him, and at its most hopeful for His pardon, His forgiveness, and His mercy,

أَذَلَّ مَا كَانَتْ لَهُ وَأَرْجَى مَا كَانَتْ لِعَفْوِهِ وَمَغْفِرَتِهِ وَرَحْمَتِهِ

and *it* stripped itself *bare*—

وَتَجَرَّدَ

Among them is monotheism, by the cutting off of the causes of associating partners *with God* and the realization of its falsehood.

مِنْهَا التَّوْحِيدُ بِانْقِطَاعِ أَسْبَابِ الشَّرْكَ وَتَحَقُّقِ بُطْلَانِهِ

So those conflicts that it was occupied with were removed from it,

فَزَالَتْ مِنْهَا تِلْكَ الْمَنَازَعَاتُ الَّتِي كَانَتْ مَشْغُولَةً بِهَا

and its concern gathered upon the One it was certain of arriving before and returning to.

وَاجْتَمَعَ هَمُّهَا عَلَى مَنْ أَيْقَنْتَ بِالْقُدُومِ عَلَيْهِ وَالْمَصِيرِ إِلَيْهِ

So the servant directed his face entirely toward Him,

فَوَجَّهَ الْعَبْدُ وَجْهَهُ بِكُلِّيَّتِهِ إِلَيْهِ

and turned with his heart and his spirit and his concern toward Him.

وَأَقْبَلَ بِقَلْبِهِ وَرُوحِهِ وَهَمِّهِ عَلَيْهِ

So he submitted to Him alone, outwardly and inwardly,

فَاسْتَسْلَمَ وَحْدَهُ ظَاهِرًا وَبَاطِنًا

and his secret and his open *state* became equal.

وَاسْتَوَى سِرُّهُ وَعِلَانِيَتُهُ

So he said, 'There is no god but God,' sincerely from his heart,

فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا مِنْ قَلْبِهِ

and his heart had freed itself from attachment to other than Him and turning to what is besides Him.

وَقَدْ تَخَلَّصَ قَلْبُهُ مِنَ التَّعَلُّقِ بِغَيْرِهِ وَالِاتِّفَاتِ إِلَى مَا سِوَاهُ

This world had entirely left his heart, and he was near to arriving before his Lord.

قَدْ خَرَجَتْ الدُّنْيَا كُلُّهَا مِنْ قَلْبِهِ وَشَارَفَ الْقُدُومَ عَلَى رَبِّهِ

And the fires of his desire died down, and his heart became filled with the Hereafter.

وَخَسِمَتْ نِيرَانُ شَهْوَتِهِ وَامْتَلَأَ قَلْبُهُ مِنَ الْآخِرَةِ

So it became before his eyes, and this world became behind his back.

فَصَارَتْ نَصَبٌ عَيْنَيْهِ وَصَارَتْ الدُّنْيَا وَرَاءَ ظَهْرِهِ

So that sincere testimony was the seal of his deeds,

فَكَانَتْ تِلْكَ الشَّهَادَةُ الْخَالِصَةُ خَاتِمَةَ عَمَلِهِ

and it purified him from his sins and admitted him before his Lord.

فَطَهَّرَتْهُ مِنْ ذُنُوبِهِ وَأَدْخَلَتْهُ عَلَى رَبِّهِ

Because he met his Lord with a truthful, sincere testimony —

لِأَنَّهُ لَقِيَ رَبَّهُ بِشَهَادَةٍ صَادِقَةٍ خَالِصَةٍ

its outward matched its inward, and its secret *matched* its open *state*.

وَأَفَقَ ظَاهَرُهَا بِبَاطِنِهَا وَسَرُّهَا عِلَانِيَتِهَا

So if the testimony had occurred for him in this way during the days of health,

فَلَوْ حَصَلَتْ لَهُ الشَّهَادَةُ عَلَى هَذَا الْوَجْهِ فِي أَيَّامِ الصَّحَّةِ

he *would have* felt estranged from this world and its people,

لَا سَتَوْحَشَ مِنَ الدُّنْيَا وَأَهْلِهَا

and *would have* fled to God from people, and found comfort in Him apart from what is besides Him.

وَفَرَّ إِلَى اللَّهِ مِنَ النَّاسِ وَأَنْسَى بِهِ دُونَ مَا سِوَاهُ

But he testified with it with a heart filled with desires and love of life and its means,

لَكِنَّهُ شَهِدَ بِهَا بِقَلْبٍ مَشْحُونٍ بِالشَّهَوَاتِ وَحُبِّ الْحَيَاةِ وَأَسْبَابِهَا

and a self filled with seeking worldly gains and turning to other than God.

وَنَفْسٍ مَمْلُوءَةٍ بِطَلَبِ الْحُظُوظِ وَالِاتِّفَاتِ إِلَى غَيْرِ اللَّهِ

So if it had been stripped bare as it is stripped at death,

فَلَوْ تَجَرَّدَتْ كَتَجَرُّهَا عِنْدَ الْمَوْتِ

there *would have* been for it another story and another life, other than its animal-like life.

لَكَانَ لَهَا نَبَأٌ آخَرَ وَعَيْشٌ آخَرٌ سِوَى عَيْشِهَا الْبَهِيمِيِّ

And God is the One whose help is sought.

وَاللَّهُ الْمُسْتَعَانُ

What does he own of his affair? His forelock is in the hand of God,

مَاذَا يَمْلِكُ مِنْ أَمْرِهِ مِنْ نَاصِيَتِهِ بِيَدِ اللَّهِ

and his soul is in His hand, and his heart is between two fingers of His fingers — He turns it however He wills.

وَنَفْسُهُ بِيَدِهِ وَقَلْبُهُ بَيْنَ أَصْبَعَيْنِ مِنْ أَصَابِعِهِ يَقْلِبُهُ كَيْفَ يَشَاءُ

And his life is in His hand, and his death is in His hand, and his happiness is in His hand, and his misery is in His hand.

وَحَيَاتِهِ بِيَدِهِ وَمَوْتُهُ بِيَدِهِ وَسَعَادَتُهُ بِيَدِهِ وَشَقَاوَتُهُ بِيَدِهِ

And his movements and his stillness and his words and his deeds are by His permission and His will.

وَحَرَكَاتِهِ وَسَكَنَاتِهِ وَأَقْوَالِهِ وَأَفْعَالِهِ بِإِذْنِهِ وَمَشِيئَتِهِ

So he does not move except by His permission, and he does not act except by His will.

فَلَا يَتَحَرَّكُ إِلَّا بِإِذْنِهِ وَلَا يَفْعَلُ إِلَّا بِمَشِيئَتِهِ

If He leaves him to himself, He leaves him to weakness and loss and neglect and sin and wrongdoing.

إِنْ وَكَلَهُ إِلَى نَفْسِهِ وَكَلَهُ إِلَى عَجْزٍ وَضِيعَةٍ وَتَفْرِيطٍ وَذَنْبٍ وَخَطِيئَةٍ

And if He leaves him to other than Him, He leaves him to one who does not own for him *any* harm or benefit or death or life or resurrection.

وَإِنْ وَكَلَهُ إِلَى غَيْرِهِ وَكَلَهُ إِلَى مَنْ لَا يَمْلِكُ لَهُ ضَرًا وَلَا نَفْعًا وَلَا مَوْتَ وَلَا حَيَاةً وَلَا نَشُورًا

And if He abandons him, his enemy takes control over him and makes him a prisoner to him.

وَإِنْ تَخَلَّى عَنْهُ اسْتَوْلَى عَلَيْهِ عَدُوُّهُ وَجَعَلَهُ أَسِيرًا لَهُ

So he has no independence from Him *for even* the blink of an eye.

فَهُوَ لَا غَنَى لَهُ عَنْهُ طَرْفَةَ عَيْنٍ

Rather, he is in desperate need of Him with every breath, in every particle of his being, inwardly and outwardly.

بَلْ هُوَ مُضْطَرٌّ إِلَيْهِ عَلَى مَدَى الْأَنْفَاسِ فِي كُلِّ ذَرَّةٍ مِنْ ذَرَاتِهِ بَاطِنًا وَظَاهِرًا

His neediness of Him is complete.

فَاقْتَهُ تَأَمَّةً إِلَيْهِ

And despite that, he is falling behind in his duty to Him, turning away from Him,

وَمَعَ ذَلِكَ فَهُوَ مُتَخَلِّفٌ عَنْهُ مُعْرِضٌ عَنْهُ

making himself hateful to Him through his disobedience, despite his intense need of Him in every way.

يَتَبْغِضُ إِلَيْهِ بِمَعْصِيَتِهِ مَعَ شِدَّةِ الضَّرُورَةِ إِلَيْهِ مِنْ كُلِّ وَجْهٍ

He has made His remembrance a forgotten thing and cast Him behind his back.

قَدْ صَارَ لَذِكْرِهِ نَسِيًا وَاتَّخَذَهُ وَرَاءَهُ ظَهْرِيًّا

This — while to Him is his return, and before Him is his standing.

هَذَا وَإِلَيْهِ مَرْجِعُهُ وَبَيْنَ يَدَيْهِ مَوْقِفُهُ

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Free your mind to concern *itself* with what you were commanded with, and do not occupy it with what *has been* guaranteed for you.

فَرِّغْ خَاطِرَكَ لِلَّهِ بِمَا أَمَرْتَ بِهِ وَلَا تَشْغَلْهُ بِمَا ضَمِنَ لَكَ

For provision and the lifespan *are* two companions, *both* guaranteed.

فَإِنَّ الرِّزْقَ وَالْأَجَلَ قَرِينَانِ مَضْمُونَانِ

So as long as the lifespan remains, provision *will be* coming.

فَمَا دَامَ الْأَجَلُ بَاقِيًا كَانَ الرِّزْقُ آتِيًا

And if He closes off for you by His wisdom *a* path from His paths, He opens for you by His mercy *a* path more beneficial for you than it.

وَإِذَا سَدَّ عَلَيْكَ بِحِكْمَتِهِ طَرِيقًا مِنْ طَرَفِهِ فَتَحَ لَكَ بِرَحْمَتِهِ طَرِيقًا أَنْفَعَ لَكَ مِنْهُ

So reflect on the state of the fetus — its nourishment comes to it, which is the blood, through one single path, which is the umbilical cord.

فَتَأْمَلْ حَالَ الْجَنِينِ يَأْتِيهِ غِذَاؤُهُ وَهُوَ الدَّمُ مِنْ طَرِيقٍ وَاحِدَةٍ وَهُوَ السَّرَّةُ

Then when it came out from the mother's womb and that path was cut off, He opened for it two paths.

فَلَمَّا خَرَجَ مِنْ بَطْنِ الْأُمِّ وَانْقَطَعَتْ تِلْكَ الطَّرِيقُ فَتَحَ لَهُ طَرِيقَيْنِ اثْنَيْنِ

And He made flow for it through them *a* provision purer and sweeter than the first — milk, pure *and* easy to swallow.

وَأَجْرَى لَهُ فِيهِمَا رِزْقًا أَطْيَبَ وَأَلْذَّ مِنَ الْأَوَّلِ لَبَنًا خَالِصًا سَائِغًا

Then when the period of nursing was complete and the two paths were cut off by weaning, He opened four paths more complete than them.

فَإِذَا تَمَّتْ مُدَّةُ الرَّضَاعِ وَانْقَطَعَتْ الطَّرِيقَانِ بِالْفِطَامِ فَتَحَ طَرِيقًا أَرْبَعَةً أَكْمَلَ مِنْهَا

Two foods and two drinks. The two foods *are* from animals and plants, and the two drinks *are* from water and milk, and what is added to them of benefits and pleasures.

طَعَامَانِ وَشَرَابَانِ فَالطَّعَامَانِ مِنَ الْحَيَوَانَ وَالنَّبَاتِ وَالشَّرَابَانِ مِنَ الْمَيَّاهِ وَالْأَلْبَانِ وَمَا يُضَافُ إِلَيْهِمَا مِنَ الْمَنَافِعِ وَالْمَلَذِ

Then when he dies, these four paths *are* cut off from him.

فَإِذَا مَاتَ انْقَطَعَتْ عَنْهُ هَذِهِ الطَّرِيقُ الْأَرْبَعَةُ

But He, glorified is He, opens for him — if he was blessed — eight paths, which *are* the eight gates of Paradise, entering from whichever of them he wishes.

لَكِنَّهُ سُبْحَانَهُ فَتَحَ لَهُ إِنْ كَانَ سَعِيدًا طَرِيقًا ثَمَانِيَةً وَهِيَ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ

So likewise, the Lord, glorified is He, does not prevent His believing servant *from* a thing of this world except that He gives him *something* better than it and more beneficial for him.

فَهَكَذَا الرَّبُّ سُبْحَانَهُ لَا يَمْنَعُ عَبْدَهُ الْمُؤْمِنَ شَيْئًا مِنَ الدُّنْيَا إِلَّا وَيُؤْتِيهِ أَفْضَلَ مِنْهُ وَأَنْفَعَ لَهُ

And that *is not the case* for the non-believer.

وَلَيْسَ ذَلِكَ لِغَيْرِ الْمُؤْمِنِ

For He prevents him from the lower, worthless share and is not pleased for him with it, in order to give him the higher, precious share.

فَإِنَّهُ يَمْنَعُهُ الْحَظَّ الْأَدْنَى الْخَسِيسَ وَلَا يَرْضَى لَهُ بِهِ لِيُعْطِيَهُ الْحَظَّ الْأَعْلَى النَّفِيسَ

But the servant, due to his ignorance of what is good for himself, and his ignorance of the generosity of his Lord, His wisdom, and His kindness —

وَالْعَبْدُ لَجْهَلِهِ بِمَصَالِحِ نَفْسِهِ وَجْهَلِهِ بِكَرَمِ رَبِّهِ وَحِكْمَتِهِ وَلَطْفِهِ

he does not know the difference between what he was prevented from and what was stored up for him.

لَا يَعْرِفُ التَّفَاوُتَ بَيْنَ مَا مَنَعَ مِنْهُ وَبَيْنَ مَا ذَخَرَ لَهُ

Rather, he *is* attached to love of the immediate, even if it is lowly, and *has* little desire for the deferred, even if it is lofty.

بَلْ هُوَ مُوَلِّعٌ بِحُبِّ الْعَاجِلِ وَإِنْ كَانَ دُنِيًّا وَبِقِلَّةِ الرِّغْبَةِ فِي الْآجِلِ وَإِنْ كَانَ عَلِيًّا

And if the servant were fair to his Lord — and how *could* that be for him! —

وَلَوْ أَنصَفَ الْعَبْدُ رَبَّهُ وَأُنِيَ لَهُ بِذَلِكَ

he would know that His favor upon him in what He prevented him from of this world and its pleasures and its comforts is greater than His favor upon him in what He gave him of that.

لَعَلَّمَ أَنَّ فَضْلَهُ عَلَيْهِ فِيمَا مَنَعَهُ مِنَ الدُّنْيَا وَلِذَاتِهَا وَنَعِيمِهَا أَعْظَمُ مِنْ فَضْلِهِ عَلَيْهِ فِيمَا آتَاهُ مِنْ ذَلِكَ

So He did not prevent him except to give him, and He did not test him except to heal him.

فَمَا مَنَعَهُ إِلَّا لِيُعْطِيَهُ وَلَا ابْتِلَاهُ إِلَّا لِيُعَافِيَهُ

And He did not try him except to purify him, and He did not cause him to die except to give him life.

وَلَا امْتَحَنَهُ إِلَّا لِيَصَافِيَهُ وَلَا أَمَاتَهُ إِلَّا لِيُحْيِيَهُ

And He did not bring him out to this abode except to prepare from it for the arrival to Him, and to travel the path that leads to Him.

وَلَا أَخْرَجَهُ إِلَى هَذِهِ الدَّارِ إِلَّا لِيَتَأَهَّبَ مِنْهَا لِلْقُدُومِ عَلَيْهِ وَلِيَسْلِكَ الطَّرِيقَ الْمَوْصِلَةَ إِلَيْهِ

So He made the night and the day *in* succession, for whoever wanted to remember or wanted *to show* gratitude.

﴿فَجَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذْكُرَ أَوْ أَرَادَ شُكْرًا﴾

[25:62] — Sahih Intl: And it is He who has made the night and the day in succession for whoever desires to remember or desires gratitude.

But the wrongdoers refused *everything* except ingratitude.

وَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا

And God is the One whose help is sought.

وَاللَّهُ الْمُسْتَعَانُ

Whoever knows himself is busy with fixing himself *rather* than *with* the faults of people.

مَنْ عَرَفَ نَفْسَهُ اشْتَغَلَ بِإِصْلَاحِهَا عَنْ عُيُوبِ النَّاسِ

Whoever knows his Lord is busy with Him *rather* than *with* the desire of his self.

مَنْ عَرَفَ رَبَّهُ اشْتَغَلَ بِهِ عَنْ هَوَى نَفْسِهِ

The most beneficial deed is that you disappear in it from people through sincerity, and from yourself through witnessing *God's* favor.

أَنْفَعُ الْعَمَلِ أَنْ تَغِيبَ فِيهِ عَنِ النَّاسِ بِالْإِخْلَاصِ وَعَنْ نَفْسِكَ بِشُحُودِ الْمِنَّةِ

So you do not see in it yourself, and you do not see the creation.

فَلَا تَرَى فِيهِ نَفْسَكَ وَلَا تَرَى الْخَلْقَ

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People entered the Fire through three doors:

دَخَلَ النَّاسُ النَّارَ مِنْ ثَلَاثَةِ أَبْوَابَ

a door of doubt that produced uncertainty in the religion of God,

بَابُ شُبْهَةٍ أَوْرَثَتْ شُكًا فِي دِينِ اللَّهِ

and a door of lust that produced putting desire above His obedience and His pleasure,

وَبَابُ شَهْوَةٍ أَوْرَثَتْ تَقْدِيمَ الْهَوَى عَلَى طَاعَتِهِ وَمَرْضَاتِهِ

and a door of anger that produced aggression against His creation.

وَبَابُ غَضَبٍ أَوْرَثَ الْعُدْوَانَ عَلَى خَلْقِهِ

The roots of all sins are three:

أَصُولُ الْخَطَايَا كُلِّهَا ثَلَاثَةٌ

arrogance — and it is what brought Iblis to what it brought him to,

الْكِبَرُ وَهُوَ الَّذِي أَصَارَ إِبْلِيسَ إِلَى مَا أَصَارَهُ

and greed — and it is what expelled Adam from Paradise,

وَالْحَرَصُ وَهُوَ الَّذِي أَخْرَجَ آدَمَ مِنَ الْجَنَّةِ

and envy — and it is what made one of the sons of Adam bold against his brother.

والحسد وَهُوَ الَّذِي جَرَأَ أَحَدَ بَنِي آدَمَ عَلَى أَخِيهِ

So whoever is protected from the evil of these three, *he* has been protected from evil.

فَمَنْ وَقِيَ شَرَّ هَذِهِ الثَّلَاثَةِ فَقَدْ وَقِيَ الشَّرَّ

For disbelief is from arrogance, sins *are* from greed, and transgression and injustice *are* from envy.

فَالْكَفَرُ مِنَ الْكِبَرِ وَالْمَعَاصِي مِنَ الْجِرْصِ وَالْبَغْيُ وَالظُّلْمُ مِنَ الْحَسَدِ

God, in His wisdom, made every part of the parts of the son of Adam — outer and inner — a tool for something.

جَعَلَ اللَّهُ بِحِكْمَتِهِ كُلَّ جُزْءٍ مِنْ أَجْزَاءِ ابْنِ آدَمَ ظَاهِرَةً وَبَاطِنَةً آلَةً لَشَيْءٍ

When it is used for *that purpose*, then that is its perfection.

إِذَا اسْتَعْمَلَ فِيهِ فَهُوَ كَمَالُهُ

The eye is a tool for seeing, the ear is a tool for hearing, the nose is a tool for smelling,

فَالْعَيْنُ آلَةٌ لِلنَّظَرِ وَالْأُذُنُ آلَةٌ لِلسَّمَاعِ وَالْأَنْفُ آلَةٌ لِلشَّمِّ

the tongue is a tool for speech, the private part for marriage, the hand for grasping, and the foot for walking,

وَاللِّسَانُ آلَةٌ لِلنُّطْقِ وَالْفَرْجُ لِلنِّكَاحِ وَالْيَدُ لِلْبَطْشِ وَالرَّجُلُ لِلْمَشْيِ

the heart for monotheism and knowledge, the spirit for love,

وَالْقَلْبُ لِلتَّوْحِيدِ وَالْمَعْرِفَةِ وَالرُّوحُ لِلْمَحَبَةِ

and the mind is a tool for thinking and reflecting on the outcomes of religious and worldly matters,

وَالْعَقْلُ آلَةٌ لِلتَّفَكُّرِ وَالتَّدَبُّرِ لِعَوَاقِبِ الْأُمُورِ الدِّينِيَّةِ وَالدُّنْيَوِيَّةِ

and preferring what should be preferred, and neglecting what should be neglected.

وَإِثَارَ مَا يَنْبَغِي إِثَارَهُ وَإِهْمَالَ مَا يَنْبَغِي إِهْمَالَهُ

The most losing of people in trade is whoever was distracted from God by himself,

أَخْسَرَ النَّاسَ صَفْقَةً مَنْ اشْتَغَلَ عَنِ اللَّهِ بِنَفْسِهِ

rather, more losing than him is whoever was distracted from himself by people.

بَلْ أَخْسَرَ مِنْهُ مَنْ اشْتَغَلَ عَنِ نَفْسِهِ بِالنَّاسِ

In the Sunan, from the hadith of Abu Sa'id, who raised it to the Prophet:

فِي السُّنَنِ مِنْ حَدِيثِ أَبِي سَعِيدٍ يَرْفَعُهُ

"When the son of Adam wakes in the morning, all the limbs humble *themselves* to the tongue,

إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الْأَعْضَاءَ كُلَّهَا تَكْفُرُ لِللِّسَانِ

saying: 'Fear God, for we *are* only through you.

تَقُولُ اتَّقِ اللَّهَ فَإِنَّمَا نَحْنُ بِكَ

If you stand straight, we stand straight, and if you go crooked, we go crooked."

فَإِنْ اسْتَقَمْتَ اسْتَقَمْنَا وَإِنْ اعْوَجَجْتَ اعْوَجَجْنَا

His saying "humble *themselves* to the tongue" — it is said its meaning is: they submit to it.

قَوْلُهُ تَكْفُرُ لِللِّسَانِ قِيلَ مَعْنَاهُ تَخْضَعُ لَهُ

And in the hadith, when the Companions entered upon al-Najashi, they did not bow to him —

وَفِي الْحَدِيثِ أَنَّ الصَّحَابَةَ لَمَّا دَخَلُوا عَلَى النَّجَاشِيِّ لَمْ يَكْفُرُوا لَهُ

meaning they did not prostrate and did not submit.

أَيَّ لَمْ يَسْجُدُوا وَلَمْ يَخْضَعُوا

And because of that, Amr ibn al-As said to him: 'O king, they do not bow to you.'

وَلَذَلِكَ قَالَ لَهُ عَمْرُو بْنُ الْعَاصِ أَيُّهَا الْمَلِكُ إِنَّهُمْ لَا
يَكْفُرُونَ لَكَ

And they only submitted to the tongue because it is the messenger of the heart and its translator, and the link between it and the limbs.

وَإِنَّمَا خَضَعْتَ لِلْسَانَ لِأَنَّهُ بَرِيدُ الْقَلْبِ وَتَرْجُمَانُهُ
وَالْوَاسِطَةُ بَيْنَهُ وَبَيْنَ الْأَعْضَاءِ

And their saying 'we *are* only through you' means: our salvation is through you, and our destruction is through you.

وَقَوْلُهَا إِنَّمَا نَحْنُ بِكَ أَيُّ نَجَاتِنَا بِكَ وَهَلَاكِنَا بِكَ

And because of this they said: 'If you stand straight, we stand straight, and if you go crooked, we go crooked.'

وَلِهَذَا قَالَتْ فَإِنْ اسْتَقَمْتُ اسْتَقَمْنَا وَإِنْ اعْوَجَجْتُ
اعْوَجَجْنَا

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فصل

Section

فائدة

Benefit

فائدة قال تعالى والذين جاهدوا فينا لنهدينهم سبلنا علق سبحانه الهداية

Benefit: *God* Most High said, "And those who strive in Us, We will surely guide them *to* Our paths" — glorified *is* He — He linked guidance

The Prophet ﷺ combined, in his saying "Fear God and be moderate in seeking," between the benefits of this world and the Hereafter.

جَمَعَ النَّبِيُّ ﷺ فِي قَوْلِهِ فَاتَّقُوا اللَّهَ وَأَجْمَلُوا فِي
الطَّلَبِ بَيْنَ مَصَالِحِ الدُّنْيَا وَالْآخِرَةِ

And its bliss and pleasures *are* only attained through God-consciousness.

وَنَعِيمُهَا وَلِذَاتِهَا إِنَّمَا يَنَالُ بِتَقْوَى اللَّهِ

And rest of the heart and body, and leaving behind worry, intense greed, tiredness, hardship, toil, and misery in seeking this world — *is* only attained by being moderate in seeking.

وَرَاحَةُ الْقَلْبِ وَالْبَدَنِ وَتَرْكُ الْإِهْتِمَامِ وَالْحَرَصِ الشَّدِيدِ
وَالْتَعَبِ وَالْعَنَاءِ وَالْكَدِ وَالشَّقَاءِ فِي طَلَبِ الدُّنْيَا إِنَّمَا
يَنَالُ بِالْإِجْمَالِ فِي الطَّلَبِ

So whoever feared God *has* won the pleasure of the Hereafter and its bliss.

فَمَنْ اتَّقَى اللَّهَ فَارَ بِلَذَّةِ الْآخِرَةِ وَنَعِيمِهَا

And whoever *was* moderate in seeking *has* found rest from the misery of this world and its worries.

وَمَنْ أَجْمَلَ فِي الطَّلَبِ اسْتَرَاخَ مِنْ نَكْدِ الدُّنْيَا وَهَمُومِهَا

And God is the One whose help is sought.

قَالَ اللَّهُ الْمُسْتَعَانُ

This world has called out against itself... if only there were among this creation *those* who listen.

قَدْ نَادَتِ الدُّنْيَا عَلَى نَفْسِهَا ... لَوْ كَانَ فِي ذَا الْخَلْقِ مَنْ

يَسْمَعُ

How many confident in life *did* it destroy... and *how many* a gatherer — I scattered what he gathers.

كَمْ وَاثِقٌ بِالْعَيْشِ أَهْلَكَتَهُ ... وَجَامِعٌ فَرَقْتَ مَا يَجْمَعُ

The Prophet ﷺ combined between sin and debt.

جَمَعَ النَّبِيُّ ﷺ بَيْنَ الْمَأْثَمِ وَالْمَغْرَمِ

For sin causes the loss of the Hereafter.

فَإِنَّ الْمَأْثَمَ يُوجِبُ خَسَارَةَ الْآخِرَةِ

And debt causes the loss of this world.

وَالْمَغْرَمُ يُوجِبُ خَسَارَةَ الدُّنْيَا

And those who strive in Us, We will surely guide them to Our paths.

{وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا}.

[29:69] — Sahih Intl: And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.

He — glorified is He — linked guidance to striving.

عَلِقَ سُبْحَانَهُ الْهَدَايَةَ بِالْجِهَادِ

So the most complete of people in guidance *are* the greatest of them in striving.

فَأَكْمَلُ النَّاسِ هِدَايَةَ أَعْظَمِهِمْ جِهَادًا

And the most obligatory striving *is* striving against the self, and striving against desire, and striving against Satan, and striving against this world.

وَأَفْرَضُ الْجِهَادِ جِهَادُ النَّفْسِ وَجِهَادُ الْهَوَى وَجِهَادُ الشَّيْطَانِ وَجِهَادُ الدُّنْيَا

So whoever strives against these four for God's sake, God *will* guide him to the paths of His pleasure that lead to His Paradise.

فَمَنْ جَاهَدَ هَذِهِ الْأَرْبَعَةَ فِي اللَّهِ هَدَاهُ اللَّهُ سَبِيلَ رِضَاةِ الْمَوْصِلَةِ إِلَى جَنَّتِهِ

And whoever leaves striving, he misses of guidance in proportion to what he neglected of striving.

وَمَنْ تَرَكَ الْجِهَادَ فَاتَهُ مِنَ الْهُدَى بِحَسَبِ مَا عَطَلَ مِنَ الْجِهَادِ

Al-Junayd said: "And those who strive against their desires in Us through repentance, We will guide them to the paths of sincerity."

قَالَ الْجُنَيْدُ وَالَّذِينَ جَاهَدُوا أَهْوَاءَهُمْ فِينَا بِالتَّوْبَةِ لَنَهْدِيَنَّهُمْ سَبِيلَ الْإِخْلَاصِ

And no one *is* able to strive against his enemy outwardly except *the one* who strives against these enemies inwardly.

وَلَا يَتِمَّكَنُ مِنْ جِهَادِ عَدُوهِ فِي الظَّاهِرِ إِلَّا مَنْ جَاهَدَ هَذِهِ الْأَعْدَاءَ بَاطِنًا

So whoever *is* given victory over them, *is* given victory over his enemy.

فَمَنْ نَصَرَ عَلَيْهَا نَصَرَ عَلَى عَدُوهِ

And whoever they are given victory over, his enemy *is* given victory over him.

وَمَنْ نَصَرَتْ عَلَيْهِ نَصَرَ عَلَيْهِ عَدُوهُ

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فصل ألقى الله سبحانه العداوة بين الشيطان وبين الملك والعداوة بين

Chapter: God, glorified is He, cast enmity between the devil and the angel, and enmity between

God, glorified is He, cast enmity between the devil and the angel,	أَلْقَى اللَّهُ سُبْحَانَهُ الْعَدَاوَةَ بَيْنَ الشَّيْطَانِ وَبَيْنَ الْمَلِكِ
and enmity between the mind and desire,	وَالْعَدَاوَةَ بَيْنَ الْعَقْلِ وَبَيْنَ الْهَوَى
and enmity between the commanding self and the heart.	وَالْعَدَاوَةَ بَيْنَ النَّفْسِ الْأَمَارَةِ وَبَيْنَ الْقَلْبِ
And <i>He</i> tested the servant with that and gathered these <i>forces</i> together for him,	وَابْتَلَى الْعَبْدَ بِذَلِكَ وَجَمَعَ لَهُ بَيْنَ هَؤُلَاءِ
and supplied each party with soldiers and helpers.	وَأَمَدَ كُلَّ حِزْبٍ بِجُنُودٍ وَأَعْوَانٍ
So the war does not cease going back and forth between the two groups,	فَلَا تَزَالُ الْحَرْبُ سَجَالًا وَدَوَلًا بَيْنَ الْقَرِيقَيْنِ
until one of them overpowers the other and the other is defeated under him.	إِلَى أَنْ يَسْتَوْلِيَ أَحَدُهُمَا عَلَى الْآخَرِ وَيَكُونُ الْآخَرُ مَقْهُورًا مَعَهُ
So when the turn <i>is</i> for the heart, the mind, and the angel,	فَإِذَا كَانَتْ التَّوْبَةُ لِلْقَلْبِ وَالْعَقْلِ وَالْمَلِكِ
then there <i>is</i> joy, bliss, pleasure, delight, happiness, and coolness of the eye,	فَهُنَالِكَ السُّرُورُ وَالنَّعِيمُ وَاللَّذَّةُ وَالْبَهْجَةُ وَالْفَرَحُ وَقَرَّةُ الْعَيْنِ
and goodness of life, and expansion of the chest, and winning of the rewards.	وَطَيْبُ الْحَيَاةِ وَانْشِرَاحُ الصَّدْرِ وَالْفَوْزُ بِالْغَنَائِمِ
And when the turn <i>is</i> for the self, desire, and the devil,	وَإِذَا كَانَتْ التَّوْبَةُ لِلنَّفْسِ وَالْهَوَى وَالشَّيْطَانِ
then there <i>are</i> the worries, the concerns, the sorrows, and types of hardships,	فَهُنَالِكَ الْغُمُومُ وَالْهَمُومُ وَالْأَحْزَانُ وَأَنْوَاعُ الْمَكَارِهِ
and tightness of the chest, and the imprisonment of the king.	وَضَيْقُ الصَّدْرِ وَحَبْسُ الْمَلِكِ
So what do you think of <i>a</i> king whose enemy overpowered him,	فَمَا ظَنُّكَ بِمَلِكٍ اسْتَوْلَى عَلَيْهِ عَدُوهُ
and removed him from the throne of his kingdom, and captured him, and imprisoned him,	فَأَنْزَلَهُ عَنْ سَرِيرِ مَلِكِهِ وَأَسْرَهُ وَحَبَسَهُ
and came between him and his treasures, his stores, and his servants, and made them his own?	وَحَالَ بَيْنَهُ وَبَيْنَ خَزَائِنِهِ وَذَخَائِرِهِ وَخَدَمِهِ وَصِيَرَهَا لَهُ
And despite this, the king does not move to seek his revenge,	وَمَعَ هَذَا فَلَا يَتَحَرَّكُ الْمَلِكُ لَطَلْبِ ثَأْرِهِ
and does not cry for help to one who <i>would</i> help him, and does not seek aid from one who <i>would</i> aid him.	وَلَا يَسْتَغِيثُ بِمَنْ يَغِيثُهُ وَلَا يَسْتَنْجِدُ بِمَنْ يَنْجِدُهُ
And above this king <i>is a</i> King — overpowering, never overpowered; dominant, never dominated; mighty, never humbled.	وَفَوْقَ هَذَا الْمَلِكِ مَلِكٌ قَاهِرٌ لَا يَقْهَرُ وَغَالِبٌ لَا يَغْلَبُ وَعَزِيزٌ لَا يَذَلُّ
So He sent to him: 'If you seek My help, I <i>will</i> help you; and if you cry out to Me, I <i>will</i> rescue you;	فَارْسَلْ إِلَيْهِ إِنْ اسْتَنْصَرْتَنِي نَصْرَتَكَ وَإِنْ اسْتَغَثْتَ بِي أَغَثْتُكَ
and if you turn to Me, I <i>will</i> take your revenge <i>for you</i> ;	وَإِنْ التَّجَأْتَ إِلَيَّ أَخَذْتُ بِثَأْرِكَ

and if you flee to Me and take shelter with Me, I *will* give you power over your enemy and place him under your captivity.'

وَإِنْ هَرَبْتَ إِلَيَّ وَأَوَيْتَ إِلَيَّ سُلْطَتِكَ عَلَى عَدُوِّكَ
وَجَعَلْتَهُ تَحْتَ أَسْرِكَ

So if this captive king says: 'My enemy has tightened my chains and secured my bonds,

فَإِنْ قَالَ هَذَا الْمَلِكُ الْمَأْسُورُ قَدْ شَدَّ عَدُوِّي وَثَاقِي
وَأَحْكَمَ رِبَاطِي

and bound me firmly with shackles, and prevented me from rising to You, fleeing to You, and traveling to Your door.

وَاسْتَوْثِقَ مِنِّي بِالْقَيْودِ وَمَنْعَنِي مِنَ النُّهُوضِ إِلَيْكَ
وَالْفِرَارِ إِلَيْكَ وَالْمَسِيرِ إِلَى بَابِكَ

So if You send soldiers from You who *will* untie my chains, break my shackles, and take me out of his prison,

فَإِنْ أَرْسَلْتَ جُنْدًا مِنْ عِنْدِكَ يَحِلُّ وَثَاقِي وَيُفَكُّ قَيْودِي
وَيُخْرِجُنِي مِنْ حَبْسِهِ

then it would be possible for me to reach Your door; otherwise it is not possible for me to leave my prison or break my shackles.'

أَمْكُنْنِي أَنْ أُوَافِيَ بَابَكَ وَإِلَّا لَمْ يُمْكِنْنِي مُفَارَقَةُ مَحْبَسِي
وَلَا كَسْرُ قَيْودِي

So if he said that as *an* argument against that Sultan, and as a rejection of His message,

فَإِنْ قَالَ ذَلِكَ احْتِجَاجًا عَلَى ذَلِكَ السُّلْطَانِ وَدَفْعًا
لِرِسَالَتِهِ

and *out of* contentment with what he is in with his enemy —

وَرِضًا بِمَا هُوَ فِيهِ عِنْدَ عَدُوِّهِ

the Supreme Sultan *will* abandon him and leave him to himself, and hand him over to what he chose.

خَلَاهُ السُّلْطَانُ الْأَعْظَمُ وَحَالَهُ وَوَلَاهُ مَا تَوَلَّى

And if he said that *out of* neediness toward Him, and showing his weakness and lowliness,

وَإِنْ قَالَ ذَلِكَ افْتِقَارًا إِلَيْهِ وَإِظْهَارًا لِعَجْزِهِ وَذِلَّةِ

and that he is too weak and too powerless to travel to Him by himself,

وَأَنَّهُ أَضْعَفُ وَأَعْجَزُ أَنْ يَسِيرَ إِلَيْهِ بِنَفْسِهِ

and to escape from his enemy's prison and free himself from him by his *own* strength and power,

وَيُخْرِجُ مِنْ حَبْسِ عَدُوِّهِ وَيَتَخَلَّصُ مِنْهُ بِحَوْلِهِ وَقُوَّتِهِ

and that *it is* from the completeness of His favor upon him — just as He sent him this message — that He supply him from His soldiers —

وَأَنْ مِنْ تَمَامِ نِعْمَتِهِ ذَلِكَ عَلَيْهِ كَمَا أَرْسَلَ إِلَيْهِ هَذِهِ
الرِّسَالَةَ أَنْ يَمْدَهُ مِنْ جُنْدِهِ

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and His slaves, with someone *who* helps him to *gain* freedom and breaks the door of his prison and removes his chains.

وَمَمَالِيكَه بِمَنْ يُعِينُهُ عَلَى الْخَلَاصِ وَيَكْسِرُ بَابَ
مَحْبَسِهِ وَيُفَكُّ قَيْودَهُ

So if He did that for him, then He *has* completed His blessing upon him.

فَإِنْ فَعَلَ بِهِ ذَلِكَ فَقَدْ أَتَمَّ إِعْزَامَهُ عَلَيْهِ

And if He left him, then He *did* not wrong him, nor *did* He withhold from him a right that *was* his.

وَأَنْ تَخْلِي عَنْهُ فَلَمْ يَظْلَمْهُ وَلَا مَنَعَهُ حَقًّا هُوَ لَهُ

And that His praise and His wisdom required withholding from him and leaving him in his prison.

وَأَنْ حَمْدَهُ وَحِكْمَتَهُ افْتَضَى مَنَعَهُ وَتَخْلِيَتَهُ فِي
مَحْبَسِهِ

Especially if he knew that the imprisonment *is* His imprisonment,

وَلَا سِيْمًا إِذَا عَلِمَ أَنَّ الْحَبْسَ حَبْسُهُ

and that this enemy who imprisoned him is a slave from among His slaves and a servant from among His servants,

وَأَنَّ هَذَا الْعَدُوَّ الَّذِي حَبَسَهُ مَمْلُوكٌ مِنْ مَمَالِيكَهٖ وَعَبْدٌ مِنْ عِبِيدِهِ

his forelock is in His hand — he does not act except by His permission and His will.

نَاصِيَتُهُ بِيَدِهِ لَا يَتَصَرَّفُ إِلَّا بِإِذْنِهِ وَمَشِيئَتِهِ

So he is not turning toward him, nor afraid of him,

فَهُوَ غَيْرٌ مُلْتَفِتٍ إِلَيْهِ وَلَا خَائِفٌ مِنْهُ

nor believing that he has anything of the matter, nor is there in his hand benefit or harm.

وَلَا مُعْتَقِدٌ أَنَّ لَهُ شَيْئًا مِنَ الْأَمْرِ وَلَا بِيَدِهِ نَفْعٌ وَلَا ضَرٌّ

Rather, he is looking to his Master and the One *who* manages his affair, and the One in whose hand is his forelock.

بَلْ هُوَ نَاطِرٌ إِلَى مَالِكِهِ وَمَتَوَلِيٌّ أَمْرِهِ وَمَنْ نَاصِيَتُهُ بِيَدِهِ

He has singled Him out with fear and hope and humble pleading to Him and seeking refuge,

قَدْ أَفْرَدَهُ بِالْخَوْفِ وَالرَّجَاءِ وَالتَّضَرُّعِ إِلَيْهِ وَالِاتِّجَاءِ

and longing and dread.

وَالرَّغْبَةِ وَالرَّهْبَةِ

So there, the armies of victory and triumph come to him.

فَهُنَاكَ تَأْتِيهِ جِيُوشُ النَّصْرِ وَالظَّفَرِ

The highest of aspirations in seeking the knowledge of the Book and the Sunnah is understanding from God and His Messenger the actual intent,

أَعْلَى الْهَمَمِ فِي طَلَبِ عِلْمِ الْكِتَابِ وَالسُّنَّةِ وَالْفَهْمِ عَنِ اللَّهِ وَرَسُولِهِ نَفْسَ الْمُرَادِ

and knowing the limits of what *was* revealed.

وَعِلْمِ حُدُودِ الْمَنْزِلِ

And the lowest of aspirations of the seekers of knowledge is limiting one's aspiration to tracking down rare issues — and what has not been revealed, nor is it happening.

وَأَخْسَ هَمَمِ طُلَّابِ الْعِلْمِ قَصْرُ هِمَّتِهِ عَلَى تَتَبُعِ شَوَازِ الْمَسَائِلِ وَمَا لَمْ يَنْزِلْ وَلَا هُوَ وَاقِعٌ

Or his aspiration *was* knowing the disagreements and tracking the opinions of people,

أَوْ كَانَتْ هِمَّتُهُ مَعْرِفَةَ الْإِخْتِلَافِ وَتَتَبُعَ أَقْوَالِ النَّاسِ

while he has no aspiration to know the correct *one* from those opinions.

وَلَيْسَ لَهُ هِمَةٌ إِلَى مَعْرِفَةِ الصَّحِيحِ مِنْ تِلْكَ الْأَقْوَالِ

And rarely does one of these people benefit from his knowledge.

وَقَلَّ أَنْ يَنْتَفِعَ وَاحِدٌ مِنْ هَؤُلَاءِ بِعِلْمِهِ

And the highest of aspirations in the matter of will is that the aspiration is attached to the love of God and standing with His religious, commanded will.

وَأَعْلَى الْهَمَمِ فِي بَابِ الْإِرَادَةِ أَنْ تَكُونَ الْهِمَةُ مُتَعَلِّقَةً بِمَحَبَّةِ اللَّهِ وَالْوُقُوفَ مَعَ مُرَادِهِ الدِّينِيِّ الْأَمْرِيِّ

And the lowest of them is that the aspiration stands with what its owner wants from God.

وَأَسْفَلُهَا أَنْ تَكُونَ الْهِمَةُ وَاقِفَةً مَعَ مُرَادِ صَاحِبِهَا مِنَ اللَّهِ

So he only worships Him for what he wants from Him, not for what God wants from him.

فَهُوَ إِنَّمَا يَعْبُدُهُ لِمُرَادِهِ مِنْهُ لَا لِمُرَادِ اللَّهِ مِنْهُ

So the first *person* wants God and wants what He wants,

فَالْأَوَّلُ يُرِيدُ اللَّهَ وَيُرِيدُ مُرَادَهُ

and the second wants from God while he is empty of wanting Him.

وَالثَّانِي يُرِيدُ مِنَ اللَّهِ وَهُوَ فَارِغٌ عَنْ إِرَادَتِهِ

The scholars of evil sat at the gate of Paradise, calling people to it with their words,

عُلَمَاءُ السُّوءِ جَلَسُوا عَلَى بَابِ الْجَنَّةِ يَدْعُونَ إِلَيْهَا النَّاسُ بِأَقْوَالِهِمْ

and calling them to the Fire with their actions.

وَيَدْعُونَهُمْ إِلَى النَّارِ بِأَفْعَالِهِمْ

So whenever their words said to people, "Come!" — their actions said, "Do not listen to them!"

فَكَلَّمَا قَالَتْ أَقْوَالُهُم لِلنَّاسِ هَلِّمُوا قَالَتْ أفعالُهُمْ لَا تَسْمَعُوا مِنْهُمْ

So if what they called to *were* true, they would *have* been the first *to* respond to it.

فَلَوْ كَانَ مَا دَعَا إِلَيْهِ حَقًّا كَانُوا أَوَّلَ الْمَسْتَجِيبِينَ لَهُ

So they *are* in appearance guides, but in reality highway robbers.

فَهُمْ فِي الصُّورَةِ أَدْلَاءُ وَفِي الْحَقِيقَةِ قَطَّاعُ الطَّرِيقِ

If God alone *was* your portion and your aim, then all bounty is following you, drawing near to you —

إِذَا كَانَ اللَّهُ وَحْدَهُ حِظُّكَ وَمِرَادُكَ فَالْفَضْلُ كُلُّهُ تَابِعٌ لَكَ يَزْدَلِفُ إِلَيْكَ

whichever of its kinds you begin with.

أَيُّ أَنْوَاعِهِ تَبْدَأُ بِهِ

And if your portion *was* what you obtain from Him, then the bounty *is* withheld from you,

وَإِذَا كَانَ حِظُّكَ مَا تَنَالُ مِنْهُ فَالْفَضْلُ مَوْقُوفٌ عَنْكَ

because it *is* in His hand, following Him — *it is* an act from among His acts.

لِأَنَّهُ بِيَدِهِ تَابِعٌ لَهُ فَعَلَ مِنْ أَفْعَالِهِ

So if He *is* obtained by you, the bounty *is* obtained by you by way of inclusion and consequence.

فَإِذَا حَصَلَ لَكَ حَصَلَ لَكَ الْفَضْلُ بِطَرِيقِ الضَّمَنِ وَالتَّبَعِ

And if the bounty *is* your aim, God *is* not obtained by way of inclusion and consequence.

وَإِذَا كَانَ الْفَضْلُ مَقْصُودَكَ لَمْ يَحْصَلِ اللَّهُ بِطَرِيقِ الضَّمَنِ وَالتَّبَعِ

And if —

فَإِنْ

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فصل لما خرج رسول الله من حصر العدو دخل في حصر النصر

Chapter: When the Messenger of God came out of the siege of the enemy, he entered the siege of victory

you had known Him and found comfort in Him,

كُنْتَ قَدْ عَرَفْتَهُ وَأَنْسَتْ بِهِ

then *you* fell to seeking the extra favor — He deprived you of it *as a* punishment for you.

ثُمَّ سَقَطْتَ إِلَى طَلَبِ الْفَضْلِ حَرَمَكَ إِيَّاهُ عُقُوبَةُ لَكَ

So you missed God, and you missed the extra favor.

فَفَاتَكَ اللَّهُ وَفَاتَكَ الْفَضْلُ

And the hands of his expeditions played with victory in the outskirts,

فَعَبَثَتْ أَيْدِي سَرَايَاهُ بِالنَّصْرِ فِي الْأَطْرَافِ

and his mention flew across the horizons.

فَطَارَ ذِكْرُهُ فِي الْأَفَاقِ

So people became, with him, three groups:

فَصَارَ الْخَلْقُ مَعَهُ ثَلَاثَةَ أَقْسَامٍ

a believer in him, *one* at peace with him, and *one* afraid of him.

مُؤْمِنٌ بِهِ وَمُسَالِمٌ لَهُ وَخَائِفٌ مِنْهُ

He cast the seed of patience in the farm of:

أَلْقَى بَذْرَ الصَّبْرِ فِي مَزْرَعَةِ

'Be patient as those of determination among the messengers were patient.'

[46:35] — Sahih Intl: So be patient, [O Muhammad], as were those of determination among the messengers and do not be impatient for them. It will be - on the Day they see that which they are promised - as though they had not remained [in the world] except an hour of a day. [This is] notification. And will [any] be destroyed except the defiantly disobedient people?

﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ﴾.

And behold, the branches of the plant *were* swaying with lavender.

فَإِذَا أَغْصَانُ النَّبَاتِ تَهْتَزُّ بِخِزَامِي

And sacred things *are subject to* retaliation.

[2:194]

﴿وَالْحُرُمَاتُ قِصَاصٌ﴾.

So he entered Mecca *with* an entry that no one *had* entered before him nor after him,

فَدَخَلَ مَكَّةَ دُخُولًا مَا دَخَلَهُ أَحَدٌ قَبْلَهُ وَلَا بَعْدَهُ

around him *were* the Emigrants and the Helpers — nothing showing from them except *the* pupils of *their* eyes,

حَوْلَهُ الْمُهَاجِرُونَ وَالْأَنْصَارُ لَا يَبِينُ مِنْهُمْ إِلَّا الْحَدَقُ

and the Companions in their ranks, and the angels above their heads,

وَالصَّحَابَةُ عَلَى مَرَاتِبِهِمْ وَالْمَلَائِكَةُ فَوْقَ رُؤُوسِهِمْ

and Gabriel going back and forth between him and his Lord.

وَجِبْرِيلُ يَتَرَدَّدُ بَيْنَهُ وَبَيْنَ رَبِّهِ

And He had permitted for him His sanctuary, which He had not made lawful for anyone other than him.

وَقَدْ أَبَاحَ لَهُ حَرَمَهُ الَّذِي لَمْ يَحِلَّهُ لِأَحَدٍ سِوَاهُ

And when he compared between this day and the day of:

فَلَمَّا قَايَسَ بَيْنَ هَذَا الْيَوْمِ وَبَيْنَ يَوْمٍ

'And when those who disbelieved plotted against you to imprison you, or kill you, or expel you'

[8:30] — Sahih Intl: And [remember, O Muhammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah plans. And Allah is the best of planners.

﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يَخْرِجُوكَ﴾.

— and they expelled him, *the* second of two —

فَأَخْرَجُوهُ ثَانِي الثَّنَيْنِ

he entered with his chin touching the front of his saddle, *in* humility and lowliness,

دَخَلَ وَذَقْنَهُ تَمَسَّ قَرْبُوسَ سَرْجِهِ خُضُوعًا وَذِلًّا

to the One who clothed him *in* the garment of this honor —

لَمَنْ أَلْبَسَهُ ثَوْبَ هَذَا الْعِزِّ

the honor in which all creation raised their heads toward him,

الَّذِي رَفَعَتْ إِلَيْهِ فِيهِ الْخَلِيقَةُ رُؤُوسَهَا

and the kings stretched their necks toward him.

وَمَدَّتْ إِلَيْهِ الْمُلُوكُ أَعْنَاقَهَا

So he entered Mecca *as a* master, supported, victorious.

فَدَخَلَ مَكَّةَ مَالِكًا مُؤَيَّدًا مَنْصُورًا

And the heel of Bilal rose above the Kaaba,

وَعَلَا كَعْبُ بِلَالٍ فَوْقَ الْكَعْبَةِ

after he used to be dragged on the scorching ground over the embers of trial.

بَعْدَ أَنْ كَانَ يَجْرُ فِي الرَّمْضَاءِ عَلَى جَمْرِ الْفِتْنَةِ

So he unfolded *a* cloth *that had been* folded away from the people since the day of his saying: 'One, One.'

فَنَشَرَ بَزَا طَوَى عَنْ الْقَوْمِ مِنْ يَوْمِ قَوْلِهِ أَحَدٌ أَحَدٌ

And he raised his voice with the call to prayer,

وَرَفَعَ صَوْتَهُ بِالْأَذَانِ

and the tribes answered him from every direction.

فَأَجَابَتْهُ الْقَبَائِلُ مِنْ كُلِّ نَاحِيَةٍ

And they came heading toward the sound,

فَأَقْبَلُوا يُؤْمِنُونَ الصَّوْتِ

and they entered into the religion of God in crowds,

فَدَخَلُوا فِي دِينِ اللَّهِ أَفْوَاجًا

and they used to come before that *as* individuals.

وَكَانُوا قَبْلَ ذَلِكَ يَأْتُونَ أَحَادًا

And when the Messenger sat on the pulpit of honor — and he never came down from it —

فَلَمَّا جَلَسَ الرَّسُولُ عَلَى مِثْبَرِ الْعِزِّ وَمَا نَزَلَ عَنْهُ قَطُّ

the kings stretched their necks in submission toward him.

مَدَّتِ الْمُلُوكُ أَعْنَاقَهَا بِالْخُضُوعِ إِلَيْهِ

Among them *were those* who handed him the keys of *their* lands,

فَمِنْهُمْ مَنْ سَلَّمَ إِلَيْهِ مَفَاتِيحَ الْبِلَادِ

and among them *were those* who asked him for truce and peace,

وَمِنْهُمْ مَنْ سَأَلَهُ الْمَوَادَعَةَ وَالصُّلْحَ

and among them *were those* who accepted the tribute and *its* humiliation,

وَمِنْهُمْ مَنْ أَقْرَبَ بِالْجِزْيَةِ وَالصَّغَارِ

and among them *were those* who began gathering and preparing for war,

وَمِنْهُمْ مَنْ أَخَذَ فِي الْجُمُعِ وَالْتَأَهُبَ لِلْحَرْبِ

not knowing that he *did* nothing more than gather the spoils and drive the captives to him.

وَلَمْ يَدْرْ أَنَّهُ لَمْ يَزِدْ عَلَى جَمْعِ الْغَنَائِمِ وَسَوْقِ الْأَسَارَى إِلَيْهِ

And when his victory was complete, and he delivered the message, and fulfilled the trust,

فَلَمَّا تَكَامَلَ نَصْرُهُ وَبَلَغَ الرِّسَالَةَ وَأَدَّى الْأَمَانَةَ

and there came to him the decree:

وَجَاءَهُ مَنشُورٌ

Indeed, We have opened for you *a* clear opening,

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾.

[48:1] — Sahih Intl: Indeed, We have given you, [O Muhammad], a clear conquest

so that God may forgive for you what came before of your sins and what came after, and complete His blessing upon you, and guide you *to a* straight path,

﴿لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ

نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا﴾.

[48:2] — Sahih Intl: That Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path

and *that He* may help you

﴿وَيَنْصُرَكَ﴾.

[48:3]

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فصل يا مغرورا بالأمانى لعن إبليس وأهبط من منزل العز بترك سجدة واحدة

Chapter: O you *who are* deceived by wishful thinking — Iblis was cursed and cast down from the station of honor for leaving a single prostration

...God *with a mighty victory*.

[48:3]

﴿اللَّهُ نَصْرًا عَظِيمًا﴾.

And after it *was a decree*:

وَبَعْدَهُ تَوْقِيعٌ

When the help of God and the victory come,

[110:1] — Sahih Intl: When the victory of Allah has come and the conquest,

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾.

and you see the people entering into the religion of God in crowds.

[110:2] — Sahih Intl: And you see the people entering into the religion of Allah in multitudes,

﴿وَرَأَيْتِ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا﴾.

The messenger of his Lord came to him, giving him *the choice* between staying in this world and between meeting Him.

جَاءَهُ رَسُولُ رَبِّهِ يُخَبِّرُهُ بَيْنَ الْمَقَامِ فِي الدُّنْيَا وَبَيْنَ لِقَائِهِ

So he chose meeting his Lord, out of longing for Him.

فَاخْتَارَ لِقَاءَ رَبِّهِ شَوْقًا إِلَيْهِ

So the gardens of *Paradise* adorned themselves for the day of the arrival of his noble soul —

فَتَزَيَّنَتِ الْجَنَّاتُ لِيَوْمِ قُدُومِ رُوحِهِ الْكَرِيمَةِ

not like the adornment of *a city* on the day of the arrival of *a king*.

لَا كَزِينَةِ الْمَدِينَةِ يَوْمِ قُدُومِ الْمَلِكِ

If the Throne of the Most Merciful shook at the death of some of his followers, out of joy and delight at the arrival of his soul,

إِذَا كَانَ عَرْشُ الرَّحْمَنِ فَقَدَ اهْتَزَّ لَمَوْتِ بَعْضِ أَتْبَاعِهِ
فَرَحًا وَاسْتَبْشَارًا بِقُدُومِ رُوحِهِ

then how *would it be* for the soul of the master of *all* creation?

فَكَيْفَ بِرُوحِ سَيِّدِ الْخَلَائِقِ

O you who affiliates *yourself* to other than this station,

فِيَا مَمْتَسِبًا إِلَى غَيْرِ هَذَا الْجَنَابِ

and O you who stands at other than this door —

وَيَا وَاقِفًا بِغَيْرِ هَذَا الْبَابِ

you will know on the Day of Gathering which inner state you will be upon,

سَتَعْلَمُ يَوْمَ الْحَشْرِ أَيَّ سَرِيرَةٍ تَكُونُ عَلَيْهَا

on the day *when* the secrets *are* tested.

يَوْمَ تَبْلَى السَّرَائِرِ

Chapter: O you *who are* deceived by wishful thinking!

فَصَلِّ يَا مَغْرُورًا بِالْأَمَانِيِّ

Iblis was cursed and cast down from the station of honor for leaving *a single prostration* he was commanded *to do*.

لَعَنَ إِبْلِيسَ وَأَهْبَطَ مِنْ مَنْزِلِ الْعِزِّ بَتْرَكِ سَجْدَةٍ وَاحِدَةٍ
أَمْرًا بِهَا

And Adam was expelled from Paradise for *a morsel* he took.

وَأَخْرَجَ آدَمَ مِنَ الْجَنَّةِ بَلْقَمَةً تَنَاولَهَا

And the killer was veiled from it after he had seen it with his own eyes, for *a handful* of blood.

وَحُجِبَ الْقَاتِلُ عَنْهَا بَعْدَ أَنْ رَأَاهَا عَيْنَانًا بِمِلءِ كَفٍّ مِنْ دَمٍ

And *He* commanded the killing of the adulterer — the most ugly of killings — for inserting the length of *a fingertip* into what is not lawful.

وَأَمَرَ بِقَتْلِ الزَّانِي أَشْنَعَ الْقَتْلَاتِ بِإِيلَاجِ قَدْرِ الْأُثْمَلَةِ فِيمَا
لَا يَحِلُّ

And *He* commanded that the back be lashed with whips for *a* word of slander, or for *a* drop of intoxicant.

وَأَمْرٌ بِإِسْعَاقِ الظُّهْرِ سِيَّاطًا بِكَلِمَةٍ كَذْفٍ أَوْ بِقُطْرَةِ سَكَّرٍ

And *He* severed *a* limb from your limbs for three coins.

وَأَبَانَ عَضْوًا مِنْ أَعْضَائِكَ بِثَلَاثَةِ دَرَاهِمٍ

So do not feel safe from Him imprisoning you in the Fire for *a* single sin from among His *forbidden* sins.

فَلَا تَأْمَنَنَّ أَنْ يُحْبِسَكَ فِي النَّارِ بِمَعْصِيَةٍ وَاحِدَةٍ مِنْ مَعْصِيِهِ

And He does not fear its outcome.

﴿وَلَا يَخَافُ عُقْبَاهَا﴾.

[91:15]

A woman entered the Fire because of *a* cat.

دَخَلَتْ امْرَأَةً النَّارَ فِي هَرَّةٍ

And indeed *a* man may speak *a* word, paying no attention to it,

وَإِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يُلْقِي لَهَا بَالًا

and he falls by it into the Fire *a distance* further than *what* is between the east and the west.

يَهْوِي بِهَا فِي النَّارِ أَبْعَدَ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ

And indeed *a* man may work in obedience to God for sixty years,

وَإِنَّ الرَّجُلَ لَيَعْمَلُ بِطَاعَةِ اللَّهِ سِتِّينَ سَنَةً

then when he *is* at death, he acts unjustly in *his* bequest,

فَإِذَا كَانَ عِنْدَ الْمَوْتِ جَارٍ فِي الْوَصِيَّةِ

so *it* is sealed for him with the evil of his deed, and he enters the Fire.

فَيُخْتَمُ لَهُ بِسُوءِ عَمَلِهِ فَيَدْخُلُ النَّارَ

A lifetime *is judged* by its end, and *a* deed by its conclusion.

الْعُمْرُ بِآخِرِهِ وَالْعَمَلُ بِخَاتِمَتِهِ

Whoever breaks *his* ablution before the salaam, what passed of his prayer is nullified.

مَنْ أَحْدَثَ قَبْلَ السَّلَامِ بَطَلَ مَا مَضَى مِنْ صَلَاتِهِ

And whoever breaks *his* fast before sunset, his fasting goes wasted.

وَمَنْ أَفْطَرَ قَبْلَ غُرُوبِ الشَّمْسِ زَهَبَ صِيَامُهُ ضَائِعًا

And whoever does evil at the end of his life meets his Lord in that state.

وَمَنْ أَسَاءَ فِي آخِرِ عَمْرِهِ لَقِيَ رَبَّهُ فِي ذَلِكَ الْوَجْهِ

If you had sent ahead *a* morsel, you would have found it.

لَوْ قَدِمْتَ لُقْمَةً وَجَدْتَهَا

But greed harms you.

وَلَكِنْ يُؤْذِيكَ الشَّرُّ

How often *has* reward come rushing to you and stood at the door,

كَمْ جَاءَ الثَّوَابُ يَسْعَى إِلَيْكَ فَوْقَ الْبَابِ

but the gatekeeper of 'later,' 'maybe,' and 'perhaps' turned it away.

فَرَدَّهُ بَوَابُ سَوْفٍ وَلَعَلَّ وَعَسَى

How *can there be* success?

كَيْفَ الْفَلَاحُ

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فصل كان أول المخلوقات القلم ليكتب المقادير قبل كونها وجعل آدم وآخر

Chapter: The first of created things was the Pen to write the decrees before their existence, and He made Adam the last

between <i>a</i> deficient faith and <i>an</i> excessive hope,	بَيْنَ إِيمَانٍ نَاقِصٍ وَأَمَلٍ زَائِدٍ
and <i>a</i> sickness <i>that</i> has no doctor for it and no visitor,	وَمَرَضٍ لَا طَبِيبَ لَهُ وَلَا عَائِدٍ
and <i>a</i> desire <i>that is</i> awake and <i>a</i> mind <i>that is</i> asleep,	وَهَوًى مُسْتَيْقِظٌ وَعَقْلٌ رَاقِدٌ
neglectful in his engrossment, blind in his intoxication,	سَاهِيًا فِي غَمْرَتِهِ غَمَهَا فِي سَكْرَتِهِ
swimming in the depths of his ignorance,	سَابِحًا فِي لَجَّةِ جَهْلِهِ
estranged from his Lord, comfortable with His creation.	مُسْتَوْحِشًا مِنْ رَبِّهِ مُسْتَأْنَسًا بِخَلْقِهِ
Talk of people <i>is</i> his entertainment and his sustenance,	ذِكْرُ النَّاسِ فَاهْكُهُ وَقُوْتُهُ
and remembrance of God <i>is</i> his prison and his death.	وَذِكْرُ اللَّهِ حَبْسُهُ وَمَوْتُهُ
For God from him <i>is</i> a small portion of his outward <i>appearance</i> ,	لِلَّهِ مِنْهُ جُزْءٌ يَسِيرٌ مِنْ ظَاهِرِهِ
and his heart and his certainty <i>are</i> for other than Him.	وَقَلْبُهُ وَيَقِينُهُ لغيرِهِ
May there not remain in him any trace of other than You... through which blame finds <i>a</i> way to him.	لَا كَانَ مِنْ سِوَاكَ فِيهِ بَقِيَّةٌ ... يَجِدُ السَّبِيلَ بِهَا إِلَيْهِ الْعَذْلُ
The first of created things was the Pen, to write the decrees before their existence,	كَانَ أَوَّلَ الْمَخْلُوقَاتِ الْقَلَمَ لِيَكْتُبَ الْمَقَادِيرَ قَبْلَ كَوْنِهَا
and He made Adam the last of created things.	وَجَعَلَ آدَمَ وَآخِرَ الْمَخْلُوقَاتِ
And in that <i>are</i> wisdoms.	وَفِي ذَلِكَ حِكْمٌ
The first of them: preparing the abode before the inhabitant.	أَحَدَهَا تَمْهِيدُ الدَّارِ قَبْلَ السَّائِكِ
The second: that he <i>is</i> the purpose for which everything other than him was created —	الثَّانِيَةِ أَنَّهُ الْغَايَةُ الَّتِي خُلِقَ لِأَجْلِهَا مَا سِوَاهُ
of the heavens and the earth and the sun and the moon and the land and the sea.	مِنَ السَّمَوَاتِ وَالْأَرْضِ وَالشَّمْسِ وَالْقَمَرِ وَالْبَرِّ وَالْبَحْرِ
The third: that the most skilled of craftsmen seals his work with its finest <i>part</i> and its purpose,	الثَّلَاثَةِ أَنْ أَحْذِقَ الصَّنَاعِ يَخْتَمُ عَمَلَهُ بِأَحْسَنِهِ وَغَايَتِهِ
just as he begins it with its foundation and its starting points.	كَمَا يَبْدُؤُهُ بِأَسَاسِهِ وَمَبَادئِهِ
The fourth: that souls <i>are</i> always looking toward endings and conclusions.	الرَّابِعَةِ أَنَّ النُّفُوسَ مُتَطَلِّعَةٌ إِلَى النِّهَايَاتِ وَالْأَوَاخِرِ دَائِمًا
And for this <i>reason</i> Moses said to the sorcerers:	وَلِهَذَا قَالَ مُوسَى لِلْسَّحَرَةِ
"Cast what you <i>are</i> going to cast." [26:43]	﴿رَأَوْا مَا أَنْتُمْ مَلْقُونُ﴾.
So when the people saw their action, they looked forward to what would come after it.	فَلَمَّا رَأَى النَّاسُ فِعْلَهُمْ تَطَلَّعُوا إِلَى مَا يَأْتِي بَعْدَهُ

The fifth: that God — glorified is He — delayed the best of books and prophets and nations to the end of time,

الْخَامِسَةَ أَنْ اللَّهَ سُبْحَانَهُ أَخَّرَ أَفْضَلَ الْكُتُبِ وَالْأَنْبِيَاءِ
وَالْأُمَمِ إِلَى آخِرِ الزَّمَانِ

and made the Hereafter better than the first *life*,

وَجَعَلَ الْآخِرَةَ خَيْرًا مِنَ الْأُولَى

and the endings more complete than the beginnings.

وَالنَّهَايَاتِ أَكْمَلَ مِنَ الْبَدَايَاتِ

So how *vast* is the distance between the angel's saying to the Messenger, "Read!" and he says, "I am not a reader,"

فَكَمْ بَيْنَ قَوْلِ الْمَلِكِ لِلرَّسُولِ اقْرَأْ فَيَقُولُ مَا أَنَا بِقَارِئٍ

and God Most High's saying:

وَبَيْنَ قَوْلِهِ تَعَالَى

"Today I have completed for you your religion."

{(الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ)}.

[5:3]

The sixth: that He — glorified is He — gathered what He scattered throughout the world in Adam.

السَّادِسَةَ أَنْ سُبْحَانَهُ جَمَعَ مَا فَرَقَهُ فِي الْعَالَمِ فِي آدَمَ

So he is the small world, and in him is what is in the great world.

فَهُوَ الْعَالَمُ الصَّغِيرُ وَفِيهِ مَا فِي الْعَالَمِ الْكَبِيرِ

The seventh: that he is the essence of existence and its fruit,

السَّابِعَةَ أَنْ خُلَاصَةَ الوجودِ وَثَمَرَتَهُ

so it was fitting that his creation *be* after *all other* existing things.

فَنَاسَبَ أَنْ يَكُونَ خَلْقُهُ بَعْدَ الْمَوْجُودَاتِ

The eighth: that from his honor with his Creator is that He prepared for him his needs and necessities,

الثَّمَانِيَةَ أَنَّ مِنْ كَرَامَتِهِ عَلَى خَالِقِهِ أَنَّهُ هَيَأَ لَهُ مَصَالِحَهُ
وَحَوَائِجَهُ

and the tools of his livelihood and the means of his life.

وَأَلَاتِ مَعِيشَتِهِ وَأَسْبَابَ حَيَاتِهِ

So he did not raise his head except *to find* all of that present and ready.

فَمَا رَفَعَ رَأْسَهُ إِلَّا وَذَلِكَ كُلُّهُ حَاضِرٌ عَتِيدٌ

The ninth: that He — glorified is He — wanted to show his honor and his superiority over the rest of created things,

التَّاسِعَةَ أَنَّهُ سُبْحَانَهُ أَرَادَ أَنْ يَظْهَرَ شَرَفَهُ وَفَضْلَهُ عَلَى
سَائِرِ الْمَخْلُوقَاتِ

so He put them before him in creation.

فَقَدَّمَهَا عَلَيْهِ فِي الْخَلْقِ

And for this *reason* the angels said: "Let our Lord create whatever He wills, for He will never create a creation more honored by Him than us."

وَلِهَذَا قَالَتِ الْمَلَائِكَةُ لِيَخْلُقَ رَبَّنَا مَا شَاءَ فَلَنْ يَخْلُقَ خَلْقًا
أَكْرَمَ عَلَيْهِ مِنَّا

So when He created Adam and commanded them to prostrate to him,

فَلَمَّا خَلَقَ آدَمَ وَأَمَرَهُمْ بِالسُّجُودِ لَهُ

his superiority and honor over them became clear through knowledge and understanding.

ظَهَرَ فَضْلُهُ وَشَرَفُهُ عَلَيْهِمْ بِالْعِلْمِ وَالْمَعْرِفَةِ

Then when he fell into sin, the angels thought that that superiority —

فَلَمَّا وَقَعَ فِي الذَّنْبِ ظَنَّتِ الْمَلَائِكَةُ أَنَّ ذَلِكَ الْفَضْلَ

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it had been abrogated, and you did not know of the hidden servitude of repentance.

قَدْ نَسَخَ وَلَمْ تَطَّلِعْ عَلَى عِبَادِيَةِ التَّوْبَةِ الْكَامِنَةِ

So when he repented to his Lord and brought that servitude,	فَلَمَّا تَابَ إِلَى رَبِّهِ وَأَنَّى بِتِلْكَ الْعُبُودِيَّةِ
the angels knew that God has in His creation a secret that none knows but Him.	عَلِمَتِ الْمَلَائِكَةُ أَنَّ لِلَّهِ فِي خَلْقِهِ سِرًّا لَا يُعْلَمُهُ سِوَاهُ
The tenth <i>point</i> :	الْعَاشِرَةُ
that He — glorified is He — when He began the creation of this world with the Pen,	أَنَّهُ سُبْحَانَهُ لَمَّا افْتَتَحَ خَلْقَ هَذَا الْعَالَمِ بِالْقَلَمِ
it is from the best of fittingness that He concludes it with the creation of the human being.	مِنْ أَحْسَنِ الْمُنَاسَبَةِ أَنْ يَخْتِمَهُ بِخَلْقِ الْإِنْسَانِ
For the Pen is the tool of knowledge, and the human being — he is the knower.	فَإِنَّ الْقَلَمَ آلَةُ الْعِلْمِ وَالْإِنْسَانُ هُوَ الْعَالِمُ
And for this, He — glorified is He — showed the virtue of Adam over the angels through the knowledge that he was singled out with, apart from them.	وَلِهَذَا أَظْهَرَ سُبْحَانَهُ فَضْلَ آدَمَ عَلَى الْمَلَائِكَةِ بِالْعِلْمِ الَّذِي خُصَّ بِهِ دُونَهُمْ
And reflect <i>on</i> how He — glorified is He — wrote the excuse of Adam before his descent to the earth,	وَتَأْمَلْ كَيْفَ كَتَبَ سُبْحَانَهُ عَذْرَ آدَمَ قَبْلَ هُبُوطِهِ إِلَى الْأَرْضِ
and alerted the angels to his virtue and his honor,	وَنَبَّهَ الْمَلَائِكَةَ عَلَى فَضْلِهِ وَشَرَفِهِ
and mentioned his name before bringing him into existence, by His saying:	وَنَوَّهَ بِاسْمِهِ قَبْلَ إِيجَادِهِ بِقَوْلِهِ
"Indeed I <i>am</i> placing on the earth a successor." [2:30] — Sahih Intl: And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."	
And reflect <i>on</i> how He marked him with succession — and that is a guardianship for him before his existence.	وَتَأْمَلْ كَيْفَ وَصَّمَهُ بِالْخِلَافَةِ وَتِلْكَ وَلَايَةٌ لَهُ قَبْلَ وَجُودِهِ
And He established his excuse before the descent by His saying: "on the earth."	وَأَقَامَ عَذْرَهُ قَبْلَ الْهَبُوطِ بِقَوْلِهِ {فِي الْأَرْضِ}.
And the lover establishes the excuse of the beloved before his crime.	وَالْمُحِبُّ يُقِيمُ عَذْرَ الْمَحْبُوبِ قَبْلَ جِنَايَتِهِ
So when He formed him, He placed him at the gate of Paradise for forty years,	فَلَمَّا صَوَّرَهُ أَلْقَاهُ عَلَى بَابِ الْجَنَّةِ أَرْبَعِينَ سَنَةً
because the habit of the lover is standing at the door of the beloved.	لِأَنَّ دَابَّ الْمُحِبِّ الْوُقُوفُ عَلَى بَابِ الْحَبِيبِ
He cast him on a path of lowliness —	رَمَى بِهِ فِي طَرِيقِ ذُلٍّ
"he was not <i>a</i> thing" [76:1]	
so that he would not be amazed on the day of "Prostrate!"	لِيَلَّا يَعْجَبَ يَوْمَ اسْجَدُوا

Iblis used to pass by his body and marvel at it,	كَانَ إِبْلِيسُ يَمُرُّ عَلَى جَسَدِهِ فَيَعْجَبُ مِنْهُ
and <i>he would</i> say: "For <i>a great</i> matter you have been created."	وَيَقُولُ لِأَمْرٍ قَدْ خَلَقْتَ
Then he would enter from his mouth and exit from his back,	ثُمَّ يَدْخُلُ مِنْ فِيهِ وَيَخْرُجُ مِنْ دُبُرِهِ
and say: "If I <i>am</i> given power over you, I will surely destroy you,	وَيَقُولُ لِّئِنْ سُلِّطْتُ عَلَيْكَ لِأَهْلِكَ
and if you <i>are</i> given power over me, I will surely disobey you."	وَلِّئِنْ سُلِّطْتُ عَلَيَّ لِأَعْصِيَنكَ
And he did not know that his own destruction <i>would be</i> at his hands.	وَلَمْ يَعْلَمْ أَنَّ هَلَاكَهٗ عَلَى يَدِهِ
He saw clay gathered together, so he looked down <i>upon it</i> .	رَأَى طِينًا مَجْمُوعًا فَاحْتَقَر
So when the clay was formed <i>into a</i> shape, the disease of envy crept into him.	فَلَمَّا صَوَّرَ الطِّينَ صُورَةَ دَبِّ فِيهِ دَاءُ الْحَسَدِ
So when the spirit was breathed into him, the envious one died.	فَلَمَّا نَفَخَ فِيهِ الرُّوحَ مَاتَ الْحَاسِدُ
So when the carpet of honor was spread for him,	فَلَمَّا بَسَطَ لَهُ بَسَاطَ الْعِزِّ
the creatures were presented before him, and the claimants of "and we glorify" were summoned to a judge: "Inform Me!"	عَرِضَتْ عَلَيْهِ الْمَخْلُوقَاتُ فَاسْتَحْضَرَ مَدْعِي وَنَحْنُ نُسَبِّحُ إِلَى حَاكِمٍ أَتَيْنُونِي
And the Agent had hidden the evidence from him.	وَقَدْ أَخْفَى الْوَكِيلُ عَنْهُ بَيِّنَةً
And He taught <i>Adam</i> , so they lowered the heads of <i>their</i> claims upon the chests of admission.	وَعَلَّمَ فَنَكَسُوا رُؤُوسَ الدَّعَاوَى عَلَى صُدُورِ الْإِقْرَارِ
So the caller of preference stood in the assemblies of the angels, calling: "Prostrate!"	فَقَامَ مُنَادِي التَّفْضِيلِ فِي أُنْدِيَةِ الْمَلَائِكَةِ يُنَادِي اسْجُدُوا
So they purified themselves from the talk of the claim "and we" with the water of excuse, in the vessel of:	فَتَطَهَّرُوا مِنْ حَدِيثِ دَعْوَى وَنَحْنُ بِمَاءِ الْعُذْرِ فِي آنية
" <i>There is no knowledge for us.</i> "	{لَا عِلْمَ لَنَا}.
[2:32]	
So they prostrated upon the purity of submission.	فَسَجَدُوا عَلَى طَهَارَةِ التَّسْلِيمِ
And Iblis stood aside — he did not prostrate,	وَقَامَ إِبْلِيسَ نَاحِيَةً لَمْ يَسْجُدْ
because he <i>was</i> filthy, having been stained with the impurity of objection.	لِأَنَّهُ خَبِثَ وَقَدْ تَلَوْنَ بِنَجَاسَةِ الْإِعْتِرَاضِ
And his impurity could not be fixed by purification, because it <i>was</i> of the substance itself.	وَمَا كَانَتْ نَجَاسَتُهُ تَتَلَفَى بِالتَّطْهِيرِ لِأَنَّهَا عَيْنِيَّةٌ
So when Adam's perfection was complete, He said: there must be a beauty mark on the face of "Prostrate!"	فَلَمَّا تَمَّ كَمَالُ آدَمَ قَالَ لَا بُدَّ مِنْ خَالٍ جَمَالٍ عَلَى وَجْهِهِ اسْجُدُوا
So the decree ran with the sin, so that the trace of servitude would appear in humility.	فَجَرَى الْقَدَرُ بِالذَّنْبِ لِيَتَبَيَّنَ أَثَرُ الْعُبُودِيَّةِ فِي الذِّلِّ

O Adam, if you had been pardoned for that morsel,

يَا آدَمَ لَوْ عَفِيَ لَكَ عَنْ تِلْكَ اللُّقْمَةِ

the envious ones would have said: "How *was* one with greed preferred — *he who* could not be patient with *a single* tree?"

لَقَالَ الْحَاسِدُونَ كَيْفَ فَضَّلَ ذُو شَرِّهِ لَمْ يَصْبِرْ عَلَى شَجَرَةٍ

Were it not for your descent, the sighing breaths would not have risen,

لَوْلَا نَزُولُكَ مَا تَصَاعَدَتْ صَعْدَاءُ الْأَنْفَاسِ

nor would the messages of "Are there *any* means?" have come down,

وَلَا نَزَلَتْ رِسَائِلُ هَلْ مِنْ وَسَائِلٍ

nor would *they* have spread *their* fragrance.

وَلَا فَاحَتْ

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فصل لما سلم لآدم أصل العبودية لم يقدح فيه الذنب ابن آدم لو

Section: When the Foundation of Servitude Was Sound for Adam, the Sin Did Not Damage It

fragrances, and the breath of the fasting person's mouth.

رَوَائِحٍ وَلَخُلُوفٍ فَمِ الصَّائِمِ

So it became clear then that that eating was not out of greed.

فَتَبَيَّنَ حِينَئِذٍ أَنَّ ذَلِكَ التَّنَاقُلَ لَمْ يَكُنْ عَنْ شَرِّهِ

O Adam, your laughter in Paradise *was* for you, and your weeping in the abode of obligation *is* for Us.

يَا آدَمَ ضَحْكُكَ فِي الْجَنَّةِ لَكَ وَبَكَؤُكَ فِي دَارِ التَّكْلِيفِ لَنَا

What harm *comes to* one whom My glory broke, when My grace restored him?

مَا ضَرَّ مَنْ كَسَرَهُ عَزِي إِذَا جَبَرَهُ فَضْلِي

The robe of honor only suits the body of brokenness.

إِنَّمَا تَلِيْقُ خَلْعَةُ الْعِزِّ بِبَدَنِ الْإِنْكَسَارِ

I *am* with those whose hearts are broken for My sake.

أَنَا عِنْدَ الْمُنْكَسِرَةِ قُلُوبُهُمْ مِنْ أَجْلِي

That bite kept afflicting him until his illness overtook his children.

مَا زَالَتْ تِلْكَ الْأَكْلَةُ تَعَادَهُ حَتَّى اسْتَوْلَى دَاؤُهُ عَلَى أَوْلَادِهِ

So the Subtle, the All-Aware sent to them the cure through the hands of the physicians of existence.

فَأَرْسَلَ إِلَيْهِمُ اللَّطِيفَ الْخَبِيرَ الدَّوَاءَ عَلَى أَيْدِي أَطْبَاءِ الْوُجُودِ

If there comes to you from Me guidance, then whoever follows My guidance *will* not go astray and not suffer.

﴿فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى﴾

[20:123] — Sahih Intl: [Allah] said, "Descend from Paradise - all, [your descendants] being enemies to one another. And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]."

So the Physician protected them with the prohibitions,

فَحَمَاهُمُ الطَّبِيبُ بِالْمَنَْاهِي

and preserved *their* strength with the commands,

وَحَفِظَ الْقُوَّةَ بِالْأَوَامِرِ

and purged their bad mixtures with repentance.

واستفرغ أخلاطهم الرديئة بالتوبة

So well-being came from every direction.

فجاءت العافية من كل ناحية

O you who wasted *your* strength and did not preserve it,

فيا من ضيع القوة ولم يحفظها

and mixed *harmful things* during his illness and did not take precaution,

وخلط في مرضه وما احتى

and did not have patience with the bitterness of the purge —

ولأ صبر على مرارة الاستفراغ

do not deny the nearness of ruin, for the disease *is* spreading toward corruption.

لا تنكر قرب الهلاك فالداء مترام إلى الفساد

If destiny helped and you assisted the Physician against yourself with *a* diet from lowly desire,

لو ساعد القدر فأعنت الطبيب على نفسك بالحمية من شهوة خسيسة

you would have won all kinds of pleasures and varieties of delights.

ظفرت بأنواع اللذات وأصناف المشتهيات

But the steam of desire covered the eye of insight,

ولكن بخار الشهوة غطى عين البصيرة

so you thought that wisdom *was* selling the promise for *what is* in hand.

فظننت أن الحزم بيع الوعد بالنقد

What *a* blind insight!

يالها بصيرة عمياء

It panicked from an hour's patience and bore the humiliation of eternity.

جزعت من صبر ساعة واحتملت ذل الأبد

You traveled seeking this world while it is departing from you,

سافرت في طلب الدنيا وهي عنها زائلة

and sat idle from traveling to the Hereafter while it is journeying toward you.

وقعدت عن السفر إلى الآخرة وهي إليها راجلة

If you see *a* man buying the worthless with the precious and selling the great for the lowly,

إذا رأيت الرجل يشتري الخسيس بالنفيس ويبيع العظيم بالحقير

then know that he *is* foolish.

فاعلم بأنه سفيه

Section

فصل

When the foundation of servitude was sound for Adam, the sin did not damage it.

لما سلم لآدم أصل العبودية لم يقدح فيه الذنب

O son of Adam, if you met Me with *an* earth-full of sins,

ابن آدم لو لقيتني بقراب الأرض خطايا

then met Me not associating anything with Me,

ثم لقيتني لا تشرك بي شيئاً

I would meet you with its fill of forgiveness.

لقيتك بقرابها مغفرة

When the Master knew that His servant's sin was not intended as disobedience to Him, nor *as* a challenge to His wisdom,

لما علم السيد أن ذنب عبده لم يكن قصدا لمخالفته ولا قدحا في حكمته

He taught him how to apologize to Him.

علمه كيف يعتذر إليه

Then Adam received from his Lord words, and He turned *in forgiveness* upon him.

[2:37] — Sahih Intl: Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful.

﴿فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ﴾.

The servant does not intend by his disobedience *to* oppose his master, nor *to show* boldness toward his forbidden things,

الْعَبْدُ لَا يُرِيدُ بِمَعْصِيَتِهِ مُخَالَفَةَ سَيِّدِهِ وَلَا الْجَرَأَةَ عَلَى مَحَارِمِهِ

but *rather it is* the overpowering of nature, and the beautifying of the self and Satan,

وَلَكِنْ غَلَبَاتِ الطَّبْعِ وَتَزْيِينِ النَّفْسِ وَالشَّيْطَانِ

and the force of desire, and trust in pardon, and hope for forgiveness.

وَقَهْرِ الْهَوَى وَالثِّقَةِ بِالْعَفْوِ وَرَجَاءِ الْمَغْفِرَةِ

This is from the servant's side.

هَذَا مِنْ جَانِبِ الْعَبْدِ

And as for from the side of Lordship,

وَأَمَّا مِنْ جَانِبِ الرِّبَوِيَّةِ

it is the running of the *divine* decree, and the showing of the glory of Lordship and the lowliness of servitude,

فَجَرِيَانِ الْحُكْمِ وَإِظْهَارِ عِزِّ الرِّبَوِيَّةِ وَذِلِّ الْعُبُودِيَّةِ

and the completeness of need, and the appearance of the effects of the Beautiful Names.

وَكَمَالِ الْإِحْتِيَاجِ وَظُهُورِ آثَارِ الْأَسْمَاءِ الْحُسْنَى

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like the Pardoner, the Forgiving, the Acceptor of Repentance, and the Forbearing — for whoever came repentant *and* remorseful

كَالْعَفْوِ وَالْغُفُورِ وَالتَّوَّابِ وَالْحَلِيمِ لِمَنْ جَاءَ تَائِبًا نَادِمًا

and the Avenger, the Just, and the Possessor of severe grip — for whoever persisted and clung to wrongdoing

وَالْمُنْتَقِمِ وَالْعَدْلِ وَذِي الْبَطْشِ الشَّدِيدِ لِمَنْ أَصْرَ وَلَزِمَ الْمَجْرَةَ

So He — glorified is He — wants His servant to see His uniqueness in perfection

فَهُوَ سُبْحَانَهُ يُرِيدُ أَنْ يَرَى عَبْدَهُ تَفَرُّدَهُ بِالْكَمَالِ

and the deficiency of the servant and his need for Him

وَنَقْصِ الْعَبْدِ وَحَاجَتِهِ إِلَيْهِ

and to make him witness the perfection of His power and His might

وَيَشْهَدُهُ كَمَالَ قُدْرَتِهِ وَعِزَّتِهِ

and the perfection of His forgiveness, His pardon, and His mercy

وَكَمَالِ مَغْفِرَتِهِ وَعَفْوِهِ وَرَحْمَتِهِ

and the perfection of His goodness, His covering, His forbearance, His overlooking, and His pardoning

وَكَمَالِ بَرِّهِ وَسِتْرِهِ وَحِلْمِهِ وَتَجَاوُزِهِ وَصَفْحِهِ

and that His mercy toward him is kindness to him, not *an* exchange

وَأَنَّ رَحْمَتَهُ بِهِ إِحْسَانٌ إِلَيْهِ لَا مُعَارَضَةٌ

and that if He does not cover him with His mercy and grace, then he is ruined without doubt

وَأَنَّهُ إِنْ لَمْ يَتَغَمَّدْهُ بِرَحْمَتِهِ وَفَضْلِهِ فَهُوَ هَالِكٌ لَا مَحَالَةَ

So by God, how much wisdom *there is* in the decree of sin!

فَلَلَّهُ كَمْ مِنْ تَقْدِيرِ الذَّنْبِ مِنْ حِكْمَةٍ

And how much benefit and mercy *there is* in it, along with the achievement of repentance for the servant!

وَكَمْ فِيهِ مَعَ تَحْقِيقِ التَّوْبَةِ لِلْعَبْدِ مِنْ مَصْلَحَةٍ وَرَحْمَةٍ

Repentance from sin is like the drinking of medicine for the sick person

التَّوْبَةُ مِنَ الذَّنْبِ كَشَرْبِ الدَّوَاءِ لِلْعَلِيلِ

and many an illness was the cause of health

وَرُبَّ عِلَّةٍ كَانَتْ سَبَبَ الصَّحَّةِ

Perhaps your reproach *has* praiseworthy outcomes / and perhaps bodies are healed through illnesses

لَعَلَّ عَتَبَكَ مَحْمُودٌ عَوَاقِبُهُ ... وَرُبَّمَا صَحَّتِ الْأَجْسَادُ بِالْعَلَلِ

Were it not for the decree of sin, the son of Adam *would have* perished from self-admiration

لَوْلَا تَقْدِيرُ الذَّنْبِ هَلَكَ ابْنُ آدَمَ مِنَ الْعَجَبِ

A sin by which he is humbled is more beloved to Him than obedience by which he acts arrogantly before Him

ذَنْبٌ يَذِلُّ بِهِ أَحَبُّ إِلَيْهِ مِنْ طَاعَةٍ يَدُلُّ بِهَا عَلَيْهِ

The candle of victory only descends into the candlestick of brokenness

شَمْعَةُ النَّصْرِ إِنَّمَا تَنْزِلُ فِي شَمْعِدَانِ الْإِنْكَسَارِ

The servant does not honor his self with *anything* like humbling it

لَا يَكْرُمُ الْعَبْدُ نَفْسَهُ بِمِثْلِ إِهَانَتِهَا

and does not strengthen it with *anything* like lowering it

وَلَا يَعْزِزُهَا بِمِثْلِ ذِلِّهَا

and does not give it rest with *anything* like tiring it

وَلَا يَرِيحُهَا بِمِثْلِ تَعَبِهَا

as it was said: "I will tire myself or find rest / for the humbling of the self is in the honoring of the self"

كَمَا قِيلَ سَأَتَعِبُ نَفْسِي أَوْ أَصَادِفُ رَاحَةً ... فَإِنْ هَوَانِ النَّفْسِ فِي كَرَمِ النَّفْسِ

And he does not satisfy it with *anything* like its hunger

وَلَا يَشْبَعُهَا بِمِثْلِ جَوْعِهَا

and does not secure it with *anything* like its fear

وَلَا يُؤْمِنُهَا بِمِثْلِ خَوْفِهَا

and does not bring it comfort with *anything* like its loneliness from everything other than its Creator and Maker

وَلَا يُؤْنِسُهَا بِمِثْلِ وَحْشَتِهَا مِنْ كُلِّ مَا سِوَى فَاطِرِهَا وَبَارِئِهَا

and does not give it life with *anything* like causing it to die

وَلَا يُحْيِيهَا بِمِثْلِ إِمَاتَتِهَا

as it was said: "The death of souls is their life / whoever wishes to live, let him die"

كَمَا قِيلَ مَوْتُ النَّفُوسِ حَيَاتُهَا ... مِنْ شَاءَ أَنْ يَحْيَا يَمُوتَ

The drink of desire is sweet, but it causes choking

شَرَابُ الْهَوَى حُلُوٌّ وَلَكِنَّهُ يُورِثُ الشَّرْقَ

Whoever remembers the strangling of the trap, abandoning the grain becomes easy for him

مَنْ تَذَكَّرَ خَنْقَ الْفَخِّ هَانَ عَلَيْهِ هَجْرَانُ الْحَبَّةِ

O you *who are* entangled in the snare of desire — *just* one leap of determination, and you *will* have torn the net!

يَا مَعْرِفَلًا فِي شَرْكِ الْهَوَى جُمُزَةً عَزَمَ وَقَدْ خَرَقْتَ الشَّبَكَةَ

The decree must come to pass, so incline toward surrender

لَا بُدَّ مِنْ تَقُودِ الْقَدَرِ فَاجْنَحْ لِلسَّلَمِ

To God *belongs* the kingdom of the heavens and the earth

لِلَّهِ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ

and He asked you for *a* loan of *a* grain, and you were stingy with it

وَاسْتَقْرَضَ مِنْكَ حَبَّةً فَبَخِلْتَ بِهَا

and He created seven seas, and He wanted from you *a* tear, but
your eye dried up

وَخَلَقَ سَبْعَةَ أَبْحَرٍ وَأَحَبَ مِنْكَ دَمْعَةً فَقَحَطَتْ عَيْنُكَ
بِهَا

Letting the gaze loose carves in the heart the image of what is
seen

إِطْلَاقَ الْبَصَرِ يَنْقُشُ فِي الْقَلْبِ صُورَةَ الْمَنْظُورِ

and the heart is *a* Ka'ba, and the One worshipped does not accept
rivalry

وَالْقَلْبُ كَعْبَةِ وَالْمَعْبُودُ لَا يَرْضَى بِمَزَاحِمَةٍ

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the idols of the pleasures of this world *are* like *a* dark *slave*
woman, and she has overcome you

الْأَصْنَامُ لَذَاتِ الدُّنْيَا كَسُودَاءٍ وَقَدْ غَلَبَتْ عَلَيْكَ

and the wide-eyed houris *are* amazed at your poor choice over
them

وَالْحُورُ الْعَيْنُ يَعْجَبْنَ مِنْ سُوءِ اخْتِيَارِكَ عَلَيْهِنَّ

except that the whirlwind of desire, when it rises, blows dust in
the eye of insight, so the path becomes hidden

غَيْرَ أَنَّ زَوْبَعَةَ الْهَوَى إِذَا تَارَتْ سَفَتْ فِي عَيْنِ الْبَصِيرَةِ
فَخَفِيَتْ الْجَادَةُ

Glorified is God! Paradise adorned itself for the suitors, so they
worked hard in earning the dowry

سُبْحَانَ اللَّهِ تَزِينَتْ الْجَنَّةُ لِلْخُطَّابِ فَجَدُّوا فِي تَحْصِيلِ
الْمَهْرِ

And the Lord of Might made Himself known to the lovers
through His names and attributes, so they worked toward the
meeting

وَتَعَرَّفَ رَبُّ الْعِزَّةِ إِلَى الْمَحِبِّينَ بِأَسْمَائِهِ وَصِفَاتِهِ
فَعَمَلُوا عَلَى الْلِقَاءِ

while you *are* busy with carcasses

وَأَنْتَ مَشْغُولٌ بِالْجِيفِ

May he not exist — the one whose heart *is* for other than You, /
while for You *is only* the tongue with *its* false affection

لَا كَانَ مِنْ لِسَوَاكَ مِنْهُ قَلْبُهُ ... وَلَكَ اللِّسَانُ مَعَ الْوَدَادِ
الْكَاذِبِ

Knowledge *of* God *is* a carpet that none steps on except one
brought near

الْمَعْرِفَةُ بِسَاطٍ لَا يَطَأُ عَلَيْهِ إِلَّا مُقَرَّبٌ

and love *is* a song that none delights in except *a* passionate lover

وَالْمَحَبَّةُ نَشِيدٌ لَا يَطْرِبُ عَلَيْهِ إِلَّا مُحِبٌّ مَغْرَمٌ

Love is a pond in *a* desert with no road *leading* to it, so for this
reason its visitors *are* few

الْحُبُّ غَدِيرٌ فِي صَحْرَاءٍ لَيْسَتْ عَلَيْهِ جَادَةٌ فَلِهَذَا قَلُّ
وَارِدِهِ

The lover flees to seclusion and privacy with his beloved and
comfort in His remembrance

الْمُحِبُّ يَهْرِبُ إِلَى الْعُزْلَةِ وَالْخُلُوةِ بِمَحَبُّوبِهِ وَالْأُنْسِ
بِذِكْرِهِ

like the fleeing of the fish to water and the child to his mother

كَهْرَبِ الْحُوتِ إِلَى الْمَاءِ وَالطِّفْلِ إِلَى أُمِّهِ

And I go out from among the houses, so that perhaps / *I may* tell
my heart about You in secret, alone

وَأَخْرَجَ مِنْ بَيْنِ الْبُيُوتِ لِعَلَنِي ... أَحَدْتُ عَنْكَ الْقَلْبَ
بِالسَّرِّ خَالِيَا

There *is* no resting place for the worshiper except under the tree
of Tuba

لَيْسَ لِلْعَابِدِ مُسْتَرَا ح إِلَّا تَحْتَ شَجَرَةِ طُوبَى

and no rest for the lover except *on* the Day of Increase

وَلَا لِلْمُحِبِّ قَرَارٌ إِلَّا يَوْمَ الْمَزِيدِ

Busy yourself with Him in *this* life, *and* He will take care of you in what *comes* after death

اشْتَغَلْ بِهِ فِي الْحَيَاةِ يَكْفِكَ مَا بَعْدَ الْمَوْتِ

O you who spend the goods of *your* lifetime in disobeying your Beloved and *in* distance from Him

يَا مَنْفَقًا بِضَاعَةِ الْعُمْرِ فِي مُخَالَفَةِ حَبِيبِهِ وَابْعَدَ مِنْهُ

there *is* no one among your enemies more harmful to you than yourself

لَيْسَ فِي أَعْدَائِكَ أَضَرَّ عَلَيْكَ مِنْكَ

The enemies cannot do to *a* foolish *person* / what the foolish *person* does to himself

مَا تَبْلُغُ الْأَعْدَاءُ مِنْ جَاهِلٍ ... مَنْ يَبْلُغُ الْجَاهِلُ مِنْ نَفْسِهِ

The high ambition *is that of one* whose owner prepared for the meeting of the Beloved

الهِمَّةُ الْعَلِيَّةُ مِنْ اسْتَعَدَّ صَاحِبُهَا لِلْقَاءِ الْحَبِيبِ

and presented gifts before the meeting, so he rejoiced upon arrival

وَقَدِمَ التَّقَادُمَ بَيْنَ يَدَيِ الْمُلتَقَى فَاسْتَبَشَرَ عِنْدَ الْقُدُومِ

And send forth *good deeds* for yourselves, and be conscious of God, and know that you *will* meet Him, and give glad tidings to the believers

﴿وَقَدِّمُوا لَأَنْفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ﴾

[2:223] — Sahih Intl: Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers.

By God, the enemy did not attack you except after the Protector turned away from you

تَاللَّهِ مَا عَدَا عَلَيْكَ الْعَدُوُّ إِلَّا بَعْدَ أَنْ تَوَلَّى عَنْكَ الْوَلِيُّ

So do not think that Satan *has* overcome you, but *rather* the Guardian turned away

فَلَا تَظُنْ أَنَّ الشَّيْطَانَ غَلَبَ وَلَكِنَّ الْحَافِظَ أَعْرَضَ

Beware of yourself, for no affliction has ever struck you except from it

احْذَرِ نَفْسَكَ فَمَا أَصَابَكَ بَلَاءٌ قَطُّ إِلَّا مِنْهَا

And do not make peace with it, for by God, no one honored it who did not humiliate it

وَلَا تَهَادِنَهَا فَوَاللَّهِ مَا أَكْرَمَهَا مَنْ لَمْ يَهْنِهَا

and no one strengthened it who did not humble it

وَلَا أَعَزَّهَا مَنْ لَمْ يَذِلَّهَا

and no one mended it who did not break it

وَلَا جَبَرَهَا مَنْ لَمْ يَكْسِرْهَا

and no one gave it rest who did not tire it

وَلَا أَرَاَحَهَا مَنْ لَمْ يَتَبَعَهَا

and no one gave it safety who did not frighten it

وَلَا أَمْنَهَا مَنْ لَمْ يَخَوْفَهَا

and no one gave it joy who did not grieve it

وَلَا فَرَحَهَا مَنْ لَمْ يَحْزَنْهَا

Glorified is God! Your outside is beautified with the clothing of God-consciousness, while your inside *is a* wine jug

سُبْحَانَ اللَّهِ ظَاهِرَكَ مَتَجَمَّلٌ بِلِبَاسِ التَّقْوَى وَبِاطْنَكَ بَاطِيَةٌ

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فصل القرآن كلام الله وقد تجلى الله فيه لعباده وصفاته فتارة يتجلى في

Chapter: The Quran *is* the speech of God, and God has revealed Himself in it to His servants *through* His attributes — sometimes He reveals *Himself* in

for the wine of desire. So whenever you perfume the garment, the smell of the intoxicant wafts from beneath it.	لخمر الهوى فكلما طيبت الثوب فاحت رائحة المسكر من تحته
So the truthful ones distance themselves from you, and the sinful ones draw close to you.	فتباعد منك الصادقون وانحاز إليك الفاسقون
The thief of desire enters upon you while you <i>are</i> in the corner of worship,	يدخل عليك لص الهوى وأنت في زاوية التَّعَبُّدِ
and <i>he</i> sees no rejection from you toward him, so he keeps at you until he drives you out of the mosque.	فلأيرى منك طردا له فلا يزال بك حتى يخرجك من المسجد
Be sincere in <i>your</i> seeking, for the aid has already come to you.	أصدق في الطلب وقد جاءتك المعونة
A man said to Ma'ruf, "Teach me love." He said, "Love does not come through teaching."	فَقَالَ رجل لمعروف عَلَّمْنِي الْمَحَبَّةَ فَقَالَ الْمَحَبَّةُ لَا تَجِيءُ بِالْتَّعْلِيمِ
It is longing, led to the place where one perishes ... if he does not return <i>as a lover</i> by meeting his beloved.	هُوَ الشَّوْقُ مدلولا على مقتل الفنا ... إذا لم يعد صبا بلقيا حبيبهِ
The wonder <i>is</i> not in His saying "they love Him" — rather, the wonder <i>is</i> in His saying "He loves them."	لَيْسَ الْعَجِيبُ مِنْ قَوْلِهِ يَحْبُونَهُ إِنَّمَا الْعَجَبُ مِنْ قَوْلِهِ يُحِبُّهُمْ
The wonder <i>is</i> not from <i>a</i> poor, needy person loving one who is good to him.	لَيْسَ الْعَجَبُ مِنْ فَقِيرٍ مُسْكِينٍ يَحِبُّ مُحْسِنًا إِلَيْهِ
Rather, the wonder <i>is</i> from <i>a</i> benefactor loving <i>a</i> poor, needy person.	إِنَّمَا الْعَجَبُ مِنْ مُحْسِنٍ يَحِبُّ فَقِيرًا مُسْكِينًا
Chapter: The Quran <i>is</i> the speech of God, and God has revealed Himself in it to His servants <i>through</i> His attributes.	فصل القرآن كلام الله وقد تجلى الله فيه لإِعْبَادِهِ وَصِفَاتِهِ
So sometimes He reveals <i>Himself</i> in the garment of awe, greatness, and majesty,	فَتَارَةً يَتَجَلَّى فِي جِلْبَابِ الْهَيْبَةِ وَالْعَظَمَةِ وَالْجَلَالِ
so the necks submit, and the souls break, and the voices humble <i>themselves</i> ,	فَتَخْضَعُ الْأَعْنَاقُ وَتَنْكَسِرُ النُّفُوسُ وَتَخْشَعُ الْأَصْوَاتُ
and arrogance melts as salt melts in water.	وَيَذُوبُ الْكِبَرُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ
And sometimes He reveals <i>Himself</i> in the attributes of beauty and perfection —	وَتَارَةً يَتَجَلَّى فِي صِفَاتِ الْجَمَالِ وَالْكَمَالِ
and that <i>is</i> the perfection of the Names, and the beauty of the Attributes, and the beauty of the Actions, pointing to the perfection of the Essence.	وَهُوَ كَمَالُ الْأَسْمَاءِ وَجَمَالُ الصِّفَاتِ وَجَمَالُ الْأَفْعَالِ الدَّالُّ عَلَى كَمَالِ الدَّاتِ
So His love draws out from the heart of the servant the entire strength of love,	فَيَسْتَنْفِدُ حُبَهُ مِنْ قَلْبِ الْعَبْدِ قُوَّةَ الْحُبِّ كُلَّهَا
through loving what he has known of the attributes of His beauty and the descriptions of His perfection.	بِحُبِّ مَا عَرَفَهُ مِنْ صِفَاتِ جَمَالِهِ وَنَعَوَاتِ كَمَالِهِ
So the heart of His servant becomes empty except of His love.	فَيُضْبِحُ فُؤَادُ عَبْدِهِ فَارغًا إِلَّا مِنْ مَحَبَّتِهِ

And when *a* rival wants him to attach that love to himself *instead*,

فَإِذَا أَرَادَ مِنْهُ الْغِيرَانُ يَلْقَى تِلْكَ الْمَحَبَّةَ بِهِ

his heart and his innermost *being* refuse that with complete refusal.

أَبَى قَلْبُهُ وَأَحْشَاؤُهُ ذَلِكَ كُلَّ الْإِبَاءِ

As it was said: "The heart is asked to forget you ... but nature refuses the one who *would* change it."

كَمَا قِيلَ يُرَادُ مِنَ الْقَلْبِ نَسْيَانَكُمْ ... وَتَأْبَى الطَّبَاعُ عَلَى النَّاقِلِ

So love for Him remains *as* nature, not *as* forced effort.

فَتَبْقَى الْمَحَبَّةُ لَهُ طَبْعًا لَا تَكْلَفًا

And when He reveals *Himself* through the attributes of mercy, goodness, gentleness, and kindness,

وَإِذَا تَجَلَّى بِصِفَاتِ الرَّحْمَةِ وَالْبَرِّ وَاللَّطْفِ وَالْإِحْسَانِ

the strength of hope rises from the servant, and his expectation expands,

انْبَعَثَتْ قُوَّةُ الرَّجَاءِ مِنَ الْعَبْدِ وَانْبَسَطَ أَمَلُهُ

and his longing grows strong, and he journeys toward his Lord,

وَقَوِيَ طَمَعُهُ وَسَارَ إِلَى رَبِّهِ

with the driver of hope driving the caravan of his journey.

وَحَادَى الرَّجَاءُ يَحْدُو رِكَابَ سِيرِهِ

And whenever hope grows stronger, he strives harder in *his* deeds,

وَكَلَمَا قَوِيَ الرَّجَاءُ جَدَّ فِي الْعَمَلِ

just as the sower — whenever his desire for the harvest grows stronger — fills his land with seeds.

كَمَا أَنَّ الْبَاذِرَ كُلَّمَا قَوِيَ طَمَعُهُ فِي الْمَغْلِ غَلَقَ أَرْضَهُ بِالْبَذْرِ

And when his hope weakens, he falls short in *his* sowing.

وَإِذَا ضَعُفَ رَجَاؤُهُ قَصُرَ فِي الْبَذْرِ

And when He reveals *Himself* through the attributes of justice and retribution —

وَإِذَا تَجَلَّى بِصِفَاتِ الْعَدْلِ وَالْإِنْتِقَامِ

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and *His* anger and displeasure and punishment — the commanding self *is* suppressed, and its powers of desire and anger and distraction and play and greed for forbidden things *are* cancelled or weakened,

وَالْعُصْبُ وَالسُّخْطُ وَالْعُقُوبَةُ انْقَمَعَتِ النَّفْسُ الْأَمَارَةُ وَبَطَلَتْ أَوْ ضَعُفَتْ قَوَاهَا مِنَ الشَّهْوَةِ وَالْعُصْبِ وَاللَّهْوِ وَاللَّعِبِ وَالْحَرَصِ عَلَى الْمُحَرَّمَاتِ

and the reins of its recklessness *are* pulled back, so the mount brings forth its share of fear and awe and caution.

وَانْقَبَضَتْ أَعِنَّةُ رِعُونَاتِهَا فَأَحْضَرَتِ الْمَطِيَّةَ حَظَهَا مِنَ الْخَوْفِ وَالْخَشْيَةِ وَالْحَذَرِ

And when He manifests *Himself* with the attributes of command and prohibition and covenant and instruction and sending of messengers and revealing of books *and* legislating of laws,

وَإِذَا تَجَلَّى بِصِفَاتِ الْأَمْرِ وَالنَّهْيِ وَالْعَهْدِ وَالْوَصِيَّةِ وَإِرْسَالِ الرُّسُلِ وَإِنْزَالِ الْكُتُبِ شَرَعَ الشَّرَائِعِ

there springs from it *a* power of obedience and carrying out of His commands and conveying them and mutually advising *one another* with them,

انْبَعَثَتْ مِنْهَا قُوَّةُ الْإِمْتِثَالِ وَالتَّنْفِيزِ لِأَوَامِرِهِ وَالتَّبْلِغِ لَهَا وَالتَّوَاصِي بِهَا

and mentioning them and remembering them, and believing *in* the reports and obeying the requests and avoiding the prohibitions.

وَذَكَرَهَا وَتَذَكَّرَهَا وَالتَّصَدِيقَ بِالْخَبَرِ وَالْإِمْتِثَالَ لِلطَّلَبِ وَالْاجْتِنَابَ لِلنَّهْيِ

And when He manifests *Himself* with the attributes of hearing and sight and knowledge, there springs from the servant a power of shyness,

وَإِذَا تَجَلَّى بِصِفَةِ السَّمْعِ وَالْبَصَرِ وَالْعِلْمِ انْبَعَثَ مِنَ الْعَبْدِ قُوَّةُ الْحَيَاءِ

so he feels shy before his Lord that He would see him doing what He dislikes, or hear from him what He dislikes, or *that* he would hide in his inner self what *God* detests him for.

فَيَسْتَحْيِي رَبَّهُ أَنْ يَرَاهُ عَلَى مَا يَكْرَهُ أَوْ يَسْمَعَ مِنْهُ مَا يَكْرَهُ أَوْ يَخْفِي فِي سَرِيرَتِهِ مَا يَمْقَتُهُ عَلَيْهِ

So his movements and words and thoughts remain weighed by the scale of the Sacred Law, not neglected nor left loose under the rule of nature and desire.

فَتَبْقَى حَرَكَاتِهِ وَأَقْوَالُهُ وَخَوَاطِرُهُ موزونة بميزان الشَّرْعِ غَيْرِ مُهْمَلَةٍ وَلَا مُرْسَلَةٍ تَحْتَ حَكْمِ الطَّبِيعَةِ وَالْهَوَى

And when He manifests *Himself* with the attributes of sufficiency and being enough and taking care of the interests of *His* servants and driving their provision to them and warding off calamities from them,

وَإِذَا تَجَلَّى بِصِفَاتِ الْكِفَايَةِ وَالْحَسْبِ وَالْقِيَامِ بِمَصَالِحِ الْعِبَادِ وَسَوْقِ أَرْزَاقِهِمْ إِلَيْهِمْ وَدَفْعِ الْمَصَائِبِ عَنْهُمْ

and His support for His close ones and His protection of them and His special closeness to them —

وَنَصْرِهِ لِأَوْلِيَائِهِ وَحِمَايَتِهِ لَهُمْ وَمَعِيَتِهِ الْخَاصَّةَ لَهُمْ

there springs from the servant a power of reliance *on God* upon Him and entrusting *affairs* to Him and contentment with Him,

انْبَعَثَ مِنَ الْعَبْدِ قُوَّةُ التَّوَكُّلِ عَلَيْهِ وَالتَّفْوِيضِ إِلَيْهِ وَالرِّضَا بِهِ

and *contentment* with everything He causes to happen to His servant and establishes, from what He — glorified is He — is pleased with.

وَمَا فِي كُلِّ مَا يَجْرِيهِ عَلَى عِبْدِهِ وَيَقِيمُهُ مِمَّا يَرْضَى بِهِ هُوَ سُبْحَانَهُ

And reliance *on God* is a meaning that comes together from the servant's knowledge of God's sufficiency and the goodness of His choosing for His servant, and his trust in Him and his contentment with what He does to him and chooses for him.

وَالْتَوَكُّلُ مَعْنَى يَلْتَنِمُ مِنْ عِلْمِ الْعَبْدِ بِكَفَايَةِ اللَّهِ وَحَسَنِ اخْتِيَارِهِ لِعَبْدِهِ وَثِقَتِهِ بِهِ وَرِضَاهُ بِمَا يَفْعَلُهُ بِهِ وَيَخْتَارُهُ لَهُ

And when He manifests *Himself* with the attributes of might and majesty, his tranquil self gives what it has reached

وَإِذَا تَجَلَّى بِصِفَاتِ الْعِزِّ وَالْكِبَرِيَاءِ أُعْطِيَ نَفْسَهُ الْمَطْمَئِنَّةَ مَا وَصَلَتْ إِلَيْهِ

of lowliness before His greatness and brokenness before His might and submission before His majesty and humility of the heart and limbs before Him.

مِنْ الذَّلِّ لِعَظَمَتِهِ وَالانْكَسَارِ لِعِزَّتِهِ وَالخُضُوعِ لِكِبَرِيَاءِهِ وَخُشُوعِ الْقَلْبِ وَالْجَوَارِحِ لَهُ

So calmness and dignity cover him in his heart and tongue and limbs and appearance, and his restlessness and roughness and sharpness go away.

فَتَعْلُوهُ السَّكِينَةُ وَالْوَقَارُ فِي قَلْبِهِ وَلِسَانِهِ وَجَوَارِحِهِ وَسَمْتُهُ وَيَذْهَبُ طَيْشُهُ وَقُوَّتُهُ وَحَدَّتُهُ

And the sum of that is that He — glorified is He — makes Himself known to the servant through the attributes of His divinity at times, and through the attributes of His lordship at *other* times.

وَجَمَاعَ ذَلِكَ أَنَّهُ سُبْحَانَهُ يَتَعَرَّفُ إِلَى الْعَبْدِ بِصِفَاتِ إِلَهِيَّتِهِ تَارَةً وَبِصِفَاتِ رَبُوبِيَّتِهِ تَارَةً

So witnessing the attributes of divinity brings about for him a special love and longing to meet Him and intimacy and joy with Him,

فَيُوجِبُ لَهُ شُهُودَ صِفَاتِ الْإِلَهِيَّةِ الْمُحِبَّةِ الْخَاصَّةِ وَالشَّوْقَ إِلَى لِقَائِهِ وَالْأَنْسَ وَالْفَرَحَ بِهِ

and happiness in serving Him and competing for His closeness and drawing near to Him through obedience to Him and being constant in remembrance of Him and fleeing from creation to Him.

وَالسُّرُورُ بِخِدْمَتِهِ وَالْمَنَافَسَةُ فِي قُرْبِهِ وَالتَّوَدُّدُ إِلَيْهِ
بِطَاعَتِهِ وَاللَّهَجُ بِذِكْرِهِ وَالْفَرَارُ مِنَ الْخَلْقِ إِلَيْهِ

And He alone becomes his concern, apart from anything other than Him.

وَيَصِيرُ هُوَ وَحْدَهُ هَمُّهُ دُونَ مَا سِوَاهُ

And witnessing the attributes of lordship brings about for him reliance *on God* upon Him and neediness toward Him and seeking help from Him and lowliness and submission and brokenness before Him.

وَيُوجِبُ لَهُ شُهُودَ صِفَاتِ الرِّبَوِيَّةِ التَّوَكُّلَ عَلَيْهِ
وَالِافْتِقَارَ إِلَيْهِ وَالِاسْتِعَانَةَ بِهِ وَالذَّلَّ وَالْخُضُوعَ
وَالِانْكَسَارَ لَهُ

And the perfection of that is that he witnesses His lordship in His divinity and His divinity in His lordship, and His praise in His dominion and His might in His pardon.

وَكَمَالُ ذَلِكَ أَنْ يَشْهَدَ رِبَوِيَّتَهُ فِي إِلَهِيَّتِهِ وَإِلَهِيَّتَهُ فِي
رِبَوِيَّتِهِ وَحَمْدَهُ فِي مَلَكِهِ وَعِزَّهُ فِي عَفْوِهِ

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فصل لما بايع الرسول أهل العقبة أمر أصحابه بالهجرة إلى المدينة

Chapter: When the Messenger pledged with the people of al-Aqaba, he commanded his companions to migrate to Medina

and His wisdom in His decree and *His* destiny, and His blessing in His trial, and His giving in His withholding,

وَحِكْمَتِهِ فِي قَضَائِهِ وَقَدْرِهِ وَنِعْمَتِهِ فِي بَلَائِهِ وَعَطَاءِهِ
فِي مَنَعِهِ

and His goodness and *His* gentleness and *His* kindness and *His* mercy in His sustaining, and His justice in His retribution,

وَبِرِّهِ وَلَطْفِهِ وَإِحْسَانِهِ وَرَحْمَتِهِ فِي قِيُومِيَّتِهِ وَعَذْلِهِ
فِي انْتِقَامِهِ

and His generosity and *His* nobility in His forgiveness and His concealing and His pardoning.

وَجُودِهِ وَكَرَمِهِ فِي مَغْفِرَتِهِ وَسِتْرِهِ وَتَجَاوُزِهِ

And *he* witnesses His wisdom and His blessing in His command and His prohibition, and His might in His pleasure and His anger,

وَيَشْهَدُ حِكْمَتَهُ وَنِعْمَتَهُ فِي أَمْرِهِ وَنَهْيِهِ وَعِزَّهُ فِي رِضَا
وِغَضَبِهِ

and His forbearance in His granting respite, and His nobility in His turning toward *them*, and His self-sufficiency in His turning away.

وَحِلْمِهِ فِي إِمْهَالِهِ وَكَرَمِهِ فِي إِقْبَالِهِ وَغَنَاهُ فِي إِعْرَاضِهِ

And you — if you reflect on the Quran and protect it from distortion, and from judging it by the opinions of the theologians and the ideas of the pretentious ones —

وَأَنْتَ إِذَا تَدَبَّرْتَ الْقُرْآنَ وَأَجْرْتَهُ مِنَ التَّحْرِيفِ وَأَنْ
تَقْضِيَ عَلَيْهِ بَآرَاءَ الْمُتَكَلِّمِينَ وَأَفْكَارَ الْمُتَكَلِّفِينَ

it *will* show you a King, the Self-Sustaining, above His heavens, upon His Throne, managing the affair of His servants.

أَشْهَدُكَ مَلَكًا قِيُومًا فَوْقَ سَمَاوَاتِهِ عَلَى عَرْشِهِ يَدْبِرُ أَمْرَ
عِبَادِهِ

He commands and forbids, and sends the messengers, and sends down the books,

يَأْمُرُ وَيَنْهِي وَيُرْسِلُ الرُّسُلَ وَيَنْزِلُ الْكُتُبَ

and is pleased and is angry, and rewards and punishes,

وَيَرْضَى وَيَغْضَبُ وَيُثِيبُ وَيُعَاقِبُ

and gives and withholds, and honors and humbles, and lowers and raises.

وَيُعْطِي وَيَمْنَعُ وَيَعِزُّ وَيَذِلُّ وَيَخْفِضُ وَيَرْفَعُ

He sees from above seven *heavens* and hears, and knows the secret and the open.

يَرَى مِنْ فَوْقِ سَبْعِ سَمَوَاتٍ وَيَسْمَعُ وَيَعْلَمُ السِّرَّ وَالْعَلَانِيَةَ

He is the Doer of whatever He wills, described with every perfection, far above every flaw.

فَعَالٌ لِّمَا يُرِيدُ مَوْصُوفٌ بِكُلِّ كَمَالٍ مِّنْهُ عَنِ كُلِّ عَيْبٍ

Not a single atom moves, nor *anything* above it, except by His permission,

لَّا تَتَحَرَّكُ ذَرَّةٌ فَمَا فَوْقَهَا إِلَّا بِإِذْنِهِ

and no leaf falls except by His knowledge,

وَلَا تَسْقُطُ وَرَقَةٌ إِلَّا بِعِلْمِهِ

and no one intercedes with Him except by His permission.

وَلَا يَشْفَعُ أَحَدٌ عِنْدَهُ إِلَّا بِإِذْنِهِ

His servants have no protector besides Him, and no intercessor.

لَيْسَ لِعِبَادِهِ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ

Chapter: When the Messenger pledged with the people of al-Aqaba, he commanded his companions to migrate to Medina.

فَصَلَّاهُ لَمَّا بَايَعَ الرَّسُولَ أَهْلَ الْعُقْبَةِ أَمْرَ أَصْحَابِهِ بِالْهَجْرَةِ إِلَى الْمَدِينَةِ

So Quraysh learned that his companions had become many, and that they would protect him.

فَعَلِمَتْ قُرَيْشٌ أَنَّ أَصْحَابَهُ قَدْ كَثُرُوا وَأَنَّهُمْ سَيَمْنَعُونَهُ

So they put their minds to work devising schemes.

فَاعْلَمَتْ أَرَءَاهَا فِي اسْتِخْرَاجِ الْحَيْلِ

Among them *were those who* suggested imprisonment, and among them *were those who* suggested exile.

فَمِنْهُمْ مَنْ رَأَى الْحَبْسَ وَمِنْهُمْ مَنْ رَأَى النُّفْيَ

Then their opinion united on killing *him*.

ثُمَّ اجْتَمَعَ رَأْيُهُمْ عَلَى الْقَتْلِ

So the message came with the news from the sky, and *God* commanded him to leave *his* bed.

فَجَاءَ الْبَرِيدُ بِالْخَبَرِ مِنَ السَّمَاءِ وَأَمَرَهُ أَنْ يُفَارِقَ الْمَضْجَعَ

So Ali spent the night in his place, and al-Siddiq rose for the companionship of the journey.

فَبَاتَ عَلَيَّ مَكَانَهُ وَنَهَضَ الصَّدِيقُ لِرَفَقَةِ السَّفَرِ

And when they *both* left the houses of Mecca, caution grew strong in al-Siddiq.

فَلَمَّا فَارَقَا بَيْوتَ مَكَّةَ اشْتَدَّ الْحَذَرُ بِالصَّدِيقِ

So he would think of *those* watching ahead and walk in front of him,

فَجَعَلَ يَذْكُرُ الرِّصْدَ فَيَسِيرُ أَمَامَهُ

and sometimes he would think of *those* pursuing, so he would fall back behind him,

وَتَارَةً يَذْكُرُ الطَّلَبَ فَيَتَأَخَّرُ وَرَاءَهُ

and sometimes *he would walk* to his right, and sometimes to his left,

وَتَارَةً عَنْ يَمِينِهِ وَتَارَةً عَنْ شِمَالِهِ

until they reached the cave.

إِلَى أَنْ انْتَهَيَا إِلَى الْغَارِ

So al-Siddiq began by entering it, to be *a* shield for him in case there was *something* harmful there.

فَبَدَأَ الصَّدِيقُ بِدُخُولِهِ لِيَكُونَ وَقَايَةً لَهُ إِنْ كَانَ ثَمَّ مَوْذُوعٌ

And *God* grew *a* tree that had not been *there* before,

وَأَنْبَتَ اللَّهُ شَجَرَةً لَمْ تَكُنْ قَبْلَ

so it shaded the one sought and misled the seeker.

فَأَظْلَمَتِ الْمَطْلُوبُ وَأَضَلَّتِ الطَّالِبَ

And a spider came and took over the face of the cave,

وَجَاءَتْ عَنكَبُوتٌ فَحَازَتْ وَجْهَ الْغَارِ

and wove the garment of its web on the loom of concealment.

فَحَاكَتْ ثَوْبَ نَسْجِهَا عَلَى مَنَوَالِ السَّتْرِ

So it sealed the covering until the search was hidden from the tracker.

فَأَحْكَمَتِ الشُّقَّةَ حَتَّى عَمِيَ عَلَى الْقَائِفِ الْمَطْلَبُ

And God sent two doves, and they made a nest there —

وَأَرْسَلَ حَمَامَتَيْنِ فَاتَّخَذَتَا هُنَاكَ عِشًا جَعَلَ

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upon the eyes of the seekers was a covering.

عَلَى أَبْصَارِ الطَّالِبِينَ غِشَاوَةٌ

And this is more powerful in its miraculous nature than resisting the people with armies.

وَهَذَا أَبْلَغُ فِي الْإِعْجَازِ مِنْ مَقَاوِمَةِ الْقَوْمِ بِالْجُنُودِ

So when the people stood over their heads, and their speech was within hearing of the Messenger and the Truthful One,

فَلَمَّا وَقَفَ الْقَوْمُ عَلَى رُؤُوسِهِمْ وَصَارَ كَلَامُهُمْ بِسَمْعِ

الرَّسُولِ وَالصِّدِّيقِ

the Truthful One said — and worry had overcome him —

قَالَ الصِّدِّيقُ وَقَدْ اشْتَدَّ بِهِ الْقَلَقُ

"O Messenger of God, if one of them looked at what is beneath his feet, he would see us beneath his feet!"

يَا رَسُولَ اللَّهِ لَوْ أَنَّ أَحَدَهُمْ نَظَرَ إِلَى مَا تَحْتَ قَدَمَيْهِ

لَأَبْصَرَنَا تَحْتَ قَدَمَيْهِ

So the Messenger of God said, "O Abu Bakr, what do you think of two whose third is God?"

فَقَالَ رَسُولُ اللَّهِ يَا أَبَا بَكْرٍ مَا ظَنُّكَ بِإِثْنَيْنِ اللَّهُ ثَالِثُهُمَا

When the Messenger saw that his grief had grown strong — but it was grief over him, not himself — he strengthened his heart with a glad tidings:

لَمَّا رَأَى الرَّسُولُ حُزْنَهُ قَدْ اشْتَدَّ لَكِنْ عَلَى نَفْسِهِ قَوِي

قَلْبُهُ بِبَشَارَةٍ

"Do not grieve; indeed God is with us."

{لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا}.

[9:40] — Sahih Intl: If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down his tranquillity upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise.

So the secret of this pairing appeared in the word "with us" — in wording, just as it appeared in ruling and meaning.

فَظَهَرَ سِرُّ هَذَا الْإِقْتِرَانِ فِي الْمَعْنَى لَفْظًا كَمَا ظَهَرَ حِكْمًا

وَمَعْنَى

For it was said: "the Messenger of God" and "the Companion of the Messenger of God."

إِذَا يُقَالُ رَسُولُ اللَّهِ وَصَاحِبُ رَسُولِ اللَّهِ

And when he died, it was said: "the Successor of the Messenger of God."

فَلَمَّا مَاتَ قِيلَ خَلِيفَةُ رَسُولِ اللَّهِ

Then the linking of the succession to the Messenger ended with his death, and it was said instead: "Commander of the Believers."

ثُمَّ انْقَطَعَتْ إِصَافَةُ الْخُلَافَةِ بِمَوْتِهِ فَقِيلَ أَمِيرُ الْمُؤْمِنِينَ

So the two of them stayed in the cave for three nights, then they left it.

فَأَقَامَا فِي الْغَارِ ثَلَاثًا ثُمَّ خَرَجَا مِنْهُ

And the tongue of destiny was saying: "You will surely enter it with an entering that no one entered before you, and it is not fitting for anyone after you."

وَلِسَانُ الْقَدَرِ يَقُولُ لَتَدْخُلْنَهَا دُخُولًا لَمْ يَدْخُلْهُ أَحَدٌ

قَبْلَكَ وَلَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِكَ

So when the two of them set out upon the open desert, Suraqah ibn Malik caught up with them.

فَلَمَّا اسْتَقْلَا عَلَى الْبَيْدَاءِ لَحِقَهُمَا سَرَاقَةُ بْنُ مَالِكٍ

And when he neared victory, the Messenger sent upon him an arrow from the arrows of supplication.

فَلَمَّا شَارَفَ الظَّفَرَ أَرْسَلَ عَلَيْهِ الرَّسُولُ سَهْمًا مِنْ سِهَامِ الدُّعَاءِ

So the legs of his horse sank into the ground up to its belly.

فَسَاخَتْ قَوَائِمُ فَرَسِهِ فِي الْأَرْضِ إِلَى بَطْنِهَا

So when he knew that he had no way *to reach* them, he began offering wealth to the one who had *already* turned back the keys of *all* treasures,

فَلَمَّا عَلِمَ أَنَّهُ لَا سَبِيلَ لَهُ عَلَيْهِمَا أَخَذَ يَعْزِضُ الْمَالَ عَلَى مَنْ قَدْ رَدَّ مَفَاتِيحَ الْكُنُوزِ

and presenting provisions to one *who was* full — "I spend the night with my Lord; He feeds me and gives me drink."

وَيَقْدِمُ الزَّادَ إِلَى شَبْعَانَ أَبَيْتَ عِنْدَ رَبِّي يَطْعِمُنِي وَيَسْقِينِي

The honor of being the second of two *was* a gift stored for the Truthful One, apart from everyone else.

كَانَ تَحْفَةً ثَانِيًا اثْنَيْنِ مَدْخَرَةً لِلصَّدِيقِ دُونَ الْجَمِيعِ

So he *was* the second in Islam, and in sacrificing *his* self, and in detachment *from this world*, and in companionship, and in succession, and in age, and in the cause of death —

فَهُوَ الثَّانِي فِي الْإِسْلَامِ وَفِي بَذْلِ النَّفْسِ وَفِي الزَّهْدِ وَفِي الصُّحْبَةِ وَفِي الْخِلَافَةِ وَفِي الْعُمَرِ وَفِي سَبَبِ الْمَوْتِ

because the Messenger died from the effect of poison, and Abu Bakr *was* poisoned and died.

لِأَنَّ الرَّسُولَ مَاتَ عَنْ أَثَرِ السَّمِّ وَأَبُو بَكْرٍ سَمَ فَمَاتَ

Those who accepted Islam at his hands from the Ten *were*: Uthman, Talhah, al-Zubayr, Abd al-Rahman ibn Awf, and Sa'd ibn Abi Waqqas.

أَسْلَمَ عَلَى يَدَيْهِ مِنَ الْعَشْرَةِ عُثْمَانُ وَطَلْحَةُ وَالزُّبَيْرُ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ

And he had on the day he accepted Islam forty thousand dirhams, and he spent them *at the time* when Islam was most in need of them.

وَكَانَ عِنْدَهُ يَوْمَ أَسْلَمَ أَرْبَعُونَ أَلْفَ دِرْهَمٍ فَأَنْفَقَهَا أُحْجُجَ مَا كَانَ الْإِسْلَامُ إِلَيْهَا

And for this reason his spending earned *for* him: "No wealth has benefited me as the wealth of Abu Bakr has benefited me."

فَلِهَذَا أَجَلَبَتْ تَفَقُّتُهُ عَلَيْهِ مَا تَفَعَّيَنِي مَالٌ مَا تَفَعَّيَنِي مَالُ أَبِي بَكْرٍ

So he *is* better than the believer of the family of Pharaoh, because that one used to hide his faith, while the Truthful One declared it openly.

فَهُوَ خَيْرٌ مِنْ مُؤْمِنٍ آلَ فِرْعَوْنَ لِأَنَّ ذَلِكَ كَانَ يَكْتُمُ إِيْمَانَهُ وَالصَّدِيقُ أَعْلَنَ بِهِ

And *he is* better than the believer of the people of Yasin, because that one struggled *for* an hour, while the Truthful One struggled *for* years.

وَخَيْرٌ مِنْ مُؤْمِنٍ آلَ يَاسِينَ لِأَنَّ ذَلِكَ جَاهَدَ سَاعَةً وَالصَّدِيقُ جَاهَدَ سِنِينَ

He watched the bird of neediness circling around the grain of selflessness,

عَايَنَ طَائِرَ الْفَاقَةِ يَحُومُ حَوْلَ حَبِّ الْإِيْثَارِ

and *it was* crying out: "Who *is* the one who *will* lend God a good loan?"

وَيَصِيحُ مِنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا

So he cast for it the grain of *his* wealth upon the meadow of contentment, and lay down upon the bed of poverty.

فَأَلْقَى لَهُ حَبَّ الْمَالِ عَلَى رَوْضِ الرِّضَا وَاسْتَلْقَى عَلَى فَرَاشِ الْفَقْرِ

So the bird carried the grain to the pouch of multiplication, then rose upon the branches of the tree of truthfulness, singing.

فَقَلَّ الطَّائِرُ الْحَبَّ إِلَى حَوْصَةِ الْمُضَاعَفَةِ ثُمَّ عَلَا عَلَى
أَفْنَانِ شَجَرَةِ الصَّدْقِ يَغْرِدُ

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with *all* types of praise.

بِفَنُونِ الْمَدْحِ

Then he said — in the prayer niches of Islam he recites:

ثُمَّ قَالَ فِي مُحَارِيبِ الْإِسْلَامِ يَتْلُو

And the most God-conscious *will be* kept away from it — the one who gives his wealth to purify *himself*.

{وَسَيُجَنَّبُهَا الْأَتْقَى الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى}.

[92:17] — Sahih Intl: But the righteous one will avoid it -

The verses and the reports *have* spoken of his merit,

نَطَقَتْ بِفَضْلِهِ الْآيَاتُ وَالْأَخْبَارُ

and the Emigrants and the Helpers gathered upon his pledge of allegiance.

وَأَجْتَمَعَ عَلَى بَيْعَتِهِ الْمُهَاجِرُونَ وَالْأَنْصَارُ

O you who hate him — in your hearts from his mention *there is* a fire!

فِيَا مَبْغُضِيهِ فِي قُلُوبِكُمْ مِنْ ذِكْرِهِ نَارُ

Whenever his virtues *are* recited, humiliation rises over them.

كَلِمَا تَلَيْتَ فَضَائِلَهُ عَلَا عَلَيْهِمُ الصَّغَارُ

Do you think the disbelieving Rafidites *have* not heard:

أَتَرَى لَمْ يَسْمَعْ الرِّوَافِضُ الْكَفَّارُ

the second of two, when they were both in the cave?

{ثَانِي اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ}.

[9:40] — Sahih Intl: If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down his tranquillity upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise.

He *was* called to Islam and he did not hesitate nor refuse,

دَعِيَ إِلَى الْإِسْلَامِ فَمَا تَلْعَثُ وَلَا أَبَى

and he walked upon the clear path and did not slip nor stumble,

وَسَارَ عَلَى الْمَحْجَةِ فَمَا زَلَّ وَلَا كَبَا

and he endured during his time, against the reach of the enemies, the strike of blades,

وَصَبَرَ فِي مَدَّتِهِ مِنْ مَدَى الْعَدَى عَلَى وَقَعِ الشُّبَا

and he spent generously and did not hold back, until he wore *only* a cloak.

وَأَكْثَرَ فِي الْإِنْفَاقِ فَمَا قَلَّ حَتَّى تَحُلَّ بِالْعَبَا

By God, he added to the mold — for every gold coin, *another* gold coin!

تَاللَّهِ لَقَدْ زَادَ عَلَى السَّبَكِ فِي كُلِّ دِينَارٍ دِينَارَ

The second of two, when they were both in the cave.

{ثَانِي اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ}.

[9:40]

Who was the companion of the Prophet in his youth?

مَنْ كَانَ قَرِينَ النَّبِيِّ فِي شَبَابِهِ

Who *is* the one that was first to faith among his Companions?

مَنْ ذَا الَّذِي سَبَقَ إِلَى الْإِيمَانِ مِنْ أَصْحَابِهِ

Who *is* the one that gave rulings in his presence, quick in his answers?

مَنْ الَّذِي أَفْتَى بِحَضْرَتِهِ سَرِيعًا فِي جَوَابِهِ

Who <i>was</i> the first to pray with him?	من أوّل من صلى معه
Who <i>was</i> the last to lead prayer for him?	من آخر من صلى به
Who <i>is</i> the one that lay beside him after death in his soil?	من الذي ضاجعه بعد الموت في ترابه
So know the right of the neighbor!	فاعرفوا حق الجار
He rose on the Day of Apostasy with understanding and alertness,	نهض يوم الردّة بفهم واستيقاظ
and he made clear from the text of the Book <i>a meaning that was</i> too subtle for the sharpest gazes.	وأبان من نص الكتاب معنى دق عن حديد الإلحاح
So the lover rejoices at his virtues, and the hater <i>is</i> enraged.	فالمحب يفرح بفضائله والمبغض يغتاظ
The anguish of the Rafidite <i>is</i> that he <i>wants to</i> flee from the gathering of his mention — but where <i>is</i> the escape?	حسرة الرافضي أن يفر من مجلس ذكره ولكن أين الفرار
How much he shielded the Messenger with <i>his</i> wealth and <i>his</i> self!	كم وقى الرسول بالمال والنفس
And he was the closest to him in his life, and he <i>is</i> his companion in the grave.	وكان أخص به في حياته وهو ضجيعه في الرمس
His virtues <i>are</i> great, and they <i>are</i> free from doubt.	فضائله جليلة وهي خالية عن اللبس
How strange <i>is</i> the one who covers the very light of the sun at midday!	ياعجبا من يغطي عين ضوء الشمس في نصف النهار
They both entered <i>a</i> cave that no one dwelt in,	لقد دخلا غارا لا يسكنه لابت
and al-Siddiq felt uneasy out of fear of <i>what might</i> happen.	فاستوحش الصديق من خوف الحوادث
So the Messenger said: "What do you think of two, <i>when</i> God <i>is</i> the third?"	فقال الرسول ما ظنك باثنين والله الثالث
So the tranquility descended, and the fear of <i>what might</i> happen was lifted,	فنزلت السكينة فارتفع خوف الحادث
and the worry vanished, and the life of the one staying <i>there</i> became pleasant.	فزال القلق وطاب عيش الماكث
Then the caller of victory rose, calling out from atop the minarets of the cities:	فقام مؤذن النصر يُنادي على رؤوس منائر الأمصار
The second of two, when they were both in the cave!	(ثاني اثنين إذ هما في الغار).
[9:40]	
Love of him — by God — <i>is</i> the head of the true religion,	حبه والله رأس الحنيفة
and hatred of him points to <i>a</i> corrupt inner <i>nature</i> .	وبغضه يدل على خبث الطوية
For he <i>is</i> the best of the Companions and the relatives, and the proof for that <i>is</i> strong.	فهو خير الصحابة والقراة والحجة على ذلك قوّة

Were it not for the soundness of his leadership, he would not *have been* called Ibn al-Hanifiyyah.

لَوْلَا صِحَّةُ مَامَتِهِ مَا قِيلَ ابْنُ الْحَنِيفَةِ

Hold on — for the blame of the Rafidites *has* boiled over!

مَهْلًا فَإِنَّ ذَمَّ الرِّوَاظِ قَدْ فَارَ

By God, we did not love him out of *our own* desire,

وَاللَّهُ مَا أَحْبَبْنَاهُ لِهَوَانَا

nor do we believe in other than him out of *our own* desire,

وَلَا نَعْتَقِدُ فِي غَيْرِهِ هَوَانَا

but we took *it* from the word of Ali, and that sufficed us:

وَلَكِنْ أَخَذْنَا بِقَوْلِ عَلِيٍّ وَكَفَانَا

"The Messenger of God was pleased with you for our religion — shall we not *then* be pleased with you for our worldly life?"

رَضِيكَ رَسُولُ اللَّهِ لَدَيْنَا أَفَلَا نَرْضَاكَ لَدُنْيَانَا

By God, you *have* taken revenge against the Rafidites!

تَاللَّهِ لَقَدْ أَخَذْتَ مِنَ الرِّوَاظِ بِالثَّأْرِ

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تَنْبِيْه

Notice

تَنْبِيْه

Notice

By God, the right of al-Siddiq *has* become obligated upon us,

تَاللَّهِ لَقَدْ وَجِبَ حَقُّ الصَّدِيقِ عَلَيْنَا

so we fulfill *our duty* with his praises, and we delight — in what we acknowledge of *his* radiance — *in* eye.

فَنَحْنُ نَقْضِي بِمَدَائِحِهِ وَنَفْرٍ بِمَا نَقْرُ بِهِ مِنَ السُّنَنِ عَيْنَا

So whoever was a Rafidi, let him not return to us,

فَمَنْ كَانَ رَافِضِيًّا فَلَا يَعِدْ إِلَيْنَا

and let him say to me *his* excuses.

وَلْيَقُلْ لِي أَعْذَارُ

Avoid whoever opposes the people of the Book and the Sunnah, lest his loss infect you.

اجْتَنِبْ مَنْ يَّعَادِي أَهْلَ الْكِتَابِ وَالسُّنَّةِ لِئَلَّا يَعْصِيكَ خَسْرَانُهُ

Beware of two enemies through whom most of creation perished:

احْتَرِزْ مِنْ عَدَوَيْنِ هَلَكَ بِهِمَا أَكْثَرُ الْخَلْقِ

one who blocks *people* from the path of God with his doubts and the decoration of his speech,

صَادٌّ عَنْ سَبِيلِ اللَّهِ بِشَبَهَاتِهِ وَزَخْرَفَ قَوْلُهُ

and *one who* is tempted by his worldly life and his leadership.

وَمُفْتَنُونَ بِدُنْيَاهِ وَرِئَاسَتِهِ

Whoever was created with *a* strength and readiness for *a* thing, his pleasure *is* in using that strength in it.

مَنْ خُلِقَ فِيهِ قُوَّةٌ وَاسْتِعْدَادٌ لَشَيْءٍ كَانَتْ لَذَتُهُ فِي اسْتِعْمَالِ تِلْكَ الْقُوَّةِ فِيهِ

So the pleasure of whoever was created with *a* strength and readiness for intercourse *is* using his strength in it.

فلذة من خلقت مِنْهُ قُوَّةً واستعداد للجماع اسْتِعْمَالَ قوته فِيهِ

And the pleasure of whoever was created with *a* strength of anger and aggression *is* in using his angry strength in its object.

ولذة من خلقت فِيهِ قُوَّةُ الْعُصْبِ وَالنَّوَابِ بِاسْتِعْمَالِ قوته الغضبية فِي متعلقها

And whoever was created with *a* strength for eating and drinking, his pleasure *is* in using his strength in them both.

وَمَنْ خلقت فِيهِ قُوَّةُ الْأَكْلِ وَالشُّرْبِ فلذته بِاسْتِعْمَالِ قوته فِيهِمَا

And whoever was created with *a* strength for knowledge and understanding, his pleasure *is* in using his strength and directing it toward knowledge.

وَمَنْ خلقت فِيهِ قُوَّةُ الْعِلْمِ والمعرفة فلذته بِاسْتِعْمَالِ قوته وصرفها إِلَى الْعِلْمِ

And whoever was created with *a* strength of love for God, and turning back to Him, and devotion of the heart to Him, and longing for Him, and closeness with Him —

وَمَنْ خلقت فِيهِ قُوَّةُ الْحُبِّ لِلَّهِ وَالْإِنَابَةِ إِلَيْهِ وَالْعُكُوفِ بِالْقَلْبِ عَلَيْهِ وَالشُّوقِ إِلَيْهِ وَالْأُنْسِ بِهِ

his pleasure and his bliss *are in* using this strength in that.

فلذته ونعيمه اسْتِعْمَالَ هَذِهِ الْقُوَّةِ فِي ذَلِكَ

And all *other* pleasures besides this pleasure *are* fading and passing away.

وَسَائِرُ اللَّذَاتِ دُونَ هَذِهِ اللَّذَّةِ مَضْمَحَلَةٌ فَانِيَةٌ

And the best outcome of them *is* that they *are* neither for him nor against him.

وَأَحْمَدُ عَاقِبَتُهَا أَنْ تَكُونَ لَا لَهُ وَلَا عَلَيْهِ

O defenseless one, beware *of* the insight of the God-conscious person,

يَا أَيُّهَا الْأَعْزَلُ احْذَرِ فِرَاسَةَ الْمُتَّقِي

for he sees the flaw of your deed from behind *a* veil.

فَإِنَّهُ يَرَى عَوْرَةَ عَمَلِكَ مِنْ وَرَاءِ سِتْرٍ

Fear the insight of the believer.

اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ

Glory *be* to God! In the self is the arrogance of Iblis, and the envy of Cain,

سُبْحَانَ اللَّهِ فِي النَّفْسِ كِبَرُ إِبْلِيسَ وَحَسَدُ قَابِيلَ

and the defiance of 'Ad, and the tyranny of Thamud, and the boldness of Nimrod,

وَعَتُو عَادَ وَطُغْيَانُ ثَمُودَ وَجَرَأَةُ نَمْرُودَ

and the overbearing of Pharaoh, and the transgression of Qarun, and the shamelessness of Haman.

وَاسْتِطَالَةُ فِرْعَوْنَ وَبَغْيُ قَارُونَ وَقَحَّةُ هَامَانَ

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and the desire of Balaam, and the tricks of the people of the Sabbath, and the rebellion of al-Walid, and the ignorance of Abu Jahl.

وَهَوَى بُلْعَامَ وَحِيلَ أَصْحَابِ السَّبْتِ وَتَمَرْدُ الْوَلِيدِ وَجَهْلُ أَبِي جَهْلٍ

And in it, from the traits of animals: the greed of the crow, the gluttony of the dog, the vanity of the peacock, and the lowliness of the dung beetle,

وَفِيهَا مِنْ أَخْلَاقِ الْبَهَائِمِ حِرْصُ الْغُرَابِ وَشَرُّ الْكَلْبِ وَرَعُونَةُ الطَّاوُوسِ وَدَنَاءَةُ الْجَعَلِ

and the disobedience of the lizard, and the grudge of the camel, and the pouncing of the leopard, and the attack of the lion,

وَعُقُوقُ الصَّبِّ وَحَقْدُ الْجَمَلِ وَوُثُوبُ الْفَهْدِ وَصَوْلَةُ الْأُسْدِ

and the wickedness of the mouse, and the venom of the snake, and the mischief of the monkey, and the hoarding of the ant,

وَفِسْقُ الْفَأْرَةِ وَخَبْثُ الْحَيَّةِ وَعَبْثُ الْقِرْدِ وَجَمْعُ النَّمْلَةِ

and the cunning of the fox, and the flightiness of the moth, and the sleep of the hyena.

ومكر الثَّعلْب وخفة الفراش ونوم الضبع

However, discipline and striving remove all of that.

غير أن الرياضة والمجاهدة تذهب ذلك

So whoever gives in to his nature, then he is from this army,

فَمَن استرسل مَعَ طبعه فَهُوَ من هَذَا الْجند

and his goods *are* not fit for the contract of:

وَلَا تصلح سَلَعته لعقد

"Indeed God has purchased from the believers their selves."

﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ﴾

[9:111] — Sahih Intl: Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.

He only purchased goods that faith had refined,

فَمَا اشْتَرَى إِلَّا سَلْعَةً هَذَبَهَا الْإِيمَانُ

so they came out from their *raw* nature to a land whose inhabitants *are* the repentant, the worshippers.

فَخَرَجَتْ مِنْ طَبْعِهَا إِلَى بِلَدٍ سَكَانُهُ التَّائِبُونَ الْعَابِدُونَ

Hand over what *was* sold before it perishes in your hand, for *then* the Buyer *will* not accept it.

سَلِمَ الْمُبِيعُ قَبْلَ أَنْ يَثْلَفَ فِي يَدِكَ فَلَا يَقْبَلُهُ الْمُشْتَرِي

The Buyer already knew of the defect of the goods before He purchased them,

قَدْ عَلِمَ الْمُشْتَرِي بَعْيبَ السَّلْعَةِ قَبْلَ أَنْ يَشْتَرِيَهَا

so hand them over, and you *will* have safety from return.

فَسَلِمَهَا وَلَكَ الْأَمَانُ مِنَ الرَّدِّ

The value of the goods *is* known by the worth of their buyer, and the price paid for them, and the one calling out over them.

قَدْرُ السَّلْعَةِ يَعْرِفُ بِقَدْرِ مُشْتَرِيهَا وَالثَّمَنِ الْمَبْذُولِ فِيهِ وَالْمَنَادِي عَلَيْهَا

So if the buyer *was* great, and the price *was* immense, and the caller *was* majestic, then the goods *were* precious.

فَإِذَا كَانَ الْمُشْتَرِي عَظِيمًا وَالثَّمَنُ خَطِيرًا وَالْمَنَادِي جَلِيلًا كَانَتِ السَّلْعَةُ نَفِيسَةً

O seller of his self *for* the sale of humiliation —

يَا بَائِعَا نَفْسِهِ بَيْعَ الْهَوَانِ

if you took back this sale before *it is* too late, you would not lose.

لَوْ اسْتَرَجَعْتَ ذَا الْبَيْعِ قَبْلَ الْفَوْتِ لَمْ تَخْبُ

And O seller of a good life whose worth has no equal —

وَبَائِعَا طَيْبِ عَيْشٍ مَا لَهُ خَطَرٌ

for a phantom of a life, seized by pains.

بَطِيفِ عَيْشٍ مِنَ الْأَلَامِ مُنْتَهَبِ

You were cheated, by God, a terrible cheating —

غَبِنْتَ وَاللَّهُ غَبَنَا فَاجِشَا

and on the Day of Mutual Loss you *will* meet the peak of struggle.

وَلَدَى يَوْمِ التَّغَابُنِ تَلْقَى غَايَةَ الْحَرْبِ

And O one approaching the clearness of a life *that is* all murky —

وَوَارِدَا صَفْوِ عَيْشٍ كُلُّهُ كَدَرٌ

before you *is* the arrival truly, not a lie.

أَمَامَكَ الْوَرْدُ حَقًّا لَيْسَ بِالْكَذِبِ

And O gatherer of firewood at night, standing in the darkness —

وَحَاطِبِ اللَّيْلِ فِي الظُّلُمَاءِ مُنْتَصِبَا

for every disaster that brings *you* near to ruin.

لكل داهية تدني من العطب

You hope for healing through eyes that have sickness —

ترجوا الشفاء بأحداق بها مرض

have you *ever* heard of a cure that came from ruin?

فهل سمعت ببرء جاء من عطب

And *O* one wasting his self in pursuit of the ugliest of them —

ومفنيا نفسه في أثر أقبحهم

whose quality is blemish, beauty in him is stolen away.

وصفه اللطخ جمال فيه مستلب

And *O* one giving his self to the likes of this *out of* foolishness —

وواهباً نفسه من مثل ذا سفها

if you knew the worth of the self, you would not give *it* away.

لو كنت تعرف قدر النفس لم تهب

Youth has grown gray, yet acting youthful has not aged —

شباب الصبا والتصابي لم يشب

and your time *was* wasted between amusement and play.

وَضاع وقتك بين اللهو واللعب

And the sun of your life — its setting has come due —

وشمس عمرك قد حان الغروب لها

yet the shadow on the eastern horizon has not faded.

والفيء في الأفق الشرقي لم يغب

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And *those* who strived won the union — *there* cleared away ...
from his horizon the darknesses of the night and the clouds

وفاز بالوصل من قد جدوا انقشعت ... عَنْ أَفقه ظلمات
الليل والسحب

How long *will* this falling behind *last* while this world has
departed ... and the messengers of your Lord have come to you
in the pursuit?

كم ذا التَّخَلَّفَ والدُّنْيَا قد ارتحلت ... ورسَل رَبِّكَ قد
وافتك في الطلب

There is nothing in the dwellings — and the caravans of the
one ... you love have departed — for the longing one, no grati-
tude and no desire

مَا فِي الدِّيارِ وَقَدْ سَارَتْ رِكائبُ من ... تهواه للصب من
شكر وَلَا أرب

So spread *your* cheek on that dust, and say ... what the compan-
ion of longings and ages said:

فافرش الخد ذياك التُّرابِ وَقُلْ ... مَا قَالَهُ صَاحِبِ
الأشواق والحب

The abode of Mayya, surrounded, with Ghaylan circling it ... *is*
not more desirable to him than your ruined abode

مَا رِبْعَ مِيةٍ مُحفَوفًا يَطِيفُ بِهِ ... غِيْلَانٌ أَشْهَى لَهُ من
ربْعِكَ الخرب

Dwellings he used to love and feel at home in ... *in* the days when
attaining union *was* within reach

مَنَازِلًا كَانَتْ يَهْواها وَيَأْلُفُها ... أَيَّامَ كَانَتْ مَنَالُ الوُضْلِ عَنْ
كُتُبِ

Nor *are* the cheeks, even if reddened with blush ... more desir-
able to my eyes than your ruined abode

وَلَا الخُدودُ وَلَوْ أَدْمِينُ من ضَرَجَ ... أَشْهَى إِلَيَّ نَاطِرِي
من ربْعِكَ الخرب

And whenever those grounds *are* revealed to him ... he falls
toward them *like* the falling of water on a slope

وَكَلَمَا جَلِيتَ تِلْكَ الرِّبْعَ لَهُ ... يَهْوِي إِلَيْهَا هَوَى الْمَاءِ
فِي الصَّبِ

The remembrance of the times there revived longing in him ...
and if the heart *were* called to consolation, it would not answer

أَحْبَبِي لَهُ الشَّوْقَ تَذْكَارَ الْعُهُودِ بِهَا ... فَلَوْ دَعِيَ الْقَلْبُ
لِلسَّلْوَانِ لَمْ يَجِبْ

This — and how many *a* dwelling in the earth he feels at home
in ... while he has no desire ever in anything other than it

هَذَا وَكَمْ مَنْزِلٌ فِي الْأَرْضِ يَأْلَفُهُ ... وَمَالَهُ فِي سِوَاهَا
الدَّهْرُ مِنْ رَغْبٍ

There is not in the tents *a* brother of deep feeling who *would be*
moved if ... you confided to him some of the affair of love — so
go far away

مَا فِي الْخِيَامِ أَخُو وَجْدٍ يَحْكُ إِنَّ ... بَثَّتْهُ بَعْضُ شَأْنٍ
الْحُبِّ فَاجْتَرَبَ

And travel in the depths of the night, guided ... by the breeze of
fragrance, not by the *firewood* and firewood

وَأَسْرَ فِي غَمَرَاتِ اللَّيْلِ مَتَهْدِيَا ... بِنَفْحَةِ الطَّيِّبِ لَا
بِالْعُودِ وَالْحَطَبِ

And oppose every brother of cowardice and weakness ... and
fight the self — do not let it meet you in battle

وَعَادَ كُلُّ أَخِي جَبَنٍ وَمُعْجِزَةٍ ... وَحَارِبِ النَّفْسِ لَا
تُلْقِيكَ فِي الْحَرْبِ

And take for yourself *a* light to illuminate *your way* by ... on the
day people divide the lights by ranks

وَخَذَ لِنَفْسِكَ نُورًا تَسْتَضِيءُ بِهِ ... يَوْمَ اقْتِسَامِ الْوَرَى
الْأَنْوَارِ بِالرَّتَبِ

If my patience necessitates Your mercy — then *I am* content ...
with the bad state of my condition, and illness has settled in my
body

إِنْ كَانَ يُوجِبُ صَبْرِي رَحْمَتِي فَرَضًا ... بِسُوءِ حَالِي
وَحَلِّ لِلضَّنَا بَدَنِي

I granted You the soul, not seeking for it *a* price ... except Your
pleasure — and how generous *is* that price!

مَنْحَتَكَ الرُّوحَ لَا أَبْغِي لَهَا ثَمَنًا ... إِلَّا رِضَاكَ وَوَأَقْرِي
إِلَّا الثَّمَنَ

I yearn at the edges of the day *out of* longing ... and at night, love
calls me and I answer

أَحْنُ بِأَطْرَافِ النَّهَارِ صَبَابَةً ... وَبِاللَّيْلِ يَدْعُونِي الْهُوَى
فَأُجِيبُ

And if there is no escape from passionate love ... then *it is* from
weakness to love other than the Beautiful

وَإِذَا لَمْ يَكُنْ مِنَ الْعِشْقِ بُدٌّ ... فَمَنْ عَجَزَ عَشْقٌ غَيْرُ
الْجَمِيلِ

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If what I strive for *were a* hastened life... some of what I *am*
already in would have sufficed me of it

فَلَوْ أَنَّ مَا أَسْعَى لَعِيشٍ مُعْجَلٌ ... كَفَانِي مِنْهُ بَعْضُ مَا
أَنَا فِيهِ

But rather I aspire to *an* eternal kingdom... so what grief if I *am*
not to meet it!

وَلَكِنَّمَا أَسْمَى لِمَلِكٍ مُخْلَدٍ ... فَوَا أَسْفَا إِنْ لَمْ أَكُنْ بِمَلَاقِيهِ

O you who *are* among the people of experience — have you
known the value of yourself?

يَا مَنْ هُوَ مِنْ أَرْبَابِ الْخِبْرَةِ هَلْ عَرَفْتَ قِيَمَةَ نَفْسِكَ

The worlds were all only created for you.

إِنَّمَا خُلِقَتِ الْأَكْوَانُ كُلُّهَا لَكَ

O you who *was* nourished with the milk of goodness and turned
over by the hands of *divine* kindness!

يَا مَنْ غَذِيَ بِلَبَانِ الْبَرِّ وَقَلْبَ بِأَيْدِي الْأَلْطَافِ

Everything *is a* tree, and you *are* the fruit.

كُلُّ الْأَشْيَاءِ شَجَرَةٌ وَأَنْتَ الثَّمَرَةُ

And <i>a</i> form, and you <i>are</i> the meaning.	وَصُورَةٌ وَأَنْتَ الْمَعْنَى
And <i>a</i> shell, and you <i>are</i> the pearl.	وصدف وَأَنْتَ الدَّرَّ
And <i>a</i> churn, and you <i>are</i> the butter.	ومخيض وَأَنْتَ الزَّبْد
The decree of Our choosing you <i>is</i> clear <i>in its</i> writing, but your drawing <i>it</i> out <i>is</i> weak.	منشور اختيارنا لك وَاضِحُ الْخَطِّ وَلَكِنْ اسْتَخْرَاجُكَ ضَعِيفٌ
Whenever you seek to find Me, then seek Me within yourself.	مَتَى رَمْتَ طَلْبِي فَاطْلُبْنِي عِنْدَكَ
Seek Me from yourself <i>and</i> you <i>will</i> find Me near, and do not seek Me from other than yourself, for I <i>am</i> closer to you than he <i>is</i> .	اطْلُبْنِي مِنْكَ تَجِدُنِي قَرِيبًا وَلَا تَطْلُبْنِي مِنْ غَيْرِكَ فَإِنَّمَا أَقْرَبُ إِلَيْكَ مِنْهُ
If you knew the worth of yourself with Us, you would not have humiliated it with sins.	لَوْ عَرَفْتَ قَدْرَ نَفْسِكَ عِنْدَنَا مَا أَهْنَتْهَا بِالْمَعَاصِي
We only cast away Iblis because he did not prostrate to you — while you <i>were still</i> in the backbone of your father.	إِنَّمَا أَبْعَدْنَا إِبْلِيسَ إِذْ لَمْ يَسْجُدْ لَكَ وَأَنْتَ فِي صُلْبِ أَبِيكَ
So how strange — how <i>did</i> you make peace with him and leave Us!	فَوَا عَجَبًا كَيْفَ صَالَحْتَهُ وَتَرَكْتَنَا
If there were love in your heart, its effect would have shown on your body.	لَوْ كَانَ فِي قَلْبِكَ مَحَبَّةٌ لَبَانَ أَثَرُهَا عَلَى جَسَدِكَ
And when I claimed love, she said: 'You lie! Do I not see your limbs <i>are</i> well-clothed?'	وَلَمَّا ادْعَيْتُ الْحُبَّ قَالَتْ كَذَبْتَنِي ... أَلَسْتُ أَرَى الْأَعْضَاءَ مِنْكَ كَوَاسِيَا
If the heart were nourished with love, the bloating of desires would have left it.	لَوْ تَغَذَّى الْقَلْبُ بِالْمَحَبَّةِ لَذَهَبَتْ عَنْهُ بَطْنَةُ الشَّهَوَاتِ
And if you were pure in longing, you would not have been stuffed — and excessive eating <i>has</i> made you forget desire.	وَلَوْ كُنْتَ غُذِرِي الصَّبَابَةَ لَمْ تَكُنْ ... بَطِينًا وَأَنْسَاكَ الْهَوَى كَثْرَةَ الْأَكْلِ
If your love were true, you would feel uneasy with whoever does not remind you of the Beloved.	لَوْ صَحَّتْ مَحَبَّتُكَ لَاسْتَوْحِشْتَ مِمَّنْ لَا يَذْكُرُكَ بِالْحَبِيبِ
And how strange <i>is</i> the one who claims love yet needs someone to remind him of his beloved!	وَأَعْجَبًا لِمَنْ يَدْعِي الْمَحَبَّةَ وَيَحْتَاجُ إِلَى مَنْ يَذْكُرُهُ بِمُحْبُوبِهِ
So he does not remember Him except with <i>a</i> reminder.	فَلَا يَذْكُرُهُ إِلَّا بِمُذَكِّرٍ
The least <i>thing</i> in love <i>is</i> that it does not make you forget to remember the beloved.	أَقْلُ مَا فِي الْمَحَبَّةِ أَنَّهَا لَا تَنْسِيكَ تَذَكُّرَ الْمُحْبُوبِ
I mentioned you — not that I forgot you <i>for a</i> moment... and the easiest <i>thing</i> in remembrance <i>is</i> the mention of my tongue.	ذَكَرْتُكَ لَا أَنِّي نَسَيْتُكَ سَاعَةً ... وَأَيْسَرُ مَا فِي الذِّكْرِ ذِكْرُ لِسَانِي
When the lover travels to meet his beloved, his soldiers ride with him.	إِذَا سَافَرَ الْمُحِبُّ لِلِقَاءِ مُحْبُوبِهِ رَكِبَتْ جُنُودُهُ مَعَهُ

And love <i>was</i> at the front of the army,	فَكَانَ الْحُبُّ فِي مُقَدِّمَةِ الْعَسْكَرِ
and hope <i>was</i> driving the camels, and longing <i>was</i> pushing them forward,	وَالرَّجَاءُ يَحْدُو بِالْمَطَى وَالشُّوقُ يَسُوقُهَا
and fear <i>was</i> keeping them together on the road.	وَالْخَوْفُ يَجْمَعُهَا عَلَى الطَّرِيقِ
And when he neared arrival at the land of union, the gifts of the Beloved came out with the meeting.	فَإِذَا شَارَفَ قَدُومَ بِلَدِ الْوُضْلِ خَرَجَتْ تَقَادِمُ الْحَبِيبِ بِالْلِقَاءِ
So heal <i>a</i> sickness in <i>a</i> body that You <i>are</i> destroying... and cool <i>a</i> passion in <i>a</i> heart that You <i>are</i> setting ablaze.	فَدَاوْ سَقْمًا بِجَسَمٍ أَنْتَ مَتْلِفُهُ ... وَأَبْرِدْ غَرَامًا بِقَلْبٍ أَنْتَ مُضْرِمُهُ
And do not leave me, with the distance of homes, to... my weak patience, for my patience — You know it.	وَلَا تَكِلْنِي عَلَى بَعْدِ الدِّيَارِ إِلَى ... صَبْرِي الضَّعِيفِ فَصَبْرِي أَنْتَ تَعْلَمُهُ
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Receive his heart, for I have sent it in haste... to meet you, and the longings go before it.	تَلْقَى قَلْبَهُ فَقَدْ أَرْسَلْتُهُ عَجَلًا ... إِلَى لِقَائِكَ وَالْأَشْوَاقِ تَقْدِمُهُ
So when he entered upon the Beloved, robes of honor <i>were</i> poured upon him from every side,	فَإِذَا دَخَلَ عَلَى الْحَبِيبِ أَفِيضَتْ عَلَيْهِ الْخُلْعُ مِنْ كُلِّ نَاحِيَةٍ
to test <i>him</i> — would he settle with them so they become his portion, or would his attention <i>be</i> toward the One who clothed him in them?	لِيَمْتَحِنَ أَيْسَكُنَ إِلَيْهَا فَتَكُونُ حَظُّهُ أَمْ يَكُونُ التَّفَاتُهُ إِلَى مَنْ أَلْبَسَهُ إِيَّاهَا
They filled the ships of the hearts <i>with</i> goods that <i>are</i> only spent on the King.	مَلَأُوا مَرَاقِبَ الْقُلُوبِ مَتَاعًا لَا تَنْفَقُ إِلَّا عَلَى الْمَلِكِ
So when the winds of the pre-dawn blew, those ships set sail.	فَلَمَّا هَبَتْ رِيَّاحُ السَّحَرِ أَقْلَعَتْ تِلْكَ الْمَرَاقِبِ
And dawn did not rise except <i>that</i> they <i>were</i> <i>already</i> at the harbor.	فَمَا طَلَعَ الْفَجْرُ إِلَّا وَهِيَ بِالْمِينَا
They crossed the desert of desire with the feet of seriousness.	قَطَعُوا بَادِيَةَ الْهَوَى بِأَقْدَامِ الْجَدِّ
And it was only <i>a</i> little <i>while</i> until they arrived from the journey.	فَمَا كَانَ إِلَّا الْقَلِيلُ حَتَّى قَدِمُوا مِنَ السَّفَرِ
And <i>it</i> brought them rest on the path of meeting.	فَأَعْقَبَهُمُ الرَّاحَةُ فِي طَرِيقِ التَّلْقَى
So they entered the land of union, having gained the profit of eternity.	فَدَخَلُوا بِلَدَ الْوُضْلِ وَقَدْ حَازَ رِيحَ الْأَبَدِ
The people emptied their hearts of distractions,	فَرَّغَ الْقَوْمُ قُلُوبَهُمْ مِنَ الشَّوَاعِلِ
so the pavilions of love <i>were</i> pitched in them.	فَضْرَبَتْ فِيهَا سَرَادِقَاتُ الْمَحَبَّةِ
And they set up the eyes — guarding at times and sprinkling tears at others.	فَأَقَامُوا الْعُيُونَ تَحْرُسُ تَارَةً وَتَرْشُ أُخْرَى
The pavilion of love <i>is</i> not pitched except in <i>a</i> clean, empty ground.	سَرَادِقُ الْمَحَبَّةِ لَا يُضْرَبُ إِلَّا فِي قَاعٍ نَزْهِ فَارِغٍ

Purify your heart from *all* other than us, and be content... for our vicinity *is* a place for every purified one.

نَزَّهَ قُودَاكَ مِنْ سِوَانَا وَالْقَنَا ... فَتَجَنَّبْنَا حُلَّ لِكُلِّ مَنْزَةٍ

Patience *is the* talisman for the treasure of our union... whoever solved this talisman won its treasure.

الصَّبْرُ طَلْسَمٌ لِكَنْزٍ وَصَالْنَا ... مِنْ حُلِّ ذَا الطَّلْسَمِ فَآزَرَ بِكَنْزِهِ

Know the worth of what *was* lost from you,

اعْرِفْ قَدْرَ مَا ضَاعَ مِنْكَ

and weep the weeping of one who knows the measure of what *has* passed.

وَابْكُ بَكَاءٍ مِنْ يَذْرِي مِقْدَارَ الْفَاقِيتِ

If you *had* imagined the nearness of the loved ones, you *would* have held a funeral over your distance.

لَوْ تَخَيَّلْتَ قَرَبَ الْأَحْبَابِ لِأَقَمْتَ الْمَأْتَمَ عَلَى بَعْدِكَ

If you *had* breathed in the breeze of the pre-dawns, your intoxicated heart would have awakened.

لَوْ اسْتَنْشَقْتَ رِيحَ الْأَسْحَارِ لِأَفَاقٍ مِنْكَ قَلْبُكَ الْمَخْمُورِ

Whoever *found* the path *too* long — his walking weakened.

مَنْ اسْتَطَالَ الطَّرِيقَ ضَعَفَ مَشْيُهُ

You *are* not the longing one if you said: between us *are* long nights or distant wilderness.

وَمَا أَنْتَ بِالْمَشْتَاكِ إِنْ قُلْتَ بَيْنَنَا ... طَوَالَ اللَّيَالِي أَوْ بَعِيدَ الْمَفَاوِزِ

Did you not know that the truthful one, when he resolves, casts his determination before his eyes?

أَمَا عَلِمْتَ أَنَّ الصَّادِقَ إِذَا هَمَّ أُلْقَى بَيْنَ عَيْنَيْهِ عَزْمُهُ

When the heat of August descends in the heart, the rain of March arrives in the eye.

إِذَا نَزَلَ آبُ فِي الْقَلْبِ حُلَّ آذَارٍ فِي الْعَيْنِ

The sleeplessness of the guards became easy when they knew that their voices *were* within the hearing of the King.

هَانَ سَهْرُ الْحِرَاسِ لَمَّا عَلِمُوا أَنَّ أَصْوَاتَهُمْ بِسَمْعِ الْمَلِكِ

Whoever *saw* the state of the Hereafter appear to him — leaving this world became easy for him.

مَنْ لَاحَ لَهُ حَالُ الْآخِرَةِ هَانَ عَلَيْهِ فِرَاقُ الدُّنْيَا

When the prey appears to the hawk, it forgets the comfort of the hand.

إِذَا لَاحَ لِلْبَاشِقِ الصَّيْدُ نَسِيَ مَأْلُوفَ الْكَفِّ

O feet of patience, carry on — only *a* little remains!

يَا أَقْدَامَ الصَّبْرِ احْمَلِي بَقِيَّ الْقَلِيلِ

Remember the sweetness of union, *and* the bitterness of striving *will* become easy for you.

تَذَكَّرِ حِلَاوَةَ الْوِصَالِ يَهْنُ عَلَيْكَ مَرُّ الْمَجَاهِدَةِ

You already know where the destination *is*, so drive toward it — you *will* be delighted.

قَدْ عَلِمْتَ أَيْنَ الْمَنْزِلُ فَاحْدِ لَهَا تَسْرًا

The highest of ambitions *is the* ambition whose owner prepared for meeting the Beloved.

أَعْلَى الْهَمَمِ هِمَّةٌ مِنْ اسْتَعَدَّ صَاحِبُهَا لِلْقَاءِ الْحَبِيبِ

Present the gifts before the meeting place, and receive glad tidings of pleasure upon arrival.

قَدِّمِ التَّقَادِمَ بَيْنَ يَدَيِ الْمُلتَقَى فَاسْتَبَشِّرْ بِالرِّضَا عِنْدَ الْقُدُومِ

And they sent forth for themselves.

وَقَدَّمُوا لِنَفْسِهِمْ

Paradise *is* satisfied from you with *the* performing of the obligations, and the Fire *is* repelled.

الْجَنَّةُ تَرْضَى مِنْكَ بِأَدَاءِ الْفَرَائِضِ وَالنَّارُ تَنْدَفَعُ

فصل علمت كلبك فهو يترك شهوته في تناول ما صاده احتراماً لنعمتك وخوفاً

Section: You trained your dog, and it leaves its desire to eat what it caught, out of respect for your blessing and fear

from you by leaving sins.

عَنْكَ بترك المعاصي

And love is not satisfied from you except by giving up the soul.

والمحبة لا تقنع منك إلا ببذل الروح

By God, how sweet is a time in which the feet of obedience walk upon the ground of longing!

لله ما أحلى زمان تسعى فيه أقدام الطاعة على أرض
الاشتياق

When the people handed over *their* souls to the trainer of the Sacred Law,

لما سلم القوم النفوس إلى راض الشرع

he taught them harmony in going against *their* nature.

علمها الوفاق في خلاف الطبع

So they became upright with obedience — whichever way it turned, they turned with it.

فاستقامت مع الطاعة كيف دارت دارت معها

And when the necks of their mounts press together... and a hasty driver urges the companions on,

وإني إذا اصطكت رقاب مطيهم ... وثور حاد بالرفاق
عجول

I press one palm over the other on my chest... and I look for where to kiss *their traces*, and I lean toward them.

أخالف بين راحتين على الحشا ... وأنظر أني ملثم
فأميل

Section

فصل

You trained your dog, and it leaves its desire to eat what it caught, out of respect for your blessing and fear of your power.

علمت كلبك فهو يترك شهوته في تناول ما صاده
احتراماً لنعمتك وخوفاً من سطوتك

And how much has the teacher of the Sacred Law taught you, yet you do not accept!

وكم علمك معلم الشرع وأنت لا تقبل

The hunt of the untrained *dog* and the one that holds *the prey* for itself is forbidden.

حرم صيد الجاهل والممسك لنفسه

So what does the ignorant one think — the one whose deeds are for the desire of his self?

فما ظن الجاهل الذي أعماله لهوى نفسه

God gathered in you the intellect of the angel, the appetite of the animal, and the desire of the devil.

جمع فيك عقل الملك وشهوة البهيمة وهوى الشيطان

And you belong to whichever of the three overcomes you.

وأنت للغالب عليك من الثلاثة

If you overcome your appetite and your desire, you rise above the rank of *an* angel.

إن غلبت شهوتك وهواك زدت على مرتبة ملك

And if your desire and appetite overcome you, you fall below the rank of *a* dog.

وإن غلبك هواك وشهوتك نقصت عن مرتبة كلب

When the dog hunted for its master, its catch was made lawful. And when it held *the prey* for itself, what it caught was forbidden.

لما صاد الكلب لربه أبيح صيده ولما أمسك على نفسه
حرم ما صاده

The source of what is in the servant of good and evil, and praise-worthy and blameworthy qualities, is from the attribute of the Giver, the Withholder.	مصدر مَا فِي الْعَبْدِ مِنَ الْخَيْرِ وَالشَّرِّ وَالصِّفَاتِ الْمَمْدُوحَةِ وَالْمَذْمُومَةِ مِنْ صِفَةِ الْمُعْطِي الْمَانِعِ
For He — glorified is He — directs His servants between the demands of these two names.	فَهُوَ سُبْحَانَهُ يَصْرِفُ عِبَادَهُ بَيْنَ مُقْتَضَى هَذَيْنِ الْأَسْمَيْنِ
So the share of the truthful servant from his servitude through them is gratitude at the time of giving, and neediness at the time of withholding.	فَحِظَ الْعَبْدُ الصَّادِقُ مِنْ عِبُودِيَّتِهِ بِهِمَا الشُّكْرُ عِنْدَ الْعَطَاءِ وَالْإِفْتِقَارُ عِنْدَ الْمَنْعِ
For He — glorified is He — gives him so that he thanks Him, and withholds from him so that he <i>shows</i> need of Him.	فَهُوَ سُبْحَانَهُ يُعْطِيهِ لِيَشْكُرَهُ وَيَمْنَعُهُ لِيُفْتَقِرَ إِلَيْهِ
So he never ceases to be grateful and needy.	فَلَا يَزَالُ شُكُورًا فَقِيرًا
God Most High said:	قَوْلُهُ تَعَالَى
And the disbeliever is ever against his Lord a helper to his enemies. [25:55] — Sahih Intl: But they worship rather than Allah that which does not benefit them or harm them, and the disbeliever is ever, against his Lord, an assistant [to Satan].	﴿وَكَانَ الْكَافِرُ عَلَى رَبِّهِ ظَهِيرًا﴾
This is from the most subtle address of the Quran and its most noble meanings.	هَذَا مِنْ أَلْطَفِ خُطَابِ الْقُرْآنِ وَأَشْرَفِ مَعَانِيهِ
And that the believer is always with God against his self, his desire, his devil, and the enemy of his Lord.	وَأَنَّ الْمُؤْمِنَ دَائِمًا مَعَ اللَّهِ عَلَى نَفْسِهِ وَهَوَاهُ وَشَيْطَانِهِ وَعَدُوِّ رَبِّهِ
And this is the meaning of him being from the party of God, His soldiers, and His allies.	وَهَذَا مَعْنَى كَوْنِهِ مِنْ حِزْبِ اللَّهِ وَجُنْدِهِ وَأَوْلِيَائِهِ
So he is with God against his enemy — the one inside him and the one outside him.	فَهُوَ مَعَ اللَّهِ عَلَى عَدُوِّهِ الدَّخِلِ فِيهِ وَالْخَارِجِ عَنْهُ
He fights them, opposes them, and angers them for His sake — glorified is He.	يُحَارِبُهُمْ وَيُعَادِيهِمْ وَيَغْضِبُهُمْ لَهُ سُبْحَانَهُ
Just as the close companions of a king are with him in war against his enemies,	كَمَا يَكُونُ حَوَاصِ الْمَلِكِ مَعَهُ عَلَى حَرْبِ أَعْدَائِهِ
while those far from him are free from that, not concerned with it.	وَالْبَعِيدُونَ مِنْهُ فَارِغُونَ مِنْ ذَلِكَ غَيْرَ مُهْتَمِّينَ بِهِ
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And the disbeliever is with his devil and his self and his desire against his Lord.	وَالْكَافِرُ مَعَ شَيْطَانِهِ وَنَفْسِهِ وَهَوَاهُ عَلَى رَبِّهِ
And the expressions of the early scholars revolve around this meaning.	وعبارات السلف على هذه تدور
Ibn Abi Hatim mentioned, from Ata ibn Dinar, from Said ibn Jubayr, who said: a helper to the devil against his Lord through hostility and associating partners with God.	ذكر بن أبي حاتم عن عطاء بن دينار عن سعيد بن جبير قال عونا للشيطان على ربه بالعداوة والشرك

And Layth said, from Mujahid, *who* said: he backs the devil in disobedience to God, helping him in it.

وَقَالَ لَيْثُ عَنْ مُجَاهِدٍ قَالَ يَظَاهِرُ الشَّيْطَانَ عَلَى مَعْصِيَةِ اللَّهِ يُعِينُهُ عَلَيْهَا

And Zayd ibn Aslam said: 'a supporter' — meaning *a* loyal ally.

وَقَالَ زَيْدُ بْنُ أَسْلَمٍ ظَهِيرًا أَيْ مَوَالِيًا

And the meaning is that he allies with His enemy in disobedience to Him and associating partners with Him.

وَالْمَعْنَى أَنَّهُ يُوَالِي عَدُوَّهُ عَلَى مَعْصِيَتِهِ وَالشَّرْكَ بِهِ

So he becomes with His enemy, *a* helper to him in what angers his Lord.

فَيَكُونُ مَعَ عَدُوِّهِ مَعِينًا لَهُ عَلَى مَسَاخِطِ رَبِّهِ

So the special togetherness that the believer *has* with his Lord and his God — it has become, for this disbeliever and sinner, with the devil

فَالْمَعْنَى الْخَاصَّةُ لَتِي لِلْمُؤْمِنِ مَعَ رَبِّهِ وَإِلَهُ قَدْ صَارَتْ لِهَذَا الْكَافِرِ وَالْفَاجِرِ مَعَ الشَّيْطَانِ

and with his self and his desire and his offerings.

وَمَعَ نَفْسِهِ وَهَوَاهُ وَقُرْبَانِهِ

And for this *reason*, He began the verse with His saying:

وَلِهَذَا صَدَّرَ آيَةَ بِقَوْلِهِ

And they worship besides God what does not benefit them and does not harm them.

{وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ}

[25:55] — Sahih Intl: But they worship rather than Allah that which does not benefit them or harm them, and the disbeliever is ever, against his Lord, an assistant [to Satan].

And this worship — it is the loyalty and the love and the satisfaction with their objects of worship, which includes their special togetherness *with them*.

وَهَذِهِ الْعِبَادَةُ هِيَ الْمَوَالَاةُ وَالْمَحَبَّةُ وَالرَّضَا بِمَعْبُودِيهِمُ الْمُتَضَمِّنَةُ لِمَعِيَتِهِمُ الْخَاصَّةُ

So they backed the enemies of God in showing hostility to Him and opposing Him and *doing* what angers Him,

فَظَاهَرُوا أَعْدَاءَ اللَّهِ عَلَى مَعَادَاتِهِ وَمُخَالَفَتِهِ وَمَسَاخِطِهِ

unlike His ally — glorified is He — for he is with Him against his self and his devil and his desire.

بِخِلَافِ وَلِيِّهِ سُبْحَانَهُ فَإِنَّهُ مَعَهُ عَلَى نَفْسِهِ وَشَيْطَانِهِ وَهَوَاهُ

And this meaning is from the treasures of the Quran for who-ever understands it and grasps it. And with God is success.

وَهَذَا الْمَعْنَى مِنْ كُنُوزِ الْقُرْآنِ لِمَنْ فَهَمَهُ وَعَقَلَهُ وَبِاللَّهِ التَّوْفِيقِ

God Most High's saying:

قَوْلُهُ تَعَالَى

And those who, when they *are* reminded with the verses of their Lord, do not fall upon them deaf and blind.

{وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمِيَانًا}

[25:73] — Sahih Intl: And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind.

Muqatil said: when they *are* advised with the Quran, they do not fall upon it deaf — not hearing it — and blind — not seeing it.

قَالَ مُقَاتِلٌ إِذَا وَعِظُوا بِالْقُرْآنِ لَمْ يَقَعُوا عَلَيْهِ صُمًّا لَمْ يَسْمَعُوهُ وَعُمِيَانًا لَمْ يَبْصُرُوهُ

But they heard and saw and had certainty in it.

وَلَكِنَّهُمْ سَمِعُوا وَأَبْصَرُوا وَأَيَقَنُوا بِهِ

And Ibn Abbas said: they were not upon them deaf and blind; rather they were fearful *and* humble.

وَقَالَ ابْنُ عَبَّاسٍ لَمْ يَكُونُوا عَلَيْهَا صُمًّا وَعَمِيَانًا بَلْ كَانُوا خَائِفِينَ خَاشِعِينَ

And al-Kalbi said: they fall upon them hearing and seeing.

وَقَالَ الْكَلْبِيُّ يَخْرُونَ عَلَيْهَا سَمْعًا وَبَصَرًا

And al-Farra said: when the Quran is recited to them, they do not remain in their former state as if they did not hear it — and that is the meaning of 'falling.'

وَقَالَ الْفَرَّاءُ إِذَا تَلَّى عَلَيْهِمُ الْقُرْآنَ لَمْ يَقْعُدُوا عَلَى حَالِهِمُ الْأَوَّلَى كَأَنَّهُمْ لَمْ يَسْمَعُوهُ فَذَلِكَ الْخُرُورُ

And I heard the Arabs say 'he sat insulting me,' like your saying 'he stood insulting me' and 'he went on insulting me.'

وَسَمِعْتُ الْعَرَبَ تَقُولُ قَعْدَ يَشْتُمْنِي كَقَوْلِكَ قَامَ يَشْتُمْنِي وَأَقْبَلَ يَشْتُمْنِي

And the meaning, based on what was mentioned, is that they did not become, upon *hearing* them, deaf and blind.

وَالْمَعْنَى عَلَى مَا ذَكَرَ لَمْ يَصِيرُوا عِنْدَهَا صُمًّا وَعَمِيَانًا

And al-Zajaj said: the meaning is that when the verses are recited to them, they fall in prostration and weeping, hearing *and* seeing, as they were commanded.

وَقَالَ الزَّجَّاجُ الْمَعْنَى إِذَا تَلَيْتَ عَلَيْهِمْ خَرُوا سَجْدًا وَبَكِيًا سَامِعِينَ مَبْصِرِينَ كَمَا أُمِرُوا بِهِ

And Ibn Qutayba said: meaning they did not ignore them as if they *were* deaf *and* did not hear them, and blind *and* did not see them.

وَقَالَ ابْنُ قُتَيْبَةَ أَيُّ لَمْ يَتَغَافَلُوا عَنْهَا كَأَنَّهُمْ صَمٌّ لَمْ يَسْمَعُوهَا وَعَمِيٌّ لَمْ يَرَوْهَا

I say: here *there are* two matters — the mention of 'falling' and the directing of the negation upon it, and whether it is *the* falling of the heart or *the* falling of the body.

قُلْتُ هَهُنَا أَمْرَانِ ذَكَرَ الْخُرُورَ وَتَسْلِيطَ النَّفْيِ عَلَيْهِ وَهَلْ هُوَ خُرُورُ الْقَلْبِ أَوْ خُرُورُ الْبَدَنِ

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for prostration. And *does it mean that* their falling was not from deafness and blindness?

لِلسُّجُودِ وَهَلْ لِمَعْنَى لَمْ يَكُنْ خُرُورُهُمْ عَنْ صَمٍّ وَعَمَةٍ

So they had upon them *a* falling — with the heart *in* submission, or with the body *in* prostration.

فَلَهُمْ عَلَيْهَا خُرُورًا بِالْقَلْبِ خُضُوعًا أَوْ بِالْبَدَنِ سَجُودًا

Or there is no falling *at all*, and it expressed by it remaining.

أَوْ لَيْسَ هُنَاكَ خُرُورٌ وَعَبَّرَ بِهِ عَنِ الْقُعُودِ

The roots of sins — all of them, their major and minor ones — are three:

أَصُولُ الْمَعَاصِي كُلُّهَا كِبَارُهَا وَصَغَارُهَا ثَلَاثَةٌ

the heart's attachment to other than God, obedience to the angry force, and the lustful force.

تَعْلُقُ الْقَلْبَ بِغَيْرِ اللَّهِ وَطَاعَةَ الْقُوَّةِ الْغَضَبِيَّةِ وَالْقُوَّةِ الشَّهَوَانِيَّةِ

And they *are* associating partners *with* God, injustice, and immorality.

وَهِيَ الشَّرْكُ وَالظُّلْمُ وَالْفَوَاحِشُ

So the ultimate *end* of attachment to other than God is associating partners *with* God — that a god other *than* Him is called upon alongside Him.

فَغَايَةُ التَّعَلُّقِ بِغَيْرِ اللَّهِ شَرْكٌ وَأَنْ يَدْعَى مَعَهُ إِلَهٌ آخَرُ

And the ultimate *end* of obeying the angry force is killing.

وَعَايَةُ طَاعَةِ الْقُوَّةِ الْغَضَبِيَّةِ الْقَتْلُ

And the ultimate *end* of the lustful force is adultery.

وَعَايَةُ الْقُوَّةِ الشَّهَوَانِيَّةِ الزِّنَا

And for this *reason*, God — glorified is He — combined the three in His saying:

وَلِهَذَا جَمَعَ اللَّهُ سُبْحَانَهُ بَيْنَ الثَّلَاثَةِ فِي قَوْلِهِ

And those who do not call upon with God a god other *than Him*, and do not kill the soul that God *has* forbidden except by right, and do not commit adultery.

[25:68] — Sahih Intl: And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ
النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ﴾.

And these three — each of them calls to the other.

وَهَذِهِ الثَّلَاثَةُ يَدْعُو بَعْضُهَا إِلَى بَعْضٍ

So associating partners *with God* calls to injustice and immorality,

فَالشِّرْكَ يَدْعُو إِلَى الظُّلْمِ وَالْفَوَاحِشِ

just as sincerity and monotheism turn them both away from their companion.

كَمَا أَنَّ الْإِخْلَاصَ وَالتَّوْحِيدَ يَصْرِفُهُمَا عَنِ صَاحِبِهِ

God Most High said:

قَالَ تَعَالَى

Thus, *it was* so that We turn away from him the evil and the immorality. Indeed he *was* from Our sincere servants.

[12:24] — Sahih Intl: And she certainly determined [to seduce] him, and he would have inclined to her had he not seen the proof of his Lord. And thus [it was] that We should avert from him evil and immorality. Indeed, he was of Our chosen servants.

﴿كَذَلِكَ لِنَصْرِفَ عَنْهُ الشُّوْءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا
الْمُخْلِصِينَ﴾.

So 'the evil' is infatuation, and 'the immorality' is adultery.

فَالشُّوْءُ الْعِشْقُ وَالْفَحْشَاءُ الزِّنَا

And likewise, injustice calls to associating partners *with God* and immorality.

وَكَذَلِكَ الظُّلْمُ يَدْعُو إِلَى الشِّرْكِ وَالْفَاحِشَةِ

For associating partners *with God* is the greatest of injustice,

فَإِنَّ الشِّرْكَ أَظْلَمُ الظُّلْمِ

just as the most just of justice is monotheism.

كَمَا أَنَّ أَعْدَلَ الْعَدْلِ التَّوْحِيدَ

So justice is the companion of monotheism, and injustice is the companion of associating partners *with God*.

فَالْعَدْلُ قَرِينُ التَّوْحِيدِ وَالظُّلْمُ قَرِينُ الشِّرْكِ

And for this *reason*, glorified is He, He combines between them.

وَلِهَذَا يَجْمَعُ سُبْحَانَهُ بَيْنَهُمَا

As for the first, *it is* in His saying: 'God testified that there is no god except Him, and the angels and the people of knowledge, *He* is upholding justice.'

أَمَّا الْأَوَّلُ فَفِي قَوْلِهِ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ
وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ

And as for the second, *it is* like the saying of God Most High:

وَأَمَّا الثَّانِي فَكَقَوْلُهُ تَعَالَى

Indeed associating partners *with God* is surely a great injustice.

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾.

[31:13]

And immorality calls to associating partners *with God* and injustice,

وَالْفَاحِشَةُ تَدْعُو إِلَى الشِّرْكِ وَالظُّلْمِ

especially when its desire grows strong and *it* cannot be obtained except through a type of injustice,

وَلَا سِيَمًا إِذَا قُوِيَتْ إِرَادَتُهَا وَلَمْ تَحْصُلْ إِلَّا بِنَوْعٍ مِنَ
الظُّلْمِ

and seeking help from sorcery and the devil.

والاستعانة بالسحر والشيطان

And glorified is He, He combined between adultery and associating partners *with God* in His saying:

وَقَدْ جَمَعَ سُبْحَانَهُ بَيْنَ الزَّانَا وَالشَّرْكِ فِي قَوْلِهِ

The male adulterer does not marry except a female adulterer or a female polytheist, and the female adulterer — none marries her except a male adulterer or a male polytheist. And that was forbidden upon the believers.

﴿الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ﴾.

[24:3] — Sahih Intl: The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist, and that has been made unlawful to the believers.

So these three — each of them drags to the other, and each of them commands the other.

فَهَذِهِ الثَّلَاثَةُ يَجِرُ بَعْضُهَا إِلَى بَعْضٍ وَيَأْمُرُ بَعْضُهَا بِبَعْضٍ

And for this *reason*, whenever the heart was weaker in monotheism and greater in associating partners *with God*,

وَلِهَذَا كَلِمَا كَانَ الْقَلْبُ أَوْعَفَ تَوْحِيدًا وَأَعْظَمَ شُرْكًَا

it was more *given to* immorality, and greater in attachment to images and infatuation with them.

كَانَ أَكْثَرَ فَاجِسَةً وَأَعْظَمَ تَعَلُّقًا بِالصُّورِ وَعَشَقًا لَهَا

And similar to this is the saying of God Most High:

وَيُظَاهِرُ هَذَا قَوْلُهُ تَعَالَى

And whatever you *have* been given of anything, it is *but* enjoyment of the life of this world.

وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا

And what is with God is better and more lasting, for those who believed and upon their Lord *they* rely.

وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

And those who avoid the major sins and immorality, and when they become angry, they forgive.

وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

So He informed that what is with Him is better for whoever believed in Him and relied upon Him,

فَأَخْبَرَ أَنْ مَا عِنْدَهُ خَيْرٌ لِمَنْ آمَنَ بِهِ وَتَوَكَّلَ عَلَيْهِ

and this — it is monotheism.

وَهَذَا هُوَ التَّوْحِيدُ

Then He said:

ثُمَّ قَالَ

And those who avoid the major sins and immorality.

﴿وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ﴾.

[42:37] — Sahih Intl: And those who avoid the major sins and immoralities, and when they are angry, they forgive,

So this is avoiding the caller of the lustful force.

فَهَذَا اجْتِنَابُ دَاعِي الْقُوَّةِ الشَّهَوَانِيَةِ

Then He said:

ثُمَّ قَالَ

فائدة هجر القرآن أنواع أحدها هجر سماعه والإيمان به والإصغاء إليه

Benefit: Abandoning the Quran *is of several* types — the first being abandoning listening to it, having faith in it, and paying attention to it

And when they become angry, they forgive

[42:37] — Sahih Intl: And those who avoid the major sins and immoralities, and when they are angry, they forgive,

﴿وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ﴾.

So this is opposing the power of anger

فَهَذَا مُخَالَفَةُ الْقُوَّةِ الْغَضَبِيَّةِ

So *He* combined between monotheism, chastity, and justice — which is the sum of all goodness

فَجَمَعَ بَيْنَ التَّوْحِيدِ وَالْعِفَّةِ وَالْعَدْلِ الَّتِي هِيَ جَمَاعُ الْخَيْرِ كُلِّهِ

Benefit: Abandoning the Quran *is of several* types

فَإِدَّةَ هَجَرِ الْقُرْآنِ أَنْوَاعَ

The first of them *is* abandoning listening to it, having faith in it, and paying attention to it

أَحَدَهَا هَجَرُ سَمَاعِهِ وَالْإِيمَانِ بِهِ وَالْإِصْغَاءِ إِلَيْهِ

And the second *is* abandoning acting upon it and stopping at its lawful and forbidden *rulings*, even if he read it and believed in it

وَالثَّانِي هَجَرُ الْعَمَلِ بِهِ وَالْوُقُوفِ عِنْدَ حَلَالِهِ وَحَرَامِهِ وَإِنْ قَرَأَهُ وَآمَنَ بِهِ

And the third *is* abandoning ruling by it and referring judgment to it in the foundations of the religion and its branches

وَالثَّالِثُ هَجَرُ تَحْكِيمِهِ وَالتَّحَاكُمِ إِلَيْهِ فِي أَصُولِ الدِّينِ وَفُرُوعِهِ

and believing that it does not give certainty, and that its proofs *are merely verbal and* do not produce knowledge

وَاعْتِقَادُ أَنَّهُ لَا يُفِيدُ الْيَقِينَ وَأَنْ أَدْلَتَهُ لَفْظِيَّةٌ لَا تَحْصُلُ الْعِلْمُ

And the fourth *is* abandoning reflecting on it, understanding it, and knowing what the Speaker intended by it

وَالرَّابِعُ هَجَرُ تَدَبُّرِهِ وَتَفْهَمِهِ وَمَعْرِفَةِ مَا أَرَادَ الْمُتَكَلِّمُ بِهِ مِنْهُ

And the fifth *is* abandoning seeking healing and treating *oneself* with it for all the diseases of the heart and its ailments

وَالْخَامِسُ هَجَرُ الْإِسْتِشْفَاءِ وَالتَّدَاوِي بِهِ فِي جَمِيعِ أَمْرَاضِ الْقَلْبِ وَأَدْوَانِهَا

so he seeks the cure for his illness from other than it, and abandons treating *himself* with it

فَيَطْلُبُ شِفَاءَ دَاءِهِ مِنْ غَيْرِهِ وَيَهْجُرُ التَّدَاوِي بِهِ

And all of this falls under His saying:

وَكُلُّ هَذَا دَاخِلٌ فِي قَوْلِهِ

And the Messenger said, 'O my Lord, indeed my people have taken this Quran *as something* abandoned'

[25:30] — Sahih Intl: And the Messenger has said, "O my Lord, indeed my people have taken this Qur'an as [a thing] abandoned."

﴿وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا﴾.

even though some *types of* abandonment *are* lighter than others

وَإِنْ كَانَ بَعْضُ الْهَجْرِ أَهْوَنَ مِنْ بَعْضٍ

And likewise the discomfort that *is* in the chests regarding it

وَكَذَلِكَ الْحَرَجُ الَّذِي فِي الصُّدُورِ مِنْهُ

for sometimes it is discomfort about its being sent down and it being truth from God

فَإِنَّهُ تَارَةٌ يَكُونُ حَرْجًا مِنْ إِنْزَالِهِ وَكَوْنِهِ حَقًّا مِنْ عِنْدِ اللَّهِ

and sometimes it is from the side of the One who spoke it — or *the claim* that it is created by some of His creation, *that* He inspired other than Himself to speak it

وَتَارَةٌ يَكُونُ مِنْ جِهَةِ الْمُتَكَلِّمِ بِهِ أَوْ كَوْنِهِ مَخْلُوقًا مِنْ بَعْضِ مَخْلُوقَاتِهِ أَلْهَمَ غَيْرَهُ أَنْ تَكَلَّمَ بِهِ

and sometimes it is from the side of its sufficiency or lack of it, and that it does not suffice the servants

وَتَارَةٌ يَكُونُ مِنْ جِهَةِ كِفَايَتِهِ وَعَدَمِهَا وَأَنَّهُ لَا يَكْفِي الْعِبَادَ

rather they *are* in need, along with it, of rational arguments, analogies, opinions, or policies

بَلْ هُمْ مُحْتَاجُونَ مَعَهُ إِلَى الْمَعْقُولَاتِ وَالْأَقْيِسَةِ أَوْ الْآرَاءِ أَوْ السِّيَاسَاتِ

and sometimes it is from the side of its meanings and what *was* intended by it —

وَتَارَةٌ يَكُونُ مِنْ جِهَةِ دَلَالَتِهِ وَمَا أُرِيدَ بِهِ

whether its realities *are* understood from it as addressed, or *whether* what *was* intended is reinterpreting them and removing them from their realities into far-fetched, ambiguous interpretations

حَقَائِقُهُ الْمَفْهُومَةُ مِنْهُ عِنْدَ الْخُطَابِ أَوْ أُرِيدَ بِهِ تَأْوِيلُهَا وَإِخْرَاجُهَا عَنْ حَقَائِقِهَا إِلَى تَأْوِيلَاتٍ مُسْتَكْرَهَةٍ مُشْتَرَكَةٍ

and sometimes it is from the side of *whether* those realities — even if they *are* intended — *are* established in reality

وَتَارَةٌ يَكُونُ مِنْ جِهَةِ كَوْنِ تِلْكَ الْحَقَائِقِ وَإِنْ كَانَتْ مُرَادَةً فَهِيَ ثَابِتَةٌ فِي نَفْسِ الْأَمْرِ

or *whether* *He* gave the impression that they *are* intended for some type of benefit

أَوْ أَوْهَمَ أَنَّهَا مُرَادَةٌ لَضَرْبٍ مِنَ الْمَصْلَحَةِ

So all of these *people* — in their chests *there is* discomfort from the Quran

فَكُلُّ هَؤُلَاءِ فِي صُدُورِهِمْ حَرْجٌ مِنَ الْقُرْآنِ

and they know that from themselves and find it in their chests

وَهُمْ يَعْلَمُونَ ذَلِكَ مِنْ نَفْسِهِمْ وَيَجِدُونَهُ فِي صُدُورِهِمْ

And you will never find *a person of* innovation in his religion except that in his heart *there is* discomfort from the verses that contradict his innovation

وَلَا تَجِدُ مُبْتَدِعًا فِي دِينِهِ قَطُّ إِلَّا وَفِي قَلْبِهِ حَرْجٌ مِنَ الْآيَاتِ الَّتِي تَخَالِفُ بَدْعَتَهُ

just as you will not find *a wrongdoing sinner* except that in his chest *there is* discomfort from the verses that stand between him and his desire

كَمَا أَنَّكَ لَا تَجِدُ ظَالِمًا فَاجِرًا إِلَّا وَفِي صَدْرِهِ حَرْجٌ مِنَ الْآيَاتِ الَّتِي تَحُولُ بَيْنَهُ وَبَيْنَ إِرَادَتِهِ

So reflect on this meaning, then choose for yourself whatever you wish

فَتَدَبَّرْ هَذَا الْمَعْنَى ثُمَّ ارْضَ لِنَفْسِكَ بِمَا تَشَاءُ

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فائدة كمال النفس المطلوب ما تضمن أمرين أحدهما أن يصير هيئة راسخة وصفة

A benefit: The perfection of the self *that is* sought *is* what includes two matters, one of them *is* that it becomes a firm disposition and quality

The perfection of the self *that is* sought *is* what includes two matters.

كَمَالِ النَّفْسِ الْمَطْلُوبِ مَا تَضُمَّنُ أَمْرَيْنِ

One of them is that it becomes a firm disposition and a permanent quality for him.	أحدهما أن يصير هَيْئَةً راسخة وَصَفَةً لَازِمَةً لَهُ
The second is that it is a quality of perfection in itself.	الثَّانِي أن يكون صفة كَمَالٍ فِي نَفْسِهِ
So if it is not like that, it is not perfection.	فَإِذَا لم يكن كَذَلِكَ لم يكن كمالاً
So it <i>does</i> not suit whoever strives for the perfection of his self to compete for it or to grieve over missing it.	فلا يَلِيقُ بِمن يَسْعَى فِي كَمَالِ نَفْسِهِ المَنَافَسَةُ عَلَيْهِ وَلَا الأَسَفُ عَلَى قُوَّتِهِ
And that is nothing but knowing its Creator, its Originator, its object of worship, and its true God —	وَذَلِكَ لَيْسَ إِلَّا مَعْرِفَةُ بَارئِهَا وَفَاطِرِهَا وَمَعْبُودِهَا وَإِلَهِهَا الْحَقِّ
<i>the One</i> for whom there is no soundness for it, no bliss, and no pleasure except by knowing Him,	الَّذِي لَا صَلَاحَ لَهَا وَلَا نَعِيمَ وَلَا لَذَّةَ إِلَّا بِمَعْرِفَتِهِ
and wanting His face, and traveling the path that leads to Him and to His pleasure and His honor,	وَأِرَادَةَ وَجْهِهِ وَسُلُوكَ الطَّرِيقِ الْمَوْصِلَةَ إِلَيْهِ وَإِلَى رِضَاهِ وَكَرَامَتِهِ
and that it becomes accustomed to that so it becomes for it a firm and permanent disposition.	وَأَن تَعْتَادَ ذَلِكَ فَيَصِيرَ لَهَا هَيْئَةً رَاسِخَةً لَازِمَةً
And whatever is besides that — of knowledge, desires, and actions —	وَمَا عدا ذَلِكَ مِنَ الْعُلُومِ وَالْإِرَادَاتِ وَالْأَعْمَالِ
it is between what does not benefit it and does not perfect it,	فَهِيَ بَيْنَ مَا لَا يَنْفَعُهَا وَلَا يَكْمِلُهَا
and what brings about its harm, its deficiency, and its pain.	وَمَا يَعُودُ بِضَرَرِهَا وَنَقْصِهَا وَأَلَمِهَا
Especially if it becomes a firm disposition for it,	وَلَا سِيماً إِذَا صَارَ هَيْئَةً رَاسِخَةً لَهَا
for it is tormented and pained by it according to how attached it is to it.	فَإِنَّهَا تَعَذِّبُ وَتَتَأَلَّمُ بِهِ بِحَسَبِ لُزُومِهِ لَهَا
As for the external virtues separate from it — like clothing, vehicles, homes, status, and wealth —	وَأَمَّا الْفَضَائِلُ الْمُتَفَصِّلَةُ عَنْهَا كَالْمَلَابِسِ وَالْمَرَاقِبِ وَالْمَسَاكِنِ وَالْجَاهِ وَالْمَالِ
those <i>are</i> in reality borrowed things lent to it for a time,	فَتَلِكُ فِي الْحَقِيقَةِ عَوَارٍ أَعِيرَتْهَا مَدَّةً
then the lender takes them back.	ثُمَّ يَرْجِعُ فِيهَا الْمُعِيرَ
So it is pained and tormented by his taking them back according to its attachment to them.	فَتَتَأَلَّمُ وَتَتَعَذِّبُ بِرُجُوعِهِ فِيهَا بِحَسَبِ تَعَلُّقِهَا بِهَا
Especially if they were the limit of its perfection,	وَلَا سِيماً إِذَا كَانَتْ هِيَ غَايَةَ كَمَالِهَا
so when they <i>are</i> stripped from it, <i>there</i> comes the greatest deficiency, pain, and regret.	فَإِذَا سَلِبَتْهَا أَحْضَرَتْ أَكْثَمَ النُّقْصِ وَالْأَلَمِ وَالْحَسْرَةِ
So let whoever wants the happiness of his self and its pleasure reflect on this point.	فَلْيَتَدَبَّرْ مَنْ يُرِيدُ سَعَادَةَ نَفْسِهِ وَلَذَّتِهَا هَذِهِ التُّكْتَةُ
For most of these people only strive for the deprivation of their selves, and their pain, and their regret, and their deficiency,	فَأَكْثَرُ هَذَا الْخَلْقِ إِنَّمَا يَسْعَوْنَ فِي حَرَمَانِ نَفْسِهِمْ وَأَلَمِهَا وَحَسْرَتِهَا وَنَقْصِهَا

while they think that they want their happiness and their bliss.	من حَيْثُ يَظُنُّونَ أَنَّهُمْ يُرِيدُونَ سَعَادَتَهَا وَنَعِيمَهَا
So its pleasure <i>is</i> according to what it gained of that knowledge, love, and traveling <i>the path</i> ,	فلذتها بِحَسَبِ مَا حَصَلَ لَهَا مِنْ تِلْكَ الْمَعْرِفَةِ وَالْمَحَبَّةِ وَالسَّلُوكِ
and its pain and regret <i>are</i> according to what it missed of that.	وَأَلَمُهَا وَحَسْرَتُهَا بِحَسَبِ مَا فَاتَهَا مِنْ ذَلِكَ
And whenever that <i>is</i> absent and <i>one</i> is empty of it,	وَمَتَى عَدَمَ ذَلِكَ وَخَلَا مِنْهُ
there remains in him nothing but the bodily, animal powers	لَمْ يَبْقَ فِيهِ إِلَّا الْقَوَى الْبَدَنِيَّةُ النَّفْسَانِيَّةُ
by which he eats and drinks and has relations and gets angry	الَّتِي بِهَا يَأْكُلُ وَيَشْرَبُ وَيَنْكَحُ وَيَغْضَبُ
and attains the rest of his pleasures and comforts of his life.	وَيَنَالُ سَائِرَ لَذَاتِهِ وَمُرَافِقَ حَيَاتِهِ
And no honor or virtue comes to him from them, but <i>rather</i> lowliness and deficiency,	وَلَا يَلْحَقُهُ مِنْ جِهَتِهَا شَرَفٌ وَلَا فَضِيلَةٌ بَلْ خَسَاسَةٌ وَمُنْقَصَةٌ
since by those powers he only resembles the animals and connects to their kind,	إِذْ كَانَ إِنَّمَا يُنَاسِبُ بِتِلْكَ الْقَوَى الْبَهَائِمِ وَيَتَّصِلُ بِجَنْسِهَا
and enters among them and becomes like one of them.	وَيَدْخُلُ فِي جُمْلَتِهَا وَيَصِيرُ كَأَحَدِهَا
And perhaps they surpass him in what they attain,	وَرُبَّمَا زَادَتْ فِي تَنَاولِهَا عَلَيْهِ
and they <i>are</i> distinguished from him by the safety of their well-being and <i>the</i> security from bringing harm upon themselves.	وَاخْتَصَّتْ دُونَهُ بِسَلَامَةِ عَافِيَتِهَا وَالْأَمْنِ مِنْ جَلْبِ الضَّرَرِ عَلَيْهَا
So <i>a</i> perfection that the animals share with you in and surpass you in,	فَكَمَالٌ تَشَارِكُ فِيهِ الْبَهَائِمُ وَتَزِيدُ عَلَيْكَ
and <i>are</i> distinguished from you in by <i>the</i> safety of <i>their</i> outcome —	وَتَخْتَصُّ عَنْكَ فِيهِ بِسَلَامَةِ الْعَاقِبَةِ
<i>it is</i> deserving that you abandon it for the true perfection, which — there <i>is</i> no perfection besides it.	حَقِيقٌ أَنْ تَهْجُرَهُ إِلَى الْكَمَالِ الْحَقِيقِيِّ الَّذِي لَا كَمَالَ سِوَاهُ
And with God <i>is</i> success.	وَبِاللَّهِ التَّوْفِيقُ

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فائدة جليلة

A Noble Benefit

فائدة العلم نقل صورة المعلوم من الخارج وإثباتها في النفس والعمل نقل

*A Benefit: Knowledge Is Transferring the Image of the Known from the Outside and Establishing It in the Self, and
Action Is Transferring*

When the servant wakes in the morning and reaches the evening, and his only concern is God alone,

إِذَا أَصْبَحَ الْعَبْدُ وَأَمْسَى وَلَيْسَ هَمُّهُ إِلَّا اللَّهُ وَحْدَهُ

God, glorified is He, carries all his needs and bears from him everything that worries him,

تَحْمِلُ اللَّهُ سُبْحَانَهُ حَوَائِجَهُ كُلَّهَا وَحَمْلُهُ عَنْهُ كُلُّ مَا أَهْمُهُ

and frees his heart for His love, and his tongue for His remembrance, and his limbs for His obedience.

وَفَرَّغَ قَلْبَهُ لِمَحَبَّتِهِ وَلِسَانَهُ لَذِكْرِهِ وَجَوَارِحَهُ لَطَاعَتِهِ

And if he wakes and reaches the evening, and this world is his concern,

وَإِنْ أَصْبَحَ وَأَمْسَى وَالْدُّنْيَا هَمُّهُ

God loads him with its worries, its sorrows, and its troubles, and leaves him to himself.

حَمَلَهُ اللَّهُ هُمُومَهَا وَغَمُومَهَا وَأَنْكَادَهَا وَوَكَّلَهُ إِلَى نَفْسِهِ

So his heart is busy away from His love with love of creation, and his tongue away from His remembrance with their remembrance,

فَشْغَلَ قَلْبَهُ عَنْ مَحَبَّتِهِ بِمَحَبَّةِ الْخَلْقِ وَلِسَانَهُ عَنْ ذِكْرِهِ بِذِكْرِهِمْ

and his limbs away from His obedience with serving them and their affairs.

وَجَوَارِحَهُ عَنْ طَاعَتِهِ بِخِدْمَتِهِمْ وَأَشْغَالِهِمْ

So he toils *the* toiling of a wild beast in the service of others,

فَهُوَ يَكْدَحُ كَدْحَ الْوَحْشِ فِي خِدْمَةِ غَيْرِهِ

like the bellows — its belly is blown and its sides are squeezed for the benefit of others.

كَالْكَبِيرِ يُنْفَخُ بَطْنُهُ وَيَعْصَرُ أَضْلَاعُهُ فِي نَفْعِ غَيْرِهِ

Everyone who turns away from the servitude of God, and His obedience, and His love, is afflicted with servitude to a created being, and love of him, and service to him.

كُلُّ مَنْ أَعْرَضَ عَنْ عِبَادِيَةِ اللَّهِ وَطَاعَتِهِ وَمَحَبَّتِهِ بَلِيَ بِعِبَادِيَةِ الْمَخْلُوقِ وَمَحَبَّتِهِ وَخِدْمَتِهِ

God Most High said:

قَالَ تَعَالَى

And whoever turns blind from the remembrance of the Most Merciful, We appoint for him a devil, and he is for him a companion.

﴿وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ﴾

[43:36] — Sahih Intl: And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion.

Sufyan ibn Uyaynah said: You do not bring a famous proverb of the Arabs except *that* I will bring you its *match* from the Quran.

قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ لَا تَأْتُونَ بِمِثْلِ مَشْهُورٍ لِلْعَرَبِ إِلَّا جِئْتُكُمْ بِهِ مِنَ الْقُرْآنِ

So someone said to him: Then where in the Quran is: 'Give your brother a date, and if he does not accept, then give him a burning coal'?

فَقَالَ لَهُ قَائِلٌ فَأَيْنَ فِي الْقُرْآنِ أَعْطَا أَخَاكَ تَمْرَةً فَإِنْ لَمْ يَقْبَلْ فَأَعْطَاهُ جَمْرَةً

So he said: In His saying: 'And whoever turns blind from the remembrance of the Most Merciful, We appoint for him a devil' — the *rest of the verse*.

فَقَالَ فِي قَوْلِهِ ﴿وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا﴾ الْآيَةُ

Knowledge is transferring the image of the known from the outside and establishing it in the self.

الْعِلْمُ نَقْلُ صُورَةِ الْمَعْلُومِ مِنَ الْخَارِجِ وَإِثْبَاتُهَا فِي
النَّفْسِ

And action is transferring a knowledge-based image from the self and establishing it in the outside.

وَالْعَمَلُ نَقْلُ صُورَةِ عِلْمِيَةٍ مِنَ النَّفْسِ وَإِثْبَاتُهَا فِي
الْخَارِجِ

So if what is established in the self matches reality in itself, then it is correct knowledge.

فَإِنْ كَانَ الثَّابِتُ فِي النَّفْسِ مُطَابِقًا لِلْحَقِيقَةِ فِي نَفْسِهَا
فَهُوَ عِلْمٌ صَحِيحٌ

And often there *are* established in the self images that have no real existence,

وَكَثِيرًا مَّا يَثْبُتُ فِي النَّفْسِ صُورٌ لَيْسَ لَهَا وَجُودٌ
حَقِيقِي

and the one who established them in his self assumes them *to be* knowledge, but they *are* only imagined — they have no reality.

فَيُظَنُّهَا الَّذِي قَدْ أَثْبَتَهَا فِي نَفْسِهِ عِلْمًا وَإِنَّمَا هِيَ مَقْدَرَةٌ
لَا حَقِيقِيَّةَ لَهَا

And most of people's knowledge is of this type.

وَأَكْثَرُ عُلُومِ النَّاسِ مِنْ هَذَا الْبَابِ

And whatever of it matches reality in the outside, it is two types:

وَمَا كَانَ مِنْهَا مُطَابِقًا لِلْحَقِيقَةِ فِي الْخَارِجِ فَهُوَ نَوْعَانِ

a type *by which* the self is perfected by perceiving it and knowing it,

نَوْعٌ تَكْمَلُ النَّفْسُ بِإِدْرَاكِهِ وَالْعِلْمُ بِهِ

and that *is* knowledge of God, and His names, and His attributes, and His actions, and His books, and His commands, and His prohibitions.

وَهُوَ الْعِلْمُ بِاللَّهِ وَأَسْمَائِهِ وَصِفَاتِهِ وَأَفْعَالِهِ وَكُتُبِهِ وَأَمْرِهِ
وَنَهْيِهِ

And a type *by which* no perfection is gained for the self,

وَنَوْعٌ لَا يَحْصُلُ بِهِ لِلنَّفْسِ كَمَالٌ

and that *is* every knowledge *where* ignorance of it does not harm, for knowing it does not benefit.

وَهُوَ كُلُّ عِلْمٍ لَا يَضُرُّ الْجَهْلُ بِهِ فَإِنَّهُ لَا يَنْفَعُ الْعِلْمُ بِهِ

And the Prophet used to seek refuge in God from knowledge that does not benefit.

وَكَانَ النَّبِيُّ يَسْتَعِيزُ بِاللَّهِ مِنْ عِلْمٍ لَا يَنْفَعُ

And this *is* the case with most of the correct, matching knowledge that ignorance of it does not harm at all, like knowledge of astronomy.

وَهَذَا حَالُ أَكْثَرِ الْعُلُومِ الصَّحِيحَةِ الْمُطَابِقَةِ لِتِلْكَ لَا يَضُرُّ
الْجَهْلُ بِهَا شَيْئًا كَالْعِلْمِ بِالْفَلَكَ

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قاعدة الإيمان له ظاهر وباطن وظاهره قول اللسان وعمل الجوارح وباطنه

A Principle: Faith has an outward and an inward *aspect*; its outward *is* the speech of the tongue and the action of the limbs, and its inward *is*

and its fine details, and its degrees, and the number of the stars and their sizes,

وَدَقَائِقُهُ وَدَرَجَاتُهُ وَعَدَدُ الْكَوَاكِبِ وَمَقَادِيرُهَا

and knowledge of the number of mountains and their colors and their areas, and the like of that —

وَالْعِلْمُ بِعَدَدِ الْجِبَالِ وَأَلْوَانِهَا وَمَسَاحَتِهَا وَنَحْوِ ذَلِكَ

so the honor of knowledge is according to the honor of what is known and the intensity of the need for it.

فَشَرَفُ الْعِلْمِ بِحَسَبِ شَرَفِ مَعْلُومِهِ وَشِدَّةِ الْحَاجَةِ إِلَيْهِ

And that is nothing but the knowledge of God, and what follows from that.

وَلَيْسَ ذَلِكَ إِلَّا الْعِلْمُ بِاللَّهِ وَتَوَابِعُ ذَلِكَ

As for knowledge, its flaw is its failure to match God's religious intent — that which God loves and is pleased with.

وَأَمَّا الْعِلْمُ فَآفَقْتُهُ عَدَمَ مِطَابَقَتِهِ لِمَرَادِ اللَّهِ الدِّينِيِّ الَّذِي يُحِبُّهُ اللَّهُ وَيَرْضَاهُ

And that comes from corruption of knowledge sometimes, and from corruption of intention sometimes.

وَذَلِكَ يَكُونُ مِنْ فَسَادِ الْعِلْمِ تَارَةً وَمِنْ فَسَادِ الْإِرَادَةِ تَارَةً

So corruption from the side of knowledge is that a person believes that this is legislated and loved by God, while it is not so,

فَفَسَادٌ مِنْ جِهَةِ الْعِلْمِ أَنْ يَعْتَقِدَ أَنَّ هَذَا مَشْرُوعٌ مَحْبُوبٌ لِلَّهِ وَلَيْسَ كَذَلِكَ

or he believes that he draws near to God through it, even if it is not legislated.

أَوْ يَعْتَقِدُ أَنَّهُ يَقْرُبُ بِهِ إِلَى اللَّهِ وَإِنْ لَمْ يَكُنْ مَشْرُوعًا

So he thinks that he draws close to God through this action, even though he does not know that it is legislated.

فَيُظَنُّ أَنَّهُ يَتَقَرَّبُ إِلَى اللَّهِ بِهَذَا الْعَمَلِ وَإِنْ لَمْ يَعْلَمْ أَنَّهُ مَشْرُوعٌ

And as for its corruption from the side of intention, it is that he does not intend by it the face of God and the Hereafter,

وَأَمَّا فَسَادُهُ مِنْ جِهَةِ الْقُصْدِ فَإِنَّهُ لَا يَقْصِدُ بِهِ وَجْهَ اللَّهِ وَالْدَّارَ الْآخِرَةَ

but rather he intends by it this world and the approval of people.

بَلْ يَقْصِدُ بِهِ الدُّنْيَا وَالْخَلْقَ

And these two flaws in knowledge and action — there is no way to safety from them

وَهَاتَانِ الْآفَتَانِ فِي الْعِلْمِ وَالْعَمَلِ لَا سَبِيلَ إِلَى السَّلَامَةِ مِنْهُمَا

except through knowing what the Messenger came with in the area of knowledge and understanding,

إِلَّا بِمَعْرِفَةِ مَا جَاءَ بِهِ الرَّسُولُ فِي بَابِ الْعِلْمِ وَالْمَعْرِفَةِ

and intending the face of God and the Hereafter in the area of purpose and intention.

وَالْإِرَادَةِ وَجْهَ اللَّهِ وَالْدَّارَ الْآخِرَةَ فِي بَابِ الْقُصْدِ وَالْإِرَادَةِ

So whenever he is empty of this knowledge and this intention, his knowledge and his action become corrupt.

فَمَتَى خَلَا مِنْ هَذِهِ الْمَعْرِفَةِ وَهَذِهِ الْإِرَادَةِ فَسَدَ عِلْمُهُ وَعَمَلُهُ

And faith and certainty produce soundness of knowledge and soundness of intention,

وَالْإِيمَانُ وَالْيَقِينُ يَوْرِثَانِ صِحَّةَ الْمَعْرِفَةِ وَصِحَّةَ الْإِرَادَةِ

and they produce faith and strengthen it.

يَوْرِثَانِ الْإِيمَانَ وَيَمْدَانِهِ

And from here it becomes clear that the deviation of most people from faith

وَمِنْ هُنَا يَتَبَيَّنُ انْحِرَافُ أَكْثَرِ النَّاسِ عَنِ الْإِيمَانِ

is due to their deviation from soundness of knowledge and soundness of intention.

وَلَا انْحِرَافُهُمْ عَنِ صِحَّةِ الْمَعْرِفَةِ وَصِحَّةِ الْإِرَادَةِ

And faith is not complete except by receiving knowledge from the lamp-niche of prophethood,

وَلَا يَتِمُّ الْإِيمَانُ إِلَّا بِتَلْقَى الْمَعْرِفَةِ مِنْ مَشْكَاةِ النَّبُوَّةِ

and stripping the intention of the impurities of desire and *the seeking of approval from people*.

وَتَجْرِيدُ الْإِرَادَةِ عَنْ شَوَائِبِ الْهَوَى وَإِرَادَةَ الْخَلْقِ

So his knowledge *is* taken from the lamp-niche of revelation, and his intention *is* for God and the Hereafter.

فَيَكُونُ عِلْمُهُ مَقْتَبَسًا مِنْ مَشْكَاتِ الْوَحْيِ وَإِرَادَتُهُ لِلَّهِ وَالذَّارِ الْآخِرَةِ

So this *person is* the soundest of people in knowledge and action,

فَهَذَا أَصَحُّ النَّاسِ عِلْمًا وَعَمَلًا

and he *is* among the leaders who guide by the command of God,

وَهُوَ مِنَ الْأَيْمَةِ الَّذِينَ يَهْدُونَ بِأَمْرِ اللَّهِ

and among the successors of His Messenger in his nation.

وَمِنْ خُلَفَاءِ رَسُولِهِ فِي أُمَّتِهِ

A Principle:

قَاعِدَةٌ

Faith has an outward *aspect* and an inward *aspect*.

الْإِيمَانُ لَهُ ظَاهِرٌ وَبَاطِنٌ

And its outward *is* the speech of the tongue and the action of the limbs,

وَزَافَرُهُ قَوْلُ اللِّسَانِ وَعَمَلُ الْجَوَارِحِ

and its inward *is* the belief of the heart, and its submission, and its love.

وَبَاطِنُهُ تَصَدِيقُ الْقَلْبِ وَانْقِيَادُهُ وَمَحَبَّتُهُ

So an outward *aspect* with no inward *reality* to it does not benefit,

فَلَا يَنْفَعُ ظَاهِرٌ لَا بَاطِنَ لَهُ

even if through it blood *is* protected, and wealth and family *are* safeguarded.

وَإِنْ حَقَّنَ بِهِ الدَّمَاءَ وَعَصَمَ بِهِ الْمَالَ وَالذَّرِيَّةَ

And an inward *aspect* with no outward *expression* does not suffice, except when *it is* made impossible by inability, or force, or fear of death.

وَلَا يَجْزِيءُ بَاطِنٌ لَا ظَاهِرَ لَهُ إِلَّا إِذَا تَعَذَّرَ بِعَجْزٍ أَوْ إِكْرَاهٍ وَخَوْفٍ هَلَاكٍ

So the absence of action outwardly, with no obstacle, *is* proof of the corruption of the inward *state* and its emptiness of faith.

فَتَخْلَفُ الْعَمَلُ ظَاهِرًا مَعَ عَدَمِ الْمَانِعِ دَلِيلٌ عَلَى فَسَادِ الْبَاطِنِ وَخُلُوهُ مِنَ الْإِيمَانِ

And its decrease *is* proof of its decrease, and its strength *is* proof of its strength.

وَنَقْصُهُ دَلِيلٌ نَقْصِهِ وَقُوَّتُهُ دَلِيلٌ قُوَّتِهِ

So faith *is* the heart of Islam and its core.

فَالْإِيمَانُ قَلْبُ الْإِسْلَامِ وَلَبُهُ

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قَاعِدَةُ التَّوَكُّلِ عَلَى اللَّهِ نَوْعَانِ أَحَدُهُمَا تَوَكُّلٌ عَلَيْهِ فِي جَلْبِ حَوَائِجِ الْعَبْدِ

A Principle: Reliance *on God is* Two Types, One of Them *is* Reliance on Him in Bringing the Needs of the Servant

And certainty *is* the heart of faith and its core.

وَالْيَقِينُ قَلْبُ الْإِيمَانِ وَلَبُهُ

And every knowledge and action *that* does not increase faith and certainty *in* strength, *is* flawed.

وَكُلُّ عِلْمٍ وَعَمَلٍ لَا يَزِيدُ الْإِيمَانَ وَالْيَقِينَ قُوَّةً فَمَدْخُولٌ

And every faith *that* does not drive to action, *is* flawed.

وَكُلُّ إِيمَانٍ لَا يَبْعَثُ عَلَى الْعَمَلِ فَمَدْخُولٌ

A principle: reliance *on God* upon God *is* two types.

قَاعِدَةُ التَّوَكُّلِ عَلَى اللَّهِ نَوْعَانِ

The first of them is reliance on Him in bringing the needs of the servant and his worldly gains, or repelling his disliked things and his worldly misfortunes.

أَحَدَهُمَا تَوَكَّلَ عَلَيْهِ فِي جَلْبِ حَوَائِجِ الْعَبْدِ وَحِظْوِظِهِ
الدُّنْيَوِيَّةِ أَوْ دَفْعِ مَكْرُوهُاتِهِ وَمَصَائِبِهِ الدُّنْيَوِيَّةِ

And the second is reliance on Him in attaining what He loves and is pleased with, of faith and certainty and striving and calling to Him.

وَالثَّانِي التَّوَكُّلُ عَلَيْهِ فِي حُصُولِ مَا يُحِبُّهُ هُوَ وَيَرْضَاهُ
مِنَ الْإِيمَانِ وَالْيَقِينِ وَالْجَهَادِ وَالِدَعْوَةِ إِلَيْهِ

And between the two types in superiority is what none can count except God.

وَبَيْنَ النَّوعَيْنِ مِنَ الْفَضْلِ مَا لَا يُحْصِيهِ إِلَّا اللَّهُ

So whenever the servant relies on Him in the second type, *with* the true reliance on Him, He suffices him the first type completely.

فَمَتَى تَوَكَّلَ عَلَيْهِ الْعَبْدُ فِي النَّوعِ الثَّانِي حَقَّ تَوَكُّلِهِ
كَفَاهُ النَّوعَ الْأَوَّلَ تَمَامَ الْكِفَايَةِ

And whenever he relies on Him in the first type without the second, He suffices him also.

وَمَتَى تَوَكَّلَ عَلَيْهِ فِي النَّوعِ الْأَوَّلِ دُونَ الثَّانِي كَفَاهُ
أَيْضًا

But he *will* not have the outcome of the one who relies on Him in what He loves and is pleased with.

لَكِنْ لَا يَكُونُ لَهُ عَاقِبَةُ الْمُتَوَكِّلِ عَلَيْهِ فِيمَا يُحِبُّهُ
وَيَرْضَاهُ

So the greatest reliance on Him is reliance in *attaining* guidance and purifying monotheism and following the Messenger and striving against the people of falsehood.

فَأَعْظَمُ التَّوَكُّلِ عَلَيْهِ التَّوَكُّلُ فِي الْهِدَايَةِ وَتَجْرِيدِ
التَّوْحِيدِ وَمَتَابَعَةِ الرَّسُولِ وَجِهَادِ أَهْلِ الْبَاطِلِ

For this is the reliance of the messengers and the elite of their followers.

فَهَذَا تَوَكُّلُ الرُّسُلِ وَخَاصَّةً أَتْبَاعَهُمْ

Reliance *on God* sometimes is a reliance of desperation and compulsion,

التَّوَكُّلُ تَارَةً يَكُونُ تَوَكُّلُ اضْطِرَارٍ وَإِلْجَاءٍ

such that the servant finds no refuge and no shelter except reliance *on God*,

بِحَيْثُ لَا يَجِدُ الْعَبْدُ مَلْجَأً وَلَا وَزْرًا إِلَّا التَّوَكُّلَ

as when the means become tight upon him and his self becomes tight upon him,

كَمَا إِذَا ضَاقَتْ عَلَيْهِ الْأَسْبَابُ وَضَاقَتْ عَلَيْهِ نَفْسُهُ

and he realizes that *there* is no refuge from God except to Him.

وَوَظَنَ أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ

And this — relief and ease never fail to come from it, ever.

وَهَذَا لَا يَتَخَلَّفُ عَنْهُ الْفَرْجُ وَالتَّيْسِيرُ الْبَتَّةَ

And sometimes *it* is a reliance of choice.

وَتَارَةً يَكُونُ تَوَكُّلُ اخْتِيَارٍ

And that *is* reliance along with the existence of the means leading to what is desired.

وَذَلِكَ التَّوَكُّلُ مَعَ وَجُودِ السَّبَبِ الْمَفْضِي إِلَى الْمُرَادِ

So if the means *was* commanded, he is blamed for leaving it.

فَإِنْ كَانَ السَّبَبُ مَأْمُورًا بِهِ ذَمٌّ عَلَى تَرْكِهِ

And if he took up the means and left reliance *on God*, he is blamed for leaving it also.

وَإِنْ قَامَ السَّبَبُ وَتَرَكَ التَّوَكُّلَ ذَمٌّ عَلَى تَرْكِهِ أَيْضًا

For it is obligatory by the agreement of the nation and the text of the Quran.

فَإِنَّهُ وَاجِبٌ بِاتِّفَاقِ الْأُمَّةِ وَنَصِّ الْقُرْآنِ

And the obligation is to uphold both of them and combine between them.

وَالْوَاجِبُ الْقِيَامُ بِهِمَا وَالْجَمْعُ بَيْنَهُمَا

And if the means *was* forbidden, *then* engaging in it is forbidden upon him.

وَإِنْ كَانَ السَّبَبُ مُحَرَّمًا عَلَيْهِ مُبَاشَرَتَهُ

And the means becomes singular in his case — *it is* reliance on God — so no means remains other than it.

وَتَوَحَّدَ السَّبَبُ فِي حَقِّهِ فِي التَّوَكُّلِ فَلَمْ يَبْقَ سَبَبٌ سِوَاهُ

For reliance on God is among the strongest means in attaining what is desired and repelling what is disliked.

فَإِنَّ التَّوَكُّلَ مِنْ أَقْوَى الْأَسْبَابِ فِي حُصُولِ الْمُرَادِ وَدَفْعِ الْمَكْرُوهِ

Rather, it is the strongest of means absolutely.

بَلْ هُوَ أَقْوَى الْأَسْبَابِ عَلَى الْإِطْلَاقِ

And if the means *was* permissible, you look: does your taking it weaken *your* reliance on God or not weaken it?

وَإِنْ كَانَ السَّبَبُ مُبَاحًا نَظَرْتَ هَلْ يَضْعِفُ قِيَامَكَ بِهِ التَّوَكُّلُ أَوْ لَا يُضْعِفُهُ

So if it weakens it and scatters your heart and disperses your focus, then leaving it is better.

فَإِنْ أَضْعَفَهُ وَفَرَّقَ عَلَيْكَ قَلْبَكَ وَشَتَّتْ هَمَكَ فَتَرَكْهُ أَوْلَى

And if it does not weaken it, then engaging in it is better.

وَإِنْ لَمْ يُضْعِفْهُ فَمُبَاشَرَتُهُ أَوْلَى

Because the wisdom of the wisest of judges required linking the effect to it, so do not neglect His wisdom.

لِأَنَّ حِكْمَةَ أَحْكَمِ الْحَاكِمِينَ اقْتَضَتْ رِبْطَ الْمُسَبَّبِ بِهِ فَلَا تَعْطَلُ حِكْمَتَهُ

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فائدة الجاهل يشكو الله إلى الناس وهذا غاية الجهل بالمشكو والمشكو

Benefit: The ignorant *person* complains about God to people, and this *is* the height of ignorance about the One complained about and the one complained to

whenever you *are* able to carry them out

مهما أمكنك القيام بها

especially if you did it *as an act of* worship

وَلَا سِيمًا إِذَا فَعَلْتَهُ عِبُودِيَّةً

then you would have brought the worship of the heart through reliance on God

فَتَكُونُ قَدْ أَتَيْتَ بِعِبُودِيَّةِ الْقَلْبِ بِالتَّوَكُّلِ

and the worship of the limbs through the means by which close-ness to God is intended

وَعِبُودِيَّةِ الْجَوَارِحِ بِالسَّبَبِ الْمَنْوِيِّ بِهِ الْقُرْبَةِ

And what makes reliance on God true is carrying out the means that *are* commanded

وَالَّذِي يُحَقِّقُ التَّوَكُّلَ الْقِيَامَ بِالْأَسْبَابِ الْمَأْمُورِ بِهَا

So whoever neglects them, his reliance on God is not sound

فَمَنْ عَطَلَهَا لَمْ يَصِحَّ تَوَكُّلُهُ

just as carrying out the means that lead to obtaining good makes his hope true

كََمَا أَنَّ الْقِيَامَ بِالْأَسْبَابِ الْمَفْضِيَّةِ إِلَى حُصُولِ الْخَيْرِ يُحَقِّقُ رَجَاءَهُ

So whoever does not carry them out, his hope is *merely* wishful thinking

فَمَنْ لَمْ يَقُمْ بِهَا كَانَ رَجَاؤُهُ تَمَنِّيًّا

just as whoever neglects them — his reliance *on God* becomes helplessness, and his helplessness *becomes his reliance on God*

كَمَا أَنَّ مَنْ عَظَّلَهَا يَكُونُ تَوَكُّلُهُ عَجْزًا وَعَجْزُهُ تَوَكُّلًا

And the secret of reliance *on God* and its reality — it is the dependence of the heart on God alone

وَسِرُّ التَّوَكُّلِ وَحَقِيقَتُهُ هُوَ اعْتِمَادُ الْقَلْبِ عَلَى اللَّهِ وَحْدَهُ

so taking up means does not harm him, as long as the heart is free from depending on them and leaning on them

فَلَا يَضُرُّهُ مُبَاشَرَةُ الْأَسْبَابِ مَعَ خُلُوِّ الْقَلْبِ مِنَ الْإِعْتِمَادِ عَلَيْهَا وَالرُّكُونِ إِلَيْهَا

just as his saying 'I rely on God' does not benefit him while he depends on other than Him, leans on it, and trusts in it

كَمَا لَا يَنْفَعُهُ قَوْلُهُ تَوَكَّلْتُ عَلَى اللَّهِ مَعَ اعْتِمَادِهِ عَلَى غَيْرِهِ وَرُكُونِهِ إِلَيْهِ وَثِقَتِهِ بِهِ

So the reliance of the tongue *is one* thing, and the reliance of the heart *is another* thing

فَتَوَكَّلَ اللِّسَانُ شَيْئًا وَتَوَكَّلَ الْقَلْبُ شَيْئًا

just as the repentance of the tongue while the heart persists *in sin is one* thing

كَمَا أَنَّ تَوْبَةَ اللِّسَانِ مَعَ إِصْرَارِ الْقَلْبِ شَيْئًا

and the repentance of the heart — even if the tongue does not speak — *is another* thing

وَتَوْبَةُ الْقَلْبِ وَإِنْ لَمْ يَنْطِقِ اللِّسَانُ شَيْئًا

So the servant's saying 'I rely on God' while his heart depends on other than Him

فَقَوْلُ الْعَبْدِ تَوَكَّلْتُ عَلَى اللَّهِ مَعَ اعْتِمَادِ قَلْبِهِ عَلَى غَيْرِهِ

is like his saying 'I repent to God' while he *is* persisting in his disobedience, committing it

مِثْلَ قَوْلِهِ تَبْتُ إِلَى اللَّهِ وَهُوَ مُصِرٌّ عَلَى مَعْصِيَتِهِ مَرْتَكِبٌ لَهَا

The ignorant *person* complains about God to people

الْجَاهِلُ يَشْكُو اللَّهَ إِلَى النَّاسِ

and this *is* the height of ignorance about the One complained about and the one complained to

وَهَذَا غَايَةُ الْجَهْلِ بِالْمَشْكُوِّ وَالْمَشْكُوِّ إِلَيْهِ

For if he knew his Lord, he would not have complained about Him

فَإِنَّهُ لَوْ عَرَفَ رَبَّهُ لَمَا شَكَاهُ

and if he knew people, he would not have complained to them

وَلَوْ عَرَفَ النَّاسَ لَمَا شَكَاهُمْ

And one of the early *scholars* saw a man complaining to *another* man about his poverty and need

وَرَأَى بَعْضُ السَّلَفِ رَجُلًا يَشْكُو إِلَى رَجُلٍ فَاقْتَهُ وَضُرُورَتَهُ

So he said: 'O you! By God, you have done nothing more than complain about the One who has mercy on you'

فَقَالَ يَا هَذَا وَاللَّهِ مَا زِدْتَ عَلَى أَنْ شَكَّوْتَ مِنْ يَرْحَمُكَ

And regarding that, it was said:

وَفِي ذَلِكَ قِيلَ

If you complain to a son of Adam, you *are* only complaining about the Most Merciful to one who does not show mercy

إِذَا شَكَّوْتَ إِلَى ابْنِ آدَمَ إِنَّمَا تَشْكُو الرَّحِيمَ إِلَى الَّذِي لَا يَرْحَمُ

And the knower only complains to God alone

وَالْعَارِفُ إِنَّمَا يَشْكُو إِلَى اللَّهِ وَحْدَهُ

And the most knowledgeable of the knowers *is* the one who makes his complaint to God about himself, not about people

وَأَعْرَفُ الْعَارِفِينَ مَنْ جَعَلَ شِكْوَاهُ إِلَى اللَّهِ مِنْ نَفْسِهِ لَا مِنَ النَّاسِ

So he complains about the causes of people being given power over him

فَهُوَ يَشْكُو مِنْ مُوجِبَاتِ تَسْلِيْطِ النَّاسِ عَلَيْهِ

So he is looking at the saying of *God* Most High:

فَهُوَ نَازِلٌ إِلَى قَوْلِهِ تَعَالَى

And whatever disaster strikes you, *it is* because of what your hands have earned

﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَمَا كَسَبَتْ أَيْدِيكُمْ﴾.

[42:30] — Sahih Intl: And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much.

and His saying:

وَقَوْلِهِ

and whatever bad strikes you, *it is* from yourself

﴿وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ﴾.

[4:79] — Sahih Intl: What comes to you of good is from Allah, but what comes to you of evil, [O man], is from yourself. And We have sent you, [O Muhammad], to the people as a messenger, and sufficient is Allah as Witness.

and His saying:

وَقَوْلِهِ

And when a disaster struck you — *while* you had struck *them* with twice *the* like of it — you said: 'How is this?'

﴿أَوَلَمَّْا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا﴾.

[3:165] — Sahih Intl: Why [is it that] when a [single] disaster struck you [on the day of Uhud], although you had struck [the enemy in the battle of Badr] with one twice as great, you said, "From where is this?" Say, "It is from yourselves." Indeed, Allah is over all things competent.

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قاعدة جليلة قال الله تعالى

A Grand Principle — *God* Most High Said

"Say: it is from yourselves"

﴿قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ﴾.

[3:165] — Sahih Intl: Why [is it that] when a [single] disaster struck you [on the day of Uhud], although you had struck [the enemy in the battle of Badr] with one twice as great, you said, "From where is this?" Say, "It is from yourselves." Indeed, Allah is over all things competent.

So the ranks *are* three: the lowest of them *is* that you complain about God to His creation,

فَالْمَرَاتِبُ ثَلَاثَةٌ أَحْسَهَا أَنْ تَشْكُوَ لِلَّهِ إِلَى خَلْقِهِ

and the highest of them *is* that you complain about yourself to Him,

وَأَعْلَاهَا أَنْ تَشْكُوَ نَفْسَكَ إِلَيْهِ

and the middle of them *is* that you complain about His creation to Him.

وَأَوْسَطُهَا أَنْ تَشْكُوَ خَلْقَهُ إِلَيْهِ

"O you who believe, respond to God and the Messenger when he calls you to what gives you life,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَالرَّسُولِ إِذَا

[8:24] — Sahih Intl: O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.

دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾.

and know that God comes between a person and his heart, and that to Him you *will be* gathered."

[8:24]

﴿وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ
تَحْشَرُونَ﴾

This verse contained *several* matters.

فَتَضَمَّنَتْ هَذِهِ الْآيَةُ أُمُورًا

The first of them: that the beneficial life *is* only obtained by responding to God and His Messenger.

أَحَدَهَا أَنَّ الْحَيَاةَ النَّافِعَةَ إِنَّمَا تَحْصُلُ بِالاسْتِجَابَةِ لِلَّهِ
وَرَسُولِهِ

So whoever does not achieve this response, *there is* no life for him,

فَمَنْ لَمْ تَحْصُلْ لَهُ هَذِهِ الْاسْتِجَابَةُ فَلَا حَيَاةَ لَهُ

even if he has an animal life shared between him and the lowest of animals.

وَإِنْ كَانَتْ لَهُ حَيَاةٌ بِهَيْمِيَّةٍ مُشْتَرَكَةٍ بَيْنَهُ وَبَيْنَ أَرْدَلِ
الْحَيَوَانَاتِ

So the true, good life — it *is* the life of whoever responded to God and the Messenger, outwardly and inwardly.

فَالْحَيَاةُ الْحَقِيقِيَّةُ الطَّيِّبَةُ هِيَ حَيَاةٌ مِنْ اسْتِجَابٍ لِلَّهِ
وَالرُّسُولِ ظَاهِرًا وَبَاطِنًا

So these — they *are* the living ones, even if they died,

فَهُؤُلَاءِ هُمُ الْأَحْيَاءُ وَإِنْ مَاتُوا

and others *are* dead, even if they *were* alive in body.

وَيُغَيِّرُهُمْ أَمْوَاتٌ وَإِنْ كَانُوا أَحْيَاءَ الْأَبْدَانِ

And for this *reason*, the most complete of people in life *was* the most complete of them in responding to the call of the Messenger.

وَلِهَذَا كَانَ أَكْمَلُ النَّاسِ حَيَاةَ أَكْمَلِهِمْ اسْتِجَابَةً لِدَعْوَةِ
الرُّسُولِ

For indeed, everything he called to — in it *is* life.

فَإِنْ كُلُّ مَا دَعَا إِلَيْهِ فَفِيهِ الْحَيَاةُ

So whoever missed a part of it, *he* missed a part of life,

فَمَنْ فَاتَهُ جُزْءٌ مِنْهُ فَاتَهُ جُزْءٌ مِنَ الْحَيَاةِ

and in him *is* life according to what he responded to the Messenger *with*.

وَفِيهِ مِنَ الْحَيَاةِ بِحَسَبِ مَا اسْتَجَابَ لِلرُّسُولِ

Mujahid said: 'to what gives you life' means: to the truth.

قَالَ مُجَاهِدٌ لِمَا يَحْيِيكُمْ يَغْنِي لِلْحَقِّ

And Qatadah said: it *is* this Quran — in it *is* life, trust, salvation, and protection in this world and the Hereafter.

وَقَالَ قَتَادَةُ هُوَ هَذَا الْقُرْآنُ فِيهِ الْحَيَاةُ وَالثِّقَةُ وَالنَّجَاةُ
وَالْعَصْمَةُ فِي الدُّنْيَا وَالْآخِرَةِ

And al-Suddi said: it *is* Islam — He gave them life through it after their death by disbelief.

وَقَالَ السُّدِّيُّ هُوَ الْإِسْلَامُ أَحْيَاهُمْ بِهِ بَعْدَ مَوْتِهِمْ بِالْكَفْرِ

And Ibn Ishaq and Urwah ibn al-Zubayr said — and the wording *is* his — 'to what gives you life' means: to the war by which God honored you after humiliation,

وَقَالَ ابْنُ إِسْحَاقَ وَعُرْوَةُ بْنُ الزُّبَيْرِ وَاللَّفْظُ لَهُ لِمَا يَحْيِيكُمْ
يَغْنِي لِلْحَرْبِ الَّتِي أَعَزَّكُمْ اللَّهُ بِهَا بَعْدَ الذِّلِّ

and strengthened you after weakness, and protected you through it from your enemy after their overpowering of you.

وَقَوَّأَكُمْ بَعْدَ الضَّعْفِ وَمَنْعَكُمْ بِهَا مِنْ عَدُوِّكُمْ بَعْدَ الْقَهْرِ
مِنْهُمْ لَكُمْ

And these *are* all expressions of one reality, which *is*: acting upon what the Messenger came with, outwardly and inwardly.

وَهَذِهِ كُلُّهَا عِبَارَاتٌ عَنْ حَقِيقَةٍ وَاحِدَةٍ وَهِيَ الْقِيَامُ بِمَا
جَاءَ بِهِ الرُّسُولُ ظَاهِرًا وَبَاطِنًا

Al-Wahidi said: and most *scholars hold* that the meaning of His saying 'to what gives you life' is striving *in God's cause*.

قَالَ الْوَاحِدِيُّ وَالْأَكْثَرُونَ عَلَى أَنَّ مَعْنَى قَوْلِهِ لِمَا يَحْيِيكُمْ هُوَ الْجِهَادُ

And it is the opinion of Ibn Ishaq and the choice of most of the scholars of meaning.

وَهُوَ قَوْلُ ابْنِ إِسْحَاقَ وَاخْتِبَارَ أَكْثَرَ أَهْلِ الْمَعَانِي

Al-Farra' said: 'when he calls you' to reviving your affair through striving against your enemy —

قَالَ الْفَرَّاءُ إِذَا دَعَاكُمْ إِلَى إِحْيَاءِ أَمْرِكُمْ بِجِهَادِ عَدُوِّكُمْ

he means that their affair is only strengthened through war and striving.

يُرِيدُ أَنَّ أَمْرَهُمْ إِنَّمَا يُقْوَى بِالْحَرْبِ وَالْجِهَادِ

So if they abandoned striving, their affair *would* weaken and their enemy *would* grow bold against them.

فَلَوْ تَرَكُوا الْجِهَادَ ضَعُفَ أَمْرُهُمْ وَاجْتَرَأَ عَلَيْهِمْ عَدُوَّهُمْ

I say: striving is among the greatest of what gives them life — in this world, in the intermediate realm, and in the Hereafter.

قُلْتُ الْجِهَادُ مِنْ أَعْظَمِ مَا يَحْيِيهِمْ بِهِ فِي الدُّنْيَا وَفِي الْبَرَزْخِ وَفِي الْآخِرَةِ

As for in this world, *it is* because their strength and their overpowering of their enemy *is* through striving.

أَمَّا فِي الدُّنْيَا فَإِنْ قُوَّتُهُمْ وَقَهَرَهُمْ لَعْدُوَّهُمْ بِالْجِهَادِ

And as for in the intermediate realm, *God Most High* said:

وَأَمَّا فِي الْبَرَزْخِ فَقَدْ قَالَ تَعَالَى

"And do not think..."

[3:169]

﴿وَلَا تَحْسَبَنَّ﴾

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those who were killed in the path of God as dead — rather, *they are* alive with their Lord, *being* provided for

[3:169] — Sahih Intl: And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision,

﴿الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يَرْزُقُونَ﴾

And as for the Hereafter, then the share of the fighters and the martyrs of its life and its bliss *is* greater than the share of others.

وَأَمَّا فِي الْآخِرَةِ فَإِنْ حَظَّ الْمُجَاهِدِينَ وَالشُّهَدَاءَ مِنْ حَيَاتِهَا وَنَعِيمِهَا أَعْظَمَ مِنْ حَظِّ غَيْرِهِمْ

And for this *reason*, Ibn Qutaybah said: "to what gives you life" — meaning martyrdom.

وَلِهَذَا قَالَ ابْنُ قُتَيْبَةَ لِمَا يَحْيِيكُمْ يَعْنِي الشَّهَادَةَ

And some of the commentators said: "to what gives you life" — meaning Paradise, for it is the abode of *true* life, and in it is the lasting, good life.

وَقَالَ بَعْضُ الْمُفَسِّرِينَ لِمَا يَحْيِيكُمْ يَعْنِي الْجَنَّةَ فَإِنَّهَا دَارُ الْحَيَوَانِ وَفِيهَا الْحَيَاةُ الدَّائِمَةُ الطَّيِّبَةُ

Abu Ali al-Jurjani related this.

حَكَاهُ أَبُو عَلِيٍّ الْجُرْجَانِيُّ

And the verse covers all of this.

وَالْآيَةُ تَتَنَاوَلُ هَذَا كُلَّهُ

For faith, Islam, the Quran, and striving give the hearts the good life.

فَإِنَّ الْإِيمَانَ وَالْإِسْلَامَ وَالْقُرْآنَ وَالْجِهَادَ يَحْيِي الْقُلُوبَ الْحَيَاةَ الطَّيِّبَةَ

And the completeness of life *is* in Paradise.

وَكَمَالُ الْحَيَاةِ فِي الْجَنَّةِ

And the Messenger *is* a caller to faith and to Paradise, so he *is* a caller to life in this world and the Hereafter.

وَالرَّسُولُ دَاعٍ إِلَى الْإِيمَانِ وَإِلَى الْجَنَّةِ فَهُوَ دَاعٍ إِلَى الْحَيَاةِ فِي الدُّنْيَا وَالْآخِرَةِ

And the human being *is* in need of two types of life:

وَالْإِنْسَانُ مُضْطَرٌ إِلَى تَوْعَيْنٍ مِنَ الْحَيَاةِ

the life of his body, by which he perceives what *is* beneficial and what *is* harmful, and prefers what benefits him over what harms him.

حَيَاةً بَدَنَهُ الَّتِي بِهَا يَذْرُكُ النَّافِعَ وَالضَّارَّ وَيُؤْثِرُ مَا يَنْفَعُهُ عَلَى مَا يَضُرُّهُ

And whenever this life decreased in him, pain and weakness reached him according to that.

وَمَتَى نَقَصَتْ فِيهِ هَذِهِ الْحَيَاةُ نَالَ مِنَ الْأَلَمِ وَالضَّعْفِ بِحَسَبِ ذَلِكَ

And for that *reason*, the life of the sick person, the grieving one, and the one with worry, sorrow, fear, poverty, and humiliation *was* less than the life of one who *is* free from that.

وَلِذَلِكَ كَانَتْ حَيَاةُ الْمَرِيضِ وَالْمَحْزُونِ وَصَاحِبِ الْأَلَمِ وَالْعَمِّ وَالْخَوْفِ وَالْفَقْرِ وَالذِّلِّ دُونَ حَيَاةٍ مِنْ هُوَ مُعَافٍ مِنْ ذَلِكَ

And *the second* is the life of his heart and his spirit, by which he distinguishes between truth and falsehood, misguidance and right guidance, desire and straying.

وَحَيَاةُ قَلْبِهِ وَرُوحِهِ الَّتِي بِهَا يُمَيِّزُ بَيْنَ الْحَقِّ وَالْبَاطِلِ وَالْغَيِّ وَالرَّشَادِ وَالْهُوَى وَالضَّلَالِ

So he chooses the truth over its opposite.

فِيخْتَارُ الْحَقَّ عَلَى ضِدِّهِ

So this life gives him the strength of distinguishing between what *is* beneficial and what *is* harmful in knowledge, intentions, and actions.

فَتَفِيدُهُ هَذِهِ الْحَيَاةُ قُوَّةَ التَّمْيِيزِ بَيْنَ النَّافِعِ وَالضَّارِّ فِي الْعُلُومِ وَالْإِرَادَاتِ وَالْأَعْمَالِ

And it gives him strength of faith, will, and love for the truth, and strength of hatred and dislike for falsehood.

وَتَفِيدُهُ قُوَّةَ الْإِيمَانِ وَالْإِرَادَةِ وَالْحُبِّ لِلْحَقِّ وَقُوَّةَ الْبَغْضِ وَالْكَرَاهَةِ لِلْبَاطِلِ

So his feeling, his distinguishing, his love, and his aversion *are* according to his share of this life.

فَشُعُورُهُ وَتَمْيِيزُهُ وَحُبُّهُ وَنَفَرَتُهُ بِحَسَبِ نَصِيبِهِ مِنْ هَذِهِ الْحَيَاةِ

Just as the living body — its feeling and its sensation of what *is* beneficial and what *is* painful *are* more complete,

كَمَا أَنَّ الْبَدَنَ الْحَيَّ يَكُونُ شُعُورُهُ وَإِحْسَاسُهُ بِالنَّافِعِ وَالْمُؤْلَمِ أَتَمَّ

and its inclination toward what *is* beneficial and its aversion from what *is* painful *are* greater.

وَيَكُونُ مِيلُهُ إِلَى النَّافِعِ وَنَفَرَتُهُ عَنِ الْمُؤْلَمِ أَعْظَمَ

So this *is* according to the life of the body, and that *is* according to the life of the heart.

فَهَذَا بِحَسَبِ حَيَاةِ الْبَدَنِ وَذَاكَ بِحَسَابِ حَيَاةِ الْقَلْبِ

So when its life ceases, its distinguishing ceases.

فَإِذَا بَطَلَتْ حَيَاتُهُ بَطَلَ تَمْيِيزُهُ

And even if it had some type of distinguishing, it would not have the strength by which it prefers what *is* beneficial over what *is* harmful.

وَإِنْ كَانَ لَهُ نَوْعٌ تَمْيِيزٍ لَمْ يَكُنْ فِيهِ قُوَّةٌ يُؤْثِرُ بِهَا النَّافِعَ عَلَى الضَّارِّ

Just as the human has no life until the angel — who *is* the messenger of God — breathes into him from his spirit,

كَمَا أَنَّ الْإِنْسَانَ لَا حَيَاةَ لَهُ حَتَّى يَنْفُخَ فِيهِ الْمَلَكُ الَّذِي هُوَ رَسُولُ اللَّهِ مِنْ رُوحِهِ

so he becomes alive by that breathing, even though before that he was among the dead.

فَيَصِيرُ حَيًّا بِذَلِكَ النَفْخِ وَإِنْ كَانَ قَبْلَ ذَلِكَ مِنْ جَمَلَةِ الْأَمْوَاتِ

Likewise, there is no life for his spirit and his heart until the Messenger breathes into him from the spirit that was cast upon him.

فَكَذَلِكَ لَا حَيَاةَ لِرُوحِهِ وَقَلْبِهِ حَتَّى يَنْفُخَ فِيهِ الرَّسُولُ
مِنَ الرُّوحِ الَّذِي أَلْقَى إِلَيْهِ

God Most High said:

قَالَ تَعَالَى

He sends down the angels with the spirit from His command upon whoever He wills of His servants.

[16:2] — Sahih Intl: He sends down the angels, with the inspiration of His command, upon whom He wills of His servants, [telling them], "Warn that there is no deity except Me; so fear Me."

{يُنْزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ
عِبَادِهِ}

And He said:

وَقَالَ

He casts the spirit from His command upon whoever He wills of His servants.

[40:15] — Sahih Intl: [He is] the Exalted above [all] degrees, Owner of the Throne; He places the inspiration of His command upon whom He wills of His servants to warn of the Day of Meeting.

{يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ}

And He said:

وَقَالَ

And likewise We revealed to you a spirit from Our command. You did not know what the Book was nor faith, but We made it a light by which We guide whoever We will of Our servants.

[42:52] — Sahih Intl: And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muhammad], you guide to a straight path -

{وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي
مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ
نَشَاءُ مِنْ عِبَادِنَا}

So He informed that His revelation is a spirit and a light.

فَأَخْبَرَ أَنْ وَحِيهِ رُوحٌ وَنُورٌ

So life and illumination are dependent on the breathing of the Messenger.

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the angelic one. So whoever was reached by the blowing of the angelic messenger and the blowing of the human messenger, the two lives were achieved for him.

الْمَلَكِي فَمَنْ أَصَابَهُ نَفْخُ الرَّسُولِ الْمَلَكِي وَنَفْخُ الرَّسُولِ
الْبَشَرِي حَصَلَتْ لَهُ الْحَيَاتَانِ

And whoever achieved the blowing of the angel without the blowing of the Messenger, one of the two lives was achieved for him and the other escaped him.

وَمَنْ حَصَلَ لَهُ نَفْخُ الْمَلِكِ دُونَ نَفْخِ الرَّسُولِ حَصَلَتْ لَهُ
إِحْدَى الْحَيَاتَيْنِ وَفَاتَتْهُ الْأُخْرَى

God Most High said:

قَالَ تَعَالَى

Is the one who was dead and We gave him life and made for him a light he walks with among the people, like the one whose example is in the darknesses, not coming out of them?

[6:122] — Sahih Intl: And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom? Thus it has been made pleasing to the disbelievers that which they were doing.

{أَوَ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي
بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ
مِنْهَا}

So He combined for him between light and life,

فَجَمَعَ لَهُ بَيْنَ النُّورِ وَالْحَيَاةِ

just as He combined for whoever turned away from His Book between death and darkness.

كَمَا جَمَعَ لِمَنْ أَعْرَضَ عَنْ كِتَابِهِ بَيْنَ الْمَوْتِ وَالظُّلْمَةِ

Ibn Abbas and all the interpreters said: *he* was a disbeliever, astray, so We guided him.

قَالَ ابْنُ عَبَّاسٍ وَجَمِيعُ الْمُفَسِّرِينَ كَانَ كَافِرًا ضَالًّا فَهَدَيْنَاهُ

And His saying: "and We made for him a light he walks with among the people" includes *several* matters.

وَقَوْلُهُ (وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ) يَتَّصِفُ أُمُورًا

The first of them is that he walks among the people with the light while they *are* in darkness.

أَحَدَهَا أَنَّهُ يَمْشِي فِي النَّاسِ بِالنُّورِ وَهُمْ فِي الظُّلْمَةِ

So his example and their example is like a people *upon whom* the night darkened, so they went astray and could not find the road.

فَمَثَلُهُ وَمَثَلُهُمْ كَمَثَلِ قَوْمٍ أَظْلَمَ عَلَيْهِمُ اللَّيْلُ فَضَلُّوا وَلَمْ يَهْتَدُوا لِلطَّرِيقِ

And another *person* — with him is a light he walks with on the road, seeing it and seeing what to beware of on it.

وَأَخْرَعَ مَعَهُ نُورَ يَمْشِي بِهِ فِي الطَّرِيقِ وَيَرَاهَا وَيَرَى مَا يَحْذَرُ فِيهَا

And the second is that he walks among them with his light, so they take from it due to their need for the light.

وَتَأْنِيهَا أَنَّهُ يَمْشِي فِيهِمْ بِنُورِهِ فَهُمْ يَقْتَبِسُونَ مِنْهُ لِحَاجَتِهِمْ إِلَى النُّورِ

And the third is that he walks with his light on the Day of Judgment on the Bridge,

وَتَأْتِيهَا أَنَّهُ يَمْشِي بِنُورِهِ يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ

when the people of associating partners *with God* and hypocrisy remain in the darknesses of their association and hypocrisy.

إِذَا بَقِيَ أَهْلُ الشَّرْكِ وَالنِّفَاقِ فِي ظُلُمَاتٍ شَرَكِهِمْ وَنِفَاقِهِمْ

And His saying: "And know that God comes between a person and his heart."

وَقَوْلُهُ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ

The well-known *interpretation* of the verse is that He comes between the believer and disbelief, and between the disbeliever and faith,

الْمَشْهُورُ فِي الْآيَةِ أَنَّهُ يَحُولُ بَيْنَ الْمُؤْمِنِ وَبَيْنَ الْكُفْرِ وَبَيْنَ الْكَافِرِ وَبَيْنَ الْإِيمَانِ

and He comes between the people of His obedience and His disobedience, and between the people of His disobedience and His obedience.

وَيَحُولُ بَيْنَ أَهْلِ طَاعَتِهِ وَبَيْنَ مَعْصِيَتِهِ وَبَيْنَ أَهْلِ مَعْصِيَتِهِ وَبَيْنَ طَاعَتِهِ

And this is the saying of Ibn Abbas and the majority of the interpreters.

وَهَذَا قَوْلُ ابْنِ عَبَّاسٍ وَجُمْهُورِ الْمُفَسِّرِينَ

And regarding the verse *there* is another saying: that the meaning is that He, glorified is He, is close to his heart — nothing hidden is concealed from Him.

وَفِي الْآيَةِ قَوْلٌ آخَرُ أَنَّ الْمَعْنَى أَنَّهُ سُبْحَانَهُ قَرِيبٌ مِنْ قَلْبِهِ لَا تَخْفَى عَلَيْهِ خَافِيَةٌ

So He is between him and his heart.

فَهُوَ بَيْنَهُ وَبَيْنَ قَلْبِهِ

Al-Wahidi mentioned it from Qatadah.

ذَكَرَهُ الْوَاحِدِيُّ عَنْ قَتَادَةَ

And this was more fitting with the context,

وَكَانَ هَذَا أَنْسَبَ بِالسِّيَاقِ

because response — its root is in the heart, so response with the body without the heart does not benefit.

لِأَنَّ الِاسْتِجَابَةَ أَصْلُهَا بِالْقَلْبِ فَلَا تَنْفَعُ الِاسْتِجَابَةُ
بِالْبَدَنِ دُونَ الْقَلْبِ

For God, glorified is He, is between the servant and his heart, so He knows whether his heart responded to Him

فَإِنَّ اللَّهَ سُبْحَانَهُ بَيْنَ الْعَبْدِ وَبَيْنَ قَلْبِهِ فَيَعْلَمُ هَلْ
اسْتَجَابَ لَهُ قَلْبُهُ

and whether he concealed that or concealed its opposite.

وَهَلْ أَضْمَرَ ذَلِكَ أَوْ أَضْمَرَ خِلَافَهُ

And according to the first saying, the point of connection is:

وَعَلَى الْقَوْلِ الْأَوَّلِ فَوَجْهَ الْمُنَاسَبَةِ

that if you *are* sluggish about responding and slow about it,

أَنْتُمْ إِنْ تَتَأَخَّرْتُمْ عَنِ الِاسْتِجَابَةِ وَأَبْطَأْتُمْ عَنْهَا

then do not feel safe that God *will* come between you and your hearts,

فَلَا تَأْمَنُوا أَنَّ اللَّهَ يَحُولُ بَيْنَكُمْ وَبَيْنَ قُلُوبِكُمْ

and He *will* not enable you after that to respond — *as a punishment* for you for abandoning it

فَلَا يُمْكِنُكُمْ بَعْدَ ذَلِكَ مِنَ الِاسْتِجَابَةِ عُقُوبَةً لَكُمْ عَلَى
تَرْكِهَا

after the truth became clear and evident.

بَعْدَ وَضُوحِ الْحَقِّ وَاسْتِبَانَتِهِ

So it would be like His saying:

فَيَكُونُ كَقَوْلِهِ

And We turn their hearts and their eyes, just as they did not believe in it the first time.

﴿وَنُفِّلُوا أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ
مَرَّةٍ﴾

[6:110] — Sahih Intl: And We will turn away their hearts and their eyes just as they refused to believe in it the first time. And We will leave them in their transgression, wandering blindly.

And His saying:

وَقَوْلِهِ

So when they deviated, God made their hearts deviate.

﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ﴾

[61:5] — Sahih Intl: And [mention, O Muhammad], when Moses said to his people, "O my people, why do you harm me while you certainly know that I am the messenger of Allah to you?" And when they deviated, Allah caused their hearts to deviate. And Allah does not guide the defiantly disobedient people.

And His saying:

وَقَوْلِهِ

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فائدة جليلة قوله تعالى

A Great Benefit — God Most High said:

So they were not *going* to believe in what they had denied before.

﴿فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ﴾

[7:101] — Sahih Intl: Those cities - We relate to you, [O Muhammad], some of their news. And certainly did their messengers come to them with clear proofs, but they were not to believe in that which they had denied before. Thus does Allah seal over the hearts of the disbelievers.

So in the verse *there* is a warning against leaving off responding with the heart, even if *one* responds with the limbs.

فَفِي الْآيَةِ تَحْذِيرٌ عَنْ تَرْكِ الْاسْتِجَابَةِ بِالْقَلْبِ وَإِنْ
اسْتَجَابَ بِالْجَوَارِحِ

And in the verse *there* is another secret, which is that He combined for them between the divine law and the command to *follow* it — which is responding —

وَفِي الْآيَةِ سِرٌّ آخَرٌ وَهُوَ أَنَّهُ جَمَعَ لَهُمْ بَيْنَ الشَّرْعِ وَالْأَمْرِ
بِهِ وَهُوَ الْاسْتِجَابَةُ

and between divine decree and faith in it.

وَبَيْنَ الْقَدَرِ وَالْإِيمَانِ بِهِ

So it is like His saying:

فَهِيَ كَقَوْلِهِ

for whoever wills among you to be upright.

{لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ}

[81:28] — Sahih Intl: For whoever wills among you to take a right course.

And you *do* not will except that God wills, *the* Lord of the worlds.

{وَمَا تَشَاؤُنَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ}

[81:29] — Sahih Intl: And you do not will except that Allah wills - Lord of the worlds.

And His saying:

وَقَوْلِهِ

So whoever wills *shall* remember it.

{فَمَنْ شَاءَ ذَكَرَهُ}

[74:55]

And they *will* not remember except that God wills.

{وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ}

[74:56] — Sahih Intl: And they will not remember except that Allah wills. He is worthy of fear and adequate for [granting] forgiveness.

And God knows best.

وَاللَّهُ أَعْلَمُ

A great benefit. *God* Most High said:

فَإِذْ جَلِيلَةٌ قَوْلُهُ تَعَالَى

Fighting *has been* prescribed upon you, and it is hateful to you.

{كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ}

[2:216] — Sahih Intl: Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.

And perhaps you hate *a* thing and it is good for you, and perhaps you love *a* thing and it is bad for you.

{وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ
تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ}

[2:216]

And God knows, and you *do* not know.

{وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ}

[2:216]

And His saying, Most High:

وَقَوْلِهِ وَغُلِّ

And if you hate them, then perhaps you hate *a* thing and God places in it much good.

[4:19] — Sahih Intl: O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.

﴿وَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا﴾

So the first verse *is* about striving, which *is* the perfection of the power of anger.

فَالْأَيَّةُ الْأُولَى فِي الْجِهَادِ الَّذِي هُوَ كَمَالُ الْقُوَّةِ الْغَضَبِيَّةِ

And the second *is* about marriage, which *is* the perfection of the power of desire.

وَالثَّانِيَّةُ فِي النِّكَاحِ الَّذِي هُوَ كَمَالُ الْقُوَّةِ الشَّهَوَانِيَّةِ

So the servant dislikes facing his enemy with his aggressive strength, out of fear for himself from him.

فَالْعَبْدُ يَكْرَهُ مُوَاجَهَةَ عَدُوِّهِ بِقُوَّتِهِ الْغَضَبِيَّةِ خَشْيَةً عَلَى نَفْسِهِ مِنْهُ

And this disliked *thing is* good for him in his worldly life and his Return.

وَهَذَا الْمَكْرُوهُ خَيْرٌ لَهُ فِي مَعَاشِهِ وَمَعَادِهِ

And he loves making peace and leaving *things* alone, and this loved *thing is* bad for him in his worldly life and his Return.

وَيُحِبُّ الْمَوَادَعَةَ وَالْمِتَارَكَةَ وَهَذَا الْمَحْبُوبُ شَرٌّ لَهُ فِي مَعَاشِهِ وَمَعَادِهِ

And likewise, he dislikes *a* woman for *a* trait of her traits, yet for him in keeping her *there is* much good that he *does* not know.

وَكَذَلِكَ يَكْرَهُ الْمَرْأَةَ لَوْصَفَ مِنْ أَوْصَافِهَا وَلَهُ فِي إِمْسَاكِهَا خَيْرٌ كَثِيرٌ لَا يَعْرِفُهُ

And he loves *a* woman for *a* trait of her traits, yet for him in keeping her *there is* much bad that he *does* not know.

وَيُحِبُّ الْمَرْأَةَ لَوْصَفَ مِنْ أَوْصَافِهَا وَلَهُ فِي إِمْسَاكِهَا شَرٌّ كَثِيرٌ لَا يَعْرِفُهُ

The human, as his Creator described him, is very unjust, very ignorant.

لِإِنْسَانٍ كَمَا وَصَفَهُ وَصَفَهُ بِهِ خَالِقُهُ ظُلُومٌ جَهُولٌ

So he should not make his inclination, his love, his aversion, and his hatred the standard for what harms him and *what* benefits him.

فَلَا يَنْبَغِي أَنْ يَجْعَلَ الْمَعْيَارَ عَلَى مَا يَصْرُهُ وَيَنْفَعُهُ مِيلُهُ وَحُبُّهُ وَنَفَرَتُهُ وَبَغْضُهُ

Rather, the standard for that *is* what God chose for him through His command and His prohibition.

بَلِ الْمَعْيَارُ عَلَى ذَلِكَ مَا اخْتَارَهُ اللَّهُ لَهُ بِأَمْرِهِ وَنَهْيِهِ

So the most beneficial of things for him, absolutely, *is* obeying his Lord outwardly and inwardly.

فَأَنْفَعُ الْأَشْيَاءِ لَهُ عَلَى الْإِطْلَاقِ طَاعَةُ رَبِّهِ بِظَاهِرِهِ وَبَاطِنِهِ

And the most harmful of things for him, absolutely, *is* disobeying Him outwardly and inwardly.

وَأَضْرُ الْأَشْيَاءِ عَلَيْهِ عَلَى الْإِطْلَاقِ مَعْصِيَتُهُ بِظَاهِرِهِ وَبَاطِنِهِ

So if he stands firm in His obedience and servitude, sincere to Him, then everything that happens to him of what he dislikes *will* be good for him.

فَإِذَا قَامَ بِطَاعَتِهِ وَعِبَادَتِهِ مُخْلِصًا لَهُ فَكُلَ مَا يَجْرِي عَلَيْهِ مِمَّا يَكْرَهُهُ يَكُونُ خَيْرًا لَهُ

And if he abandons His obedience and servitude, then everything he *is* in of *what is* loved — it *is* bad for him.

وَدَا تَخْلَى عَنْ طَاعَتِهِ وَعِبَادَتِهِ فَكُلَ مَا هُوَ فِيهِ مِنْ مَحْبُوبٍ هُوَ شَرٌّ لَهُ

So whoever has sound knowledge of his Lord and understanding of His names and attributes,	فَمَنْ صَحَتْ لَهُ مَعْرِفَةُ رَبِّهِ وَالْفِقْهُ فِي أَسْمَائِهِ وَصِفَاتِهِ
he knows with certainty that the disliked things that strike him and the trials that descend upon him — in them is	عِلْمٌ يَقِينٌ أَنَّ الْمَكْرُوهَاتِ الَّتِي تَصِيبُهُ وَالْمَحَنَ لَهَا تَنْزِلُ بِهِ فِيهَا
types of benefits and advantages that his knowledge and thought cannot count	ضُرُوبٌ مِنَ الْمَصَالِحِ وَالْمَنَافِعِ الَّتِي لَا يَحْصِيهَا عِلْمُهُ وَلَا فِكْرَتُهُ
rather, the benefit of the servant in what he dislikes is greater than it in what he likes	بَلْ مَصْلَحَةُ الْعَبْدِ فِيمَا يَكْرَهُ أَكْثَرُ مِنْهَا فِيمَا يَحِبُّ
so most of the benefits of souls are in what they dislike	فِعَامَةُ مَصَالِحِ النَّفُوسِ فِي مَكْرُوهَاتِهَا
just as most of their harms and the causes of their destruction are in what they love	كَأَنَّ أَكْثَرَ مَضَارِهَا وَأَسْبَابِ هَلَكَتِهَا فِي مَحْبُوبَاتِهَا
so look at a planter of a garden from among gardens, skilled in farming	فَانْظُرْ إِلَى غَارِسِ جَنَّةٍ مِنَ الْجَنَّاتِ خَبِيرٌ بِالْفَلَاحَةِ
he planted a garden and tended it with watering and care until its trees bore fruit	غَرَسَ جَنَّةً وَتَعَاهَدَهَا بِالسَّقْيِ وَالْإِصْلَاحِ حَتَّى أَثْمَرَتْ أَشْجَارُهَا
then he turned to it, separating its joints and cutting its branches	فَأَقْبَلَ عَلَيْهَا يَفْصِلُ أَوْصَالَهَا وَيَقْطَعُ أَغْصَانَهَا
because he knew that if they were left in their state, their fruit would not be good	لَعَلَّمَهُ أَنَّهَا لَوْ خَلِيَتْ عَلَى حَالِهَا لَمْ تَطْبُ ثَمَرَتُهَا
so he grafts them from a tree with good fruit	فَيَطْعُمُهَا مِنْ شَجَرَةٍ طَيِّبَةِ الثَّمَرَةِ
until when the graft joined with it and merged and gave its fruit	حَتَّى إِذَا اتَّحَمَتْ بِهَا وَاتَّحَدَتْ وَأَعْطَتْ ثَمَرَتَهَا
he turned to pruning it and cutting its weak branches that drain its strength	أَقْبَلَ يَقْلِمُهَا وَيَقْطَعُ أَغْصَانَهَا الضَّعِيفَةَ الَّتِي تَذْهَبُ قُوَّتُهَا
and he makes it taste the pain of cutting and iron for its benefit and perfection	وَيَذِيقُهَا أَلَمَ الْقَطْعِ وَالْحَدِيدِ لِمَصْلَحَتِهَا وَكَمَالِهَا
so that its fruit becomes fit to be in the presence of kings	لِتَصْلِحَ ثَمَرَتُهَا أَنْ تَكُونَ بِحَضْرَةِ الْمُلُوكِ
then he does not leave it to the urges of its nature — drinking at every moment	ثُمَّ لَا يَدَعُهَا وَدَوَاعِي طَبْعِهَا مِنَ الشَّرْبِ كُلِّ وَقْتٍ
rather he makes it thirst for a time and waters it for a time	بَلْ يَعْطِشُهَا وَقْتًا وَيَسْقِيهَا وَقْتًا
and he does not leave the water on it constantly, even though that would be fresher for its leaves and faster for its growth	وَلَا يَبْرُكُ الْمَاءَ عَلَيْهَا دَائِمًا وَإِنْ كَانَ ذَلِكَ أَنْصَرَ لَوَرِقِهَا وَأَسْرَعَ لِنَبَاتِهَا
then he goes to that adornment that it was decorated with — the leaves — and strips away many of them from it	ثُمَّ يَعْمَدُ إِلَى تِلْكَ الزِّيْنَةِ الَّتِي زَيَّنَتْ بِهَا مِنَ الْأَوْرَاقِ فَيُلْقِي عَنْهَا كَثِيرًا مِنْهَا

because that adornment stands between its fruit and the completeness of its ripening and evenness	لَٰنَ تِلْكَ الزَّيْنَةُ تَحُولُ بَيْنَ ثَمَرَتِهَا وَبَيْنَ كَمَالِ نَضْجِهَا وَاسْتَوَائِهَا
as <i>is the case</i> with grapevines and the like	كَمَا فِي شَجَرِ الْعِنَبِ وَنَحْوِهِ
so he cuts its limbs with iron and strips away much of its adornment	فَهُوَ يَقْطَعُ أَعْضَاءَهَا بِالْحَدِيدِ وَيُلْقِي عَنْهَا كَثِيرًا مِنْ زِينَتِهَا
and that <i>is</i> the very essence of its benefit	وَذَلِكَ عَيْنُ مَصْلَحَتِهَا
so if it had awareness and perception like <i>an</i> animal	فَلَوْ أَنَّهَا ذَاتٌ تَمَيِّزُ وَإِدْرَاكٌ كَالْحَيَوَانَ
it would have imagined that this <i>was</i> corruption of it and harm to it	لَتَوَهَّمَتْ أَنَّ ذَلِكَ إِفْسَادٌ لَهَا وَإِضْرَارٌ بِهَا
but it <i>is</i> the very essence of its benefit	وَإِنَّمَا هُوَ عَيْنُ مَصْلَحَتِهَا
and likewise the father <i>who is</i> compassionate toward his child, <i>and</i> knowing of what benefits him	وَكَذَلِكَ الْأَبُ الشَّفِيقُ عَلَى وَلَدِهِ الْعَالَمُ بِمَصْلَحَتِهِ
when he sees his benefit in removing the bad blood from him, he cuts his skin and opens his veins and makes him taste severe pain	إِذَا رَأَى مَصْلَحَتَهُ فِي إِخْرَاجِ الدَّمِ الْقَاسِدِ عَنْهُ بَضْعَ جِلْدِهِ وَقَطْعَ عُرُوقِهِ وَأَذَاقَهُ الْأَلَمَ الشَّدِيدَ
and if he sees his cure in cutting off <i>a</i> limb from his limbs, he separates it from him	وَإِنْ رَأَى شِفَاءَهُ فِي قَطْعِ عُضْوٍ مِنْ أَعْضَائِهِ أَبَانَهُ عَنْهُ
that <i>was</i> mercy toward him and compassion for him	كَانَ ذَلِكَ رَحْمَةً بِهِ وَشَفَقَةً عَلَيْهِ
and if he sees his benefit in withholding <i>the</i> giving from him, he does not give him and does not spend freely on him	وَإِنْ رَأَى مَصْلَحَتَهُ فِي أَنْ يُمْسِكَ عَنْهُ الْعَطَاءَ لَمْ يُعْطِهِ وَلَمْ يُوسِعْ عَلَيْهِ
because he knows that this <i>is</i> the greatest of causes leading to his corruption and destruction	لَعَلَّمَهُ أَنَّ ذَلِكَ أَكْبَرُ الْأَسْبَابِ إِلَى فَسَادِهِ وَهَلَاكِهِ
and likewise he prevents him from many of his desires — <i>as</i> protection for him and <i>a</i> benefit, not <i>out of</i> stinginess toward him	وَكَذَلِكَ يَمْنَعُهُ كَثِيرًا مِنْ شَهَوَاتِهِ حِمِيَةً لَهُ وَمَصْلَحَةً لَا بَخْلًا عَلَيْهِ
so the wisest of judges, the most merciful of those who show mercy, and the most knowing of the knowledgeable	فَأَحْكَمُ الْحَاكِمِينَ وَأَرْحَمُ الرَّاحِمِينَ وَأَعْلَمُ الْعَالَمِينَ
the One who <i>is</i> more merciful to His servants than they <i>are</i> to themselves, and <i>more</i> than their fathers and mothers	الَّذِي هُوَ أَرْحَمُ بِعِبَادِهِ مِنْهُمْ بِأَنْفُسِهِمْ وَمِنْ آبَائِهِمْ وَأُمَمَاتِهِمْ
when He sends down upon them what they dislike, it <i>is</i> better for them than <i>if</i> He did not send it down upon them	إِذَا أَنْزَلَ بِهِمْ مَا يَكْرَهُونَ كَانَ خَيْرًا لَهُمْ مِنْ أَنْ لَا يَنْزِلَهُ بِهِمْ
as care from Him for them, and kindness to them, and gentleness with them	نَظَرًا مِنْهُ لَهُمْ وَإِحْسَانًا إِلَيْهِمْ وَلُطْفًا بِهِمْ
and if they were given the choice for themselves	وَلَوْ مَكَّنُوا مِنَ الْاِخْتِيَارِ لَأَنْفُسِهِمْ

they would have been unable to manage their own interests — in knowledge, will, and action.

لَعَجَزُوا عَنِ الْقِيَامِ بِمَصَالِحِهِمْ عِلْمًا وَإِرَادَةً وَعَمَلًا

But He, glorified is He, took charge of managing their affairs according to His knowledge, His wisdom, and His mercy —

لَكِنَّهُ سُبْحَانَهُ تَوَلَّى تَذْوِيرَ أُمُورِهِمْ بِمُوجِبِ عِلْمِهِ وَحُكْمَتِهِ وَرَحْمَتِهِ

whether they liked *it* or disliked *it*.

أَحَبُّوا أَمْ كَرَهُوا

So those with certainty in His names and attributes recognized that,

فَعَرَفَ ذَلِكَ الْمَوْقِنُونَ بِأَسْمَائِهِ وَصِفَاتِهِ

and they did not accuse Him in anything of His rulings.

فَلَمْ يَتَّهَمُوهُ فِي شَيْءٍ مِنْ أَحْكَامِهِ

And that was hidden from those ignorant of Him and of His names and attributes,

وَخَفِيَ ذَلِكَ عَلَى الْجَهْلِ بِهِ وَبِأَسْمَائِهِ وَصِفَاتِهِ

so they disputed His management and criticized His wisdom,

فَنَازَعُوهُ تَذْوِيرَهُ وَقَدَحُوا فِي حُكْمَتِهِ

and they did not submit to His ruling, and they opposed His ruling with their corrupt minds, their false opinions, and their unjust policies.

وَلَمْ يَنْقَادُوا لِحُكْمِهِ وَعَارَضُوا حُكْمَهُ بِعُقُولِهِمُ الْفَاسِدَةِ وَأَرَائِهِمُ الْبَاطِلَةَ وَسِيَاسَاتِهِمُ الْجَائِرَةَ

So neither did they know their Lord, nor did they achieve their interests.

فَلَا لَرَبِّهِمْ عَرَفُوا وَلَا لِمَصَالِحِهِمْ حَصَلُوا

And God is the One who grants success.

وَاللَّهُ الْمُوفِقُ

And whenever the servant attains this knowledge,

وَمَتَى ظَفَرَ الْعَبْدُ بِهَذِهِ الْمَعْرِفَةِ

he dwells in this world before the Hereafter in a paradise that nothing resembles except the bliss of the Hereafter.

سَكَنَ فِي الدُّنْيَا قَبْلَ الْآخِرَةِ فِي جَنَّةٍ لَا يَشْبَهُ فِيهَا إِلَّا نَعِيمُ الْآخِرَةِ

For he never ceases *being* pleased with his Lord.

فَإِنَّهُ لَا يَزَالُ رَاضِيًا عَنْ رَبِّهِ

And contentment is the paradise of this world and the resting place of the knowers.

وَالرِّضَا جَنَّةُ الدُّنْيَا وَمَسْتَرَا حُجُجِ الْعَارِفِينَ

For it is the ease of the self with what befalls him of the decrees, which *are* the very choice of God for him,

فَإِنَّهُ طِيبَ النَّفْسِ بِمَا يَجْرِي عَلَيْهِ مِنَ الْمَقَادِيرِ الَّتِي هِيَ عَيْنُ اخْتِيَارِ اللَّهِ لَهُ

and its tranquility toward His religious rulings.

وَطُمَأْنِينَتُهَا إِلَى أَحْكَامِهِ الدِّينِيَّةِ

And this — it is contentment with God as Lord, with Islam as religion, and with Muhammad as messenger.

وَهَذَا هُوَ الرِّضَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا

And *he has* not tasted the taste of faith — whoever has not achieved that.

وَمَا ذَاقَ طَعْمَ الْإِيمَانِ مَنْ لَمْ يَحْصِلْ لَهُ ذَلِكَ

And this contentment — it is according to his knowledge of the justice of God, His wisdom, His mercy, and the goodness of His choice.

وَهَذَا الرِّضَا هُوَ بِحَسَبِ مَعْرِفَتِهِ بِعَدْلِ اللَّهِ وَحُكْمَتِهِ وَرَحْمَتِهِ وَحَسَنِ اخْتِيَارِهِ

So the more he knew of that, the more he *was* content with Him.

فَكَلَّمَا كَانَ بِذَلِكَ أَعْرَفَ كَانَ بِهِ أَزْوَ

So the decree of the Lord, glorified is He, concerning His servant revolves between justice, benefit, wisdom, and mercy.

فَقَضَاءُ الرَّبِّ سُبْحَانَهُ فِي عَبْدِهِ دَائِرٌ بَيْنَ الْعَدْلِ
وَالْمَصْلَحَةِ وَالْحِكْمَةِ وَالرَّحْمَةِ

It never departs from that at all.

لَا يَخْرُجُ عَنْ ذَلِكَ الْبَيِّنَةِ

As he ﷺ said in the well-known supplication:

كَمَا قَالَ فِي الدُّعَاءِ الْمَشْهُورِ

"O God, I *am* Your servant, *the* son of Your servant, *the* son of Your female servant.

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أُمْتِكَ

My forelock *is* in Your hand, Your ruling over me *is* effective, Your decree concerning me *is* just.

نَاصِيَتِي بِيَدِكَ مَاضٍ فِيَّ حُكْمُكَ عَدْلٌ فِيَّ قَضَاؤُكَ

I ask You by every name that *is* Yours — *that* You named Yourself with, or sent *it* down in Your Book,

أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِيتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ فِي
كِتَابِكَ

or taught *it* to anyone of Your creation, or kept *it* exclusively in the knowledge of the unseen with You —

أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ
الْغَيْبِ عِنْدَكَ

that You make the Quran the spring of my heart, the light of my chest, the removal of my sadness, and the departure of my worry and grief."

أَنْ تَجْعَلَ الْقُرْآنَ رِبْعَ قَلْبِي وَنُورَ صَدْرِي وَجَلَاءَ حَزْنِي
وَذَهَابَ هَمِّي وَغَمِّي

No one ever said it except *that* God removed his worry and grief, and replaced *them* in their place *with* relief.

مَا قَالَهَا أَحَدٌ قَطُّ إِلَّا أَذْهَبَ اللَّهُ هَمَّهُ وَغَمَّهُ وَأَبْدَلَهُ مَكَانَهُ
فَرَجًا

They said: "Should we not learn them, O Messenger of God?"

قَالُوا أَفَلَا نَتَعَلَّمُهُنَّ يَا رَسُولَ اللَّهِ

He said: "Yes indeed! It *is* fitting for whoever hears them to learn them."

قَالَ بَلَى يَنْبَغِي لِمَنْ يَسْمَعُهُنَّ أَنْ يَتَعَلَّمَهُنَّ

And the point *is* his saying: "Your decree concerning me *is* just."

وَالْمَقْصُودُ قَوْلُهُ عَدْلٌ فِيَّ قَضَاؤُكَ

And this covers every decree He decrees upon His servant — of punishment or pain — and the cause of that.

وَهَذَا يَتَنَاوَلُ كُلَّ قَضَاءٍ يَقْضِيهِ عَلَى عَبْدِهِ مِنْ عُقُوبَةٍ
أَوْ أَلَمٍ وَسَبَبٍ ذَلِكَ

For He *is* the One who decreed the cause and decreed the effect, and He *is* just in this decree.

فَهُوَ الَّذِي قَضَى بِالسَّبَبِ وَقَضَى بِالسَّبَبِ

وَهُوَ عَدْلٌ فِي هَذَا الْقَضَاءِ

And this decree *is* good for the believer,

وَهَذَا الْقَضَاءُ خَيْرٌ لِلْمُؤْمِنِ

as he ﷺ said: "By the One in whose hand is my soul, God does not decree *a* decree for the believer except *that* it is good for him,

كَمَا قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَا يَقْضِي اللَّهُ لِلْمُؤْمِنِ قَضَاءً
إِلَّا كَانَ خَيْرًا لَهُ

and that *is* only for the believer."

وَلَيْسَ ذَلِكَ إِلَّا لِلْمُؤْمِنِ

The scholar Ibn al-Qayyim said: "I asked our teacher: does the decree of sin fall under that?"

قَالَ الْعَلَامَةُ ابْنُ الْقَيْمِ فَسَأَلْتُ شَيْخَنَا هَلْ يَدْخُلُ فِي
ذَلِكَ قَضَاءُ الذَّنْبِ

He said: "Yes, with its condition."

فَقَالَ نَعَمْ بِشَرْطِهِ

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فائدة لا تتم الرغبة في الآخرة إلا بالزهد في الدنيا ولا يستقيم الزهد

Benefit: Desire for the Hereafter *is* not complete except through detachment from this world, and detachment *is* not sound

So He gathered in *a* single word — with its condition — what results from sin of effects beloved to God:

فَأَجْمَلَ فِي لَفْظَةٍ بِشَرْطِهِ مَا يَتَرْتَّبُ عَلَى الذَّنْبِ مِنَ
الْآثَارِ الْمَحْبُوبَةِ لِلَّهِ

from repentance, brokenness, regret, humility, lowliness, weeping, and other than that.

مِنَ التَّوْبَةِ وَالانْكَسَارِ وَالنَّدَمِ وَالْخُضُوعِ وَالذُّلِّ وَالْبُكَاءِ
وغير ذلك

Benefit: Desire for the Hereafter *is* not complete except through detachment from this world,

فَائِدَةٌ لَا تَتِمُّ الرَّغْبَةُ فِي الْآخِرَةِ إِلَّا بِالزَّهْدِ فِي الدُّنْيَا

and detachment from this world *is* not sound except after two correct considerations.

وَلَا يَسْتَقِيمُ الزَّهْدُ فِي الدُّنْيَا إِلَّا بَعْدَ نَظَرَيْنِ صَحِيحَيْنِ

A consideration of this world: the speed of its passing, its perishing, its fading away, its deficiency, and its lowness,

نَظَرَ فِي الدُّنْيَا وَسُرْعَةَ زَوَالِهَا وَفَنَائِهَا وَاضْمَحَلَالِهَا
وَنَقْصِهَا وَخَسَّتِهَا

and the pain of competing over it and being greedy for it, and what is in that of choking grief, bitterness, and misery,

وَأَلَمَ الْمُزَاحَمَةِ عَلَيْهَا وَالْحَرَصِ عَلَيْهَا وَمَا فِي ذَلِكَ مِنْ
الْغَصَصِ وَالنَّغْصِ وَالْأُنْكَادِ

and the end of that *is* disappearance and cutting off, along with the regret and sorrow that follow.

وَأَخْرَ ذَلِكَ الزَّوَالَ وَالانْقِطَاعَ مَعَ مَا يَعْقِبُ مِنَ الْحَسْرَةِ
وَالْأَسَفِ

So the one who seeks it *is* never free from worry before getting it, worry at the time of winning it, and grief and sadness after losing it.

فَطَالِبُهَا لَا يَنْفَكُ مِنْ هَمٍّ قَبْلَ حُصُولِهَا وَهَمٍّ حَالَ الظَّفَرِ
بِهَا وَغَمٍّ وَحُزْنٍ بَعْدَ فَوَاتِهَا

So this *is* the first of the two considerations.

فَهَذَا أَحَدُ النَّظَرَيْنِ

The second consideration: *a* consideration of the Hereafter — its approach and its coming without doubt,

النَّظَرُ الثَّانِي النَّظَرُ فِي الْآخِرَةِ وَإِقْبَالِهَا وَمَجِيئِهَا وَلَا بُدَّ

and its permanence and its lasting, and the nobility of what is in it of good things and joys,

وَدَوَامِهَا وَبَقَائِهَا وَشَرَفِ مَا فِيهَا مِنَ الْخَيْرَاتِ
وَالْمَسَرَّاتِ

and the vast difference between it and what is here.

وَالْتَفَاوُتَ الَّذِي بَيْنَهُ وَبَيْنَ مَا هُنَا

For it *is* from the perfection of God, glorified *is* He.

فَهِىَ كَمَالُ اللَّهِ سُبْحَانَهُ

And the Hereafter *is* better and more lasting.

{وَالْآخِرَةُ خَيْرٌ وَأَبْقَى}

[87:17]

So it is complete, lasting good things, while these *are* deficient, fleeting, fading illusions.

فَهِىَ خَيْرَاتٍ كَامِلَةٌ دَائِمَةٌ وَهَذِهِ خَيَالَاتٌ نَاقِصَةٌ
مُنْقَطِعَةٌ مَضْمُحَلَةٌ

So when these two considerations *are* complete for him, he prefers what the intellect demands *that he* prefer,

فَإِذَا تَمَّ لَهُ هَذَانِ النَّظْرَانِ آثَرُ مَا يَفْتَضِي الْعَقْلُ إِثْرَهُ

and he detaches from what *it* demands detachment from.

وَزَهْدٌ فِيمَا يَفْتَضِي الزَّهْدُ فِيهِ

For every person is naturally inclined not to leave immediate benefit and present pleasure for delayed benefit and absent, awaited pleasure —

فَكُلُّ أَحَدٍ مَطْبُوعٌ عَلَى أَنْ لَا يَتْرُكَ النَّفْعَ الْعَاجِلَ وَاللَّذَّةَ
الْحَاضِرَةَ إِلَى النَّفْعِ الْآجِلِ وَاللَّذَّةِ الْغَائِبَةِ الْمُنْتَظَرَةِ

unless the superiority of the delayed over the immediate becomes clear to him and his desire for the higher and better grows strong.

إِلَى إِذَا تَبَيَّنَ لَهُ فَضْلُ الْآجِلِ عَلَى الْعَاجِلِ وَقَوِيَتْ
رَغْبَتُهُ فِي الْأَعْلَى الْأَفْضَلِ

So if he prefers what *is* perishing *and* deficient, that *is* either because the superiority *was* not clear to him, or because of *a* lack of desire in him for what *is* better.

فَإِذَا آثَرَ الْفَانِي النَّاقِصَ كَانَ ذَلِكَ إِمَّا لِعَدَمِ تَبَيُّنِ الْفَضْلِ
لَهُ وَإِمَّا لِعَدَمِ رَغْبَتِهِ فِي الْأَفْضَلِ

And each one of these two matters points to weakness of faith and weakness of intellect and insight.

وَكُلُّ وَاحِدٍ مِنَ الْأَمْرَيْنِ يَدُلُّ عَلَى ضَعْفِ الْإِيمَانِ
وَضَعْفِ الْعَقْلِ وَالْبَصِيرَةِ

For the one who desires this world, *who is* greedy for it, *who* prefers it —

فَإِنَّ الرَّائِبَ فِي الدُّنْيَا الْحَرِيصَ عَلَيْهِ الْمُؤَثِّرَ لَهَا

either he believes that what *is* there is nobler, better, and more lasting, or he does not believe in that.

إِمَّا أَنْ يَصَدِّقَ بِأَنْ مَا هُنَاكَ أَشْرَفُ وَأَفْضَلُ وَأَبْقَى وَإِمَّا
أَنْ لَا يَصَدِّقَ بِذَلِكَ

If he does not believe, then he *is* lacking faith entirely.

كَانَ عَادِمًا لِلْإِيمَانِ رَأْسًا

And if he believes in that but does not prefer it, then he is corrupt in intellect, bad in his choice for himself.

وَإِنْ صَدَّقَ بِذَلِكَ وَلَمْ يُوَثِّرْهُ كَانَ فَاسِدَ الْعَقْلِ سَيِّئَ
الِاخْتِيَارِ لِنَفْسِهِ

And this *is* an obvious, necessary division — the servant is never free from one of the two categories.

وَهَذَا تَقْسِيمٌ حَاضِرٌ ضَرُورِيٌّ لَا يَنْفَكُ الْعَبْدُ مِنْ أَحَدِ
الْقَسَمَيْنِ مِنْهُ

So preferring this world over the Hereafter —

فَإِثَارَ الدُّنْيَا عَلَى الْآخِرَةِ

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either from corruption in faith, or from corruption in the mind.

إِمَّا مِنْ فَسَادٍ فِي الْإِيمَانِ وَإِمَّا مِنْ فَسَادٍ فِي الْعَقْلِ

And how often it is from both of them!

وَمَا أَكْثَرَ مَا يَكُونُ مِنْهُمَا

And for this *reason*, the Messenger of God threw it behind his back — he and his companions —

وَلِهَذَا نَبَذَهَا رَسُولُ اللَّهِ وَرَاءَ ظَهْرِهِ هُوَ وَأَصْحَابُهُ

and they turned their hearts away from it and cast it aside,

وَصَرَفُوا عَنْهَا قُلُوبَهُمْ وَأَطْرَحُوهَا

and they did not grow attached to it, and they abandoned it, and they did not lean toward it,

وَلَمْ يَأْلَفُوهَا وَهَجَرُوهَا وَلَمْ يَمِيلُوا إِلَيْهَا

and they considered it *a* prison, not *a* garden.

وَعَدَّوْهَا سَجَنًا لَا جَنَّةَ

So they renounced it with true renunciation.

فزهّدوا فِيهَا حَقِيقَةَ الزَّهْدِ

And had they wanted it, they would have gained from it every beloved *thing*,

وَلَوْ أَرَادُوهَا لَنَالُوا مِنْهَا كُلَّ مَحْبُوبٍ

and they would have reached through it every desired *thing*.

لَوَصَلُوا مِنْهَا إِلَى كُلِّ مَرْغُوبٍ

For the keys of its treasures were offered to him, but he refused them.

فَقَدْ عَرَضَتْ عَلَيْهِ مَفَاتِيحُ كُنُوزِهَا فَرَدَّهَا

And it overflowed upon his companions, so they gave it away and did not sell their share of the Hereafter for it.

وَفَاضَتْ عَلَى أَصْحَابِهِ فَاتَّزَعُوا بِهَا وَلَمْ يَبِيعُوا حِظَّهُمْ مِنَ
الْآخِرَةِ بِهَا

And they knew that it is a crossing and a passage, not a place of staying and settling,

وَعَلِمُوا أَنَّهَا مَعْبَرٌ وَمَمَرٌ لَا دَارَ مَقَامٍ وَمُسْتَقَرٍّ

and that it is a place of passing, not a place of joy,

وَأَنَّهَا دَارُ عُبُورٍ لَا دَارَ سُرُورٍ

and that it is a summer cloud that clears away after a short while,

وَأَنَّهَا سَحَابَةٌ صَيْفٍ تَنْقُشُ عَنْ قَلِيلٍ

and a shadow of a phantom that did not complete its visit before announcing departure.

وَخِيَالٍ طَيْفٍ مَا اسْتَتَمَ الزِّيَارَةَ حَتَّى أَدْنَ بِالرَّحِيلِ

The Prophet said: "What *have* I to do with this world?"

قَالَ النَّبِيُّ مَالِي وَلِلدُّنْيَا

I *am* only like a rider *who* rested in the shade of a tree, then left and abandoned it."

إِنَّمَا أَنَا كَرَائِبٍ قَالَ فِي ظِلِّ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا

And he said: "This world compared to the Hereafter is nothing but like when one of you dips his finger in the sea —

وَقَالَ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا كَمَا يَدْخُلُ أَحَدُكُمْ إِبْصِعَهُ
فِي الْيَمِّ

so let him see what it comes back with."

فَلْيَنْظُرْ بِمَا تَرْجِعُ

And its Creator, glorified is He, said:

وَقَالَ خَالِقُهَا سُبْحَانَهُ

The example of the life of this world is only like water *that* We sent down from the sky, so the plants of the earth mixed with it — from what people and livestock eat —

{إِنَّمَا مِثْلُ حَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ
فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ}.

[10:24] — Sahih Intl: The example of [this] worldly life is but like rain which We have sent down from the sky that the plants of the earth absorb - [those] from which men and livestock eat - until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as a harvest, as if it had not flourished yesterday. Thus do We explain in detail the signs for a people who give thought.

until when the earth took on its beauty and *was* adorned, and its people thought that they *were* in control of it —

{حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا
أَنَّهُمْ قَادِرُونَ عَلَيْهَا}.

[10:24]

Our command came to it by night or by day, and We made it a harvest as if it had not flourished yesterday.

{أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ
تَغْنَ بِالْأَمْسِ}.

[10:24]

Like that We explain the signs for *a* people who reflect.

[10:24]

﴿كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ﴾

And God calls to the Abode of Peace, and He guides whom He wills to *a* straight path.

[10:25] — Sahih Intl: And Allah invites to the Home of Peace and guides whom He wills to a straight path

﴿وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

So He told about the lowliness of this world and *made people* renounce it,

فَأَخْبَرَ عَنِ خَسَةِ الدُّنْيَا وَزَهْدٍ فِيهَا

and He told about the Abode of Peace and called *people* to it.

وَأَخْبَرَ عَنِ دَارِ السَّلَامِ وَدَعَا إِلَيْهَا

And *God* Most High said:

وَقَالَ تَعَالَى

And strike for them the example of the life of this world: like water *that* We sent down from the sky, so the plants of the earth mixed with it,

[18:45] — Sahih Intl: And present to them the example of the life of this world, [its being] like rain which We send down from the sky, and the vegetation of the earth mingles with it and [then] it becomes dry remnants, scattered by the winds. And Allah is ever, over all things, Perfect in Ability.

﴿وَأَضْرِبْ لَهُمْ مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنْ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ﴾

then it became dry debris *that* the winds scatter. And God is over everything fully capable.

[18:45]

﴿فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا﴾

Wealth and children *are* the beauty of the life of this world,

[18:46] — Sahih Intl: Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope.

﴿الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا﴾

but the lasting good deeds *are* better with your Lord in reward and better in hope.

[18:46]

﴿وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا﴾

And *God* Most High said:

وَقَالَ تَعَالَى

Know that the life of this world is only play and amusement and beauty and boasting among you and competition in wealth and children —

[57:20] — Sahih Intl: Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion.

﴿اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ وَزِينَةٌ وَتَفَاخُرٌ يَبْتَغُونَ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ﴾

like the example of a rain whose plants amazed the farmers, then it dries up and you see it turning yellow, then it becomes broken debris.

[57:20]

﴿كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا﴾.

And in the Hereafter *there is* severe punishment and forgiveness from God and *His* pleasure.

[57:20]

﴿وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ﴾.

And the life of this world is nothing but the enjoyment of delusion.

[57:20]

﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ﴾.

And God Most High said:

وَقَالَ تَعَالَى

Beautified for people *is* the love of desires: of women and children and heaped-up piles of gold and silver,

[3:14] — Sahih Intl: Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return.

﴿وَزِينِ لِلنَّاسِ حُبَّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ﴾.

and fine horses and livestock and farmland. That *is* the enjoyment of the life of this world,

[3:14]

﴿وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا﴾.

but God — with Him *is* the best

[3:14]

﴿وَاللَّهُ وَعِنْدَهُ حُسْنُ﴾.

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the *place of* return.

[3:14]

﴿الْمَأْبِ﴾.

Say, "Shall I inform you of *something* better than that?"

[3:15]

﴿قُلْ أُنَبِّئُكُمْ بِخَيْرٍ مِنْكُمْ﴾.

For those who *were* God-conscious, with their Lord *are* gardens beneath which rivers flow, dwelling in them forever,

[3:15] — Sahih Intl: Say, "Shall I inform you of [something] better than that? For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is Seeing of [His] servants -

﴿لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا﴾.

and purified spouses, and pleasure from God. And God *is* All-Seeing of the servants.

[3:15]

﴿وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ﴾.

And *God* Most High said:

وَقَالَ تَعَالَى

"And they rejoiced in the life of this world, and the life of this world compared to the Hereafter is nothing but a passing enjoyment."

[13:26] — Sahih Intl: Allah extends provision for whom He wills and restricts [it]. And they rejoice in the worldly life, while the worldly life is not, compared to the Hereafter, except [brief] enjoyment.

﴿وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ﴾.

And He, glorified is He, *has* made the greatest threat to whoever is pleased with the life of this world and is settled in it,

وَقَدْ تَوَعَّدَ سُبْحَانَهُ أَعْظَمَ الْوَعِيدِ لِمَنْ رَضِيَ بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّ بِهَا

and is heedless of His signs and does not hope for His meeting. So He said:

وَوَغَلَ عَنْ آيَاتِهِ وَلَمْ يَرْجِ لِقَاءَهُ فَقَالَ

"Indeed, those who do not hope for Our meeting and *are* pleased with the life of this world and *are* settled in it, and those who — they *are* heedless of Our signs —"

[14:7] — Sahih Intl: Indeed, those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein and those who are heedless of Our signs

﴿إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنُّوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ﴾.

"those — their refuge is the Fire because of what they used to earn."

[10:8] — Sahih Intl: For those their refuge will be the Fire because of what they used to earn.

﴿أُولَئِكَ مَاوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ﴾.

And He, glorified is He, rebuked whoever *was* pleased with this world among the believers, so He said:

وَعَيَّرَ سُبْحَانَهُ مَنْ رَضِيَ بِالدُّنْيَا مِنَ الْمُؤْمِنِينَ فَقَالَ

"O you who believe, what is *wrong* with you? When it *was* said to you, 'March forth in the way of God,' you clung heavily to the ground."

[9:38] — Sahih Intl: O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَالَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ إِنَّا قَلَّيْنَا إِلَى الْأَرْضِ﴾.

"Are you pleased with the life of this world instead of the Hereafter? The enjoyment of the life of this world compared to the Hereafter is nothing but little."

[9:38]

﴿أَرَضِيتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ﴾.

And to the degree of the servant's desire for this world and his contentment with it *will be* his heaviness in obeying God and seeking the Hereafter.

وَعَلَى قَدَرِ رَغْبَةِ الْعَبْدِ فِي الدُّنْيَا وَرِضَاهُ بِهَا يَكُونُ تَثَاقُلُهُ عَنْ طَاعَةِ اللَّهِ وَطَلْبِ الْآخِرَةِ

And sufficient regarding renouncing this world is the saying of *God* Most High:

وَيَكْفِي فِي الْبُزْءِ فِي الدُّنْيَا قَوْلُهُ تَعَالَى

"Have you seen — if We let them enjoy *themselves* for years,"

[26:205]

﴿أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ﴾

"then there came to them what they used to be promised —"

[26:206] — Sahih Intl: And then there came to them that which they were promised?

﴿ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ﴾

"what *would* it benefit them, what they used to enjoy?"

[26:207] — Sahih Intl: They would not be availed by the enjoyment with which they were provided.

﴿مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَمْتَعُونَ﴾

And His saying:

وَقَوْلُهُ

"And *on* the day We gather them, *it will be* as if they had not stayed except *for* an hour of the day, recognizing one another."

[10:45] — Sahih Intl: And on the Day when He will gather them, [it will be] as if they had not remained [in the world] but an hour of the day, [and] they will know each other. Those will have lost who denied the meeting with Allah and were not guided

﴿وَيَوْمَ نَحْشُرُهُمْ كَأَنْ لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ﴾

And His saying:

وَقَوْلُهُ

"As if they, the day they see what they *are* promised, had not stayed except *for* an hour of a day."

[46:35] — Sahih Intl: So be patient, [O Muhammad], as were those of determination among the messengers and do not be impatient for them. It will be - on the Day they see that which they are promised - as though they had not remained [in the world] except an hour of a day. [This is] notification. And will [any] be destroyed except the defiantly disobedient people?

﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ﴾

"*This* is a message. So will any be destroyed except the disobedient people?"

[46:35]

﴿بَلَاغٌ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ﴾

And His saying, Most High:

وَقَوْلُهُ تَعَالَى

"They ask you about the Hour — when is its arrival?"

[79:42] — Sahih Intl: They ask you, [O Muhammad], about the Hour: when is its arrival?

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا﴾

"What *have* you *to do* with mentioning it?"

[79:43]

﴿فِيمَ أَنْتَ مِنْ ذِكْرَاهَا﴾

"To your Lord is its final end."

[79:44]

﴿إِلَىٰ رَبِّكَ مُنْتَهَاهَا﴾

"You *are* only a warner of whoever fears it."

[79:45] — Sahih Intl: You are only a warner for those who fear it.

﴿إِنَّمَا أَنْتَ مُنْذِرٌ مَّنْ يَخْشَاهَا﴾.

"As if they, the day they see it, had not stayed except *for* an evening or its morning."

[79:46] — Sahih Intl: It will be, on the Day they see it, as though they had not remained [in the world] except for an afternoon or a morning thereof.

﴿كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا﴾.

And His saying:

وَقَوْلُهُ

"And *on* the day the Hour arrives, the criminals *will* swear they had not stayed more than an hour."

[30:55] — Sahih Intl: And the Day the Hour appears the criminals will swear they had remained but an hour. Thus they were deluded.

﴿وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبَثُوا غَيْرَ

سَاعَةٍ﴾.

And His saying:

وَقَوْلُهُ

"He *will* say, 'How many years did you stay on the earth?'"

[23:112] — Sahih Intl: [Allah] will say, "How long did you remain on earth in number of years?"

﴿قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ﴾.

"They *will* say, 'We stayed *for* a day or part of a day, so ask those who count.'"

[23:113] — Sahih Intl: They will say, "We remained a day or part of a day; ask those who enumerate."

﴿قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِّينَ﴾.

"He *will* say, 'You stayed only *a* little — if only you had known.'"

[23:114] — Sahih Intl: He will say, "You stayed not but a little - if only you had known."

﴿قَالَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ﴾.

And His saying:

وَقَوْلُهُ

"The trumpet *will be* blown, and We *will* gather the criminals that day, blue-eyed."

[20:102] — Sahih Intl: The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eyed.

﴿يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا﴾.

"They *will* whisper among themselves, 'You stayed only ten *days*.'"

[20:103] — Sahih Intl: They will murmur among themselves, "You remained not but ten [days in the world]."

﴿يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا﴾.

"We *are* most knowing of what they say, when the most upright of them in way says, 'You stayed only *a* day.'"

[20:104] — Sahih Intl: We are most knowing of what they say when the best of them in manner will say, "You remained not but one day."

﴿وَحِئْنَ أَعْلَمَ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ

لَبِثْتُمْ إِلَّا يَوْمًا﴾.

And God is the One from whom help is sought, and upon Him is reliance.

وَاللهُ الْمُسْتَعَانُ وَعَلَيْهِ التَّكْلَانِ

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قاعدة أساس كل خير أن تعلم أن ما شاء الله كان وما لم

A Principle: The Foundation of Every Good *Is* That You Know That Whatever God Willed *Will* Happen and Whatever He Did Not

A principle: the foundation of every good is that you know that whatever God willed *will* happen, and whatever He did not will *will* not happen.

قَاعِدَةُ أَسَاسِ كُلِّ خَيْرٍ أَنْ تَعْلَمَ أَنَّ مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ

So be certain then that good deeds *are* from His blessings, and you thank Him for them,

فَتَيَقِنُ حَيِّثُذِ أَنْ الْحَسَنَاتِ مِنْ نِعْمِهِ فَتُشْكِرُهُ عَلَيْهَا

and humbly ask Him not to cut them off from you,

وَتَتَضَرَّعُ إِلَيْهِ أَنْ لَا يَقْطَعَهَا عَنْكَ

and *know* that bad deeds *are* from His abandonment and His punishment,

وَأَنَّ السَّيِّئَاتِ مِنْ خِذْلَانِهِ وَعَقُوبَتِهِ

so you plead to Him to come between you and them,

فَتَبْتَهِلُ إِلَيْهِ أَنْ يَحُولَ بَيْنَكَ وَبَيْنَهَا

and not leave you to yourself in doing good deeds and leaving bad deeds.

وَلَا يَكِلْكَ فِي فِعْلِ الْحَسَنَاتِ وَتَرْكِ السَّيِّئَاتِ إِلَى نَفْسِكَ

And the knowers have agreed that every good — its origin is by God's granting success to the servant,

وَقَدْ أَجْمَعَ الْعَارِفُونَ عَلَى أَنَّ كُلَّ خَيْرٍ فَأَصْلُهُ بِتَوْفِيقِ اللَّهِ لِلْعَبْدِ

and every evil — its origin is His abandonment of His servant.

وَكُلُّ شَرٍّ فَأَصْلُهُ خِذْلَانُهُ لِعَبْدِهِ

And they agreed that *divine* success is that God does not leave you to yourself,

وَأَجْمَعُوا أَنَّ التَّوْفِيقَ أَنْ لَا يَكِلْكَ اللَّهُ نَفْسَكَ

and that abandonment is that He leaves you alone with yourself.

وَأَنَّ الْخِذْلَانَ أَنْ يَخْلِي بَيْنَكَ وَبَيْنَ نَفْسِكَ

So if every good — its origin is *divine* success, and it is in God's hand, not in the servant's hand,

فَإِذَا كَانَ كُلُّ خَيْرٍ فَأَصْلُهُ التَّوْفِيقَ وَهُوَ بِيَدِ اللَّهِ لَا بِيَدِ الْعَبْدِ

then its key is supplication, neediness, sincere turning to Him, hope, and fear of Him.

فَمِفْتَاحُهُ الدُّعَاءُ وَالْإِفْتِقَارُ وَصَدَقَ اللَّجَأُ وَالرَّغْبَةُ وَالرَّهْبَةُ إِلَيْهِ

So whenever the servant is given this key, God has intended to open for him,

فَمَتَى أُعْطِيَ الْعَبْدُ هَذَا الْمِفْتَاحَ فَقَدْ أَرَادَ أَنْ يَفْتَحَ لَهُ

and whenever He leads him away from the key, the door of good remains shut before him.

وَمَتَى أَضْلَهُ عَنِ الْمِفْتَاحِ بَقِيَ بَابُ الْخَيْرِ مُرْتَجًا دُونَهُ

The Commander of the Believers, Umar ibn al-Khattab, said:

قَالَ أَمِيرُ الْمُؤْمِنِينَ عُمَرُ بْنُ الْخَطَّابِ

"I do not carry the worry of *the* answer, but *rather* the worry of supplication.

إِنِّي لَا أَحْمِلُ هَمَّ الْجَابَةِ وَلَكِنْ هَمَّ الدُّعَاءِ

For if I *am* inspired *with* supplication, then the answer *is* with it."

فَإِذَا أَلْهَمْتُ الدُّعَاءَ فَإِنَّ الإِجَابَةَ مَعَهُ

And according to the measure of the servant's intention, determination, aim, and desire in that *is* His — glorified *is* He — granting success and His help.

وَعَلَى قَدَرِ نِيَةِ الْعَبْدِ وَهَمَّتِهِ وَمَرَادِهِ وَرَغْبَتِهِ فِي ذَلِكَ
يَكُونُ تَوْفِيقُهُ سُبْحَانَهُ وَإِعَانَتُهُ

So help from God descends upon the servants according to the measure of their determination, steadfastness, hope, and fear,

فَالْمَعُونَةُ مِنَ اللَّهِ تَنْزِلُ عَلَى الْعِبَادِ عَلَى قَدَرِ هَمِّهِمْ
وِثْبَاتِهِمْ وَرَغْبَتِهِمْ وَرَهْبَتِهِمْ

and abandonment descends upon them according to that.

وَالْخِذْلَانُ يَنْزِلُ عَلَيْهِمْ عَلَى حَسَبِ ذَلِكَ

For God — glorified *is* He — *is* the wisest of judges and the most knowing of *all* who know.

قَالَ اللَّهُ سُبْحَانَهُ أَحْكَمُ الْحَاكِمِينَ وَأَعْلَمُ الْعَالَمِينَ

He places *divine* success in its fitting places, and abandonment in its fitting places.

يَضَعُ التَّوْفِيقَ فِي مَوَاضِعِهِ اللَّائِقَةِ بِهِ وَالْخِذْلَانَ فِي
مَوَاضِعِهِ اللَّائِقَةِ بِهِ

He *is* the All-Knowing, the All-Wise.

هُوَ الْعَلِيمُ الْحَكِيمُ

And no one who was ruined *was* ruined except because of wasting gratitude and neglecting neediness and supplication.

وَمَا أَتَى مِنْ أَتَى إِلَّا مِنْ قَبْلِ إِضَاعَةِ الشُّكْرِ وَإِهْمَالِ
الْاِفْتِقَارِ وَالِدُّعَاءِ

And no one who succeeded — by God's will and help — succeeded except by upholding gratitude and sincere neediness and supplication.

وَلَا ظَفَرَ مِنْ ظَفَرَ بِمَشِيئَةِ اللَّهِ وَعَوْنِهِ إِلَّا بِقِيَامِهِ بِالشُّكْرِ
وَصَدَقَ الْاِفْتِقَارُ وَالِدُّعَاءُ

And the foundation of that *is* patience,

وَمَلَكَ ذَلِكَ الصَّبْرُ

for it *is* to faith like the position of the head to the body.

فَإِنَّهُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ

And if the head *is* cut off, there *is* no survival for the body.

فَإِذَا قُطِعَ الرَّأْسُ فَلَا بَقَاءَ لِلْجَسَدِ

No servant *is* struck with *a* punishment greater than hardness of the heart and distance from God.

مَا ضَرَبَ عَبْدٌ بِعَقُوبَةٍ أَكْثَمَ مِنْ قَسْوَةِ الْقَلْبِ وَالْبَعْدِ
عَنِ اللَّهِ

The Fire was created to melt the hard hearts.

خُلِقَتِ النَّارُ لِإِذَابَةِ الْقُلُوبِ الْقَاسِيَةِ

The farthest of hearts from God *is* the hard heart.

أَبْعَدُ الْقُلُوبِ مِنَ اللَّهِ الْقَلْبُ الْقَاسِي

When the heart hardens, the eye dries up.

إِذَا قَسِيَ الْقَلْبُ قَحَطَتِ الْعَيْنُ

Hardness of the heart *is* from four things when they exceed the measure of need: eating, sleeping, talking, and socializing. Just as —

قَسْوَةُ الْقَلْبِ مِنْ أَرْبَعَةِ أَشْيَاءَ إِذَا جَاوَزَتْ قَدْرَ الْحَاجَةِ
الْأَكْلِ وَالنُّوْمِ وَالْكَلامِ وَالْمَخَالَطَةِ كَمَا

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That the body, when it gets sick, food and drink do not benefit it.

أَنَّ الْبَدْنَ إِذَا مَرَضَ لَمْ يَنْفَعْ فِيهِ الطَّعَامُ وَالشَّرَابُ

So likewise the heart, when it gets sick with desires, reminders do not take effect in it.

فَكَذَلِكَ الْقَلْبُ إِذَا مَرَضَ بِالشَّهَوَاتِ لَمْ تَنْجَعْ فِيهِ
الْمَوَاعِظُ

And whoever wants the purity of his heart, let him prefer God over his desire.

وَمَنْ أَرَادَ صَفَاءَ قَلْبِهِ فَلْيُؤْثِرِ اللَّهَ عَلَى شَهْوَتِهِ

Hearts attached to desires *are* veiled from God to the extent of their attachment to them.

الْقُلُوبُ الْمُتَعَلِّقَةُ بِالشَّهَوَاتِ مُحْجُوبَةٌ عَنِ اللَّهِ بِقَدْرِ تَعَلُّقِهَا بِهَا

Hearts *are* the vessels of God on His earth.

الْقُلُوبُ آيَةُ اللَّهِ فِي أَرْضِهِ

So the most beloved of them to Him *are* the softest, the firmest, and the purest of them.

فَأَحَبُّهَا إِلَيْهِ أَرْقَاهَا وَأَصْلَبُهَا وَأَصْفَاهَا

They busied their hearts with this world.

شَغَلُوا قُلُوبَهُمْ بِالْدُنْيَا

And had they busied them with God and the abode of the Hereafter, they would have roamed through the meanings of His words and His witnessed signs,

وَلَوْ شَغَلُوهُمَا بِاللَّهِ وَالْدَّارِ الْآخِرَةِ لَجَالَتْ فِي مَعَانِي كَلَامِهِ وَآيَاتِهِ الْمَشْهُودَةِ

and returned to their owners with rare wisdoms and wonderful benefits.

وَرَجَعَتْ إِلَى أَصْحَابِهَا بِغَرَائِبِ الْحِكْمِ وَطَرَفِ الْفَوَائِدِ

When the heart is nourished with remembrance and watered with reflection and cleansed of impurity,

إِذَا غَذِيَ الْقَلْبُ بِالتَّذَكُّرِ وَسُقِيَ بِالتَّفَكُّرِ وَنَقِيَ مِنَ الدَّغْلِ

it sees wonders and *is* inspired *with* wisdom.

رَأَى الْعَجَائِبَ وَأُلْهِمَ الْحِكْمَةَ

Not everyone who adorned himself with knowledge and wisdom and claimed it *for himself* was from its people.

لَيْسَ كُلُّ مَنْ تَحَلَّى بِالْمَعْرِفَةِ وَالْحِكْمَةِ وَانْتَحَلَهَا كَانَ مِنْ أَهْلِهَا

Rather, the people of knowledge and wisdom *are* those who brought their hearts to life by killing desire.

بَلْ أَهْلُ الْمَعْرِفَةِ وَالْحِكْمَةِ الَّذِينَ أَحْيَوْا قُلُوبَهُمْ بِقَتْلِ الْهَوَى

And as for whoever killed his heart and gave life to desire, then knowledge and wisdom *are* borrowed *words* on his tongue.

وَأَمَّا مَنْ قَتَلَ قَلْبَهُ فَأَحْيَى الْهَوَى فَالْمَعْرِفَةُ وَالْحِكْمَةُ غَارِيَةٌ عَلَى لِسَانِهِ

The ruin of the heart *is* from *feeling* safe and heedlessness, and its flourishing *is* from fear *of God* and remembrance.

خَرَابُ الْقَلْبِ مِنَ الْأَمْنِ وَالْغَفْلَةِ وَعِمَارَتُهُ مِنَ الْخَشْيَةِ وَالذِّكْرِ

When hearts renounce the tables of this world, they sit at the tables of the Hereafter among the people of that invitation.

إِذَا زَهَدَتِ الْقُلُوبُ فِي مَوَائِدِ الدُّنْيَا قَعَدَتْ عَلَى مَوَائِدِ الْآخِرَةِ بَيْنَ أَهْلِ تِلْكَ الدَّعْوَةِ

And when they *are* content with the tables of this world, those tables pass them by.

وَإِذَا رَضِيَتْ بِمَوَائِدِ الدُّنْيَا فَاتَتْهَا تِلْكَ الْمَوَائِدُ

Longing for God and meeting Him *is* a breeze that blows upon the heart, relieving it of the heat of this world.

الشَّوْقُ إِلَى اللَّهِ وَلِقَائِهِ نَسِيمٌ يَهْبِ عَلَى الْقَلْبِ يَرْوِحُ عَنْهُ وَهَجَ الدُّنْيَا

Whoever settled his heart with his Lord *found* peace and rest.

مَنْ وَطَّنَ قَلْبَهُ عِنْدَ رَبِّهِ سَكَنَ وَاسْتَرَحَّ

And whoever sent it among people became restless, and anxiety grew in him.

وَمَنْ أَرْسَلَهُ فِي النَّاسِ اضْطَرَبَ وَاشْتَدَّ بِهِ الْقَلَقُ

The love of God does not enter *a* heart that has in it love of this world, except as *a* camel enters the eye of *a* needle.

لَا تَدْخُلُ مَحَبَّةُ اللَّهِ فِي قَلْبٍ فِيهِ حُبُّ الدُّنْيَا إِلَّا كَمَا
يَدْخُلُ الْجَمَلُ فِي سَمِّ الْإِبْرَةِ

When God loves *a* servant, He takes him for Himself, and chooses him for His love, and selects him for His worship.

إِذَا أَحَبَّ اللَّهُ عَبْدًا اصْطَنَعَهُ لِنَفْسِهِ وَاجْتَبَاهُ لِمَحَبَّتِهِ
وَاسْتَخْلَصَهُ لِعِبَادَتِهِ

So He busies his concern with Him, and his tongue with His remembrance, and his limbs with His service.

فَشُغِلَ هَمُّهُ بِهِ وَلِسَانُهُ بِذِكْرِهِ وَجَوَارِحُهُ بِخِدْمَتِهِ

And the heart gets sick as the body gets sick, and its cure is in repentance and restraint.

وَالْقَلْبُ يَمْرُضُ كَمَا يَمْرُضُ الْبَدَنُ وَشِفَاؤُهُ فِي التَّوْبَةِ
وَالْحَمِيَةِ

And it rusts as the mirror rusts, and its polish is through remembrance.

وَيَصْدَأُ كَمَا تَصْدَأُ الْمِرْآةُ وَجَلَاؤُهُ بِالذِّكْرِ

And it becomes bare as the body becomes bare, and its adornment is God-consciousness.

وَيَعْرِى كَمَا يَعْرِى الْجِسْمُ وَزِينَتُهُ التَّقْوَى

And it hungers and thirsts as the body hungers, and its food and drink are knowledge, love, reliance on God, turning to God, and service.

وَيَجُوعُ وَيَظْمَأُ كَمَا يَجُوعُ الْبَدَنُ وَطَعَامُهُ وَشَرَابُهُ
الْمَعْرِفَةُ وَالْمَحَبَّةُ وَالتَّوَكُّلُ وَالْإِنَابَةُ وَالْخِدْمَةُ

Beware of heedlessness toward the One who made for your life a set term, and for your days and breaths a limit.

إِيَّاكَ وَالْغَفْلَةَ عَمَّنْ جَعَلَ لِحَيَاتِكَ أَجَلًا وَلِأَيَّامِكَ
وَأَنْفَاسِكَ أَمَدًا

And from everything other than Him *there is* escape, but *there is* no escape from Him.

وَمِنْ كُلِّ مَا سِوَاهُ بُدْ وَلَا بِذَلِكَ مِنْهُ

Whoever leaves *his own* choosing and planning — in seeking increase of worldly *gain* or status, or in fear of loss, or in freeing himself from an enemy —

مَنْ تَرَكَ الْإِخْتِيَارَ وَالتَّدْبِيرَ فِي طَلَبِ زِيَادَةِ دُنْيَا أَوْ جَاهٍ
أَوْ فِي خَوْفِ نُقْصَانٍ أَوْ فِي التَّخَلُّصِ مِنْ عَدُوٍّ

out of reliance on God and trust in His planning for him and *in* His good choosing for him,

تَوَكَّلًا عَلَى اللَّهِ وَثِقَةً بِتَدْبِيرِهِ لَهُ وَحَسَنَ اخْتِيَارِهِ لَهُ

and he threw himself before Him, and surrendered the matter to Him, and *was* pleased with what He decrees for him —

فَأَلْقَى كَنَفَهُ بَيْنَ يَدَيْهِ وَاسْلَمَ الْأَمْرَ إِلَيْهِ وَرَضِيَ بِمَا
يَقْضِيهِ لَهُ

he found rest from...

اسْتَرَاحَ مِنْ

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worries and distresses and sorrows.

الْهَمُومِ وَالْغُمُومِ وَالْأَحْزَانِ

And whoever insisted on planning for himself fell into misery and hardship and bad conditions and exhaustion.

وَمَنْ أَبَى إِلَّا تَدْبِيرَهُ لِنَفْسِهِ وَقَعَ فِي النُّكَدِ وَالتَّصَبُّبِ
وَسُوءِ الْحَالِ وَالتَّعَبِ

So no life is pure, no heart is happy, no deed grows, no hope stands, and no rest lasts.

فَلَا عَيْشٌ يَصْفُو وَلَا قَلْبٌ يَفْرَحُ وَلَا عَمَلٌ يَزْكُو وَلَا أَمَلٌ
يَقُومُ وَلَا رَاحَةٌ تَدُومُ

And God, glorified is He, made easy for His creation the path to Him, and veiled them from Him through *their own* planning.

وَاللَّهُ سُبْحَانَهُ سَهَّلَ لَخَلْقِهِ السَّبِيلَ إِلَيْهِ وَحَجَبَهُمْ عَنْهُ
بِالتَّدْبِيرِ

So whoever *was* pleased with God's planning for him, and found rest in His choice, and submitted to His judgment — removed that veil.

فَمَنْ رَضِيَ بِتَدْبِيرِ اللَّهِ لَهُ وَسَكَنَ إِلَى اخْتِيَارِهِ وَسَلَّمْ
لِحُكْمِهِ أَزَالَ ذَلِكَ الْحِجَابَ

So the heart reached its Lord and found peace in Him and *was* still.

فَأَفْضَى الْقَلْبُ إِلَى رَبِّهِ وَأَظْمَأَنَّ إِلَيْهِ وَسَكَنَ

The one who relies *on God* does not ask other than God, does not object to God, and does not store up alongside God.

الْمَتَوَكِّلُ لَا يَسْأَلُ غَيْرَ اللَّهِ وَلَا يَرُدُّ عَلَى اللَّهِ وَلَا يَدَّخِرُ
مَعَ اللَّهِ

Whoever *was* occupied with himself *was* occupied from others, and whoever *was* occupied with his Lord *was* occupied from himself.

مَنْ شُغِلَ بِنَفْسِهِ شُغِلَ عَنْ غَيْرِهِ وَمَنْ شُغِلَ بِرَبِّهِ شُغِلَ
عَنْ نَفْسِهِ

Sincerity — it is what no angel knows so *as to* record it, no enemy *knows* so *as to* corrupt it, and its owner is not amazed by it so *as to* cancel it.

الْإِخْلَاصُ هُوَ مَا لَا يَعْلَمُهُ مَلَكٌ فَيَكْتَبُهُ وَلَا عَدُوٌّ فَيُفْسِدُهُ
وَلَا يَعْجَبُ بِهِ صَاحِبُهُ فَيُيْطِلُهُ

Contentment is the stillness of the heart under the flow of *divine* decrees.

الرِّضَا سُكُونُ الْقَلْبِ تَحْتَ مَجَارِي الْأَحْكَامِ

People in this world *are* tormented according to their attachment to it.

النَّاسُ فِي الدُّنْيَا مُعَذَّبُونَ عَلَى قَدَرِ هَمِّهِمْ بِهَا

The heart has six places it roams in — *there is* no seventh for them.

لِلْقَلْبِ سِتَّةُ مَوَاطِنَ يَجُولُ فِيهَا لَا سَابِعَ لَهَا

Three *are* low and three *are* high.

ثَلَاثَةٌ سَافِلَةٌ وَثَلَاثَةٌ عَالِيَةٌ

The low *ones are*: a world beautified for him, a self that talks to him, and an enemy that whispers to him.

فَالسَّافِلَةُ دُنْيَا تَزِينُ لَهُ وَنَفْسٌ تَحَدِّثُهُ وَعَدُوٌّ يُوَسَّوِسُ
لَهُ

So these *are* the places of the low souls that never stop roaming in them.

فَهَذِهِ مَوَاطِنُ الْأَرْوَاحِ السَّافِلَةِ الَّتِي لَا تَزَالُ تَجُولُ فِيهَا

And the three high *ones are*: knowledge that becomes clear to him, a mind that guides him, and a God he worships.

وَالثَّلَاثَةُ الْعَالِيَةُ عِلْمٌ يَتَبَيَّنُ لَهُ وَعَقْلٌ يَرشُدُهُ وَإِلَهُ يَعْْبُدُهُ

And the hearts *are* wandering in these places.

وَالْقُلُوبُ جَوَّالَةٌ فِي هَذِهِ الْمَوَاطِنِ

Following desire and long hopes *are* the source of every corruption.

إِتِّبَاعُ الْهَوَى وَطُولُ الْأَمَلِ مَادَّةُ كُلِّ فَسَادٍ

For following desire blinds from the truth *in* knowledge and intention.

فَإِنْ اتَّبَعَ الْهَوَى يَعْمي عَنِ الْحَقِّ مَعْرِفَةً وَقَصْدًا

And long hopes make *one* forget the Hereafter and block from preparing for it.

وَطُولُ الْأَمَلِ يَنْسِي الْآخِرَةَ وَيُصَدِّعُ عَنِ الاسْتِعْدَادِ لَهَا

No servant smells the scent of truthfulness while he flatters himself or flatters others.

لَا يَشُمُّ عَبْدٌ رَائِحَةَ الصِّدْقِ وَيُدَاهِنُ نَفْسَهُ أَوْ يِدَاهِنُ
غَيْرَهُ

When God wants good for a servant, He makes him admitting of his sin, holding back from the sin of others,

إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا جَعَلَهُ مُعْتَرِفًا بِذَنْبِهِ مُمْسِكًا عَنْ
ذَنْبِ غَيْرِهِ

generous with what he has, detached from what *others* have, bearing the harm of others.

جوادا بِمَا عِنْدَهُ زَاهِدًا فِيمَا عِنْدَ غَيْرِهِ مُحْتَمِلًا لِأَذَى غَيْرِهِ

And if He wants evil for him, He reverses that upon him.

وَإِنْ أَرَادَ بِهِ شَرًّا عَكَسَ ذَلِكَ عَلَيْهِ

The high resolve never stops circling around three things:

الهِمَّةُ الْعَلِيَّةُ لَا تَزَالُ حَائِمَةً حَوْلَ ثَلَاثَةِ أَشْيَاءَ

knowing *a* quality from the highest qualities, growing through knowing it in love and longing,

تَعْرِفُ لَصِفَةً مِنَ الصِّفَاتِ الْعُلْيَا تَزْدَادُ بِمَعْرِفَتِهَا مَحَبَّةً وَإِرَادَةً

and observing *a* blessing, growing through observing it in gratitude and obedience,

وَمِلَاحَظَةً لِمَنَّةٍ تَزْدَادُ بِمِلَاحَظَتِهَا شُكْرًا وَطَاعَةً

and remembering *a* sin, growing through remembering it in repentance and fear.

وَتَذَكُّرَ لِدُنْبٍ تَزْدَادُ بِتَذَكُّرِهِ تَوْبَةً وَخَشْيَةً

So when the resolve attaches to other than these three, it roams in the valleys of whispers and passing thoughts.

فَإِذَا تَعَلَّقَتْ الْهِمَّةُ بِسُورَى هَذِهِ الثَّلَاثَةِ جَالَتْ فِي أَوْدِيَةِ الْوَسَاوِسِ وَالْخَطَرَاتِ

Whoever loved this world — it looked at its worth in his eyes, so it made him among its servants and slaves and humbled him.

مَنْ عَشَقَ الدُّنْيَا نَظَرَتْ إِلَى قَدْرِهَا عِنْدَهُ فَصِيرَتْهُ مِنْ خِدْمَتِهَا وَعَبِيدِهَا وَأَذَلَّتْهُ

And whoever turned away from it — it looked at the greatness of his worth, so it served him and *was* humbled before him.

وَمَنْ أَعْرَضَ عَنْهَا نَظَرَتْ إِلَى كِبَرِ قَدْرِهِ فَخِدْمَتْهُ وَذَلَّتْ لَهُ

The journey is only cut

إِنَّمَا يَقْطَعُ السَّفَرُ

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فائدة جليلة كل من آثر الدنيا من أهل العلم واستحبها فلا بد أن

A Great Benefit: Whoever from the people of knowledge prefers this world and loves it, then inevitably...

And the traveler arrives by keeping to the main road and traveling *at* night.

وَيَصِلُ الْمُسَافِرُ بِلُزُومِ الْجَادَّةِ وَسِيرِ اللَّيْلِ

So if the traveler strays from the path and sleeps the entire night, then when *will* he arrive at his destination?

فَإِذَا حَادَ الْمُسَافِرُ عَنِ الطَّرِيقِ وَنَامَ اللَّيْلَ كُلَّهُ فَمَتَى يَصِلُ إِلَى مَقْصَدِهِ

Everyone who prefers this world from the people of knowledge and loves it,

كُلٌّ مِنْ آثَرِ الدُّنْيَا مِنْ أَهْلِ الْعِلْمِ وَاسْتَحَبَّهَا

then inevitably *he will* say about God other than the truth — in his rulings and his judgments, in his reports and his demands.

فَلَا بُدَّ أَنْ يَقُولَ عَلَى اللَّهِ غَيْرَ الْحَقِّ فِي فِتَوَاهِ وَحُكْمِهِ فِي خَبَرِهِ وَإِلْزَامِهِ

Because the rulings of the Lord — glorified *is* He — often come contrary to the desires of people,

لِأَنَّ أَحْكَامَ الرَّبِّ سُبْحَانَهُ كَثِيرًا مَا تَأْتِي عَلَى خِلَافِ أَغْرَاضِ النَّاسِ

especially the people of authority and those who follow doubts.

وَلَا سِيَمًا أَهْلُ الرِّيَاسَةِ وَالَّذِينَ يَتَّبِعُونَ الشُّبُهَاتِ

For their goals *are* not fulfilled for them except by opposing the truth and pushing it away repeatedly.

فَإِنَّهُمْ لَا تَتَمُّ لَهُمْ أَغْرَاضُهُمْ إِلَّا بِمُخَالَفَةِ الْحَقِّ وَدَفْعِهِ
كَثِيرًا

So if the scholar and the judge *are* lovers of authority, followers of desires,

فَإِذَا كَانَ الْعَالَمُ وَالْحَاكِمُ مُحِبِّينَ لِلرِّيَاسَةِ مُتَّبِعِينَ
لِلشَّهَوَاتِ

that *will* not be fulfilled for them except by pushing away what opposes it of the truth.

لَمْ يَتَمَّ لَهُمَا ذَلِكَ إِلَّا بِدَفْعِ مَا يَضَادُّهُ مِنَ الْحَقِّ

Especially if *a* doubt arises for him — then the doubt and the desire come together, and desire flares up,

وَلَا سِيَمًا إِذَا قَامَتْ لَهُ شُبُهَةٌ فَتَتَفَقُّ الشُّبُهَةُ وَالشَّهْوَةُ
وَيَثُورُ الْهَوَى

so the correct *path* becomes hidden and the face of the truth is covered over.

فَيُخْفَى الصَّوَابُ وَيَنْطُمِسُ وَجْهُ الْحَقِّ

And if the truth *is* clear — with no hiddenness in it and no doubt about it —

وَإِنْ كَانَ الْحَقُّ ظَاهِرًا لَا خَفَاءَ بِهِ وَلَا شُبُهَةٌ فِيهِ

he proceeds to oppose it and says, 'I have *a* way out through repentance.'

أَقْدَمَ عَلَى مُخَالَفَتِهِ وَقَالَ لِي مَخْرَجٌ بِالتَّوْبَةِ

And about these *people* and those like them, *God* Most High said:

وَفِي هَؤُلَاءِ وَأَشْبَاهِهِمْ قَالَ تَعَالَى

Then *there* succeeded after them successors *who* wasted the prayer and followed desires.

﴿فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا
الشَّهَوَاتِ﴾

[19:59] — Sahih Intl: But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil -

And *God* Most High also said about them:

وَقَالَ تَعَالَى فِيهِمْ أَيْضًا

Then *there* succeeded after them successors *who* inherited the Book, taking the goods of this lower *world* and saying, 'It will be forgiven for us.'

﴿فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ
عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا﴾

[7:169] — Sahih Intl: And there followed them successors who inherited the Scripture [while] taking the commodities of this lower life and saying, "It will be forgiven for us." And if an offer like it comes to them, they will [again] take it. Was not the covenant of the Scripture taken from them that they would not say about Allah except the truth, and they studied what was in it? And the home of the Hereafter is better for those who fear Allah, so will you not use reason?

And if goods like it come to them, they *will* take it.

﴿وَإِنْ يَأْتِيهِمْ عَرَضٌ مِثْلُهُ يَأْخُذُوهُ﴾

[7:169]

Was not the covenant of the Book taken from them — that they should not say about God except the truth? And they studied what is in it.

﴿أَلَمْ يُوْحَدْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى
اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ﴾

[7:169]

And the home of the Hereafter is better for those who *are* God-conscious. Do you not understand?

[7:169]

﴿وَالدَّارُ الْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ﴾

So He — glorified is He — informed that they took the lower goods while knowing of its prohibition upon them.

فَأَخْبَرَ سُبْحَانَهُ أَنَّهُمْ أَخَذُوا الْعَرْضَ الْأَدْنَىٰ مَعَ عِلْمِهِمْ
بِتَحْرِيمِهِ عَلَيْهِمْ

And they said, 'It will be forgiven for us.'

وَقَالُوا سَيَغْفِر لَنَا

And if another offer comes to them, they *will* take it — so they *are* persistent in that.

وَإِنْ عَرَضَ لَهُمْ عَرْضٌ آخَرَ أَخَذُوهُ فَهُمْ مَصْرُونَ عَلَى
ذَلِكَ

And that is what drives them to say about God other than the truth.

وَذَلِكَ هُوَ الْحَامِلُ لَهُمْ عَلَى أَنْ يَقُولُوا عَلَى اللَّهِ غَيْرَ
الْحَقِّ

So they say, 'This is His ruling and His law and His religion,'

فَيَقُولُونَ هَذَا حُكْمُهُ وَشَرْعُهُ وَدِينُهُ

while they know that His religion and His law and His ruling *are* the opposite of that.

وَهُمْ يَعْلَمُونَ أَنَّ دِينَهُ وَشَرْعَهُ وَحُكْمَهُ خِلَافُ ذَلِكَ

Or they do not know that that is His religion and His law and His ruling.

أَوَّلًا يَعْلَمُونَ أَنَّ ذَلِكَ دِينُهُ وَشَرْعُهُ وَحُكْمُهُ

So sometimes they say about God what they do not know,

فَتَارَةً يَقُولُونَ عَلَى اللَّهِ مَا لَا يَعْلَمُونَ

and sometimes they say about Him what they know is false.

وَتَارَةً يَقُولُونَ عَلَيْهِ مَا يَعْلَمُونَ بُطْلَانَهُ

As for those who *are* God-conscious, they know that the home of the Hereafter is better than this world, so it does not drive them —

وَأَمَّا الَّذِينَ يَتَّقُونَ فَيَعْلَمُونَ أَنَّ الدَّارَ الْآخِرَةَ خَيْرٌ مِنَ
الدُّنْيَا فَلَا يَحْمِلُهُمْ

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the love of leadership and desire *causes them* to prefer this world over the Hereafter.

حُبُّ الرِّيَاسَةِ وَالشَّهْوَةِ عَلَى أَنْ يُؤْثِرُوا الدُّنْيَا عَلَى
الْآخِرَةِ

And the way *to avoid* that is to hold firmly to the Book and the Sunnah, and to seek help through patience and prayer,

وَطَرِيقُ ذَلِكَ أَنْ يَتَمَسَّكُوا بِالْكِتَابِ وَالسُّنَّةِ وَيَسْتَعِينُوا
بِالصَّبْرِ وَالصَّلَاةِ

and to reflect on this world — its passing and its lowliness — and the Hereafter — its coming and its permanence.

وَيَتَفَكَّرُوا فِي الدُّنْيَا وَزَوَالِهَا وَخُسْفَانِهَا وَالْآخِرَةِ وَإِقْبَالِهَا
وَدَوَامِهَا

And these *people* will inevitably innovate in the religion, along with wickedness in *their* deeds,

وَهَؤُلَاءِ لَا بُدَّ أَنْ يَبْتَدِعُوا فِي الدِّينِ مَعَ الْفُجُورِ فِي
الْعَمَلِ

so both matters combine for them.

فَيَجْتَمِعُ لَهُمُ الْأَمْرَانِ

For following desire blinds the eye of the heart, so *he* cannot distinguish between the Sunnah and innovation,

فَإِنَّ اتِّبَاعَ الْهَوَى يَعْمي عَيْنَ الْقَلْبِ فَلَا يُمَيِّزُ بَيْنَ السُّنَّةِ
وَالْبِدْعَةِ

or it flips him, so *he* sees innovation as Sunnah and the Sunnah as innovation.

أَوْ يَنْكَسُهُ فَيَرَى الْبِدْعَةَ سُنَّةً وَالسُّنَّةَ بِدْعَةً

So this is the disease of the scholars when they prefer this world and follow leadership and desires.

فَهَذِهِ آفَةُ الْعُلَمَاءِ إِذَا آثَرُوا الدُّنْيَا وَاتَّبَعُوا الرِّيَاسَاتِ وَالشَّهَوَاتِ

And these verses *are* about them, up to His saying:

وَهَذِهِ الْآيَاتُ فِيهِمْ إِلَيَّ قَوْلُهُ

And recite to them the story of the one whom We gave Our signs, but he stripped himself away from them, so Satan caught up with him, and he became of the misguided.

﴿وَأْتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَأَتْبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ﴾

[7:175] — Sahih Intl: And recite to them, [O Muhammad], the news of him to whom we gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators.

And had We willed, We *would have* raised him through them, but he clung to the earth and followed his desire.

﴿وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ﴾

[7:176] — Sahih Intl: And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs. So relate the stories that perhaps they will give thought.

So his example is like the example of the dog — if you chase it, it pants, or *if* you leave it, it pants.

﴿فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثُ أَوْ تَتْرُكُهُ يَلْهَثُ﴾

[7:176]

So this *is* the example of the evil scholar who acts contrary to his knowledge.

فَهَذَا مِثْلُ عَالِمِ السُّوءِ الَّذِي يَعْمَلُ بِخِلَافِ عِلْمِهِ

And reflect on what this verse contains of his blame — and that is from *several* angles.

وَتَأْمَلْ مَا تَضَمَّنَتْ هَذِهِ الْآيَةُ مِنْ ذَمِّهِ وَذَلِكَ مِنْ وَجُوهِ

The first: that he went astray after knowledge, and chose disbelief over faith deliberately, not *out of* ignorance.

أَحَدُهَا أَنَّهُ ضَلَّ بَعْدَ الْعِلْمِ وَاخْتَارَ الْكُفْرَ عَلَى الْإِيمَانِ عَمْدًا وَلَا جَهْلًا

And the second: that he left faith *with* the leaving of one who never returns to it.

وَتَأْنِيهَا أَنَّهُ فَارَقَ الْإِيمَانَ مُفَارَقَةً مِنْ لَا يَعُودُ إِلَيْهِ أَبَدًا

For he stripped away from the signs entirely, just as a snake sheds its skin.

فَإِنَّهُ انْسَلَخَ مِنَ الْآيَاتِ بِالْجُمْلَةِ كَمَا تَنْسَلِخُ الْحَيَّةُ مِنْ قَشْرِهَا

And had anything of them remained with him, he *would* not have stripped away from them.

وَلَوْ بَقِيَ مَعَهُ مِنْهَا شَيْءٌ لَمْ يَنْسَلِخْ مِنْهَا

And the third: that Satan reached him and caught up with him, such that he seized him and devoured him.

وَتَأْتِلُهَا أَنَّ الشَّيْطَانَ أَذْرَكَهُ وَلَحَقَهُ بِحَيْثُ ظَفَرَ بِهِ وَافْتَرَسَهُ

And for this *reason*, He said "so Satan caught up with him" and did not say "followed him."

وَلِهَذَا قَالَ فَأَتْبَعَهُ الشَّيْطَانُ وَلَمْ يَقُلْ تَبِعَهُ

For in the meaning of "caught up with him" *is that* he reached him and overtook him, and it *is* more emphatic than "followed him" in wording and meaning.

فَإِنْ فِي مَعْنَى أَتْبَعَهُ أَذْرَكَهُ وَلَحَقَهُ وَهُوَ أَبْلَغُ مِنْ تَبَعَهُ لَفْظًا وَمَعْنَى

And the fourth: that he became misguided after *right* guidance.

وَرَايِعَهَا أَنَّهُ غَوِيَ بَعْدَ الرُّشْدِ

And misguidance *is* straying in knowledge and intention, and it *is* more specific to corruption of intention and deed,

وَالْغِي الضَّلَالُ فِي الْعِلْمِ وَالْقَصْدِ وَهُوَ أَخْصُ بِفَسَادِ الْقَصْدِ وَالْعَمَلِ

just as straying *is* more specific to corruption of knowledge and belief.

كَمَا أَنَّ الضَّلَالَةَ أَخْصُ فَسَادِ الْعِلْمِ وَالْإِعْتِقَادِ

So when one of them *is* mentioned alone, the other *is* included in it. And when they *are* paired, the difference *is* what *was* mentioned.

فَإِذَا أُفْرِدَ أَحَدَهُمَا دَخَلَ فِيهِ الْآخَرُ وَإِنْ اقْتَرْنَا فَالْفَرْقُ مَا ذَكَرَ

And the fifth: that He — glorified *is* He — did not will to raise him through knowledge, so it became the cause of his destruction.

وَخَامِسُهَا أَنَّهُ سُبْحَانَهُ لَمْ يَشَأْ أَنْ يَرْفَعَهُ بِالْعِلْمِ فَكَانَ سَبَبَ هَلَاكِهِ

Because he was not raised by it, so it became *a* burden upon him.

لِأَنَّهُ لَمْ يَرْفَعْ بِهِ فَصَارَ وَبَالًا عَلَيْهِ

So had he not been *a* scholar, *it would have been* better for him and lighter for his punishment.

فَلَوْ لَمْ يَكُنْ عَالِمًا كَانَتْ خَيْرًا لَهُ وَأَخْفَ لِعَذَابِهِ

And the sixth: that He — glorified *is* He — told about the lowness of his ambition,

وَسَادِسُهَا أَنَّهُ سُبْحَانَهُ أَخْبَرَ عَنْ خُسَّةِ هِمَّتِهِ

and that he chose the lower *and* lesser over the nobler *and* higher.

وَأَنَّهُ اخْتَارَ الْأَسْفَلَ الْأَدْنَى عَلَى الْأَشْرَفِ الْأَعْلَى

And the seventh: that his choosing the lesser was not from *a* passing thought or self-talk,

وَسَابِعُهَا أَنَّ اخْتِيَارَهُ لِلأَدْنَى لَمْ يَكُنْ عَنْ خَاطِرٍ وَحْدِيثِ نَفْسٍ

but rather it was from clinging to the earth and inclining entirely toward what *is* there.

وَلَكِنَّهُ كَانَ عَنْ إِخْلَادٍ إِلَى الْأَرْضِ وَمِيلٍ بِكُلِّيَّتِهِ إِلَى مَا هُنَاكَ

And the root of clinging *is* permanent attachment.

وَأَصْلُ الْإِخْلَادِ اللَّزُّومُ عَلَى الدَّوَامِ

vol. p. 101

فصل فهذا حال العالم المؤثر الدنيا على الآخرة وأما العابد الجاهل

Section: This *is* the state of the scholar who prefers this world over the Hereafter, and as for the ignorant worshipper

as if it was said: he clung *to* the inclination toward the earth.

كَأَنَّهُ قِيلَ لَزِمَ الْمِيلَ إِلَى الْأَرْضِ

And from this it *is* said: 'so-and-so settled in the place' — when he clung to staying in it.

وَمِنْ هَذَا يُقَالُ أَخْلَدَ فَلَانٌ بِالْمَكَانِ إِذَا لَزِمَ الْإِقَامَةَ بِهِ

Malik ibn Nuwayrah said:

قَالَ مَالِكُ بْنُ نُوَيْرَةَ

with sons of *a* tribe from the clans of Malik... and Amr ibn Yarbu' — they stayed and settled.

بَأْبَاءِ حَيٍّ مِنْ قِبَائِلِ مَالِكٍ ... وَعَمَرُو بْنِ يَرْبُوعٍ أَقَامُوا
فَأَخْلَدُوا

And He expressed his inclination toward this world by *saying* his clinging to the earth,

وَعَبَّرَ عَنْ مِيلِهِ إِلَى الدُّنْيَا بِإِخْلَادِهِ إِلَى الْأَرْضِ

because this world *is* the earth and what *is* in it, and what *is* taken out from it of adornment and goods.

لِأَنَّ الدُّنْيَا هِيَ الْأَرْضُ وَمَا فِيهَا وَمَا يَسْتَخْرِجُ مِنْهَا مِنَ
الرِّيَازَةِ وَالْمَتَاعِ

And the eighth *is* that he turned away from his guidance and followed his desire,

وَتَابَعَهَا أَنَّهُ رَغِبَ عَنْ هِدَايَةِ هَوَاهُ وَاتَّبَعَ هَوَاهُ

so he made his desire *a* leader for him — he follows it and pursues it.

فَجَعَلَ هَوَاهُ إِمَامًا لَهُ يَفْتَدِي بِهِ وَيَتَّبِعُهُ

And the ninth *is* that He compared him to the dog, which *is* the lowest of animals in aspiration, the most base in self, the most stingy,

وَتَأْسَعَهَا أَنَّهُ شَبَّهَهُ بِالْكَلْبِ الَّذِي هُوَ أَوْسَلُ الْحَيَوَانَاتِ
هَمَةً وَأَسْقَطَهَا نَفْسًا وَأَبْخَلَهَا

and the fiercest in aggression — and for this *reason* it was called a dog.

وَأَشْدَّهَا كَلْبًا وَلِهَذَا سُمِّيَ كَلْبًا

And the tenth *is* that He compared his panting over this world, his lack of patience from it, his anxiety at losing it, and his eagerness to obtain it —

وَعَاشَرَهَا أَنَّهُ شَبَّهَ لَهْتَهُ عَلَى الدُّنْيَا وَعَدَمَ صَبْرِهِ عَنْهَا
وَجَزَعَهُ لِفَقْدِهَا وَحِرْصَهُ عَلَى تَحْصِيلِهَا

to the panting of the dog in both states: being left alone and being chased away.

بَلَهْتَ الْكَلْبِ فِي حَالَتِي تَرْكِهِ وَالْحَمْلِ عَلَيْهِ بِالطَّرْدِ

And likewise this *person* — if left *alone*, he *is* panting over this world, and if advised and rebuked, he *is* the same.

وَهَكَذَا هَذَا إِنْ تَرَكَ فَهُوَ لَهْتَانِ عَلَى الدُّنْيَا وَإِنْ وَعِظَ
وَزَجَرَ فَهُوَ كَذَلِكَ

So the panting does not leave him in any state, like the panting of the dog.

فَاللهُ لَا يُفَارِقُهُ فِي كُلِّ حَالٍ كَلَهْتَ الْكَلْبِ

Ibn Qutaybah said: everything that pants, only pants from exhaustion or thirst — except the dog,

قَالَ ابْنُ قُتَيْبَةَ كُلُّ شَيْءٍ يَلْهَثُ فَإِنَّمَا يَلْهَثُ مِنْ إِعْيَاءٍ أَوْ
عَطَشٍ إِلَّا الْكَلْبُ

for it pants in *the* state of fatigue, *the* state of rest, *the* state of being quenched, and *the* state of thirst.

فَإِنَّهُ يَلْهَثُ فِي حَالِ الْكَلَالِ وَحَالِ الرَّاحَةِ وَحَالِ الرِّيّ
وَحَالِ الْعَطَشِ

So God made it *a* parable for this disbeliever,

فَضَرَبَهُ اللَّهُ مَثَلًا لِهَذَا الْكَافِرِ

and said: if you advise him, he *is* astray, and if you leave him, he *is* astray —

فَقَالَ إِنْ وَعِظْتَهُ فَهُوَ ضَالٌّ وَإِنْ تَرَكَتَهُ فَهُوَ ضَالٌّ

like the dog: if you chase it, it pants, and if you leave it as it *is*, it pants.

كَالْكَلْبِ إِنْ طَرَدْتَهُ لَهَثَ وَإِنْ تَرَكَتَهُ عَلَى حَالِهِ لَهَثَ

And this parable was not made about every dog, but rather about the panting dog,

وَهَذَا التَّمْثِيلُ لَمْ يَقَعْ بِكُلِّ كَلْبٍ وَإِنَّمَا وَقَعَ بِالْكَلْبِ
الْلَاهِثِ

and that *is* the lowest and ugliest *state* it can be *in*.

وَذَلِكَ أَوْسَلُ مَا يَكُونُ وَأَشْنَعُهُ

So this <i>is</i> the state of the scholar who prefers this world over the Hereafter.	فَهَذَا حَالُ الْعَالَمِ الْمُؤَثِّرِ الدُّنْيَا عَلَى الْآخِرَةِ
As for the ignorant worshipper, his problem <i>is</i> from his turning away from knowledge and its rulings,	وَأَمَّا الْعَابِدُ الْجَاهِلُ فَأَفْتَتْهُ مِنْ إِعْرَاضِهِ عَنِ الْعِلْمِ وَأَحْكَامِهِ
and the dominance of his imagination, his taste, his feelings, and what his self desires.	وَعَلَبَةُ خِيَالِهِ وَذَوْقِهِ وَوُجُوهِهِ وَمَا تَهَوَّاهُ نَفْسُهُ
And for this <i>reason</i> , Sufyan ibn Uyaynah and others said:	وَلِهَذَا قَالَ سُفْيَانُ ابْنُ عُيَيْنَةَ وَغَيْرُهُ
'Beware of the trial of the sinful scholar and the trial of the ignorant worshipper, for their trial <i>is</i> a trial for every <i>person</i> who is put to trial.'	احْذَرُوا فِتْنَةَ الْعَالَمِ الْفَاجِرِ وَفِتْنَةَ الْعَابِدِ الْجَاهِلِ فَإِنَّ فِتْنَتَهُمَا فِتْنَةٌ لِكُلِّ مَفْتُونٍ
This one, by his ignorance, turns <i>people</i> away from knowledge and what it requires,	فَهَذَا بِجَهْلِهِ يَصُدُّ عَنِ الْعِلْمِ وَمَوْجِبُهُ
and that one, by his wickedness, calls to sin.	وَذَلِكَ بِغِيِّهِ يَدْعُو إِلَى الْفُجُورِ
And God, glorified <i>is</i> He, struck <i>a</i> parable for the other type by His saying:	وَقَدْ ضَرَبَ اللَّهُ سُبْحَانَهُ مِثْلَ النَّوعِ الْآخِرِ بِقَوْلِهِ
like the parable of Satan, when he said to man: 'Disbelieve!' Then when he disbelieved, he said: 'I <i>am</i> free of you; I fear God, Lord of the worlds.' [59:16] — Sahih Intl: [The hypocrites are] like the example of Satan when he says to man, "Disbelieve." But when he disbelieves, he says, "Indeed, I am disas-sociated from you. Indeed, I fear Allah, Lord of the worlds."	﴿كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ﴾
So the end of both of them <i>was</i>... [59:17]	﴿فَكَانَ عَاقِبَتُهُمَا﴾
فائدة عظيمة أفضل ما اكتسبته النفوس وحصلته القلوب ونال به العبد A Great Benefit: The Best <i>Thing</i> That Souls Have Gained and Hearts Have Obtained, and by Which the Servant Attained	
that they both <i>will be</i> in the Fire, dwelling in it forever, and that <i>is</i> the reward of the wrongdoers.	أَنَّهُمَا فِي النَّارِ خُلْدِينَ فِيهَا وَذَلِكَ جَزَاءُ الظَّالِمِينَ
And his story <i>is</i> well-known.	وَقِصَّتُهُ مَعْرُوفَةٌ
For he built the foundation of his affair on worshipping God in ignorance.	فَإِنَّهُ بَنَى أَسَاسَ أَمْرِهِ عَلَى عِبَادَةِ اللَّهِ بِجَهْلٍ
So Satan caused him to fall through his ignorance, and made him disbelieve through his ignorance.	فَأَوْقَعَهُ الشَّيْطَانُ بِجَهْلِهِ وَكَفَّرَهُ بِجَهْلِهِ
So this <i>is</i> the leader of every ignorant worshipper <i>who</i> disbe-lieves and does not realize <i>it</i> .	فَهَذَا إِمَامُ كُلِّ عَابِدٍ جَاهِلٍ يَكْفُرُ وَلَا يَدْرِي

And that is the leader of every sinful scholar *who* chooses this world over the Hereafter.

وَذَلِكَ إِمَامُ كُلِّ عَالَمٍ فَاجِرٌ يَخْتَارُ الدُّنْيَا عَلَى الْآخِرَةِ

And glorified is He, He made the servant's satisfaction with this world, his contentment, and his heedlessness of knowing His signs, reflecting on them, and acting by them —

وَقَدْ جَعَلَ سُبْحَانَهُ رِضَى الْعَبْدِ بِالدُّنْيَا وَطَمَئِينَتَهُ
وَوَغْفَلَتَهُ عَنْ مَعْرِفَةِ آيَاتِهِ وَتَدَبُّرِهَا وَالْعَمَلِ بِهَا

a cause of his misery and his destruction.

سَبَبُ شِقَاؤِهِ وَهَلَاكِهِ

And these two do not come together — I mean satisfaction with this world and heedlessness of the signs of the Lord —

وَلَا يَجْتَمِعُ هَذَانِ أَعْنَى الرِّضَى بِالدُّنْيَا وَالْغَفْلَةَ عَنْ آيَاتِ
الرَّبِّ

except in a heart of *one who* does not believe in the Return and does not hope for the meeting of the Lord of *all* servants.

إِلَّا فِي قَلْبٍ مِنْ لَا يُؤْمِنُ بِالْمَعَادِ وَلَا يَرْجُو لِقَاءَ رَبِّ
الْعِبَادِ

Otherwise, if his foot *were* firmly rooted in faith in the Return,

وَالْإِلَّا فَلَوْ رَسَخَ قَدَمُهُ فِي الْإِيمَانِ بِالْمَعَادِ

he would not *have* been satisfied with this world, nor been content with it, nor turned away from the signs of God.

لَمَا رَضِيَ الدُّنْيَا وَلَا أَظْمَأَنَّ إِلَيْهَا وَلَا أَعْرَضَ عَنْ آيَاتِ
اللَّهِ

And you, if you reflect on the conditions of people, *you would* find this type is the most common among people,

وَأَنْتَ إِذَا تَأَمَّلْتَ أَحْوَالَ النَّاسِ وَجَدْتَ هَذَا الضَّرْبَ هُوَ
الْغَالِبُ عَلَى النَّاسِ

and they *are* the builders of this world.

وَهُمْ عِمَارُ الدُّنْيَا

And the fewest of people in number *are those who are* the opposite of that.

وَأَقَلُّ النَّاسِ عِدْدًا مَنْ هُوَ عَلَى خِلَافِ ذَلِكَ

And he *is* among the most estranged of people among them.

وَهُوَ مِنْ أَشَدِّ النَّاسِ غَرَبَةً بَيْنَهُمْ

They have *a* concern and he has *a* concern.

لَهُمْ شَأْنٌ وَلَهُ شَأْنٌ

His knowledge *is* other than their knowledge, his intention *is* other than their intention, and his path *is* other than their path.

عِلْمُهُ غَيْرُ عِلْمِهِمْ وَإِرَادَتُهُ غَيْرُ إِرَادَتِهِمْ وَطَرِيقُهُ غَيْرُ
طَرِيقِهِمْ

So he *is* in a valley and they *are* in a valley.

فَهُوَ فِي وَادٍ وَهُمْ فِي وَادٍ

God Most High said:

قَالَ تَعَالَى

Indeed, those who do not hope for Our meeting and *are* satisfied with the life of this world and *are* content with it, and those who *are* heedless of Our signs —

﴿إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا
وَاطْمَأْنَأُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ﴾

[10:7] — Sahih Intl: Indeed, those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein and those who are heedless of Our signs

those — their refuge *is* the Fire because of what they used to earn.

﴿أُولَئِكَ مَاوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ﴾

[10:8] — Sahih Intl: For those their refuge will be the Fire because of what they used to earn.

Then He mentioned the description of the opposite of these *people*, their outcome, and their end, in His saying:

Indeed, those who believed and did righteous deeds — their Lord *will* guide them by their faith; rivers *will* flow beneath them in gardens of bliss.

[10:9] — Sahih Intl: Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith. Beneath them rivers will flow in the Gardens of Pleasure

ثُمَّ ذَكَرَ وَصْفَ ضِدِّ هَؤُلَاءِ وَمَالَهُمْ وَعَاقِبَتُهُمْ بِقَوْلِهِ

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ﴾

So these *people* — their faith in meeting God gave them as inheritance: not being satisfied with this world nor content with it,

فَهَؤُلَاءِ إِيْمَانُهُمْ بِلِقَاءِ اللَّهِ أَوْرَثَهُمْ عَدَمَ الرِّضَا بِالدُّنْيَا وَالطَّمَأْنِينَةِ إِلَيْهَا

and constant remembrance of His signs.

وَدَوَامَ ذِكْرِ آيَاتِهِ

So these *are* the inheritances of faith in the Return.

فَهَذِهِ مَوَارِيثُ الْإِيْمَانِ بِالْمَعَادِ

And those *are* the inheritances of not having faith in it and heedlessness of it.

وَتِلْكَ مَوَارِيثُ عَدَمِ الْإِيْمَانِ بِهِ وَالْغَفْلَةِ عَنْهُ

The best *thing* that souls have gained and hearts have obtained, and by which the servant attained elevation in this world and the Hereafter, is knowledge and faith.

أَفْضَلُ مَا اكْتَسَبَتْهُ النَّفْسُ وَحَصَلَتْهُ الْقُلُوبُ وَنَالَ بِهِ الْعَبْدُ الرَّفْعَةَ فِي الدُّنْيَا وَالْآخِرَةِ هُوَ الْعِلْمُ وَالْإِيْمَانُ

And for this *reason*, glorified is He, He joined between them in His saying:

وَلِهَذَا قَرَنَ بَيْنَهُمَا سُبْحَانَهُ فِي قَوْلِهِ

And those who were given knowledge and faith said: You have remained, in the decree of God, until the Day of Resurrection.

[30:56] — Sahih Intl: But those who were given knowledge and faith will say, "You remained the extent of Allah 's decree until the Day of Resurrection, and this is the Day of Resurrection, but you did not used to know."

﴿وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيْمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ﴾

And His saying:

وَقَوْلِهِ

God raises those among you who believed, and those who were given knowledge, *by many* degrees.

[58:11] — Sahih Intl: O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.

﴿يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ﴾

And these *are* the essence of existence and its core, and the ones qualified for the high ranks.

وهؤلاء هم خُلَاصَةُ الْوُجُودِ وَلَبَهُ وَالْمُؤْهَلُونَ لِلْمَرَاتِبِ الْعَالِيَةِ

But most people *are* mistaken about the true meaning of knowledge and faith — the two by which —

وَلَكِنْ أَكْثَرُ النَّاسِ غَالِطُونَ فِي حَقِيقَةِ مُسَمَّى الْعِلْمِ وَالْإِيْمَانِ اللَّذِينَ بِهِمَا

happiness and companionship, and about their true nature — such that every group thinks that what it has of knowledge and faith — it is that by which happiness is attained.

السَّعَادَةُ وَالرَّفَقَةُ وَفِي حَقِيقَتَهُمَا حَتَّى أَنْ كُلَّ طَائِفَةٍ تَظُنُّ أَنْ مَا مَعَهَا مِنَ الْعِلْمِ وَالْإِيمَانِ هُوَ هَذَا الَّذِي بِهِ تَنَالُ السَّعَادَةَ

And *it* is not so. Rather, most of them do not have faith that saves, nor knowledge that elevates.

وَلَيْسَ كَذَلِكَ بَلْ أَكْثَرُهُمْ لَيْسَ مَعَهُمْ إِيمَانٌ يُنْجِي وَلَا عِلْمٌ يَرْفَعُ

Rather, they have blocked upon themselves the paths of knowledge and faith that the Messenger came with and called the nation to.

بَلْ قَدْ سَدُوا عَلَى أَنْفُسِهِمْ طُرُقَ الْعِلْمِ وَالْإِيمَانِ الَّذِينَ جَاءَ بِهِمَا الرَّسُولُ وَدَعَا إِلَيْهِمَا الْأُمَّةُ

And he and his companions after him were upon them, and those who followed them upon their way and their footsteps.

وَكَانَ عَلَيْهِمَا هُوَ وَأَصْحَابُهُ مِنْ بَعْدِهِ وَتَابِعُوهُمْ عَلَى مَنَاجِهِمْ وَأَثَارِهِمْ

So every group believed that knowledge is what it has, and rejoiced.

فَكُلُّ طَائِفَةٍ اعْتَقَدَتْ أَنَّ الْعِلْمَ مَا مَعَهَا وَفَرِحَتْ

And they divided their affair among themselves *into* pieces; each party is rejoicing in what is with them.

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبْرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

[23:53] — Sahih Intl: But the people divided their religion among them into sects - each faction, in what it has, rejoicing.

And most of what they have is talk, opinions, and guesswork.

وَأَكْثَرُ مَا عِنْدَهُمْ كَلَامٌ وَآرَاءٌ وَخَرَصٌ

And knowledge is beyond talk, as Hammad ibn Zayd said:

وَالْعِلْمُ وَرَاءَ الْكَلَامِ كَمَا قَالَ حَمَّادُ بْنُ زَيْدٍ

I said to Ayyub: *Is* knowledge today more, or in what came before?

قُلْتُ لِأَيُّوبَ الْعِلْمُ الْيَوْمَ أَكْثَرُ أَوْ فِيمَا تَقَدَّمَ

So he said: Talk today is more, and knowledge in what came before *was* more.

فَقَالَ الْكَلَامُ الْيَوْمَ أَكْثَرُ وَالْعِلْمُ فِيمَا تَقَدَّمَ أَكْثَرُ

So this firmly-grounded *scholar* distinguished between knowledge and talk.

فَفَرَّقَ هَذَا الرَّاسِخُ بَيْنَ الْعِلْمِ وَالْكَلَامِ

For books *are* very many, and talk, debate, and mental exercises *are* many,

فَالْكَتَبُ كَثِيرَةٌ جِدًّا وَالْكَلَامُ وَالْجِدَالُ وَالْمَقْدِرَاتُ الذَّهْنِيَّةُ كَثِيرَةٌ

yet knowledge is far removed from most of them.

وَالْعِلْمُ بِمَعْزَلٍ عَن أَكْثَرِهَا

And it is what the Messenger brought from God.

وَهُوَ مَا جَاءَ بِهِ الرَّسُولُ عَنِ اللَّهِ

God Most High said:

قَالَ تَعَالَى

So whoever argues with you about it after what came to you of knowledge.

﴿فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ﴾

[3:61] — Sahih Intl: Then whoever argues with you about it after [this] knowledge has come to you - say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us]."

And *He* said:

وَقَالَ

And if you followed their desires after what came to you of knowledge.

[2:120] — Sahih Intl: And never will the Jews or the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of Allah is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper.

{وَلَيْنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ}

And *He* said about the Quran: He sent it down with His knowledge — meaning: and in it is His knowledge.

وَقَالَ فِي الْقُرْآنِ أَنْزَلَهُ بِعِلْمِهِ أَيْ وَفِيهِ عِلْمُهُ

And when the time grew distant from this knowledge, the matter led many people to take the wanderings of thoughts, passing notions, and opinions as knowledge.

وَلَمَّا بَعْدَ الْعَهْدِ بِهَذَا الْعِلْمِ آلَ الْأَمْرِ بِكَثِيرٍ مِنَ النَّاسِ إِلَى أَنْ اتَّخَذُوا هَوَاجِسَ الْأَفْكَارِ وَسَوَاحِجَ الْخَوَاطِرِ وَالْآرَاءِ عِلْمًا

And they wrote books about them and spent their breaths on them.

وَوَضَعُوا فِيهَا الْكُتُبَ وَأَنْفَقُوا فِيهَا الْأَنْفَاسَ

So they wasted their time on them, and filled the pages with ink and the hearts with darkness.

فَضَيَعُوا فِيهَا الزَّمَانَ وَمَلَأُوا بِهَا الصُّحُفَ مَدَادًا وَالْقُلُوبَ سُودًا

Until many of them openly stated that there is no knowledge in the Quran and the Sunnah,

حَتَّى صَرَحَ كَثِيرٌ مِنْهُمْ أَنَّهُ لَيْسَ فِي الْقُرْآنِ وَالسُّنَّةِ عِلْمٌ

and that their proofs *are* verbal — *they* do not give certainty nor knowledge.

وَأَنَّ أَدْلَتَهَا لَفُظِيَّةٌ لَا تَفِيدُ يَقِينًا وَلَا عِلْمًا

And Satan screamed this statement among them and proclaimed it in their midst,

وَصَرَخَ الشَّيْطَانُ بِهَذِهِ الْكَلِمَةِ فِيهِمْ وَأَذَّنَ بِهَا بَيْنَ أَظْهَرِهِمْ

until those near among them made those far hear it.

حَتَّى أَسْمَعَهَا دَانِيَهُمْ لِقَاصِيَهُمْ

So the hearts were stripped by it of knowledge and faith, like a snake shedding its skin, and a garment *coming off* its wearer.

فَانْسَلَخَتْ بِهَا الْقُلُوبُ مِنَ الْعِلْمِ وَالْإِيمَانِ كَانْسِلَاحِ الْحَيَّةِ مِنْ قَشْرِهَا وَالتُّوبِ عَنْ لَابِسِهِ

The imam, the great scholar Shams al-Din Ibn al-Qayyim said:

قَالَ الْإِمَامُ الْعَلَامَةُ شَمْسُ الدِّينِ ابْنُ الْقَيِّمِ

One of our companions told me about one of the followers of the followers of the students of these *people*,

وَلَقَدْ أَخْبَرَنِي بَعْضُ أَصْحَابِنَا عَنْ بَعْضِ أَتْبَاعِ أَتْبَاعِ تَلَامِيذِ هَؤُلَاءِ

that he saw him studying some of their books, while he had not memorized the Quran.

أَنَّهُ رَأَاهُ يَشْتَغِلُ فِي بَعْضِ كُتُبِهِمْ وَلَمْ يَحْفَظِ الْقُرْآنَ

So he said to him: If you had memorized the Quran first, *it* would have been more fitting.

فَقَالَ لَهُ لَوْ حَفِظْتَ الْقُرْآنَ أَوَّلًا كَانَ أَوْلَى

So he said: *Is* there *even* knowledge in the Quran?

فَقَالَ وَهَلْ فِي الْقُرْآنِ عِلْمٌ

Ibn al-Qayyim said: And one of the leaders of these *people* said to me:

قَالَ ابْنُ الْقَيِّمِ وَقَالَ لِي بَعْضُ أَيْمَةٍ هَؤُلَاءِ

We only listen to hadith for the sake of blessing, not to benefit from it.

إِنَّمَا نَسْمَعُ الْحَدِيثَ لِأَجْلِ الْبَرَكَةِ لَا لِنَسْتَفِيدَ

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فصل

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...from it knowledge, because others have spared us this burden.

مِنْهُ الْعِلْمُ لِأَنْ غَيْرَنَا قَدْ كَفَانَا هَذِهِ الْمُؤُونَةُ

So our reliance is on what they understood and established.

فَعَمِدْنَا عَلَى مَا فَهَمُوهُ وَقَرَرُوهُ

And *there* is no doubt that whoever this was the extent of his knowledge, then he is as the poet said:

وَلَا شَكَّ أَنْ مَنْ كَانَ هَذَا مَبْلَغُهُ مِنَ الْعِلْمِ فَهُوَ كَمَا قَالَ
الْقَائِلُ

They settled in Makkah among the tribes of Hashim... and I settled in al-Batha, the farthest dwelling.

نَزَلُوا بِمَكَّةَ فِي قَبَائِلِ هَاشِمٍ ... وَنَزَلْتُ بِالْبِطْحَاءِ أَبْعَدَ
مَنْزِلٍ

He said: and our shaykh said to me once, describing these people,

قَالَ وَقَالَ لِي شَيْخُنَا مَرَّةً فِي وَصْفِ هَؤُلَاءِ

that they went around to the masters of the schools of *thought*, and *they* won the lowest of gains.

أَنَّهُمْ طَافُوا عَلَى أَرْبَابِ الْمَذَاهِبِ فَفَازُوا بِأَخْسَرِ
الْمَطَالِبِ

And sufficient for you as proof that what they have is not from God

وَيَكْفِيكَ دَلِيلًا عَلَى أَنَّ هَذَا الَّذِي عَنْدهُمْ لَيْسَ مِنْ عِنْدِ
اللَّهِ

is what you see in it of contradiction, disagreement, and parts of it clashing with other parts.

مَا تَرَى فِيهِ مِنَ التَّنَاقُضِ وَالْإِخْتِلَافِ وَمُضَادَّةِ بَعْضِهِ
لِبَعْضٍ

God Most High said:

قَالَ تَعَالَى

And if it had been from other than God, they *would* have found in it much disagreement.

﴿وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا
كَثِيرًا﴾

[4:82] — Sahih Intl: Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction.

And this shows that what was from Him — glorified is He — does not differ,

وَهَذَا يَدُلُّ عَلَى أَنَّ مَا كَانَ مِنْ عِنْدِهِ سُبْحَانَهُ لَا يَخْتَلِفُ

and that what differs and contradicts is not from Him.

وَأَنَّ مَا اخْتَلَفَ وَتَنَاقَضَ فَلَيْسَ مِنْ عِنْدِهِ

And how can opinions, fantasies, and passing thoughts become a religion to be followed,

وَكَيْفَ تَكُونُ الْآرَاءُ وَالْخِيَالَاتُ وَسَوَانِحُ الْأَفْكَارِ دِينًا
يَدَانُ بِهِ

and *by which* judgment is passed over God and His Messenger?

وَيَحْكُمُ بِهِ عَلَى اللَّهِ وَرَسُولِهِ

Glory be to You! This *is* a great slander.

سُبْحَانَكَ هَذَا بِهِتَانٌ عَظِيمٌ

And the knowledge of the Companions which they used to discuss among themselves was other than the knowledge of these differing liars,

وَقَدْ كَانَ عِلْمُ الصَّحَابَةِ الَّذِي يَتَذَكَّرُونَ فِيهِ غَيْرُ عُلُومٍ هَؤُلَاءِ الْمُخْتَلِفِينَ الْخَرَّاصِينَ

as al-Hakim reported in the biography of Abu Abdullah al-Bukhari. He said:

كَمَا حَكَى الْحَاكِمُ فِي تَرْجَمَةِ أَبِي عَبْدِ اللَّهِ الْبُخَارِيِّ قَالَ

The Companions of the Messenger of God, when they gathered, would only discuss the Book of their Lord and the Sunnah of their Prophet,

كَانَ أَصْحَابُ رَسُولِ اللَّهِ إِذَا اجْتَمَعُوا إِنَّمَا يَتَذَكَّرُونَ كِتَابَ رَبِّهِمْ وَسُنَّةَ نَبِيِّهِمْ

there was no opinion among them, nor analogy.

لَيْسَ بَيْنَهُمْ رَأْيٌ وَلَا قِيَاسٌ

And how well the poet said:

وَلَقَدْ أَحْسَنَ الْقَائِلُ

Knowledge *is*: God said, His Messenger said, the Companions said — not deception.

الْعِلْمُ قَالَ اللَّهُ قَالَ رَسُولُهُ ... قَالَ الصَّحَابَةُ لَيْسَ بِالْتَمُويه

Knowledge *is* not you setting up disagreement foolishly between the Messenger and the opinion of *a* jurist.

مَا الْعِلْمُ نَصَبَكَ لِلْخِلَافِ سَفَاهَةً ... بَيْنَ الرَّسُولِ وَبَيْنَ رَأْيِ فَقِيهِهِ

No! Nor *is it* denying the *divine* attributes and negating them, out of fear of comparison and resemblance.

كَلَّا وَلَا جِدَ الصِّفَاتِ وَنَفِيهَا ... حَذَرًا مِنَ التَّمْثِيلِ وَالتَّشْبِيهِ

As for faith, most people — or all of them — claim it.

وَأَمَّا الْإِيمَانُ فَأَكْثَرُ النَّاسِ أَوْ كُلُّهُمْ يَدْعُونَهُ

And most people, even if you *were* eager, *are* not believers.

{وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ}

[12:103] — Sahih Intl: And most of the people, although you strive [for it], are not believers.

And most believers only have *a* general faith.

وَأَكْثَرُ الْمُؤْمِنِينَ إِنَّمَا عِنْدَهُمْ إِيْمَانٌ مُجْمَلٌ

But as for detailed faith in what the Messenger brought — knowledge, understanding, acknowledgment, and love,

وَأَمَّا الْإِيمَانُ الْمَفْصَلُ بِمَا جَاءَ بِهِ الرَّسُولُ مَعْرِفَةً وَعِلْمًا وَإِقْرَارًا وَمَحَبَّةً

and knowledge of its opposite, and hating it and detesting it — then this *is the* faith of...

وَمَعْرِفَةً بِضَدِّهِ وَكَرَاهِيَّتِهِ وَبِغَضِّهِ فَهَذَا إِيْمَانٌ

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the elite of the nation and *the* closest *people* of the Messenger, and it is the faith of the Siddiq and his group.

خَوَاصُ الْأُمَّةِ وَخَاصَةُ الرَّسُولِ وَهُوَ إِيْمَانُ الصَّدِيقِ وَحِزْبِهِ

And many of the people — their share of faith *is* acknowledging the existence of the Maker, and that He alone *is* the One who created the heavens and the earth and what is between them.

وَكَثِيرٌ مِنَ النَّاسِ حَظَّهُمْ مِنَ الْإِيْمَانِ الْإِقْرَارُ بِوُجُودِ الصَّانِعِ وَأَنَّهُ وَحْدَهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا

And this *was* not *something* the idol-worshippers of Quraysh and their like used to deny.

وَهَذَا لَمْ يَكُنْ يُنْكِرُهُ عِبَادُ الْأَصْنَامِ مِنْ قُرَيْشٍ وَنَحْوِهِمْ

And others — faith according to them is speaking the two testimonies, whether there *was* action with it or not,

وَأَخْرَوْنَ الْإِيمَانَ عَنْهُمْ هُوَ التَّكْلُمُ بِالشَّهَادَتَيْنِ سَوَاءَ كَانَ مَعَهُ عَمَلٌ أَوْ لَمْ يَكُنْ

and whether the belief of the heart agreed *with it* or contradicted it.

وَسَوَاءَ وَافَقَ تَصَدِيقَ الْقَلْبِ أَوْ خَالَفَهُ

And others — according to them, faith is merely the belief of the heart that God, glorified is He, is the Creator of the heavens and the earth, and that Muhammad is His servant and His Messenger,

وَأَخْرَوْنَ عَنْهُمْ الْإِيمَانَ مُجَرَّدَ تَصَدِيقِ الْقَلْبِ بِأَنَّ اللَّهَ سُبْحَانَهُ خَالِقُ السَّمَوَاتِ وَالْأَرْضِ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

even if he does not affirm with his tongue and does not do anything,

وَإِنْ لَمْ يَقْرَ بِلسَانِهِ وَلَمْ يَعْمَلْ شَيْئًا

rather, even if he cursed God and His Messenger and committed every enormous *sin*,

بَلْ وَلَوْ سَبَّ اللَّهَ وَرَسُولَهُ وَأَتَى بِكُلِّ عَظِيمَةٍ

while he believes in the oneness of God and the prophethood of His Messenger — then he *is* a believer.

وَهُوَ يَعْتَقِدُ وَحِدَانِيَةَ اللَّهِ وَنُبُوَّةَ رَسُولِهِ فَهُوَ مُؤْمِنٌ

And others — according to them, faith is denying the attributes of the Lord, Most High,

وَأَخْرَوْنَ عَنْهُمْ الْإِيمَانَ هُوَ جَحْدُ صِفَاتِ الرَّبِّ تَعَالَى

such as His being above His Throne, and His speaking with His words, and His books, and His hearing, and His sight, and His will, and His power, and His intent, and His love, and His hatred,

مِنْ عُلُوِّهِ عَلَى عَرْشِهِ وَتَكْلَمِهِ بِكَلِمَاتِهِ وَكِتَابِهِ وَسَمْعِهِ وَبَصَرِهِ وَمَشِيئَتِهِ وَقُدْرَتِهِ وَإِرَادَتِهِ وَحُبِّهِ وَبَغْضِهِ

and other than that from what He described Himself with and *what* His Messenger described Him with.

وْغَيْرِ ذَلِكَ مِمَّا وَصَفَ بِهِ نَفْسَهُ وَوَصَفَهُ بِهِ رَسُولُهُ

So faith according to them is denying the realities of all of that and rejecting it,

فَالْإِيمَانَ عَنْهُمْ انْكَارُ حَقَائِقِ ذَلِكَ كُلِّهِ وَجَحْدُهُ

and standing with what the opinions of the confused ones require and the ideas of the fabricators,

وَالْوُقُوفَ مَعَ مَا تَقْتَضِيهِ آرَاءُ الْمْتَهُوكِينَ وَأَفْكَارُ الْمَخْرُصِينَ

those who refute one another and *whose* some of them demolish the statements of others,

الَّذِينَ يَرُدُّ بَعْضُهُمْ عَلَى بَعْضٍ وَيَنْقُضُ بَعْضُهُمْ قَوْلَ بَعْضٍ

those who *are* as Umar ibn al-Khattab and Imam Ahmad said:

الَّذِينَ هُمْ كَمَا قَالَ عُمَرُ بْنُ الْخَطَّابِ وَالْإِمَامُ أَحْمَدُ

differing about the Book, opposing the Book, *and* agreeing on abandoning the Book.

مُخْتَلِفُونَ فِي الْكِتَابِ مُخَالَفُونَ لِلْكِتَابِ مُتَّفِقُونَ عَلَى مُفَارَقَةِ الْكِتَابِ

And others — according to them, faith is worshipping God according to their tastes and their ecstatic experiences and what their selves desire,

وَأَخْرَوْنَ عَنْهُمْ الْإِيمَانَ عِبَادَةَ اللَّهِ بِحُكْمِ أَذْوَاقِهِمْ وَمَوَاجِدِهِمْ وَمَا تَهَوَّاهُ نُفُوسُهُمْ

without being bound by what the Messenger came with.

مِنْ غَيْرِ تَقْيِيدٍ بِمَا جَاءَ بِهِ الرَّسُولُ

And others — faith according to them is what they found their fathers and ancestors upon, by *mere* agreement, whatever it may be.

وَأَخْرَوْنَ الْإِيمَانَ عَنْهُمْ مَا وَجَدُوا عَلَيْهِ آبَاءَهُمْ وَأَسْلَافَهُمْ بِحُكْمِ الْإِتِّفَاقِ كَائِنًا مَا كَانَ

Rather, their faith is built on two premises:

بَلْ إِيْمَانُهُمْ مَبْنِيٌّ عَلَى مَقْدَمَتَيْنِ

the first is that this is the saying of our ancestors and our fathers,

إِحْدَاهُمَا أَنْ هَذَا قَوْلُ أَسْلَافِنَا وَأَبَائِنَا

and the second is that whatever they said — it is the truth.

وَالثَّانِيَةُ أَنْ مَا قَالُوهُ فَهُوَ الْحَقُّ

And others — according to them, faith is noble character, and good dealings, and a cheerful face,

وَأَخْرُوزَ عِنْدَهُمُ الْإِيمَانُ مَكَارِمُ الْأَخْلَاقِ وَحَسَنُ
الْمُعَامَلَةِ وَطَلَاقَةُ الْوَجْهِ

and thinking well of everyone, and leaving people *alone* with their heedlessness.

وإِحْسَانُ الظَّنِّ بِكُلِّ أَحَدٍ وَتَخْلِيَةُ النَّاسِ وَغَفْلَتُهُمْ

And others — according to them, faith is stripping *oneself* from this world and its attachments, and emptying the heart from it, and having no desire for it.

وَأَخْرُوزَ عِنْدَهُمُ الْإِيمَانُ التَّجَرُّدُ مِنَ الدُّنْيَا وَعِلَاقُهَا
وَتَفْرِيقُ الْقَلْبِ مِنْهَا وَالزَّهْدُ فِيهَا

So when they saw a man like this, they made him *one* of the leaders of the people of faith,

فَإِذَا رَأَوْا رَجُلًا هَكَذَا جَعَلُوهُ مِنْ سَادَاتِ أَهْلِ الْإِيمَانِ

even if he *was* stripped of faith in knowledge and action.

وَإِنْ كَانَ مَنْسَلَخًا مِنَ الْإِيمَانِ عِلْمًا وَعَمَلًا

And higher than these *are* those who made faith *to be* merely knowledge, even if action does not accompany it.

وَأَعْلَى مِنْ هَؤُلَاءِ مَنْ جَعَلَ الْإِيمَانُ هُوَ مُجَرَّدُ الْعِلْمِ وَإِنْ
لَمْ يَقَارِنَهُ عَمَلٌ

And all of these *people* did not know the reality of faith, nor did they stand by it, nor did it stand in them.

وَكُلُّ هَؤُلَاءِ لَمْ يَعْرِفُوا حَقِيقَةَ الْإِيمَانِ وَلَا قَامُوا بِهِ وَلَا
قَامَ بِهِمْ

And they *are of various* types — among them *are* those who made faith *to be* what contradicts faith, and among them *are* —

وَهُمْ أَنْوَاعٌ مِنْهُمْ مَنْ جَعَلَ الْإِيمَانُ مَا يُضَادُّ الْإِيمَانُ
وَمِنْهُمْ

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فَائِدَةٌ جَلِيلَةٌ إِنَّمَا يَجِدُ الْمَشَقَّةَ فِي تَرْكِ الْمَأْلُوفَاتِ وَالْعَوَائِدِ مَنْ تَرَكَهَا لِغَيْرِ اللَّهِ

A Great Benefit: Only the one who leaves habits and customs for other than God finds difficulty in leaving them

whoever counted as faith what is not considered *part* of faith,

مَنْ جَعَلَ الْإِيمَانُ مَا لَا يَعْتَبَرُ فِي الْإِيمَانِ

and among them is whoever made it *to be* what is *merely* a condition for it but is not enough for its attainment,

وَمِنْهُمْ مَنْ جَعَلَهُ مَا هُوَ شَرْطٌ فِيهِ وَلَا يَكْفِي فِي
حُصُولِهِ

and among them is whoever required for its establishment what contradicts it and opposes it,

وَمِنْهُمْ مَنْ اشْتَرَطَ فِي ثُبُوتِهِ مَا يَنَاقِضُهُ وَيُضَادُّهُ

and among them is whoever required in it what is not from it in any way.

وَمِنْهُمْ مَنْ اشْتَرَطَ فِيهِ مَا لَيْسَ مِنْهُ بِوَجْهِ

And faith is beyond all of that.

وَالْإِيمَانُ وَرَاءَ ذَلِكَ كُلِّهِ

And it is a reality composed of knowing what the Messenger brought as knowledge, and affirming it as belief,

وَهُوَ حَقِيقَةٌ مَرْكَبَةٌ مِنْ مَعْرِفَةِ مَا جَاءَ بِهِ الرَّسُولُ عِلْمًا
وَالْتَصَدِيقُ بِهِ عَقْدًا

and declaring it <i>as</i> speech, and submitting to it <i>with</i> love and humility,	وَالْإِقْرَارُ بِهِ نَطَقًا وَالانْقِيَادَ لَهُ مَحَبَّةً وَخُضُوعًا
and acting upon it inwardly and outwardly, and carrying it out, and calling to it according to <i>one's</i> ability.	وَالْعَمَلُ بِهِ بَاطِنًا وَظَاهِرًا وَتَنْفِيزُهُ وَالدَّعْوَةُ إِلَيْهِ بِحَسَبِ الْإِمْكَانِ
And its perfection <i>is</i> in loving for <i>the sake of</i> God, and hating for <i>the sake of</i> God, and giving for <i>the sake of</i> God, and withholding for <i>the sake of</i> God,	وَكَمَالُهُ فِي الْحُبِّ فِي اللَّهِ وَالْبَغْضِ فِي اللَّهِ وَالْعَطَاءِ لِلَّهِ وَالْمَنْعِ لِلَّهِ
and that God alone <i>is</i> his deity and <i>the one</i> worshipped.	وَأَنْ يَكُونَ اللَّهُ وَحْدَهُ إِلَهًا وَمَعْبُودَهُ
And the path to Him <i>is</i> purely following His Messenger, outwardly and inwardly,	وَالطَّرِيقُ إِلَيْهِ تَجَرِيدُ مُتَابَعَةِ رَسُولِهِ ظَاهِرًا وَبَاطِنًا
and closing the eye of the heart from turning to <i>anything</i> other than God and His Messenger.	وَتَغْمِيزُ عَيْنِ الْقَلْبِ عَنِ الْإِلْتِفَاتِ إِلَى سِوَى اللَّهِ وَرَسُولِهِ
And with God <i>is</i> success.	وَبِاللَّهِ التَّوْفِيقُ
Whoever <i>is</i> occupied with God <i>instead</i> of himself, God <i>will</i> spare him the burden of himself.	مَنْ اشْتَغَلَ بِاللَّهِ عَنْ نَفْسِهِ كَفَاءَ اللَّهِ مَوْئِنَهُ نَفْسَهُ
And whoever <i>is</i> occupied with God <i>instead</i> of people, God <i>will</i> spare him the burden of people.	وَمَنْ اشْتَغَلَ بِاللَّهِ عَنِ النَّاسِ كَفَاهُ اللَّهُ مَوْئِنَهُ النَّاسِ
And whoever <i>is</i> occupied with himself <i>instead</i> of God, God <i>will</i> leave him to himself.	وَمَنْ اشْتَغَلَ بِنَفْسِهِ عَنِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى نَفْسِهِ
And whoever <i>is</i> occupied with people <i>instead</i> of God, God <i>will</i> leave him to them.	وَمَنْ اشْتَغَلَ بِالنَّاسِ عَنِ اللَّهِ وَكَلَهُ اللَّهُ إِلَيْهِمْ
Only the one who leaves them for other than God finds difficulty in leaving habits and customs.	إِنَّمَا يَجِدُ الْمَشَقَّةَ فِي تَرْكِ الْمَأْلُوفَاتِ وَالْعَوَائِدِ مَنْ تَرَكَهَا لَغَيْرِ اللَّهِ
As for whoever leaves them truthfully, sincerely from his heart for God,	فَأَمَّا مَنْ تَرَكَهَا صَادِقًا مُخْلِصًا مِنْ قَلْبِهِ لِلَّهِ
then he does not find difficulty in leaving them except at the first moment,	فَانْه لَا يَجِدُ فِي تَرْكِهَا مَشَقَّةً إِلَّا فِي أَوَّلِ وَهْلَةٍ
so that <i>it may be</i> tested — <i>is</i> he truthful in leaving them or <i>is</i> he lying?	لِيَمْتَحَنَ أَصَادِقُ هُوَ فِي تَرْكِهَا أَمْ كَاذِبٌ
And if he <i>is</i> patient with that difficulty <i>for</i> a little <i>while</i> , it turns into pleasure.	فَإِنْ صَبَرَ عَلَى تِلْكَ الْمَشَقَّةِ قَلِيلًا اسْتَحَالَتْ لَذَّةً
Ibn Sirin said: I heard Shuraih swearing by God <i>that</i> no servant leaves something for God and then finds <i>the pain of</i> its loss.	قَالَ ابْنُ سِيرِينَ سَمِعْتُ شُرَيْحًا يَحْلِفُ بِاللَّهِ مَا تَرَكَ عَبْدٌ لِلَّهِ شَيْئًا فَوَجَدَ فَقْدَهُ
And their saying, 'Whoever leaves something for God, God <i>will</i> replace <i>it</i> for him <i>with something</i> better than it,' <i>is</i> true.	وَقَوْلُهُمْ مَنْ تَرَكَ لِلَّهِ شَيْئًا عَوَّضَهُ اللَّهُ خَيْرًا مِنْهُ حَقٌّ
And the replacement <i>is of</i> different types.	وَالْعَوَاضُ أَنْوَاعٌ مُخْتَلِفَةٌ

And the greatest *thing* one is replaced with is closeness to God, love of Him, and tranquility of the heart with Him,

وَأَجَلَ مَا يَعُوضُ بِهِ الْأُنْسُ بِاللَّهِ وَمَحَبَّتِهِ وَطَمَائِينَةِ الْقَلْبِ بِهِ

and its strength, and energy, and joy, and contentment with his Lord, Most High.

وَقُوَّتِهِ وَنَشَاطِهِ وَفَرَحِهِ وَرِضَاَهُ عَنِ رَبِّهِ تَعَالَى

The most foolish of people is whoever goes astray at the end of his journey, having nearly reached the destination.

أَغْبَى النَّاسِ مَنْ ضَلَّ فِي آخِرِ سَفَرِهِ وَقَدْ قَارَبَ الْمَنْزِلَ

The Supported Minds

الْعُقُولُ الْمُؤَيَّدَةُ

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قاعدة جلية قال الله تعالى

A Great Principle — God Most High Said

With *God's* guidance, you see that what the Messenger came with — it is the truth, in agreement with reason and wisdom.

بِالتَّوْفِيقِ تَرَى أَنَّ مَا جَاءَ بِهِ الرَّسُولُ هُوَ الْحَقُّ الْمَوْافِقُ لِلْعَقْلِ وَالْحِكْمَةِ

And the minds struck with failure see a contradiction between reason and revelation, and between wisdom and the Sacred Law.

وَالْعُقُولُ الْمَضْرُوبَةُ بِالْخِذْلَانِ تَرَى الْمُعَارَضَةَ بَيْنَ الْعَقْلِ وَالثَّقَلِ وَبَيْنَ الْحِكْمَةِ وَالشَّرْعِ

The closest means to God *are*: holding firmly to the Sunnah and standing with it in the outward and the inward,

أَقْرَبُ الْوَسَائِلِ إِلَى اللَّهِ مُلَازِمَةُ السُّنَّةِ وَالْوُقُوفُ مَعَهَا فِي الظَّاهِرِ وَالْبَاطِنِ

and constant neediness toward God,

وَدَوَامُ الْإِفْتِقَارِ إِلَى اللَّهِ

and seeking His Face alone through words and deeds.

وَإِرَادَةُ وَجْهِهِ وَحْدَهُ بِالْأَقْوَالِ وَالْأَفْعَالِ

And no one *has* reached God except through these three,

وَمَا وَصَلَ أَحَدٌ إِلَى اللَّهِ إِلَّا مِنْ هَذِهِ الثَّلَاثَةِ

and no one *has been* cut off from Him except by being cut off from them — or from one of them.

وَمَا انْقَطَعَ عَنْهُ أَحَدٌ إِلَّا بِانْقِطَاعِهِ عَنْهَا أَوْ عَنْ أَحَدِهَا

The foundations upon which the happiness of the servant is built *are* three,

الْأَصُولُ الَّتِي ابْنَى عَلَيْهَا سَعَادَةُ الْعَبْدِ ثَلَاثَةٌ

and each one of them has an opposite. So whoever loses that foundation falls into its opposite:

وَلِكُلِّ وَاحِدٍ مِنْهَا ضِدٌّ فَمَنْ فَقَدَ ذَلِكَ الْأَصْلَ حَصَلَ عَلَى ضِدِّهِ

monotheism — and its opposite is associating partners *with God*,

التَّوْحِيدُ وَضِدُّهُ الشِّرْكَ

and the Sunnah — and its opposite is innovation,

وَالسُّنَّةُ وَضِدُّهَا الْبِدْعَةُ

and obedience — and its opposite is disobedience.

وَالطَّاعَةُ وَضِدُّهَا الْمَعْصِيَةُ

And these three *have* a single opposite, which is: the heart being empty of longing for God and for what is with Him,

وَلِهَذِهِ الثَّلَاثَةِ ضِدٌّ وَاحِدٌ وَهُوَ خَلْوُ الْقَلْبِ مِنَ الرِّغْبَةِ فِي اللَّهِ وَفِي مَا عِنْدَهُ

and *empty* of fear of Him and of what is with Him.

وَمِنَ الرِّهْبَةِ مِنْهُ وَمِمَّا عِنْدَهُ

A great principle. God Most High said:

قَاعِدَةٌ جَلِيلَةٌ قَالَ اللَّهُ تَعَالَى

And likewise We explain the verses in detail, so that the way of the criminals becomes clear.

{وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ}

[6:55] — Sahih Intl: And thus do We detail the verses, and [thus] the way of the criminals will become evident.

And He said:

وَقَالَ

And whoever opposes the Messenger after guidance *has* become clear to him, and follows other than the way of the believers — We *will* turn him to what he *has* turned to.

{وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ}

وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ}

[4:115] — Sahih Intl: And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.

— the *full* verse.

الْآيَةُ

And God Most High has made clear in His Book the way of the believers in detail, and the way of the criminals in detail,

وَاللَّهُ تَعَالَىٰ قَدْ بَيَّنَّ فِي كِتَابِهِ سَبِيلَ الْمُؤْمِنِينَ مَفْصَلَةً

وَسَبِيلَ الْمُجْرِمِينَ مَفْصَلَةً

and the outcome of these *people* in detail, and the outcome of those *people* in detail,

وَعَاقِبَةُ هَؤُلَاءِ مَفْصَلَةٌ وَعَاقِبَةُ هَؤُلَاءِ مَفْصَلَةٌ

and the deeds of these and the deeds of those,

وَأَعْمَالُ هَؤُلَاءِ وَأَعْمَالُ هَؤُلَاءِ

and the allies of these and the allies of those,

وَأَوْلِيَاءُ هَؤُلَاءِ وَأَوْلِيَاءُ هَؤُلَاءِ

and His abandonment of these and His guiding of those,

وَحِذْلَانَهُ لَهُؤُلَاءِ وَتَوْفِيقَهُ لَهُؤُلَاءِ

and the causes by which He guided these, and the causes by which He abandoned those.

وَالْأَسْبَابُ الَّتِي وَفَّقَ بِهَا هَؤُلَاءِ وَالْأَسْبَابُ الَّتِي خَذَلَ

بِهَا هَؤُلَاءِ

And He — glorified is He — made clear the two matters in His Book, and uncovered them, and clarified them, and explained them to the utmost explanation,

وَجَلَّا سُبْحَانَهُ الْأَمْرَيْنِ فِي كِتَابِهِ وَكَشَفَهُمَا وَأَوْضَحَهُمَا

وَبَيَّنَهُمَا غَايَةَ الْبَيَانِ

until the inner eyes witnessed them like the outer eyes witness light and darkness.

حَتَّىٰ شَاهَدَتْهُمَا الْبَصَائِرُ كَمُشَاهَدَةِ الْأَبْصَارِ لِلضِّيَاءِ

وَالظُّلَامِ

So those who know God, His Book, and His religion came to know the way of the believers in detailed knowledge, and the way of the criminals in detailed knowledge.

فَالْعَالَمُونَ بِاللَّهِ وَكِتَابِهِ وَدِينِهِ عَرَفُوا سَبِيلَ الْمُؤْمِنِينَ

مَعْرِفَةً تَفْصِيلِيَّةً وَسَبِيلَ الْمُجْرِمِينَ مَعْرِفَةً تَفْصِيلِيَّةً

So the two ways became clear to them, just as it becomes clear to the traveler — the road leading to his destination and the road leading to ruin.

فَاسْتَبَانَ لَهُمَا السَّبِيلَانِ كَمَا يَسْتَبِينُ لِلسَّالِكِ الطَّرِيقُ

الْمَوْصِلُ إِلَىٰ مَقْصُودِهِ وَالطَّرِيقُ الْمَوْصِلُ إِلَىٰ الْهَلَكَةِ

So these *are* the most knowledgeable of creation, the most beneficial to people, and the most sincere toward them — and they *are* the guides *who lead to the truth*.

فَهَؤُلَاءِ أَعْلَمُ الْخَلْقِ وَأَنْفَعُهُمُ لِلنَّاسِ وَأَنْصَحُهُمْ لَهُمْ وَهُمْ
الْأُدْلَاءُ الْهَادَةِ

The Companions surpassed all who came after them until the Day of Judgment —

بَرَزَ الصَّحَابَةُ عَلَى جَمِيعٍ مِنْ أَتَى بَعْدَهُمْ إِلَى يَوْمِ

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the Resurrection — for they grew up in the path of misguidance, disbelief, associating partners *with God*, and the paths leading to destruction,

الْقِيَامَةِ فَإِنَّهُمْ نَشَأُوا فِي سَبِيلِ الظَّلَالِ وَالْكَفْرِ وَالشَّرِكِ
وَالسَّبِيلِ الْمَوْصِلَةِ إِلَى الْهَلَاكِ

and they knew them in detail.

وَعَرَفُوهُمْ مَفْصَلَةً

Then the Messenger came to them and brought them out from those darknesses to the path of guidance and the straight path of God.

ثُمَّ جَاءَهُمُ الرَّسُولُ فَأَخْرَجَهُمْ مِنْ تِلْكَ الظُّلُمَاتِ إِلَى
سَبِيلِ الْهُدَى وَصَرَّاحِ اللَّهِ الْمُسْتَقِيمِ

So they came out from intense darkness into complete light,

فَخَرَجُوا مِنَ الظُّلُمَةِ الشَّدِيدَةِ إِلَى النُّورِ التَّامِ

and from associating partners *with God* to monotheism, and from ignorance to knowledge,

وَمِنَ الشِّرْكِ إِلَى التَّوْحِيدِ وَمِنَ الْجَهْلِ إِلَى الْعِلْمِ

and from error to right guidance, and from wrongdoing to justice,

وَمِنَ الْغَيِّ إِلَى الرِّشَادِ وَمِنَ الظُّلْمِ إِلَى الْعَدْلِ

and from confusion and blindness to guidance and clear sight.

وَمِنَ الْحَيَرَةِ وَالْعَمَى إِلَى الْهُدَى وَالْبَصَائِرِ

So they knew the worth of what they had gained and achieved, and the worth of what they *had* been in.

فَعَرَفُوا مِقْدَارَ مَا نَالُوهُ وَظَفَرُوا بِهِ وَمِقْدَارَ مَا كَانُوا فِيهِ

For the opposite — its beauty *is* made clear by *its* opposite.

فَإِنَّ الضُّدَّ يُظْهِرُ حَسَنَهُ الضُّدَّ

And things *are* only made clear by their opposites.

وَإِنَّمَا تَتَبَيَّنُ الْأَشْيَاءُ بِأَضْدَادِهَا

So they increased in eagerness and love for what they had moved to,

فَازْدَادُوا رَغْبَةً وَمَحَبَةً فِيمَا انْتَقَلُوا إِلَيْهِ

and in aversion and hatred for what they had moved away from.

وَنَفْرَةً وَبَغْضًا لِمَا انْتَقَلُوا عَنْهُ

And they were the most loving of people toward monotheism, faith, and Islam,

وَكَانُوا أَحَبَّ النَّاسِ فِي التَّوْحِيدِ وَالْإِيمَانِ وَالْإِسْلَامِ

and the most hateful of people toward its opposite — knowing the path in detail.

وَأَبْغَضَ النَّاسِ فِي ضِدِّهِ عَالَمِينَ بِالسَّبِيلِ عَلَى التَّفْصِيلِ

As for those who came after the Companions, among them *were* those who grew up in Islam without knowing the details of its opposite.

وَأَمَّا مَنْ جَاءَ بَعْدَ الصَّحَابَةِ فَمِنْهُمْ مَنْ نَشَأَ فِي الْإِسْلَامِ
غَيْرَ عَالِمٍ تَفْصِيلَ ضِدِّهِ

So some details of the path of the believers became confused for him with the path of the criminals.

فَالْتَبَسَ عَلَيْهِ بَعْضُ تَفَاصِيلِ سَبِيلِ الْمُؤْمِنِينَ بِسَبِيلِ
الْمُجْرِمِينَ

For confusion only occurs when knowledge of the two paths — or one of them — *is* weak.

فَإِنَّ اللَّبْسَ إِنَّمَا يَقَعُ إِذَا ضَعُفَ الْعِلْمُ بِالسَّبِيلَيْنِ أَوْ
أَحَدَهُمَا

As 'Umar ibn al-Khaṭṭāb said: the bonds of Islam *will* only be undone bond by bond when *there* grows up in Islam one who does not know pre-Islamic ignorance.

كَمَا قَالَ عُمَرُ بْنُ الْخَطَّابِ إِنَّمَا تَنْقُضُ عَرَى الْإِسْلَامِ
عُرْوَةَ عُرْوَةٍ إِذَا نَشَأَ فِي الْإِسْلَامِ مَنْ لَمْ يَعْرِفِ الْجَاهِلِيَّةَ

And this is from the completeness of 'Umar's knowledge, may God be pleased with him.

وَهَذَا مِنْ كَمَالِ عِلْمِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ

For if he does not know pre-Islamic ignorance and its rulings — and it is everything that goes against what the Messenger brought —

فَإِنَّهُ إِذَا لَمْ يَعْرِفِ الْجَاهِلِيَّةَ وَحُكْمَهَا وَهُوَ كُلُّ مَا خَالَفَ
مَا جَاءَ بِهِ الرَّسُولُ

then it is from pre-Islamic ignorance, for it is attributed to ignorance.

فَإِنَّهُ مِنَ الْجَاهِلِيَّةِ فَإِنَّهَا مَنْسُوبَةٌ إِلَى الْجَهْلِ

And everything that goes against the Messenger — it is from ignorance.

وَكُلُّ مَا خَالَفَ الرَّسُولَ فَهُوَ مِنَ الْجَهْلِ

So whoever does not know the path of the criminals and it has not become clear to him,

فَمَنْ لَمْ يَعْرِفِ سَبِيلَ الْمُجْرِمِينَ وَلَمْ تَسْتَبِنْ لَهُ

he is close to thinking about some of their path that it is from the path of the believers,

أَوْشَكَ أَنْ يَظُنَّ فِي بَعْضِ سَبِيلِهِمْ أَنَّهَا مِنْ سَبِيلِ
الْمُؤْمِنِينَ

as has happened in this nation — many matters in the area of belief, knowledge, and action

كَمَا وَقَعَ فِي هَذِهِ الْأُمَّةِ مِنْ أُمُورَ كَثِيرَةٍ فِي بَابِ
الْإِعْتِقَادِ وَالْعِلْمِ وَالْعَمَلِ

that are from the path of the criminals, the disbelievers, and the enemies of the messengers.

هِيَ مِنْ سَبِيلِ الْمُجْرِمِينَ وَالْكَفَّارِ وَأَعْدَاءِ الرُّسُلِ

Those who did not know that they were from their path introduced them into the path of the believers,

أَدْخَلَهَا مَنْ لَمْ يَعْرِفِ أَنَّهَا مِنْ سَبِيلِهِمْ فِي سَبِيلِ
الْمُؤْمِنِينَ

and called to them, and declared disbelievers those who opposed them, and made permissible from him what God and His Messenger had forbidden —

وَدَعَا إِلَيْهَا وَكَفَّرَ مَنْ خَالَفَهَا وَاسْتَحِلَّ مِنْهُ مَا حَرَّمَ اللَّهُ
وَرَسُولُهُ

as happened with most of the people of innovation: the Jah-miyyah, the Qadariyyah, the Khawārij, the Rawāfiḍ, and those like them —

كَمَا وَقَعَ لِأَكْثَرِ أَهْلِ الْبِدْعِ مِنَ الْجَهْمِيَّةِ وَالْقَدَرِيَّةِ
وَالْخَوَارِجِ وَالرَّوَافِضِ وَأَشْبَاهِهِمْ

those who invented an innovation, called to it, and declared disbelievers those who opposed it.

مِمَّنْ ابْتَدَعَ بِدْعَةً وَدَعَا إِلَيْهَا وَكَفَّرَ مَنْ خَالَفَهَا

And people in this matter are four groups.

وَالنَّاسُ فِي هَذَا الْمَوْضِعِ أَرْبَعٌ فِرَقَ

The first: those for whom the path of the believers and the path of the criminals became clear in detail — in knowledge and action.

الْأُولَى مَنْ اسْتَبَانَ لَهُ سَبِيلُ الْمُؤْمِنِينَ وَسَبِيلُ
الْمُجْرِمِينَ عَلَى التَّفْصِيلِ عِلْمًا وَعَمَلًا

And these are the most knowledgeable of creation.

وَهُؤُلَاءِ أَعْلَمُ الْخَلْقِ

The second group: those who

الْفَرْقَةُ الثَّانِيَّةُ مِنْ

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the two paths were hidden from him — from those resembling cattle.

عَمِيتَ عَنْهُ السَّبِيلَانِ مِنْ أَشْبَاهِ الْأَنْعَامِ

And these *people are* more present on the path of the criminals, and more traveled upon it.

وَهَؤُلَاءِ بِسَبِيلِ الْمُجْرِمِينَ أَحْضَرُ وَلَهَا أَسْلَكَ

The third group is whoever directed his attention to knowing the path of the believers, without *knowing* its opposite.

الْفُرْقَةُ الثَّالِثَةُ مَنْ صَرَفَ عَنَّا يَتَهُ إِلَى مَعْرِفَةِ سَبِيلِ
الْمُؤْمِنِينَ دُونَ ضِدِّهَا

So he knows its opposite in *a* general way and *by* contrast,

فَهُوَ يَعْرِفُ ضِدَّهَا مِنْ حَيْثُ الْجُمْلَةِ وَالْمُخَالَفَةِ

and that everything that opposes the path of the believers is false,

وَأَنَّ كُلَّ مَا خَالَفَ سَبِيلَ الْمُؤْمِنِينَ فَهُوَ بَاطِلٌ

even if he does not picture it in detail.

وَإِنْ لَمْ يَتَصَوَّرْهُ عَلَى التَّفْصِيلِ

Rather, when he hears something of what opposes the path of the believers, he turns his hearing away from it

بَلْ إِذَا سَمِعَ شَيْئًا مِمَّا خَالَفَ سَبِيلَ الْمُؤْمِنِينَ صَرَفَ
سَمْعَهُ عَنْهُ

and does not occupy himself with understanding it or knowing the reason of its falsehood.

وَلَمْ يَشْغُلْ نَفْسَهُ بِفَهْمِهِ وَمَعْرِفَةِ وَجْهِ بُطْلَانِهِ

And he is like one whose self *was* safe from wanting desires,

وَهُوَ بِمَنْزِلَةِ مَنْ سَلِمَتْ نَفْسُهُ مِنْ إِزَادَةِ الشَّهَوَاتِ

so they did not cross his heart, and his self did not call him to them —

فَلَمْ تَخْطُرْ بِقَلْبِهِ وَلَمْ تَدْعِهِ إِلَيْهَا نَفْسُهُ

unlike the first group, for they know them and their selves incline toward them, yet they struggle against them to leave them for God.

بِخِلَافِ الْفُرْقَةِ الْأُولَى فَإِنَّهُمْ يَعْرِفُونَهَا وَتَمِيلُ إِلَيْهَا
نَفُوسُهُمْ وَيَجَاهِدُونَهَا عَلَى تَرْكِهَا لِلَّهِ

And they wrote to Umar ibn al-Khattab asking him about this matter:

وَقَدْ كَتَبُوا إِلَى عُمَرَ بْنِ الْخَطَّابِ يَسْأَلُونَهُ عَنْ هَذِهِ
الْمَسْأَلَةِ

which is better — *a* man for whom desires did not occur and did not cross his mind,

أَيُّمَا أَفْضَلَ رَجُلٌ لَمْ تَخْطُرْ لَهُ الشَّهَوَاتُ وَلَمْ تَمُرْ بِبَالِهِ

or *a* man whose self pulled him toward them, yet he left them for God?

أَوْ رَجُلٌ نَازَعَتْهُ إِلَيْهَا نَفْسُهُ فَتَرَكَهَا لِلَّهِ

So Umar wrote that the one whose self craves sins yet leaves them for God, Mighty and Majestic,

فَكَتَبَ عُمَرُ أَنَّ الَّذِي تَشْتَهِي نَفْسُهُ الْمَعَاصِيَ وَيَتْرُكُهَا
لِلَّهِ وَجَدَّ

is from those whom God has tested their hearts for God-consciousness — for them is forgiveness and *a* great reward.

مِنَ الَّذِينَ اِمْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ
عَظِيمٌ

And likewise, whoever knows innovations and associating partners *with God* and falsehood and its paths,

وَهَكَذَا مَنْ عَرَفَ الْبَدْعَ وَالشَّرْكَ وَالْبَاطِلَ وَطَرَقَهُ

and hated them for God, and was cautious of them, and warned against them,

فَأَبْغَضَهَا لِلَّهِ وَحَذَرَهَا وَحَذَّرَ مِنْهَا

and pushed them away from himself, and did not let them scratch the face of his faith,

وَدَفَعَهَا عَنْ نَفْسِهِ وَلَمْ يَدْعَهَا تَخْذِشَ وَجْهَ إِيمَانِهِ

nor cause him doubt or uncertainty —

وَلَا تَوْرَثُهُ شُبْهَةٌ وَلَا شَكَا

rather, he increases by knowing them <i>in</i> insight into the truth and love for it,	بل يَزْدَادُ بِمَعْرِفَتِهَا بَصِيرَةً فِي الْحَقِّ وَمَحَبَّةً لَهُ
and hatred for them and aversion from them —	وَكَرَاهَةً لَهَا وَنَفْرَةً عَنْهَا
is better than one for whom they do not occur to his mind and do not cross his heart.	أَفْضَلُ مِمَّنْ لَا تَخْطُرُ بِبَالِهِ وَلَا تَمُرُ بِقَلْبِهِ
For whenever they cross his heart and become clear to him,	فَإِنَّهُ كُلَّمَا مَرَّتْ بِقَلْبِهِ وَتَصَوَّرَتْ لَهُ
he increases <i>in</i> love for the truth, and knowledge of its worth, and joy in it,	ازْدَادَ مَحَبَّةً لِلْحَقِّ وَمَعْرِفَةً بِقَدْرِهِ وَسُرُورًا بِهِ
so his faith in it grows stronger.	فَيَقْوَى إِيمَانُهُ بِهِ
Just as the one with thoughts of desires and sins — whenever they cross him and he turns away from them toward their opposite —	كَمَا أَنَّ صَاحِبَ خَوَاطِرِ الشَّهَوَاتِ وَالْمَعَاصِي كُلَّمَا مَرَّتْ بِهِ فَرَغِبَ عَنْهَا إِلَى ضِدِّهَا
he increases <i>in</i> love for their opposite, and longing for it, and seeking it, and eagerness for it.	ازْدَادَ مَحَبَّةً لَضِدِّهَا وَرَغْبَةً فِيهِ وَطَلِبًا لَهُ وَحِرْصًا عَلَيْهِ
So God, glorified is He, did not test His believing servant with love of desires and sins and his self's inclination toward them	فَمَا ابْتَلَى اللَّهُ سُبْحَانَهُ عَبْدَهُ الْمُؤْمِنَ بِمَحَبَةِ الشَّهَوَاتِ وَالْمَعَاصِي وَمِيلِ نَفْسِهِ إِلَيْهَا
except to drive him through them to the love of what is better than them, and more good for him, and more beneficial, and more lasting,	إِلَّا لِيَسُوقَهُ بِهَا إِلَى مَحَبَّةِ مَا هُوَ أَفْضَلُ مِنْهَا وَخَيْرٌ لَهُ وَأَنْفَعُ وَأَدْوَمُ
and so that he struggles against his self to leave them for Him, glorified is He.	وَلِيَجَاهِدَ نَفْسَهُ عَلَى تَرْكِهَا لَهُ سُبْحَانَهُ
And that struggle gives him arrival to the Highest Beloved.	فَتَوْرَثُهُ تِلْكَ الْمَجَاهِدَةُ الْوُصُولَ إِلَى الْمَحْبُوبِ الْأَعْلَى
So whenever his self pulls him toward those desires, and his want for them and his longing for them grow stronger,	فَكُلَّمَا نَازَعَتْهُ نَفْسُهُ إِلَى تِلْكَ الشَّهَوَاتِ وَشَدَّتْ إِرَادَتَهُ لَهَا وَشَوَّقَتْهُ إِلَيْهَا
he redirects that longing and want and love to the high, lasting kind.	صَرَفَ ذَلِكَ الشَّوْقَ وَالْإِرَادَةَ وَالْمَحَبَّةَ إِلَى النَّوْعِ الْعَالِيِّ الدَّائِمِ
So his seeking of it <i>was</i> more intense, and his eagerness for it more complete,	فَكَانَ طَلِبُهُ لَهُ أَشَدَّ وَحِرْصُهُ عَلَيْهِ أَتَمَّ
unlike the cold self, empty of that.	بِخِلَافِ النَّفْسِ الْبَارِدَةِ الْخَالِيَةِ مِنْ ذَلِكَ
For even if it <i>was</i> seeking the higher, between the two seekings <i>there is a great difference</i> .	فَإِنَّهَا وَإِنْ كَانَتْ طَالِبَةً لِلْأَعْلَى لَكِنْ بَيْنَ الطَّلِبَيْنِ فَرْقٌ عَظِيمٌ
Do you not see that whoever walks to his beloved upon burning coals —	أَلَا تَرَى أَنَّ مَنْ مَشَى إِلَى مَحْبُوبِهِ عَلَى الْجَمْرِ

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فصل عشرة أشياء ضائعة لا ينتفع بها علم لا يعمل به وعمل لا

Chapter: Ten Wasted Things That Bring No Benefit — Knowledge That *Is* Not Acted Upon, and Deeds That *Have* No...

and thorns is greater than *the one* who walked to Him riding on fine camels.

والشوك أعظم ممّن مشى إليه رَاكِبًا على النجائب

So *the one* who preferred his Beloved while his self resisted is not like *the one* who preferred Him without his self pulling toward another.

فَلَيْسَ من أثر محبوبه مَعَ مُنَازَعَةِ نَفْسِهِ كمن أثره مَعَ عدم منازعتها إلى غيرِه

So He, glorified is He, tests His servant with desires —

فَهُوَ سُبْحَانَهُ يَبْتَلِي عَبْدَهُ بالشهوات

either *as* a veil for him from Him, or *as* a barrier for him *that* leads him to His pleasure, His nearness, and His honor.

إِمَّا حِجَابًا لَهُ عَنْهُ أَوْ حَاجِبًا لَهُ يوصله إلى رِضَاهُ وقربه وكرامته

The fourth group *is* a group *that* knew the path of evil, innovation, and disbelief in detail,

الْفَرْقَةُ الرَّابِعَةُ فرقة عرفت سَبِيلَ الشَّرِّ والبدع وَالْكَفَرِ مفصلة

and *knew* the path of the believers *only* in general.

وسبيل الْمُؤْمِنِينَ مجملة

And this *is* the condition of many who concerned themselves with the doctrines of the nations and the doctrines of the people of innovation,

وَهَذَا حَالٌ كثيرٍ ممّن اعتنى بمقالات الأمم ومقالات أهل البدع

so they knew them in detail, but did not know what the Messenger came with in the same way.

فَعَرَفُهَا على التَّفْصِيلِ وَلَمْ يَعْرِفْ مَا جَاءَ بِهِ الرَّسُولُ كَذَلِكَ

Rather, they knew it *with* a general knowledge, even if it was detailed for them in some things.

بل عَرَفَهُ معرفةً مجملة وَإِنْ تَفَصَّلَتْ لَهُ فِي بعض الْأَشْيَاءِ

And whoever reflects on their books *will* see that clearly.

وَمَنْ تَأَمَّلَ كتبَهُمْ رَأَى ذَلِكَ عَيَانًا

And likewise, whoever was familiar with the paths of evil, injustice, and corruption in detail, walking upon them —

وَكَذَلِكَ مَنْ كَانَ عَارِفًا بطرق الشَّرِّ وَالظُّلْمِ وَالْفَسَادِ على التَّفْصِيلِ سالكا لها

when he repented and turned from them to the path of the righteous,

إِذَا تَابَ وَرَجَعَ عَنْهَا إلى سَبِيلِ الْأَبْرَارِ

his knowledge of it *would be* general, not knowing it in detail —

يَكُونُ علمه بها مُجْمَلًا غيرَ عَارِفٍ بها على التَّفْصِيلِ

not the knowledge of *the one* who spent his life practicing and walking upon it.

معرفةً من أفنى عمره في تصرفها وسلوكها

And the point *is* that God, glorified is He, loves that the path of His enemies be known, so *it is* avoided and hated,

وَالْمَقْصُودُ أَنَّ اللهَ سُبْحَانَهُ يحبُّ أَنْ تَعْرِفَ سَبِيلَ أعدائه لتجتنب تبغض

just as the path of His close ones must be known, so *it is* loved and followed.

كَمَا يجبُّ أَنْ تَعْرِفَ سَبِيلَ أوليائه لِتُحَبَّ وتُتَّبَع

And in this knowledge *there are* benefits and secrets that none knows except God —

وَفِي هَذِهِ الْمَعْرِفَةِ مِنَ الْفَوَائِدِ وَالْأَسْرَارِ مَا لَا يُعْلَمُهُ إِلَّا
اللَّهُ

from knowing the vastness of His lordship, glorified is He, and His wisdom, and the perfection of His names and attributes,

مِنْ مَعْرِفَةِ عُمُومِ رَبُّوبِيَّتِهِ سُبْحَانَهُ وَحِكْمَتِهِ وَكَمَالِ
أَسْمَائِهِ وَصِفَاتِهِ

and their connection to what they relate to, and their requiring of their effects and what they call for.

وَتَعْلُقُهَا بِمَتَعَلِّقَاتِهَا وَاقْتِضَائِهَا لِآثَارِهَا وَمَوْجِبَاتِهَا

And that is among the greatest evidence of His lordship, His sovereignty, and His divinity,

وَذَلِكَ مِنْ أَعْظَمِ الدَّلَالَةِ عَلَى رَبُّوبِيَّتِهِ وَمَلَكِهِ وَإِلَهِيَّتِهِ

and His love, His hatred, His reward, and His punishment. And God knows best.

وَحَبِّهِ وَبَغْضِهِ وَثَوَابِهِ وَعِقَابِهِ وَاللَّهُ أَعْلَمُ

The people of needs *are* at the door of the King, asking *for* the fulfillment of their needs.

أَرْبَابَ الْحَوَائِجِ عَلَى بَابِ الْمَلِكِ يَسْأَلُونَ قَضَاءَ
حَوَائِجِهِمْ

And His close ones who love Him, for whom He is their concern and their desire — *they are* His companions and His special ones.

وَأَوْلِيَائِهِ الْمَحْبُوبِينَ لَهُ الَّذِينَ هُوَ هَمُّهُمْ وَمَرَادُهُمْ
جُلَسَاؤُهُ وَخَوَاصُهُ

So when He wants to fulfill the need of one of those *people*,

فَإِذَا أَرَادَ قَضَاءَ حَاجَةٍ وَاحِدَةٍ مِنْ أَوْلِيَّائِكَ

He permits some of His companions and close ones to intercede for him —

أُذِنَ لِبَعْضِ جُلَسَائِهِ وَخَاصَّتِهِ أَنْ يَشْفَعَ فِيهِ

as a mercy to him and as an honor for the intercessor.

رَحْمَةً لَهُ وَكَرَامَةً لِلشَّافِعِ

And the rest of the people *are* driven away from the door, struck with the whips of the servant.

وَسَائِرُ النَّاسِ مَطْرُودُونَ عَنِ الْبَابِ مَضْرُوبُونَ بِسِيَاطِ
الْعَبْدِ

Chapter

فصل

Ten wasted things that bring no benefit:

عَشْرَةٌ أَشْيَاءُ ضَائِعَةٌ لَا يَنْتَفِعُ بِهَا

knowledge that is not acted upon,

عِلْمٌ لَا يَعْمَلُ بِهِ

and deeds *that have* no sincerity in them and no following of guidance,

وَعَمَلٌ لَا إِخْلَاصَ فِيهِ وَلَا اقْتِدَاءَ

and wealth that is not spent from — so its collector does not enjoy it in this world, nor does he send it forward.

وَمَالٌ لَا يَنْفَقُ مِنْهُ فَلَا يَسْتَمْتَعُ بِهِ جَامِعُهُ فِي الدُّنْيَا وَلَا
يَقْدِمُهُ

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فصل لله سبحانه على عبده أمر أمره به وقضاء يقضيه عليه ونعمة ينعم

Section: God, glorified is He, has over His servant a command He commanded him with, a decree He decrees upon him, and a blessing He blesses him with

before him to the Hereafter,	أَمَامَهُ إِلَى الْآخِرَةِ
and a heart empty of the love of God, and longing for Him, and closeness to Him,	وَقَلْبَ فارغ من محبة الله والشوق إِلَيْهِ والأُنْسَ بِهِ
and a body idle from His obedience and His service,	وَبَدَنَ معطل من طَاعَتِهِ وخدمته
and a love <i>that</i> does not bind itself to the pleasure of the Beloved and following His commands,	ومحبة لَا تتقيد برضاء المحبوب وامتنال أوامره
and a time idle from making up what <i>he</i> missed, or seizing a good deed and closeness <i>to God</i> ,	وَوَقْتَ معطل عَن اسْتِدْرَاكِ فارطه أَوْ اغتنام بر وقربة
and a thought <i>that</i> wanders in what does not benefit,	وفكر يجول فيمَا لَا ينفع
and serving one whose service does not bring you closer to God and does not return to you with benefit in this world of yours,	وخدمة من لَا تقربك خدمته إِلَى الله وَلَا تعود عَلَيْكَ
and your fear and your hope <i>being</i> for one whose forelock <i>is</i> in the hand of God, and he <i>is</i> a captive in His grip,	بصلاح دنياك وخوفك ورجاؤك لمن ناصيته بيد الله وَهُوَ أسير في قَبْضَتِهِ
and <i>he</i> does not possess for himself <i>any</i> protection, nor benefit, nor death, nor life, nor resurrection.	وَلَا يملك لِنَفْسِهِ حذرا وَلَا نفعا وَلَا موتا وَلَا حَيَاةَ وَلَا نشورا
And the greatest of these losses <i>are</i> two losses — they <i>are</i> the root of every loss:	وَأَعْظَمُ هَذِهِ الإِضَاعَاتُ إِضَاعَتَانِ هُمَا أَصْلُ كُلِّ إِضَاعَةٍ
the loss of the heart and the loss of time.	إِضَاعَةُ الْقَلْبِ وَإِضَاعَةُ الْوَقْتِ
The loss of the heart <i>is</i> from preferring this world over the Hereafter,	فِإِضَاعَةُ الْقَلْبِ مِنْ إِيْثَارِ الدُّنْيَا عَلَى الْآخِرَةِ
and the loss of time <i>is</i> from long hopes.	وَإِضَاعَةُ الْوَقْتِ مِنْ طُولِ الْأَمْلِ
So all corruption gathered in following desire and long hopes,	فَاجْتَمَعَ الْفُسَادُ كُلُّهُ فِي إِتْبَاعِ الْهَوَى وَطُولِ الْأَمْلِ
and all righteousness <i>is</i> in following guidance and preparing for the meeting <i>with God</i> .	وَالصَّلَاحُ كُلُّهُ فِي اتِّبَاعِ الْهَدَى وَالِاسْتِعْدَادِ لِلْقَاءِ
And God <i>is</i> the One sought for help.	وَاللهُ الْمُسْتَعَانُ
<i>How</i> amazing <i>is the case</i> of one who <i>has</i> a need come to him,	الْعَجَبُ مِمَّنْ تعرض لَهُ حَاجَةٌ
so he directs his desire and his focus in it to God so that He fulfills it for him,	فَيُصْرِفُ رَغْبَتَهُ وَهَمَّتَهُ فِيهَا إِلَى الله لِيَقْضِيَهَا لَهُ
but does not turn to asking for the life of his heart from the death of ignorance and turning away,	وَلَا يَتَّصِدَّى للسؤال لحياة قلبه من موت الْجَهْلِ والإِعْرَاضِ
and its healing from the disease of desires and doubts.	وَشَفَائِهِ مِنْ دَاءِ الشَّهَوَاتِ وَالشُّبُهَاتِ
But when the heart dies, <i>it</i> does not feel its disobedience.	وَلَكِنْ إِذَا مَاتَ الْقَلْبُ لَمْ يَشْعُرْ بِمَعْصِيَتِهِ
Section	فصل

God, glorified is He, has over His servant a command <i>that</i> He commanded him with,	لِلّٰهِ سُبْحَانَهُ عَلَىٰ عِبْدِهِ أَمْرٌ أَمْرُهُ بِهِ
and a decree <i>that</i> He decrees upon him,	وَقَضَاءٌ يَقْضِيهِ عَلَيْهِ
and a blessing <i>that</i> He blesses him with.	ونعمة ينعم بها عَلَيْهِ
So he <i>is</i> never free from these three.	فَلَا يَنْفُكُ مِنْ هَذِهِ الثَّلَاثَةِ
And the decree <i>is</i> two types: either calamities or faults.	وَالْقَضَاءُ نَوْعَانِ إِمَّا مَصَائِبَ وَإِمَّا مَعَائِبَ
And he owes Him servitude in all of these levels.	وَلَهُ عَلَيْهِ عِبُودِيَّةٌ فِي هَذِهِ الْمَرَاتِبِ كُلِّهَا
So the most beloved of creation to Him <i>is</i> whoever knows his servitude in these levels and fulfills its right.	فَأَحَبُّ الْخَلْقِ إِلَيْهِ مَنْ عَرَفَ عِبُودِيَّتَهُ فِي هَذِهِ الْمَرَاتِبِ وَوَفَّاهَا حَقَّهَا
So this <i>person is</i> the closest of creation to Him,	فَهَذَا أَقْرَبُ الْخَلْقِ إِلَيْهِ
and the farthest from Him <i>is</i> whoever <i>is</i> ignorant of his servitude in these levels, and neglected it in knowledge and action.	وَأَبْعَدُهُمْ مِنْهُ مَنْ جَهِلَ عِبُودِيَّتَهُ فِي هَذِهِ الْمَرَاتِبِ فَعَطَّلَهَا عِلْمًا وَعَمَلًا
So his servitude regarding the command <i>is</i> obeying it with sincerity and following the Messenger of God,	فِعِبُودِيَّتُهُ فِي الْأَمْرِ وَامْتِنَالِهِ إِخْلَاصًا وَاقْتِدَاءًا بِرَسُولِ اللَّهِ
and regarding the prohibition, <i>it is</i> avoiding it out of fear of Him, reverence, and love.	وَفِي النَّهْيِ اجْتِنَابُهُ خَوْفًا مِنْهُ وَإِجْلَالًا وَمَحَبَّةً
And his servitude regarding the decree of calamities <i>is</i> patience with them,	وعِبُودِيَّتُهُ فِي قَضَاءِ الْمَصَائِبِ الصَّبْرُ عَلَيْهَا
then contentment with them, and it <i>is</i> higher than it,	ثُمَّ الرِّضَا بِهَا وَهُوَ أَعْلَى مِنْهُ
then gratitude for them, and it <i>is</i> higher than contentment.	ثُمَّ الشُّكْرُ عَلَيْهَا وَهُوَ أَعْلَى مِنَ الرِّضَا
And this only comes from him when His love takes hold of his heart,	وَهَذَا إِنَّمَا يَأْتِي مِنْهُ إِذَا تَمَكَّنَ حُبُّهُ مِنْ قَلْبِهِ
and he knows the goodness of His choosing for him, and His kindness to him, and His gentleness with him.	وَعَلِمَ حَسْنَ اخْتِيَارِهِ لَهُ وَبِرَّهُ بِهِ وَلَطْفَهُ بِهِ
and His kindness to him through the calamity, even if he dislikes the calamity.	وإِحْسَانَهُ إِلَيْهِ بِالمُصِيبَةِ وَإِنْ كَرِهَ الْمُصِيبَةَ
And his servitude regarding the occurrence of faults <i>is</i> hastening to repentance from them and freeing <i>himself</i> ,	وعِبُودِيَّتُهُ فِي قَضَاءِ الْمَعَائِبِ الْمُبَادَرَةُ إِلَى التَّوْبَةِ مِنْهَا وَالتَّنْصِلُ
and standing in the position of apology and brokenness,	وَالْوُقُوفُ فِي مَقَامِ الْإِعْتِذَارِ وَالْانْكَسَارِ
knowing that none removes them from him except Him, and none protects him from their evil other than Him,	عَالِمًا بِأَنَّهُ لَا يَرْفَعُهَا عَنْهُ إِلَّا هُوَ وَلَا يَقِيهِ شَرُّهَا سِوَاهُ
and that if they continue, they <i>would</i> distance him from his Lord and drive him from His door.	وَأَنَّهَا إِنْ اسْتَمَرَّتْ أَبْعَدَتْهُ مِنْ رَبِّهِ وَطَرَدَتْهُ مِنْ بَابِهِ

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So he sees them as <i>a</i> harm that none removes except Him,	فيراها من الضّر الَّذِي لَا يَكْشِفُهُ غَيْرُهُ
to the point that he sees them <i>as</i> greater than <i>the</i> harm of the body.	حَتَّى أَنَّهُ لِيرَاهَا أَعْظَمَ مِنْ ضَرِّ الْبَدَنِ
So he <i>is</i> seeking refuge in His pleasure from His anger, and in His pardon from His punishment, and in Him from Him —	فَهُ عَائِذٌ بِرِضَاةٍ مِنْ سَخَطِهِ وَبِعَفْوِهِ مِنْ عُقُوبَتِهِ وَبِهِ مِنْهُ
seeking protection and taking refuge — from Him, to Him —	مُسْتَجِيرٌ وَمُلْتَجِيٌّ مِنْهُ إِلَيْهِ
with <i>the</i> knowledge that if He abandons him and leaves him to himself, he <i>would have</i> the likes of them and worse than them,	يَعْلَمُ أَنَّهُ إِنْ تَخَلَّى عَنْهُ وَخَلَّى بَيْنَهُ وَبَيْنَ نَفْسِهِ فَعَدَهُ أَمْثَالَهَا وَشَرَّ مِنْهَا
and that he has no way to stop and <i>to</i> repent except through His guidance and His help,	وَأَنَّهُ لَا سَبِيلَ لَهُ إِلَى الْإِقْلَاعِ وَالتَّوْبَةِ إِلَّا بِتَوْفِيقِهِ وَإِعَانَتِهِ
and that that <i>is</i> in His hand — glorified <i>is</i> He — not in the hand of the servant.	وَأَنَّ ذَلِكَ بِيَدِهِ سُبْحَانَهُ لَا بِيَدِ الْعَبْدِ
For he <i>is</i> too helpless and too weak and too small to guide himself,	فَهُوَ أَعْجَزُ وَأَضْعَفُ وَأَقْلَمُ مِنْ أَنْ يُوَفِّقَ نَفْسَهُ
or to bring about the pleasure of his Master without His permission and His will and His help.	أَوْ يَأْتِيَ بِمَرْضَاةِ سَيِّدِهِ بِدُونِ إِذْنِهِ وَمَشِئَتِهِ وَإِعَانَتِهِ
So he <i>is</i> taking refuge in Him, pleading, humble, <i>and</i> needy,	فَهُوَ مُلْتَجِيٌّ إِلَيْهِ مُتَضَرِّعٌ ذَلِيلٌ مُسْكِينٌ
casting himself before Him, lying at His door,	مُلْقٍ نَفْسَهُ بَيْنَ يَدَيْهِ طَرِيحٌ بَابَهُ
submissive to Him — the most humble thing and the most broken before Him, and the most poor and the most in need of Him,	مُسْتَخْذِلُهُ أَذْلَ شَيْءٍ وَأَكْسَرُهُ لَهُ وَأَفْقَرُهُ وَأَحْوَجُهُ إِلَيْهِ
and the most desirous of Him and the most loving of Him.	وَأَرْغَبُهُ فِيهِ وَأَحْبَهُ لَهُ
His body <i>is</i> occupied in His service, and his heart <i>is</i> prostrating before Him.	بَدَنُهُ مُتَصَرِّفٌ فِي أَشْغَالِهِ وَقَلْبُهُ سَاجِدٌ بَيْنَ يَدَيْهِ
He knows with certainty that <i>there is</i> no good in him, nor for him, nor through him, nor from him,	يَعْلَمُ يَقِينًا أَنَّهُ لَا خَيْرَ فِيهِ وَلَا لَهُ وَلَا بِهِ وَلَا مِنْهُ
and that all good <i>belongs</i> to God, and <i>is</i> in His hands, and through Him, and from Him.	وَأَنَّ الْخَيْرَ كُلَّهُ لِلَّهِ وَفِي يَدَيْهِ وَبِهِ وَمِنْهُ
So He <i>is</i> the owner of His blessing and the one who begins it without <i>any</i> deserving,	فَهُوَ وَلِيُّ نِعْمَتِهِ وَمُبْتَدِئُهُ بِهَا مِنْ غَيْرِ اسْتِحْقَاقٍ
and <i>He</i> continues it upon him despite <i>the servant</i> making himself hateful to Him through his turning away and his heedlessness and his disobedience.	وَمُجْرِيهَا عَلَيْهِ مَعَ تَمَقُّقِهِ إِلَيْهِ بِإِعْرَاضِهِ وَغَفْلَتِهِ وَمَعْصِيَتِهِ
So His share — glorified <i>is</i> He — <i>is</i> praise and thanks and commendation,	فَحِظُهُ سُبْحَانَهُ الْحَمْدُ وَالشُّكْرُ وَالثَّنَاءُ
and the share of the servant <i>is</i> blame and deficiency and fault.	وَحِظُ الْعَبْدِ الذَّمُّ وَالنَّقْصُ وَالْعَيْبُ
He has taken for Himself all the praises and the lauding and the commendation,	قَدْ اسْتَأْثَرَ بِالْمَحَامِدِ وَالْمَدَحِ وَالثَّنَاءِ

and given the servant the blame and the deficiencies and the faults.

وَوَلَّى الْعَبْدَ الْمَلَامَةَ وَالنَّقَائِصَ وَالْعُيُوبَ

So all praise is His, and all good is in His hands,

فَالْحَمْدُ كُلُّهُ لَهُ وَالْخَيْرُ كُلُّهُ فِي يَدَيْهِ

and all favor is His, and all commendation is His, and all grace is His.

وَالْفَضْلُ كُلُّهُ لَهُ وَالثَّنَاءُ كُلُّهُ لَهُ وَالْمِنَّةُ كُلُّهَا لَهُ

So from Him is goodness, and from the servant is wrongdoing.

فَمِنْهُ الْإِحْسَانُ وَمِنَ الْعَبْدِ الْإِسَاءَةُ

And from Him is drawing close to the servant with His blessings, and from the servant is making himself hateful to Him with his sins.

وَمِنْهُ التَّوَدُّدُ إِلَى الْعَبْدِ بِنِعْمِهِ وَمِنَ الْعَبْدِ التَّبْغِضُ إِلَيْهِ بِمَعَاصِيهِ

And from Him is sincere advice to His servant, and from the servant is deceit toward Him in his dealings.

وَمِنْهُ النَّصِيحُ لِعَبْدِهِ وَمِنَ الْعَبْدِ الْغِشُّ لَهُ فِي مُعَامَلَتِهِ

As for the servitude of blessings, it is recognizing them and acknowledging them first.

وَأَمَّا عِبَادِيَةُ النِّعَمِ فَمَعْرِفَتُهَا وَالْإِعْتِرَافُ بِهَا أَوَّلًا

Then seeking refuge in Him from there falling into his heart *the* attributing of them and assigning of them to other than Him.

ثُمَّ الْعِيَاذُ بِهِ أَنْ يَقَعَ فِي قَلْبِهِ نِسْبَتُهَا وَإِضَافَتُهَا إِلَى سِوَاهُ

And even if there was *a* means among the means, He is the one who caused it and established it.

وَإِنْ كَانَ سَبَبًا مِنَ الْأَسْبَابِ فَهُوَ مُسَبِّبُهُ وَمُقِيمُهُ

So the blessing is from Him alone in every way and regard.

فَالنِّعْمَةُ مِنْهُ وَحْدَهُ بِكُلِّ وَجْهٍ وَاعْتِبَارٍ

Then praising Him for it, and loving Him for it, and thanking Him

ثُمَّ الثَّنَاءُ بِهَا عَلَيْهِ وَمَحَبَّتُهُ عَلَيْهَا وَشُكْرُهُ

by using it in His obedience.

بِأَنْ يَسْتَعْمِلَهَا فِي طَاعَتِهِ

And from the subtleties of worship through blessings is that he regards the little of them as much upon him, and considers much of his gratitude for them *as* little.

وَمِنْ لَطَائِفِ التَّعَبُّدِ بِالنِّعَمِ أَنْ يَكْثُرَ قَلِيلُهَا عَلَيْهِ وَيَسْتَقِلَّ كَثِيرُ شُكْرِهِ عَلَيْهَا

And *he* knows that they reached him from his Master without *any* price he paid for them, and without *any* means from him *by which* he sought *them*.

وَبَعْلَمَ أَنَّهَا وَصَلَتْ إِلَيْهِ مِنْ سَيِّدِهِ مِنْ غَيْرِ ثَمَنٍ بِذَلِكَ فِيهَا وَلَا وَسِيلَةَ مِنْهُ تَوَسَّلَ

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فصل من ترك الاختيار والتدبير في رجاء زيادة أو خوف نقصان أو طلب

Chapter: On whoever leaves choice and planning in hope of increase or fear of decrease or seeking

with them to Him, and no deserving from him of them,

بِهَا إِلَيْهِ وَلَا اسْتِحْقَاقَ مِنْهُ لَهَا

and that they *belong* to God in reality, not to the servant.

وَأَنَّهَا لِلَّهِ فِي الْحَقِيقَةِ لَا لِلْعَبْدِ

So blessings do not increase him except *in* brokenness, humility, lowliness, and love for the One who blessed *him*.

فَلَا تَزِيدُهُ النِّعَمُ إِلَّا أَنْكَسَارًا وَذِلًّا وَتَوَاضَعًا وَمَحَبَّةً لِلْمَنْعَمِ

And whenever He renewed for him *a blessing*, he produced for it servitude, love, submission, and humility.

وَكَلَّمَا جَدَّدَ لَهُ نِعْمَةً أَحَدَتْ لَهَا عِبُودِيَّةً وَمَحَبَّةً وَخُضُوعًا
وَذِلًّا

And whenever He brought about for him *a hardship*, he produced contentment.

وَكَلَّمَا أَحَدَتْ لَهُ قَبْضًا أَحَدَتْ لَهُ رِضًى

And whenever he committed *a sin*, he produced repentance, brokenness, and seeking pardon.

وَكَلَّمَا أَحَدَتْ ذَنْبًا أَحَدَتْ لَهُ تَوْبَةً وَانْكَسَارًا وَاعْتِذَارًا

So this — he is the clever servant,

فَهَذَا هُوَ الْعَبْدُ الْكَيِّسُ

and the helpless *one* is far removed from that. And with God is success.

وَالْعَاجِزُ بِمَعْزَلٍ عَنِ ذَلِكَ وَبِاللَّهِ التَّوْفِيقُ

Whoever leaves choice and planning — in hope of increase, or fear of decrease, or seeking health, or fleeing from illness —

مَنْ تَرَكَ الْإِخْتِيَارَ وَالتَّدْبِيرَ فِي رَجَاءِ زِيَادَةٍ أَوْ خَوْفِ
نُقْصَانٍ أَوْ طَلَبِ صِحَّةٍ أَوْ فِرَارٍ مِنْ سَقَمٍ

and knows that God is capable over all things,

وَعَلِمَ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

and that He is the One alone in choice and planning,

وَأَنَّهُ الْمَتَفَرِّدُ بِالْإِخْتِيَارِ وَالتَّدْبِيرِ

and that His planning for His servant is better than the servant's planning for himself,

وَأَنَّ تَدْبِيرَهُ لِعَبْدِهِ خَيْرٌ مِنْ تَدْبِيرِ الْعَبْدِ لِنَفْسِهِ

and that He is more knowing of what is good for him than the servant,

وَأَنَّهُ أَعْلَمُ بِمَصْلَحَتِهِ مِنَ الْعَبْدِ

and more capable of bringing it and achieving it than him,

وَأَقْدَرُ عَلَى جَلِبِهَا وَتَحْصِيلِهَا مِنْهُ

and more sincere to the servant than he is to himself,

وَأَنْصَحُ لِلْعَبْدِ مِنْهُ لِنَفْسِهِ

and more merciful than he is to himself, and more caring of him than he is of himself,

وَأَرْحَمُ مِنْهُ بِنَفْسِهِ وَأَبْرَ بِهِ مِنْهُ بِنَفْسِهِ

and knows along with that, that he cannot advance ahead of His planning *by a single step*,

وَعَلِمَ مَعَ ذَلِكَ أَنَّهُ لَا يَسْتَطِيعُ أَنْ يَتَقَدَّمَ بَيْنَ يَدَيْ تَدْبِيرِهِ
خُطْوَةً وَاحِدَةً

nor fall behind His planning for him *by a single step* —

وَلَا يَتَأَخَّرُ عَنْ تَدْبِيرِهِ لَهُ خُطْوَةً وَاحِدَةً

so there is no getting ahead of His decree and destiny, nor falling behind —

فَلَا مُتَقَدِّمٌ لَهُ بَيْنَ يَدَيْ قَضَائِهِ وَقَدَرِهِ وَلَا يَتَأَخَّرُ

so he threw himself before Him and surrendered the matter — all of it — to Him,

فَأَلْقَى نَفْسَهُ بَيْنَ يَدَيْهِ وَسَلَّمُ الْأَمْرِ كُلِّهِ إِلَيْهِ

and he fell down before Him — the falling of *a weak owned slave* before *a mighty, overpowering king*,

وَانْطَرَحَ بَيْنَ يَدَيْهِ انْطِرَاحَ عَبْدٍ مَمْلُوكٍ ضَعْفَ بَيْنَ يَدَيْ
مَلِكٍ عَزِيزٍ قَاهِرٍ

who has the right to deal with his slave in whatever he wills,

لَهُ التَّصَرُّفُ فِي عَبْدِهِ بِكُلِّ مَا يَشَاءُ

and the slave has no right to deal with him in any way —

وَلَيْسَ لِلْعَبْدِ التَّصَرُّفُ فِيهِ بِوَجْهِهِ مِنَ الْوُجُوهِ

so he found rest then from the worries, sorrows, troubles, and regrets.

فَاسْتَرَاحَ حِينَئِذٍ مِنَ الْهَمِّ وَالْغَمِّ وَالْأَنْكَادِ
وَالْحَسَرَاتِ

And the One who is not burdened by carrying them, nor is weighed down, nor troubled by them, carried all of his needs and interests.

وَحَمَلَ كُلَّهُ حَوَائِجَهُ وَمَصَالِحَهُ مِنْ لَا يُبَالِي بِحَمْلِهَا وَلَا يَثْقُلُهُ وَلَا يَكْتَرِثُ بِهَا

So He took charge of them instead of him, and showed him His kindness, goodness, mercy, and generosity in them,

فَتَوَلَّاهَا دُونَهُ وَأَرَاهُ لَطْفَهُ وَبِرَهُ وَرَحْمَتَهُ وَإِحْسَانَهُ فِيهَا

without tiredness from the servant, nor fatigue, nor concern from him —

مِنْ غَيْرِ تَعَبٍ مِنَ الْعَبْدِ وَلَا نَصَبٍ وَلَا اهْتِمَامٍ مِنْهُ

because he had directed all his concern to Him and made Him alone his focus.

لِأَنَّهُ قَدْ صَرَفَ اهْتِمَامَهُ كُلَّهُ إِلَيْهِ وَجَعَلَهُ وَحْدَهُ هَمَّهُ

So He turned away from him his concern with his needs and the interests of this world, and freed his heart from them.

فَصَرَفَ عَنْهُ اهْتِمَامَهُ بِحَوَائِجِهِ وَمَصَالِحِ دُنْيَاةٍ وَفَرَّغَ قَلْبَهُ مِنْهَا

So how sweet is his life! And how comfortable is his heart, and how great is his joy and happiness!

فَمَا أَطْيَبَ عَيْشُهُ وَمَا أُنْعَمَ قَلْبُهُ وَأَعْظَمَ سُرُورُهُ وَفَرَحُهُ

But if he insists on nothing but his own planning for himself, and his own choosing for it, and his concern with his share rather than the right of his Lord —

وَإِنْ أَبَى إِلَّا تَدْبِيرَهُ لِنَفْسِهِ وَاخْتِيَارَهُ لَهَا وَاهْتِمَامَهُ بِحِظِّهِ دُونَ حَقِّ رَبِّهِ

He leaves him to what he chose, and puts him in charge of what he took charge of.

خَلَاهُ وَمَا اخْتَارَهُ وَوَلَّاهُ مَا تَوَلَّى

So worry, grief, sadness, misery, fear, exhaustion, gloom, and a bad state come upon him.

فَحَضَرَهُ الْهَمُّ وَالْغَمُّ وَالْحُزْنُ وَالنَّكَدُ وَالْخَوْفُ وَالتَّعَبُ وَكَسَفَ الْبَالُ وَسُوءُ الْحَالِ

So *there is* no heart —

فَلَا قَلْبَ

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that becomes pure, nor *any* deed *that* grows, nor *any* hope *that* is achieved,

يَصْفُو وَلَا عَمَلٌ يَزْكُو وَلَا أَمَلٌ يَحْصُلُ

nor *any* rest he wins, nor *any* pleasure he enjoys.

وَلَا رَاحَةٌ يَفُوزُ بِهَا وَلَا لَذَّةٌ يَتَنَعَّمُ بِهَا

Rather, *a barrier* has been placed between him and his delight, his happiness, and the coolness of his eyes.

بَلْ قَدْ حِيلَ بَيْنَهُ وَبَيْنَ مَسْرَتِهِ وَفَرَحِهِ وَقَرَّةِ عَيْنِهِ

So he toils in this world the toiling of *a* wild animal, and does not gain from it any hope,

فَهُوَ يَكْدَحُ فِي الدُّنْيَا كَدْحَ الْوَحْشِ وَلَا يَظْفِرُ مِنْهُ بِأَمَلٍ

nor does he gather provisions from it for *the* Return.

وَلَا يَتَزَوَّدُ مِنْهَا لِمَعَادٍ

And God, glorified is He, commanded the servant with *a* command and guaranteed him *a* guarantee.

وَاللَّهُ سُبْحَانَهُ أَمَرَ الْعَبْدَ بِأَمْرٍ وَضَمَّنَ لَهُ ضَمَانًا

So if he fulfilled His command with sincerity, truthfulness, devotion, and striving,

فَإِنْ قَامَ بِأَمْرِهِ بِالنَّصْحِ وَالصِّدْقِ وَالْإِخْلَاصِ وَالْإِجْتِهَادِ

God, glorified is He, fulfilled for him what He guaranteed him of provision, sufficiency, victory, and fulfilling of needs.

قَامَ اللَّهُ سُبْحَانَهُ لَهُ بِمَا ضَمَّنَهُ لَهُ مِنَ الرِّزْقِ وَالْكَفَايَةِ وَالنَّصْرِ وَقَضَاءِ الْحَوَائِجِ

For He, glorified is He, guaranteed provision to whoever worshipped Him,

فَإِنَّهُ سُبْحَانَهُ ضَمَّنَ الرِّزْقَ لِمَنْ عَبَدَهُ

and victory to whoever relied on Him and sought His help,

وَالنَّصْرَ لِمَنْ تَوَكَّلَ عَلَيْهِ وَاسْتَنْصَرَ بِهِ

and sufficiency to whoever He was his concern and his aim,	والكفاية لمن كَانَ هُوَ همه وَمَرَادُه
and forgiveness to whoever sought His forgiveness,	وَالْمَغْفِرَةَ لمن استغفره
and fulfilling <i>of</i> needs to whoever was truthful with Him in seeking them, and trusted in Him,	وَقَضَاءَ الْحَوَائِجِ لمن صَدَقَهُ فِي طَلَبِهَا وَوَثِقَ بِهِ
and whose hope and longing in His grace and generosity grew strong.	وَقَوِيَ رَجَاؤُهُ وَطَمَعُهُ فِي فَضْلِهِ وَجُودِهِ
So the clever, wise <i>person</i> only concerns himself with His command, establishing it, and fulfilling it — not with His guarantee.	فَالْفُطْنُ الْكَيْسُ إِنَّمَا يَهْتَمُّ بِأَمْرِهِ وَإِقَامَتِهِ وَتَوْفِيقِهِ لَا بِضَمَانِهِ
For He <i>is</i> the Faithful, the Truthful — and who <i>is</i> more faithful to his covenant than God?	فَإِنَّهُ الْوَفِيُّ الصَّادِقُ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ
So from the signs of happiness <i>is</i> directing one's concern to the command of God, not His guarantee.	فَمِنْ عِلَآمَاتِ السَّعَادَةِ صَرْفُ اهْتِمَامِهِ إِلَى أَمْرِ اللَّهِ دُونَ ضَمَانِهِ
And from the signs of deprivation <i>is</i> his heart being empty of concern for His command, His love, and fear of Him,	وَمِنْ عِلَآمَاتِ الْحُرْمَانِ فَرَاغُ قَلْبِهِ مِنَ الْاهْتِمَامِ بِأَمْرِهِ وَحُبِّهِ وَخَشْيَتِهِ
and <i>instead</i> being concerned with His guarantee. And God <i>is</i> the One whose help <i>is</i> sought.	وَالْاهْتِمَامُ بِضَمَانِهِ وَاللَّهُ الْمُسْتَعَانُ
Bishr ibn al-Harith said: the people of the Hereafter <i>are</i> three — <i>a</i> worshipper, <i>an</i> ascetic, and <i>a</i> truthful one.	قَالَ بَشْرُ بْنُ الْحَارِثِ أَهْلُ الْآخِرَةِ ثَلَاثَةٌ عَابِدٌ وَزَاهِدٌ وَصِدِّيقٌ
The worshipper worships God while <i>having</i> attachments,	فَالْعَابِدُ يَعْبُدُ اللَّهَ مَعَ الْعِلَاقِ
and the ascetic worships Him upon leaving attachments,	وَالزَّاهِدُ يَعْبُدُهُ عَلَى تَرْكِ الْعِلَاقِ
and the truthful one worships Him upon contentment and agreement.	وَالصَّدِيقُ يَعْبُدُهُ عَلَى الرِّضَا وَالْمُوَافَقَةِ
If He showed him <i>to</i> take this world, he took it; and if He showed him <i>to</i> leave it, he left it.	إِنْ أَرَاهُ أَخَذَ الدُّنْيَا أَخَذَهَا وَإِنْ أَرَاهُ تَرَكَهَا تَرَكَهَا
When God and His Messenger <i>are</i> on one side, beware of being on the other side.	إِذَا كَانَ اللَّهُ وَرَسُولُهُ فِي جَانِبٍ فَاحْذَرِ أَنْ تَكُونَ فِي الْجَانِبِ الْآخَرِ
For that leads to opposition and hostility.	فَإِنَّ ذَلِكَ يُفْضِي إِلَى الْمَشَاقَّةِ وَالْمَحَادَّةِ
And this <i>is</i> their root, and from it <i>is</i> their derivation.	وَهَذَا أَصْلُهَا وَمِنْهُ اسْتِقَاقُهَا
For opposition <i>means</i> that he <i>is</i> on one side, and whoever disagrees with him <i>is</i> on <i>another</i> side.	فَإِنَّ الْمَشَاقَّةَ أَنْ يَكُونَ فِي شَقٍّ وَمَنْ يُخَالِفُهُ فِي شَقٍّ
And hostility <i>means</i> that one <i>is</i> on one edge, and he <i>is</i> on <i>another</i> edge.	وَالْمَحَادَّةُ أَنْ يَكُونَ حَدٌّ وَهُوَ فِي حَدٍّ
And do not take this lightly, for its beginnings drag <i>one</i> to its end, and its little calls to its much.	وَلَا تَسْتَسْهَلْ هَذَا فَإِنَّ مَبَادئَهُ تَجْرِي إِلَى غَايَتِهِ وَقَلِيلُهُ يَدْعُو إِلَى كَثِيرِهِ

And be on the side on which God and His Messenger *are*,

وَكُنْ فِي الْجَانِبِ الَّذِي يَكُونُ فِيهِ اللَّهُ وَرَسُولُهُ

even if all the people *are* on the other side.

وَأَنَّ كَانَتِ النَّاسُ كُلُّهُمْ فِي الْجَانِبِ الْآخَرِ

For that has outcomes *that are* the most praiseworthy of outcomes and the best of them.

فَإِنَّ لَذَلِكَ عَوَاقِبَ هِيَ أَحْمَدُ الْعَوَاقِبِ وَأَفْضَلُهَا

And there is nothing more beneficial for the servant than that in his worldly life, before his Hereafter.

وَأَيْسَرُ لِلْعَبْدِ أَنْفَعُ مِنْ ذَلِكَ فِي دُنْيَاهُ قَبْلَ آخِرَتِهِ

And most of creation *are* only on the other side,

وَأَكْثَرُ الْخَلْقِ إِنَّمَا يَكُونُونَ مِنَ الْجَانِبِ الْآخَرِ

especially when desire and fear grow strong.

وَلَا سِيَمًا إِذَا قَوِيَتِ الرِّغْبَةُ وَالرَّهْبَةُ

Then you will hardly find anyone on the side on which God and His Messenger *are*.

فَهُنَاكَ لَا تَكَادُ تَجِدُ أَحَدًا فِي الْجَانِبِ الَّذِي فِيهِ اللَّهُ وَرَسُولُهُ

Rather, people consider him lacking in intellect, poor in his choice for himself,

بَلْ يَعُدُّهُ النَّاسُ نَاقِصَ الْعَقْلِ سَيِّئَ الْإِخْتِيَارِ لِنَفْسِهِ

and perhaps they attribute madness to him.

وَرُبَّمَا نَسَبُوهُ إِلَى الْجُنُونِ

And that is from the inheritance of the enemies of the messengers,

وَذَلِكَ مِنْ مَّوَارِيثِ أَعْدَاءِ الرُّسُلِ

for they attributed madness to them because they were on a *different* side.

فَإِنَّهُمْ نَسَبُوهُمْ إِلَى الْجُنُونِ لَمَا كَانُوا فِي شَقٍّ

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نصيحة

Advice

and *on one* side, while the people *are* in *another* direction and another side.

وَجَانِبَ وَالنَّاسِ فِي شَقٍّ وَجَانِبِ آخَرِ

But whoever prepares himself for that, then he needs firm knowledge of what the Messenger came with,

وَلَكِنْ مِنْ وَطْنٍ نَفْسَهُ عَلَى ذَلِكَ فَإِنَّهُ يَحْتَاجُ إِلَى عِلْمٍ رَاسِخٍ بِمَا جَاءَ بِهِ الرَّسُولُ

that is certainty for him, *with* no doubt in him about it.

يَكُونُ يَقِينًا لَهُ لَا رَيْبَ عَنْدهُ فِيهِ

And *he needs* complete patience against the hostility of whoever opposes him, and the blame of whoever blames him.

وَأِلَى صَبْرٍ تَامٍ عَلَى مَعَادَاةٍ مِنْ عَادَاهُ وَلَوْمَةٍ مِنْ لَامِهِ

And that is not complete for him except with a strong desire for God and the Hereafter,

وَلَا يَتِمُّ لَهُ ذَلِكَ إِلَّا بِرَغْبَةٍ قَوِيَّةٍ فِي اللَّهِ وَالْآخِرَةِ

such that the Hereafter *is* more beloved to him than this world, and more preferred by him than it.

بِحَيْثُ تَكُونُ الْآخِرَةُ أَحَبَّ إِلَيْهِ مِنَ الدُّنْيَا وَآثَرُ عَنْدهُ مِنْهَا

And God and His Messenger *are* more beloved to him than anything other than them.

وَيَكُونُ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا

And nothing is harder on a person than that at the beginning of the matter.

وَلَيْسَ شَيْءٌ أَصْعَبَ عَلَى الْإِنْسَانِ مِنْ ذَلِكَ فِي مَبَادِي الْأَمْرِ

For his self, his desire, his nature, his devil, his brothers, and his companions from that side call him to the immediate *world*.

فَإِنْ نَفْسُهُ وَهَوَاهُ وَطَبْعُهُ وَشَيْطَانُهُ وَإِخْوَانُهُ وَمَعَاشِيرُهُ مِنْ ذَلِكَ الْجَانِبِ يَدْعُوهُ إِلَى الْعَاجِلِ

So when he opposes them, they confront *him with* hostility.

فَإِذَا خَالَفُوهُمْ تَصَدَّوْا الْحَرْبَةَ

So if he is patient and stands firm, help comes to him from God.

فَإِنْ صَبَرَ وَتَبَتِ جَاءَهُ الْعَوْنُ مِنَ اللَّهِ

And that difficulty becomes easy, and that pain *becomes* pleasure.

وَصَارَ ذَلِكَ الصَّعْبُ سَهْلًا وَذَلِكَ الْأَلَمُ لَذَّةً

For the Lord is Grateful, so He must let him taste the pleasure of his taking the side of God and His Messenger.

فَإِنَّ الرَّبَّ شَكُورٌ فَلَا بُدَّ أَنْ يَذِيقَهُ لَذَّةَ تَحْيِيزِهِ إِلَى اللَّهِ وَإِلَى رَسُولِهِ

And He shows him the honor of that.

وَيُرِيهِ كَرَامَةَ ذَلِكَ

So his joy and happiness grow strong through it, and his heart rejoices in it.

فَيَشْتَدُّ بِهِ سُرُورُهُ وَغَبْطَتُهُ وَيَبْتَهِجُ بِهِ قَلْبُهُ

And he attains strength, gladness, and joy.

وَيُظْفِرُ بِقُوَّتِهِ وَفَرَحِهِ وَسُرُورِهِ

And those who were fighting him over that remain *divided* between *one* fearing him, *one* making peace with him, *one* helping him, and *one* leaving him alone.

وَيَبْقَى مِنْ كَانَ مُحَارِبًا لَهُ عَلَى ذَلِكَ بَيْنَ هَائِبٍ لَهُ مَسَالِمٍ لَهُ وَمُسَاعِدٍ وَتَارِكٍ

And his army grows strong, and the army of the enemy grows weak.

وَيَقْوَى جُنْدُهُ وَيُضْعَفُ جُنْدُ الْعَدُوِّ

And do not find *it* difficult to oppose the people and take the side of God and His Messenger, even if you *are* alone.

وَلَا تَسْتَصْعِبْ مُخَالَفَةَ النَّاسِ وَالتَّحْيِيزَ إِلَى اللَّهِ وَرَسُولِهِ وَلَوْ كُنْتَ وَحْدَكَ

For God is with you, and you *are* under His watch, His care, and His protection of you.

فَإِنَّ اللَّهَ مَعَكَ وَأَنْتَ بِعَيْنِهِ وَكَلَاءَتِهِ وَحَفْظِهِ لَكَ

He only tested your certainty and your patience.

وَإِنَّمَا امْتَحَنَ يَقِينَكَ وَصَبْرَكَ

The greatest of helpers for you in *this* — after God's help — is freeing *yourself* from greed and fear.

أَعْظَمُ الْأَعْوَانِ لَكَ عَلَى بَعْدِ عَوْنِ اللَّهِ هَذَا بَعُونُ اللَّهِ التَّجَرُّدُ مِنَ الطَّمَعِ وَالْفَزَعِ

So whenever you free yourself from them, taking the side of God and His Messenger becomes easy for you.

فَقَمَّتْ تَجَرَّدَتْ مِنْهُمَا هَانَ عَلَيْكَ التَّحْيِيزَ إِلَى اللَّهِ وَرَسُولِهِ

And you *will* always be on the side on which *are* God and His Messenger.

وَكُنْتَ دَائِمًا فِي الْجَانِبِ الَّذِي فِيهِ اللَّهُ وَرَسُولُهُ

And whenever greed takes hold of you, then do not hope for this matter, and do not let yourself think about it.

وَمَتَى قَامَ بِكَ الطَّمَعُ فَلَا تَطْمَعُ فِي هَذَا الْأَمْرِ وَلَا تَحْدُثُ نَفْسَكَ بِهِ

So if you say: 'With what thing *can* I seek help to free *myself* from greed and from fear?'

فَإِنْ قُلْتَ فَبِأَيِّ شَيْءٍ أَسْتَعِينُ عَلَى التَّجَرُّدِ مِنَ الطَّمَعِ
وَمِنَ الْفَزَعِ

I say: with monotheism, reliance *on God*, and trust in God.

قُلْتَ بِالتَّوْحِيدِ وَالتَّوَكُّلِ وَالثِّقَةِ بِاللَّهِ

And your knowledge that none brings good things except Him, and none removes bad things except Him.

وَعَلِمَكَ بِأَنَّهُ لَا يَأْتِي بِالْحَسَنَاتِ إِلَّا هُوَ وَلَا يَذْهَبُ
بِالسَّيِّئَاتِ إِلَّا هُوَ

And that the matter entirely *belongs* to God — no one has anything alongside God.

وَأَنَّ الْأَمْرَ كُلَّهُ لِلَّهِ لَيْسَ لِأَحَدٍ مَعَ اللَّهِ شَيْءٌ

Come to entering upon God and being His neighbor in the Abode of Peace, without toil, nor fatigue, nor trouble.

هَلُمَّ إِلَى الدُّخُولِ عَلَى اللَّهِ وَمَجَاوِرَتِهِ فِي دَارِ السَّلَامِ
بِلَا نَصِيبٍ وَلَا تَعَبٍ وَلَا عَنَاءٍ

Rather, by the nearest of paths and the easiest of them.

بَلْ مِنْ أَقْرَبِ الطَّرِيقِ وَأَسْهَلِهَا

And that *is* that you *are* in a time between two times, and it *is* in reality

وَذَلِكَ أَنَّكَ فِي وَقْتٍ بَيْنَ وَفْتَيْنِ وَهُوَ فِي الْحَقِيقَةِ

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فصل علامة صحة الإرادة أن يكون هم المرید رضا ربه واستعداده للقائه

Chapter: The sign of a sound will *is* that the seeker's concern *is* his Lord's pleasure and his readiness to meet Him

Your lifetime — it *is* your present moment, between what has passed and what *is* to come.

عَمْرُكَ وَهُوَ وَقْتُكَ الْحَاضِرُ بَيْنَ مَا مَضَى وَمَا يَسْتَقْبِلُ

So what has passed, you rectify *it* with repentance, regret, and seeking forgiveness.

فَالَّذِي مَضَى تَصْلَحُهُ بِالتَّوْبَةِ وَالنَّدَمِ وَالِاسْتِغْفَارِ

And that *is* something *with* no hardship on you in it, no fatigue, and no struggle of difficult work.

وَذَلِكَ شَيْءٌ لَا تَعْبَ عَلَيْكَ فِيهِ وَلَا نَصَبٌ وَلَا مَعَانَاةٌ
عَمَلٌ شَاقٌّ

It *is* only a work of the heart.

إِنَّمَا هُوَ عَمَلُ قَلْبٍ

And you hold back in what *is* to come from sins.

وَتَمْتَنِعُ فِي مَا يَسْتَقْبِلُ مِنَ الذُّنُوبِ

And your holding back *is* leaving *things* and rest — it *is* not a work of the limbs whose struggle *is* hard on you.

وَامْتَنَاعُكَ تَرْكُ وَرَاحَةٍ لَيْسَ هُوَ عَمَلًا بِالْجَوَارِحِ يَشْقَى
عَلَيْكَ مَعَانَاةٌ

Rather, it *is* a firm resolve and intention *that* gives rest to your body, your heart, and your innermost *self*.

وَإِنَّمَا هُوَ عَزْمٌ وَنِيَّةٌ جَازِمَةٌ تَرِيحُ بَدَنَكَ وَقَلْبَكَ وَسِرْكَ

So what has passed, you rectify *it* with repentance, and what *is* to come, you rectify *it* with holding back, resolve, and intention.

فَمَا مَضَى تَصْلَحُهُ بِالتَّوْبَةِ وَمَا يَسْتَقْبِلُ تَصْلَحُهُ
بِالامْتِنَاعِ وَالْعَزْمِ وَالنِّيَّةِ

And *there is* no fatigue or hardship for the limbs in these two.

وَلَيْسَ لِلْجَوَارِحِ فِي هَذَيْنِ نَصَبٌ وَلَا تَعَبٌ

But the real matter *is* your lifetime — it *is* your time that *is* between the two times.

وَلَكِنَّ الشَّأْنَ فِي عَمْرِكَ وَهُوَ وَقْتُكَ الَّذِي بَيْنَ الْوَقْتَيْنِ

So if you waste it, you *have* wasted your happiness and your salvation.

فَإِنْ أَضَعْتَهُ أَضَعْتَ سَعَادَتَكَ وَنَجَاتَكَ

And if you guard it, along with rectifying the two times before it and after it with what *I have* mentioned, you *will* be saved and *will* win rest, pleasure, and bliss.

وَإِنْ حَفَظْتَهُ مَعَ إِصْلَاحِ الْوَقْتَيْنِ الَّذِينَ قَبْلَهُ وَبَعْدَهُ بِمَا ذَكَرْتَ نَجُوتَ وَفَزْتَ بِالرَّاحَةِ وَاللَّذَةِ وَالنَّعِيمِ

And guarding it *is* harder than rectifying what *is* before it and what *is* after it.

وَحَفَظُهُ أَشَقُّ مِنْ إِصْلَاحِ مَا قَبْلَهُ وَمَا بَعْدَهُ

For guarding it *is* that you bind yourself to what *is* most fitting for it, most beneficial for it, and greatest in achieving its happiness.

فَإِنْ حَفَظَهُ أَنْ تَلْزِمَ نَفْسَكَ بِمَا هُوَ أَوْلَىٰ بِهَا وَأَنْفَعُ لَهَا وَأَعْظَمُ تَحْصِيلًا لِسَعَادَتِهَا

And in this, people differ the greatest difference.

وَفِي هَذَا تَفَاوُتُ النَّاسِ أَعْظَمُ تَفَاوُتَ

So they *are*, by God, your fleeting days in which you gather provision for your Return —

فَهِئَ وَاللَّهِ أَيَّامَكَ الْخَالِيَةَ الَّتِي تَجْمَعُ فِيهَا الزَّادَ لِمَعَادِكَ

either to Paradise or to the Fire.

إِمَّا إِلَى الْجَنَّةِ إِمَّا إِلَى النَّارِ

So if you take in them *a* path to your Lord, you *will* reach the greatest happiness and the greatest success,

فَإِنْ اتَّخَذْتَ إِلَيْهَا سَبِيلًا إِلَى رَبِّكَ بَلَغْتَ السَّعَادَةَ الْعُظْمَى وَالْفَوْزَ الْأَكْبَرَ

in this short period that has no comparison to eternity.

فِي هَذِهِ الْمُدَّةِ الْيَسِيرَةِ الَّتِي لَا نِسْبَةَ لَهَا إِلَى الْأَبَدِ

And if you prefer desires, comforts, amusement, and play,

وَإِنْ آثَرْتَ الشَّهَوَاتِ وَالرَّاحَاتِ وَاللَّهْوَ وَاللَّعِبَ

they will pass from you quickly,

انْقَضَتْ عَنْكَ بِسُرْعَةٍ

and *will* leave you with the great, lasting pain,

وَأَعْقَبَتْكَ الْأَلَمَ الْعَظِيمَ الدَّائِمَ

whose enduring and suffering *is* harder, more difficult, and longer lasting

الَّذِي مَقَاسَاتُهُ وَمَعَانَاتُهُ أَشَقُّ وَأَصْعَبُ وَأَدْوَمُ

than the struggle of patience from what God has forbidden, patience upon His obedience, and opposing desire for His sake.

مِنْ مَعَانَاةِ الصَّبْرِ عَنْ مُحَارِمِ اللَّهِ وَالصَّبْرِ عَلَى طَاعَتِهِ وَمُخَالَفَةِ الْهَوَى لِأَجَلِهِ

and his sadness over *a* time that passed not in His pleasure,

وَحُزْنُهُ عَلَى وَقْتٍ مَرَّ فِي غَيْرِ مَرْضَاتِهِ

and his grief over *losing* closeness to Him and intimacy with Him.

وَأَسْفَهُ عَلَى قُرْبِهِ وَالْأُنْسِ بِهِ

And the sum of all that *is* that he wakes and sleeps with no concern other than Him.

وَجَمَاعَ ذَلِكَ أَنْ يَصْبَحَ وَيَمْسِيَ وَلَيْسَ لَهُ هَمٌّ غَيْرُهُ

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فصل الزهد أقسام زهد في الحرام وهو فرض عين وزهد في الشبهات وهو

Section: Asceticism *has* categories — asceticism regarding the forbidden, and it *is* an individual obligation, and asceticism regarding doubtful matters, and it *is*

Section: If people seek sufficiency in this world, then seek your sufficiency in God.

فصل إذا استغنى الناس بالدنيا فاستغن أنت بالله

And if they rejoice in this world, then rejoice in God.

وإذا فرحوا بالدنيا فافرح أنت بالله

And if they find comfort in their loved ones, then make your comfort in God.

وإذا أنسوا بأحبابهم فاجعل أنسك بالله

And if they introduce themselves to their kings and their leaders, and draw close to them to gain through them honor and elevation,

وإذا تعرفوا إلى ملوكهم وكبرائهم وتقربوا إليهم لينالوا بهم العزة والرفعة

then introduce yourself to God and show love toward Him — and you will gain by that the utmost honor and elevation.

فتعرف أنت إلى الله وتودد إليه تنل بذلك غاية العز والرفعة

One of the ascetics said: I *do* not know of anyone who heard of Paradise and the Fire

قال بعض الزهاد ما علمت أن أحدا سمع بالجنة والنار

and then an hour passes over him in which he *does* not obey God — with remembrance, or prayer, or recitation, or good deeds.

تأتي عليه ساعة لا يطيع الله فيها بذكر أو صلاة أو قراءة أو إحسان

So a man said to him: I cry much.

فقال له رجل إنني أكثر البكاء

So he said: If you laugh while you acknowledge your sin, *that* is better than crying while you *are* proud of your deeds.

فقال إنك إن تضحك وأنت مقرّ بخطيئتك خير من أن تبكي وأنت مدل بعملك

And the proud one — his deeds *do* not rise above his head.

وإن المدل لا يصعد عمله فوق رأسه

So he said: Advise me.

فقال أوصني

So he said: Leave this world to its people, just as they left the Hereafter to its people.

فقال دع الدنيا لأهلها كما تركوهم الآخرة لأهلها

And be in this world like the bee — if it eats, it eats *what* is good, and if it feeds *others*, it feeds *them what* is good,

وكن في الدنيا كالنحلة إن أكلت أكلت طيبا وإن أطعمت أطعمت طيبا

and if it lands on something, it *does* not break it and *does* not scratch it.

وإن سقطت على شيء لم تكسره ولم تخذشه

Asceticism *has* categories: asceticism regarding the forbidden — and it *is* an individual obligation.

الزهد أقسام زهد في الحرام وهو فرض عين

And asceticism regarding doubtful matters — and it *is* according to the levels of the doubt.

وزهد في الشبهات وهو بحسب مراتب الشبهة

So if it *is* strong, it joins the obligatory, and if it *is* weak, it is recommended.

فإن قويت التحقت بالواجب وإن ضعفت كان مستحبا

And asceticism regarding excess.

وزهد في الفضول

And asceticism regarding what *does* not concern you — of speech, looking, asking, meeting *people*, and the like.

وزهد فيما لا يعني من الكلام والنظر والسؤال واللقاء وغيره

And asceticism regarding people.

وزهد في الناس

And asceticism regarding the self — such that his self becomes easy for him *to sacrifice* for God.

وزهد في النَّفسِ بِحَيْثُ تَهونَ عَلَيْهِ نَفْسُهُ فِي اللَّهِ

And *a* comprehensive asceticism *that* gathers all of that — and it *is* asceticism regarding everything other than God, and everything that distracts you from Him.

وزهد جَامِعٌ لِدَلِكْ كُلِّهِ وَهُوَ الزَّهْدُ فِيمَا سِوَى اللَّهِ وَفِي كُلِّ مَا شَغَلَكَ عَنْهُ

And the best asceticism *is* hiding *your* asceticism.

وَأَفْضَلُ الزَّهْدِ إِخْفَاءُ الزَّهْدِ

And the hardest of it *is* asceticism regarding *one's* fortunes.

وَأَصْعَبُهُ الزَّهْدُ فِي الْحُظُوظِ

And the difference between it and caution *is* that asceticism *is* leaving what *does* not benefit in the Hereafter,

وَالْفَرْقُ بَيْنَهُ وَبَيْنَ الْوَرَعِ أَنَّ الزَّهْدَ تَرَكَ مَا لَا يَنْفَعُ فِي الْآخِرَةِ

and caution *is* leaving what one fears its harm in the Hereafter.

وَالْوَرَعُ تَرَكَ مَا يَخْشَى ضَرَرَهُ فِي الْآخِرَةِ

And the heart attached to desires — asceticism *does* not become sound for it, nor caution.

وَالْقَلْبُ الْمَعْلُقُ بِالشَّهَوَاتِ لَا يَصِحُّ لَهُ زَهْدٌ وَلَا وَرَعٌ

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فائدة جليلة قال سهل بن عبد الله ترك الأمر عند الله أعظم من

A Great Benefit — Sahl ibn Abdullah said: abandoning the command *is*, with God, greater than

Yahya ibn Mu'adh said: I *am* amazed at three *types*:

قَالَ يَحْيَى بْنُ مَعَاذٍ عَجِبْتُ مِنْ ثَلَاثٍ

a man *who* shows off with his deeds to *a* created being like him, and abandons doing them for God.

رَجُلٌ يَرَايِي بِعَمَلِهِ مَخْلُوقًا مِثْلَهُ وَيَتْرُكُ أَنْ يَعْمَلَ لِلَّهِ

And *a* man *who* is stingy with his wealth, while his Lord asks him for *a* loan from it, yet he does not lend Him anything from it.

وَرَجُلٌ يَبْخُلُ بِمَالِهِ وَرَبُّهُ يَسْتَقْرِضُهُ مِنْهُ فَلَا يَقْرِضُهُ مِنْهُ شَيْئًا

And *a* man *who* desires the company of created beings and their friendship, while God calls him to His company and His friendship.

وَرَجُلٌ يَرْغِبُ فِي صُحْبَةِ الْمَخْلُوقِينَ وَمَوَدَّتِهِمْ وَاللَّهِ يَدْعُوهُ إِلَى صَحْبَتِهِ وَمَوَدَّتِهِ

Sahl ibn Abdullah said: abandoning the command *is*, with God, greater than committing the prohibition.

قَالَ سَهْلُ بْنُ عَبْدِ اللَّهِ تَرَكَ الْأَمْرَ عِنْدَ اللَّهِ أَكْبَرُ مِنْ ارْتِكَابِ الْتَهْيِ

Because Adam *was* forbidden from eating *from* the tree, and he ate from it, so *God* accepted his repentance.

لِأَنَّ آدَمَ نَهِيَ عَنْ أَكْلِ الشَّجَرَةِ فَأَكَلَ مِنْهَا فَتَابَ عَلَيْهِ

And Iblis *was* commanded to prostrate to Adam, but he did not prostrate, so *God* did not accept his repentance.

وِإِبْلِيسَ أُمِرَ أَنْ يَسْجُدَ لِآدَمَ فَلَمْ يَسْجُدْ فَلَمْ يَتُبْ عَلَيْهِ

I say: this *is* *a* great matter of importance.

قُلْتُ هَذِهِ مَسْأَلَةٌ عَظِيمَةٌ لَهَا شَأْنٌ

And it *is* that abandoning the commands *is* greater with God than committing the prohibitions.

وَهِيَ أَنَّ تَرَكَ الْأَوَامِرِ أَكْبَرُ مِنْ ارْتِكَابِ الْمَنَاهِي

And that *is* for many reasons.

وَذَلِكَ مِنْ وَجُوهِ عَدِيدَةٍ

The first is what Sahl mentioned regarding the matter of Adam and the enemy of God, Iblis.

أَحَدَهَا مَا ذَكَرَهُ سَهْلٌ مِنْ شَأْنِ آدَمَ وَعَدُوِّ اللَّهِ إِبْلِيسَ

The second is that the sin of committing the prohibition — its source is usually desire and need.

الثَّانِي أَنْ ذَنْبَ ارْتِكَابِ النَّهْيِ مَصْدَرُهُ فِي الْغَالِبِ الشَّهْوَةُ وَالْحَاجَةُ

And the sin of abandoning the command — its source is usually arrogance and pride.

وَذَنْبُ تَرْكِ الْأَمْرِ مَصْدَرُهُ فِي الْغَالِبِ الْكِبَرُ وَالْعِزَّةُ

And *one who* has in his heart *the* weight of a speck of arrogance will not enter Paradise.

وَلَا يَدْخُلُ الْجَنَّةَ مَنْ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ

But *one who* died upon monotheism will enter it, even if he committed adultery and stole.

وَيَدْخُلُهَا مَنْ مَاتَ عَلَى التَّوْحِيدِ وَإِنْ زَنَى وَسَرَقَ

The third is that doing what is commanded is more beloved to God than leaving what is prohibited, as the texts have shown.

الثَّلَاثُ أَنْ فِعْلَ الْمَأْمُورِ أَحَبُّ إِلَى اللَّهِ مِنْ تَرْكِ الْمَنْهِيِّ كَمَا دَلَّ عَلَى ذَلِكَ النَّصُوصُ

Such as his saying: "The most beloved deeds to God *are* prayer at its *proper* time."

كَقَوْلِهِ أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ الصَّلَاةُ عَلَى وَقْتِهَا

And his saying: "Shall I not tell you of the best of your deeds, and the purest of them with your King, and the highest of them in your ranks,

وَقَوْلُهُ أَلَا أَنْبِئُكُمْ بِخَيْرِ أَعْمَالِكُمْ وَأَزْكَاهَا عِنْدَ مَلِكِكُمْ وَأَرْفَعُهَا فِي دَرَجَاتِكُمْ

and better for you than meeting your enemy and striking their necks and they strike your necks?"

وَخَيْرٌ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ

They said: "Yes, O Messenger of God." He said: "The remembrance of God."

قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ ذَكَرَ اللَّهِ

And his saying: "Know that the best of your deeds is prayer." And other such texts.

وَقَوْلُهُ ااعلموا أن خير أَعْمَالِكُمُ الصَّلَاةُ وَغَيْرَ ذَلِكَ مِنَ النَّصُوصِ

And leaving the prohibitions is a deed, for it is restraining the self from action.

وَتَرْكِ الْمَنْهِيِّ عَمَلٌ فَإِنَّهُ كَفِ النَّفْسِ عَنِ الْفِعْلِ

And for this reason, glorified is He, He attached love to doing the commands.

وَلِهَذَا عَلَّقَ سُبْحَانَهُ الْمَحَبَّةَ بِفِعْلِ الْأَوَامِرِ

Such as His saying:

كَقَوْلِهِ

"Indeed God loves those who fight in His path in a row."

{إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا}.

[61:4] — Sahih Intl: Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.

"And God loves those who do good."

{وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ}.

[3:134]

And His saying:

وَقَوْلُهُ

"And be just; indeed God loves those who are just."

[49:9] — Sahih Intl: And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah. And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly.

﴿وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

"And God loves the patient."

[3:146]

﴿وَاللَّهُ يُحِبُّ الصَّابِرِينَ﴾

And as for the side of prohibitions, what came most *was* the negation of love.

وَأَمَّا فِي جَانِبِ الْمَنَاهِي فَأَكْثَرُ مَا جَاءَ النَّفْيُ لِلْمَحَبَّةِ

And His saying:

وَقَوْلُهُ

"And God does not love corruption."

[2:205]

﴿وَاللَّهُ لَا يُحِبُّ الْفُسَادَ﴾

And His saying:

وَقَوْلُهُ

"And God does not love every boastful showoff."

[57:23] — Sahih Intl: In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful -

﴿وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

And His saying:

وَقَوْلُهُ

"And do not transgress; indeed God does not love the transgressors."

[2:190] — Sahih Intl: Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors.

﴿وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ﴾

And His saying:

وَقَوْلُهُ

"God does not love open *speech* of evil in words, except from *one who* has been wronged."

[4:148] — Sahih Intl: Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing.

﴿لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلَمَ﴾

And His saying:

وَقَوْلُهُ

"Indeed God does not love whoever..."

[4:36] — Sahih Intl: Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.

﴿إِنَّ اللَّهَ لَا يُحِبُّ مَنْ﴾

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"*he* was arrogant, boastful"

[4:36]

﴿كَانَ مُخْتَالًا فَخُورًا﴾

and similar verses. And He informed in another place that He hates them and is displeased with them,

ونظائره وَأَخْبَرَ فِي مَوْضِعٍ آخَرَ أَنَّهُ يَكْرَهُهَا وَيَسْخَطُهَا

as in His saying:

كَقَوْلِهِ

"All of that — its evil was, in the sight of your Lord, hated"

﴿كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا﴾.

[17:38] — Sahih Intl: All that - its evil is ever, in the sight of your Lord, detested.

and His saying:

وَقَوْلِهِ

"That is because they followed what displeased God"

﴿ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَشْخَطَ اللَّهَ﴾.

[47:28] — Sahih Intl: That is because they followed what angered Allah and disliked [what earns] His pleasure, so He rendered worthless their deeds.

If this is understood, then doing what He — glorified is He — loves is intended in itself.

إِذَا عَرَفَ هَذَا فَعَلَّ مَا يُحِبُّهُ سُبْحَانَهُ مَقْصُودٌ بِالذَّاتِ

And for this reason, He decrees what He hates and is displeased with because it leads to what He loves,

وَلِهَذَا يَقْدَرُ مَا يَكْرَهُهُ وَيَسْخَطُهُ لِإِفْضَائِهِ إِلَى مَا يَحِبُّ

just as He decreed sins and disbelief and wickedness

كَمَا قَدَرَ الْمَعَاصِيَ وَالْكَفْرَ وَالْفُسُوقَ

because of what results from decreeing them of things He loves from their consequences:

لَمَا تَرْتَّبَ عَلَى تَقْدِيرِهَا مِمَّا يُحِبُّهُ مِنْ لَوَازِمِهَا

such as struggle, taking of martyrs, the occurrence of repentance from the servant,

مِنْ الْجِهَادِ وَاتِّخَاذِ الشُّهَدَاءِ وَحُصُولِ التَّوْبَةِ مِنَ الْعَبْدِ

humble pleading to Him, and submission,

وَالْتَضَرُّعَ إِلَيْهِ وَالِاسْتِكَانَةَ

and the showing of His justice, His pardon, His punishment, and His might,

وَإِظْهَارَ عَدْلِهِ وَعَفْوِهِ وَانْتِقَامِهِ وَعِزِّهِ

and the occurrence of loyalty and enmity for His sake, and other such effects

وَحُصُولَ الْمَوَالَةِ وَالْمَعَادَاةِ لِأَجْلِهِ وَغَيْرِ ذَلِكَ مِنَ الْآثَارِ

whose existence — because of His decreeing what He hates — is more loved by Him than their absence by the absence of their causes.

الَّتِي وَجُودُهَا بِسَبَبِ تَقْدِيرِهِ مَا يَكْرَهُ أَحَبُّ إِلَيْهِ مِنْ ارْتِفَاعِهَا بَارْتِفَاعِ أَسْبَابِهَا

And He — glorified is He — does not decree what He loves *if it leads* to the occurrence of what He hates and is displeased with,

وَهُوَ سُبْحَانَهُ لَا يَقْدَرُ مَا يَحِبُّ لِإِفْضَائِهِ إِلَى حُصُولِ مَا يَكْرَهُهُ وَيَسْخَطُهُ

as He decrees what He hates because it leads to what He loves.

كَمَا يَقْدَرُ مَا يَكْرَهُهُ لِإِفْضَائِهِ إِلَى مَا يُحِبُّهُ

So it is known that doing what He loves is more loved by Him than what He hates.

فَعَلِمَ أَنَّ فِعْلَ مَا يُحِبُّهُ أَحَبُّ إِلَيْهِ مِمَّا يَكْرَهُهُ

The fourth point clarifies this:

يُوضِحُهُ الْوَجْهُ الرَّابِعُ

that doing what is commanded is intended for its own sake, and leaving what is forbidden is intended to complete the doing of what is commanded.

أَنَّ فِعْلَ الْأُمُورِ مَقْصُودٌ لِدَاثِهِ وَتَرْكُ الْمُنْهَى مَقْصُودٌ لِتَكْمِيلِ فِعْلِ الْأُمُورِ

So it is forbidden because it harms the doing of what is commanded, or weakens it and reduces it,

فَهُوَ مَنُهِى عَنْهُ لِأَجْلِ كَوْنِهِ يَخْلُ بِفِعْلِ الْأُمُورِ أَوْ يُضَعِّفُهُ وَيُنْقِصُهُ

as He — glorified is He — pointed to this in the prohibition of wine and gambling,

كَمَا نَبِهَ سُبْحَانَهُ عَلَى ذَلِكَ فِي النَّهْيِ عَنِ الْخَمْرِ وَالْمَيْسِرِ

because they block *one* from the remembrance of God and from prayer.

بِكَوْنِهِمَا يَصْدَانِ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ

So the forbidden things *are* obstacles and barriers blocking *one* from doing the commanded things or from their perfection.

فَالْمَنْهِيَّاتُ قَوَاطِعٌ وَمَوَانِعٌ صَادَةٌ عَنْ فِعْلِ الْأُمُورِ أَوْ عَنْ كَمَالِهَا

So the prohibition of them *is* from the category of what is intended for something else, and the command of duties *is* from the category of what is intended for itself.

فَالنَّهْيُ عَنْهَا مِنْ بَابِ الْمَقْصُودِ لغيره وَالْأَمْرُ بِالْوَاجِبَاتِ مِنْ بَابِ الْمَقْصُودِ لِنَفْسِهِ

The fifth point clarifies this:

يُوضِحُهُ الْوَجْهُ الْخَامِسُ

that doing the commanded things *is* from the category of preserving the strength of faith and its continuation,

أَنَّ فِعْلَ الْأُمُورِ مِنْ بَابِ حِفْظِ قُوَّةِ الْإِيمَانِ وَبِقَائِهَا

and leaving the forbidden things *is* from the category of protecting against what disturbs the strength of faith and takes it out of balance.

وَتَرْكُ الْمَنْهِيَّاتِ مِنْ بَابِ الْحِمَاةِ عَمَّا يَشُوْشُ قُوَّةَ الْإِيمَانِ وَيُخْرِجُهَا عَنِ الْإِعْتِدَالِ

And preserving strength *is* put before protection,

وَحِفْظُ الْقُوَّةِ مُقَدَّمٌ عَلَى الْحِمَاةِ

for whenever the strength grows strong, it pushes away the corrupt elements,

فَإِنَّ الْقُوَّةَ كُلَّمَا قَوِيَتْ دَفَعَتْ الْمَوَادَّ الْفَاسِدَةَ

and when it weakens, the corrupt elements overcome *it*.

وَإِذَا ضَعُفَتْ غَلَبَتْ الْمَوَادَّ الْفَاسِدَةَ

So protection *is* desired for something other than itself, which *is* preserving the strength, increasing it, and keeping it.

فَالْحِمَاةُ مُرَادٌ لغيرِهَا وَهُوَ حِفْظُ الْقُوَّةِ وَزِيَادَتُهَا وَبِقَائِهَا

And for this reason, whenever the strength of faith grows strong, it pushes away the bad elements and prevents them from overcoming and spreading — according to *that* strength and *its* weakness.

وَلِهَذَا كُلَّمَا قَوِيَتْ قُوَّةُ الْإِيمَانِ دَفَعَتْ الْمَوَادَّ الرَّدِيئَةَ وَمَنْعَتْ مِنْ غَلَبَتِهَا وَكَثُرَتْهَا بِحَسَبِ الْقُوَّةِ وَضَعْفِهَا

And when it weakens, the corrupt elements overcome *it*.

وَإِذَا ضَعُفَتْ غَلَبَتْ الْمَوَادَّ الْفَاسِدَةَ

So reflect on this point.

فَتَأَمَّلْ هَذَا الْوَجْهَ

The sixth point: doing the commanded things *is* the life of the heart, its nourishment, its beauty, its joy, the delight of its eye, its pleasure, and its bliss.

الْوَجْهُ السَّادِسُ أَنَّ فِعْلَ الْأُمُورِ حَيَاةُ الْقَلْبِ وَغِذَاؤُهُ وَزِينَتُهُ وَسُرُورُهُ وَقَرَّةُ عَيْنِهِ وَلَذَتُهُ وَنَعِيمُهُ

And leaving the forbidden things without that does not bring it any of that.

وَتَرْكُ الْمَنْهِيَّاتِ بِدُونِ ذَلِكَ لَا يَحْصُلُ لَهُ شَيْئٌ مِنْ ذَلِكَ

For if *one* left all the forbidden things and did not —

فَإِنَّهُ لَوْ تَرَكَ جَمِيعَ الْمَنْهِيَّاتِ وَلَمْ

bring faith and the deeds commanded with, that leaving *would* not benefit him *in* anything.

يَأْتِ بِالْإِيمَانِ وَالْأَعْمَالِ الْمَأْمُورَ بِهَا لَمْ يَنْفَعَهُ ذَلِكَ التَّرْكَ
شَيْئًا

And he was dwelling forever in the Fire.

وَكَانَ خَالِدًا فِي النَّارِ

And this is made clear by the seventh point:

وَهَذَا يَتَبَيَّنُ بِالْوَجْهِ السَّابِعِ

that whoever did the commanded *acts* and the forbidden *acts*, then he *is* either saved completely if his good deeds outweighed his bad deeds,

أَنْ مِنْ فَعَلَ الْمَأْمُورَاتِ وَالْمَنْهِيَّاتِ فَهُوَ إِمَّا نَاجٍ مُطْلَقًا
إِنْ غَلَبَتْ حَسَنَاتُهُ سَيِّئَاتُهُ

or saved after the right *is* taken from him and he *is* punished for his bad deeds.

وَأَمَّا نَاجٍ بَعْدَ أَنْ يُؤْخَذَ مِنْهُ الْحَقُّ وَيُعَاقَبَ عَلَى سَيِّئَاتِهِ

So his end *is* toward salvation, and that *is* by doing what *was* commanded.

فَمَالَهُ إِلَى النِّجَاةِ وَذَلِكَ بِفَعْلِ الْمَأْمُورِ

And whoever left the commanded *acts* and the forbidden *acts*, then he *is* ruined, not saved.

وَمَنْ تَرَكَ الْمَأْمُورَاتِ وَالْمَنْهِيَّاتِ فَهُوَ هَالِكٌ غَيْرَ نَاجٍ

And he *will* not be saved except by doing what *was* commanded, and that *is* monotheism.

وَلَا يَنْجُو إِلَّا بِفَعْلِ الْمَأْمُورِ وَهُوَ التَّوْحِيدُ

So if it *is* said: he only perished by committing the forbidden, which *is* associating partners *with God* —

فَإِنْ قِيلَ فَهُوَ إِنَّمَا هَلَكَ بِارْتِكَابِ الْمَحْظُورِ وَهُوَ الشِّرْكَ

it is said: it *is* enough for ruin *to* leave monotheism itself that *was* commanded, even if he did not bring *an* existing opposite of associating partners *with God*.

قِيلَ يَكْفِي فِي الْهَلَاكِ تَرَكَ نَفْسَ التَّوْحِيدِ الْمَأْمُورِ بِهِ
وَإِنْ لَمْ يَأْتِ بِضِدِّ وَجُودِي مِنَ الشِّرْكَ

Rather, whenever his heart *was* empty of monotheism entirely and he did not declare God's oneness, then he *is* ruined,

بَلْ مَتَى خَلَا قَلْبُهُ مِنَ التَّوْحِيدِ رَأْسًا فَلَمْ يُوْحِدِ اللَّهَ فَهُوَ
هَالِكٌ

even if he did not worship besides Him another.

وَأَنْ لَمْ يَعْبُدْ مَعَهُ غَيْرَهُ

So if worshipping another *was* added to it, he *would be* punished for leaving monotheism that *was* commanded and *for* doing the associating partners *with God* that *was* forbidden.

فَإِذَا انْضَافَ إِلَيْهِ عِبَادَةٌ غَيْرُهُ عَذِبَ عَلَى تَرَكَ التَّوْحِيدِ
الْمَأْمُورِ بِهِ وَفَعَلَ الشِّرْكَ الْمَنْهِيَّ عَنْهُ

The eighth point makes *this* clear:

يُوضَحُ الْوَجْهُ الثَّامِنُ

that the one called to faith, if he said: I *will* not believe and not deny, and not love and not hate, and not worship Him and not worship another —

أَنْ الْمَدْعُوَ إِلَى الْإِيمَانِ إِذَا قَالَ لَا أَصْدُقُ وَلَا أَكْذِبُ وَلَا
أُحِبُّ وَلَا أَبْغُضُ وَلَا أَعْبُدُهُ وَلَا أَعْبُدُ غَيْرَهُ

he was *a* disbeliever by mere leaving and turning away.

كَانَ كَافِرًا بِمَجَرَّدِ التَّرْكِ وَالْإِعْرَاضِ

Unlike when he said: I believe the Messenger and love him and have faith in him and do what he commanded me,

بِخِلَافِ مَا إِذَا قَالَ أَنَا أَصْدُقُ الرَّسُولَ وَأُحِبُّهُ وَأُؤْمِنُ بِهِ
وَأَفْعَلُ مَا أَمَرَنِي

but my desire and my will and my nature *are* ruling over me — they do not let me leave what he forbade me from.

وَلَكِنْ شَهَوَتِي وَإِرَادَتِي وَطَبْعِي حَاكِمَةٌ عَلَيَّ لَا تَدْعُنِي
أَتَرَكَ مَا نَهَانِي عَنْهُ

And I know that he forbade me and disliked for me doing the forbidden, but I have no patience *to stay away* from it.

وَأَنَا أَعْلَمُ أَنَّهُ قَدْ نَهَانِي وَكَرِهَ لِي فَعْلَ الْمُنْهَى وَلَكِنْ لَا صَبْرَ لِي عَنْهُ

So this one is not counted *as a* disbeliever for that, and his ruling is not the ruling of the first one.

فَهَذَا لَا يَعْدُ كَافِرًا بِذَلِكَ وَلَا حُكْمُهُ حُكْمَ الْأَوَّلِ

For this one *is* obedient in one way, while the one who left what *was* commanded entirely is not counted *as* obedient in any way.

فَإِنْ هَذَا مُطِيعٌ مِنْ وَجْهِ وَتَارَكَ الْأُمُورَ جَمْلَةً لَا يَعْدُ مُطِيعًا بِوَجْهِهِ

The ninth point makes *this* clear:

يُوضِحُهُ الْوَجْهُ الثَّاسِعُ

that obedience and disobedience *are* only connected to commands *as a* root, and to prohibitions *as a* branch.

أَنَّ الطَّاعَةَ وَالْمَعْصِيَةَ إِنَّمَا تَتَعَلَّقُ بِالْأَمْرِ أَصْلًا وَبِالنَّهْيِ تَبَعًا

So the obedient one *is the one* carrying out the command, and the disobedient one *is the one* leaving the command.

فَالْمُطِيعُ مِمْتَثِلُ الْأُمُورِ وَالْعَاصِي تَارِكُ الْأُمُورِ

God Most High said:

قَالَ تَعَالَى

They do not disobey God *in* what He commanded them.

﴿لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ﴾.

[66:6] — Sahih Intl: O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.

And Musa said to his brother: What prevented you, when you saw them go astray, from following me? Did you disobey my command?

وَقَالَ مُوسَى لِأَخِيهِ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا أَنْ لَا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي

And Amr ibn al-As said at his death: I *am* the one You commanded, and I disobeyed — but there *is* no god except You.

وَقَالَ عَمْرُو بْنُ الْعَاصِ عِنْدَ مَوْتِهِ أَنَا الَّذِي أَمَرْتَنِي فَعَصَيْتَ وَلَكِنْ لَا إِلَهَ إِلَّا أَنْتَ

And the poet said: I commanded you *with a* firm command, and you disobeyed me.

وَقَالَ الشَّاعِرُ أَمَرْتُكَ أَمْرًا جَازِمًا فَعَصَيْتَنِي

And the purpose of sending the Messengers *is* obedience to the One who sent *them*.

وَالْمَقْصُودُ مِنْ إِزْسَالِ الرُّسُلِ طَاعَةُ الْمُرْسَلِ

And *this* is not achieved except by carrying out His commands.

وَلَا تَحْصُلُ إِلَّا بِامْتِثَالِ أَوَامِرِهِ

And avoiding the prohibitions *is* from the completeness of carrying out the commands and its requirements.

وَاجْتِنَابُ الْمَنَاهِي مِنْ تَمَامِ امْتِثَالِ الْأَوَامِرِ وَلَوْ أَزَمَهُ

And for this *reason*, if he avoided the prohibitions but did not do what he *was* commanded with, he would not be obedient and would be disobedient.

وَلِهَذَا لَوْ اجْتَنَبَ الْمَنَاهِي وَلَمْ يَفْعَلْ مَا أَمَرَ بِهِ لَمْ يَكُنْ مُطِيعًا وَكَانَ عَاصِيًا

Unlike if he came with the commanded *acts* and committed —

بِخِلَافِ مَا لَوْ أَتَى بِالْمَأْمُورَاتِ وَارْتَكَبَ

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the prohibitions — for indeed he, even if *he is* counted *as* disobedient *and* sinful,

الْمَنَاهِي فَإِنَّهُ وَإِنْ عَدَّ عَاصِيًا مَذْنِبًا

he *is* obedient by carrying out the command, *and* disobedient by committing the prohibition.

فَإِنَّهُ مُطِيعٌ بِامْتِثَالِ الْأَمْرِ عَاصٍ بِارْتِكَابِ النَّهْيِ

Unlike the one who abandons the command — for indeed he is not counted as obedient by avoiding the prohibitions alone.

بِخِلَافِ تَارِكِ الْأَمْرِ فَإِنَّهُ لَا يَعْدُ مُطِيعًا بِاجْتِنَابِ
الْمَنْهِيَّاتِ خَاصَّةً

The tenth point: that carrying out the command is servitude, drawing near to God, and service.

الْوَجْهَ الْعَاشِرُ أَنَّ امْتِثَالَ الْأَمْرِ عِبَادِيَّةٌ وَتَقَرُّبٌ وَخِدْمَةٌ

And that is the worship for which creation was created,

وَتِلْكَ الْعِبَادَةُ الَّتِي خُلِقَ لِأَجْلِهَا الْخَلْقُ

as God Most High said:

كَمَا قَالَ تَعَالَى

"And I did not create the jinn and mankind except to worship Me."

{وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ}

[51:56] — Sahih Intl: And I did not create the jinn and mankind except to worship Me.

So He — glorified is He — told that He only created them for worship.

فَأَخْبَرَ سُبْحَانَهُ أَنَّهُ إِنَّمَا خَلَقَهُمْ لِلْعِبَادَةِ

And likewise, He only sent to them His messengers and sent down upon them His books so that they would worship Him.

وَكَذَلِكَ إِنَّمَا أَرْسَلَ إِلَيْهِمْ رُسُلَهُ وَأَنْزَلَ عَلَيْهِمْ كِتَابَهُ
لِيَعْبُدُوهُ

So worship — it is the purpose for which they were created.

فَالْعِبَادَةُ هِيَ الْغَايَةُ الَّتِي خُلِقُوا لَهَا

And they were not created for mere abstaining, for it is a non-existent matter — *there is no perfection in it insofar as it is non-existence.*

وَلَمْ يَخْلُقُوا لِمَجَرَّدِ التَّرْكِ فَإِنَّهُ أَمْرٌ عَدَمِي لَا كَمَالَ فِيهِ
مِنْ حَيْثُ هُوَ عَدَمٌ

Unlike carrying out the command, for it is a positive matter whose fulfillment is sought.

بِخِلَافِ امْتِثَالِ الْأَمْرِ فَإِنَّهُ أَمْرٌ وَجُودِي مَطْلُوبُ
الْحُصُولِ

And this becomes clear through the eleventh point,

وَهَذَا يَتَبَيَّنُ بِالْوَجْهِ الْحَادِي عَشَرَ

which is that what is sought by the prohibition is the non-doing of the act, and it is a non-existent matter.

وَهُوَ أَنَّ الْمَطْلُوبَ بِالنَّهْيِ عَدَمُ الْفِعْلِ وَهُوَ أَمْرٌ عَدَمِي

And what is sought by the command is the bringing about of an act, and it is a positive matter.

وَالْمَطْلُوبُ بِالْأَمْرِ إِيجَادُ فِعْلٍ وَهُوَ أَمْرٌ وَجُودِي

So the concern of the command is bringing into existence, and the concern of the prohibition is removal or non-existence.

فَمَتَعَلَّقَ الْأَمْرُ بِالْإِيجَادِ وَمَتَعَلَّقَ النَّهْيُ بِالْإِعْدَامِ أَوْ الْعَدَمِ

And it is a matter in which there is no perfection, except if it contains a positive matter.

وَهُوَ أَمْرٌ لَا كَمَالَ فِيهِ إِلَّا إِذَا تَضَمَّنَ أَمْرًا وَجُودِيًا

For indeed non-existence, insofar as it is non-existence, has no perfection in it and no benefit,

فَإِنَّ الْعَدَمَ مِنْ حَيْثُ هُوَ عَدَمٌ لَا كَمَالَ فِيهِ وَلَا مَصْلَحَةَ

except if it contains a positive matter absolutely.

إِلَّا إِذَا تَضَمَّنَ أَمْرًا وَجُودِيًا مُطْلَقًا

And that positive matter is sought and commanded.

وَذَلِكَ الْأَمْرُ الْوُجُودِي مَطْلُوبٌ مَأْمُورٌ بِهِ

So the reality of the prohibition returns to the command,

فَعَادَتِ حَقِيقَةُ النَّهْيِ إِلَى الْأَمْرِ

and that what is sought by it is what is contained within the prohibition of the positive matter that is sought by it.

وَأَنَّ الْمَطْلُوبَ بِهِ مَا فِي ضَمَنِ النَّهْيِ مِنَ الْأَمْرِ الوجودي
الْمَطْلُوبِ بِهِ

And this becomes clear through the twelfth point,

وَهَذَا يَتَّضِحُ بِالْوَجْهِ الثَّانِي عَشَرَ

which is that people differed regarding what is sought by the prohibition, into *several* opinions.

وَهُوَ أَنَّ النَّاسَ اخْتَلَفُوا فِي الْمَطْلُوبِ بِالنَّهْيِ عَلَى أَقْوَالٍ

The first of them: that what is sought by it is restraining the self from the act and holding it back from it, and it is a positive matter.

أَحَدَهَا أَنَّ الْمَطْلُوبَ بِهِ كَفَ النَّفْسِ عَنِ الْفِعْلِ وَحَبْسِهَا
عَنْهُ وَهُوَ أَمْرٌ وَجُودِي

They said: because legal obligation only relates to what is within *one's* ability,

قَالُوا لِأَنَّ التَّكْلِيفَ إِنَّمَا يَتَعَلَّقُ بِالْمَقْدُورِ

and pure non-existence is not within *one's* ability.

وَالْعَدَمُ الْمَحْضُ غَيْرُ مَقْدُورٍ

And this is the opinion of the majority.

وَهَذَا قَوْلُ الْجُمْهُورِ

And Abu Hashim and others said: rather, what is sought is the non-doing of the act.

وَقَالَ أَبُو هَاشِمٍ وَغَيْرُهُ بَلِ الْمَطْلُوبُ عَدَمُ الْفِعْلِ

And for this *reason*, the purpose is achieved by his remaining upon non-doing, even if the act did not cross his mind,

وَلِهَذَا يَحْصُلُ الْمَقْصُودُ مِنْ بَقَائِهِ عَلَى الْعَدَمِ وَإِنْ لَمْ
يَخْطُرْ بِيَالِهِ الْفِعْلُ

let alone that he intend to restrain *himself* from it.

فَضْلًا أَنْ يَقْصِدَ الْكَفَّ عَنْهُ

And if what was sought were restraint, he would be disobedient if he did not produce it.

وَلَوْ كَانَ الْمَطْلُوبُ الْكَفُّ لَكَانَ عَاصِيًا إِذَا لَمْ يَأْتِ بِهِ

And because people praise — for not doing the ugly *act* — the one whom neither doing it nor restraining from it *even* crossed his mind.

وَلِأَنَّ النَّاسَ يَمْدَحُونَ بَعْدَمَ فِعْلِ الْقَبِيحِ مَنْ لَمْ يَخْطُرْ
بِيَالِهِ فِعْلُهُ وَالْكَفُّ عَنْهُ

And this is one of the two opinions of Judge Abu Bakr.

وَهَذَا أَحَدُ قَوْلِي الْقَاضِي أَبِي بَكْرٍ

And because of it, he held that non-doing of the act is within the ability of the servant and falls under acquisition.

وَلِأَجْلِهِ التَّزَمَ أَنْ عَدَمَ الْفِعْلِ مَقْدُورٌ لِلْعَبْدِ وَدَاخِلٌ تَحْتَ
الْكَسْبِ

He said: and the purpose of the prohibition is maintaining the original state of non-existence, and it is within *one's* ability.

قَالَ وَالْمَقْصُودُ بِالنَّهْيِ الْإِبْقَاءُ عَلَى الْعَدَمِ الْأَصْلِيِّ وَهُوَ
مَقْدُورٌ

And a group said: what is sought by the prohibition is doing the opposite.

وَقَالَتْ طَائِفَةٌ الْمَطْلُوبُ بِالنَّهْيِ فِعْلُ الضَّدِّ

For indeed it — it is what is within ability, and it is what is intended by the one who prohibits.

فَإِنَّهُ هُوَ الْمَقْدُورُ وَهُوَ الْمَقْصُودُ لِلنَّاهِي

For indeed he only forbade him from indecency, seeking

فَإِنَّهُ إِنَّمَا نَهَاَهُ عَنِ الْفَاحِشَةِ طَلِبًا

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for chastity, and it is what is commanded with,

لِلْعِفَّةِ وَهِيَ الْأُمُورُ بِهَا

and He forbade him from injustice, seeking the justice that is commanded with,

وَنَهَاَهُ عَنِ الظُّلْمِ طَلِبًا لِلْعَدْلِ الْأُمُورِ بِهِ

and from lying, seeking the truthfulness that is commanded with.

وَعَنِ الْكَذِبِ طَلِبًا لِلصِّدْقِ الْمَأْمُورِ بِهِ

And likewise *with* all the prohibitions.

وَهَكَذَا جَمِيعِ الْمَنْهِيَّاتِ

So according to these *people*, the reality of prohibition is the seeking of the opposite of what is prohibited.

فَعِنْدَ هَؤُلَاءِ أَنَّ حَقِيقَةَ النَّهْيِ الطَّلِبُ لَصِدِّ الْمَنْهَى عَنْهُ

So the matter returns to *the conclusion* that the seeking only attached to doing what is commanded.

فَعَادَ الْأَمْرُ إِلَى أَنَّ الطَّلِبَ إِنَّمَا تَعْلُقُ بِفِعْلِ الْمَأْمُورِ

And the correct *view* is that what is sought is of two types:

وَالْتَحْقِيقُ أَنَّ الْمَطْلُوبَ نَوْعَانِ

something sought for itself, and it is what is commanded with,

مَطْلُوبٌ لِنَفْسِهِ وَهُوَ الْمَأْمُورُ بِهِ

and *something* whose removal is sought because it opposes what is commanded with — and it is what is prohibited,

وَمَطْلُوبٌ إِعْدَامُهُ لِمُضَادَّتِهِ الْمَأْمُورَ بِهِ وَهُوَ الْمَنْهَى عَنْهُ

because of the harm in it that opposes what is commanded with.

لَمَّا فِيهِ مِنَ الْمَفْسَدَةِ الْمُضَادَّةِ لِلْمَأْمُورِ بِهِ

So if *the prohibited act* did not cross the mind of the legally responsible person, and his self did not call him to it,

فَإِذَا لَمْ يَخْطُرْ بِبَالِ الْمَكْلَفِ وَلَا دَعَتْهُ نَفْسُهُ إِلَيْهِ

but rather he continued upon the original state of non-action — he is not rewarded for leaving it.

بَلِ اسْتَمَرَّ عَلَى الْعَدَمِ الْأَصْلِيِّ لَمْ يَثْبُ عَلَى تَرْكِهِ

And if it crossed his mind and he held his self back from it for God's sake and left it by choice, he is rewarded for holding back his self and his refusal,

وَإِنْ خَطَرَ بِبَالِهِ وَكَفَّ نَفْسَهُ عَنْهُ لِلَّهِ وَتَرَكَهَ اخْتِيَارًا
أُثِيبَ عَلَى كَفِّ نَفْسِهِ وَامْتِنَاعِهِ

for it is *a* real action.

فَإِنَّهُ فِعْلٌ وَجُودِي

And reward only falls upon *a* real matter, not upon pure non-existence.

وَالثَّوَابُ إِنَّمَا يَقَعُ عَلَى الْأَمْرِ الْوُجُودِيِّ دُونَ الْعَدَمِ
الْمَحْضِ

And if he left it while having firm resolve to do it, but *only* left it *out of* inability —

وَإِنْ تَرَكَهَ مَعَ عَزْمِهِ الْجَازِمِ عَلَى فِعْلِهِ لَكِنْ تَرَكَهَ عَجْزًا

then this *person*, even if he is not punished *with* the punishment of the doer,

فَهَذَا وَإِنْ لَمْ يُعَاقَبْ عُقُوبَةَ الْفَاعِلِ

he is still punished for his resolve and his firm intention

لَكِنْ يُعَاقَبُ عَلَى عَزْمِهِ وَإِرَادَتِهِ الْجَازِمَةِ

that only failed *to achieve* its goal *out of* inability.

الَّتِي إِنَّمَا تَخْلَفُ مَرَادَهَا عَجْزًا

And many texts have indicated this, so no attention should be paid to what contradicts them.

وَقَدْ دَلَّتْ عَلَى ذَلِكَ النُّصُوصُ الْكَثِيرَةُ فَلَا يُلْتَفَتُ إِلَى
مَا خَالَفَهَا

Such as the saying of *God* Most High:

كَقَوْلِهِ تَعَالَى

And if you reveal what is in yourselves or hide it, God *will* hold you to account for it; then He forgives whom He wills and punishes whom He wills.

﴿وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ

اللَّهُ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ﴾.

[2:284] — Sahih Intl: To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent.

And His saying regarding the one who conceals testimony:

وَقَوْلُهُ فِي كَاتِمِ الشَّهَادَةِ

then indeed he — sinful is his heart.

[2:283]

﴿فَإِنَّهُ آثِمٌ قَلْبُهُ﴾.

And His saying:

وَقَوْلُهُ

but He holds you accountable for what your hearts have earned.

[2:225] — Sahih Intl: Allah does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned. And Allah is Forgiving and Forbearing.

﴿وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ﴾.

And His saying:

وَقَوْلُهُ

On the Day *when* the secrets *are* tested.

[86:9]

﴿يَوْمَ تُبْلَى السَّرَائِرُ﴾.

And his ﷺ saying: "When two Muslims face each other with their swords, then the killer and the killed *are* in the Fire."

وَقَوْلُهُ إِذَا تَوَاجَهَ الْمُسْلِمَانِ بَسِيفَهُمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ

They said: "This is the killer, but what about the killed?"

قَالُوا هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ

He said: "Indeed he wanted to kill his companion."

قَالَ إِنَّهُ أَرَادَ قَتْلَ صَاحِبِهِ

And his saying in the other hadith:

وَقَوْلُهُ فِي الْحَدِيثِ الْآخَرِ

"And a man *who* said: 'If I had wealth, I would do as so-and-so does,'

وَرَجُلٌ قَالَ لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ بِعَمَلِ فُلَانٍ

then he is *judged* by his intention, and they are equal in sin."

فَهُوَ بِنِيَّتِهِ وَهُمَا فِي الْوِزْرِ سَوَاءٌ

And the claim of those who said that what is sought by the prohibition is doing the opposite — *it is not like that*.

وَقَوْلٌ مِنْ قَالٍ أَنَّ الْمَطْلُوبَ بِالنَّهْيِ فَعَلُ الضِّدِّ لَيْسَ كَذَلِكَ

For the intended *thing* is the non-doing of the act and being occupied with the opposite.

فَإِنَّ الْمَقْصُودَ عَدَمَ الْفِعْلِ وَالتَّلَبُّسَ بِالضِّدِّينِ

For that without which the obligation is not completed — it is not intended as a primary intention.

فَإِنَّ مَالًا يَتِمُّ الْوَاجِبُ إِلَّا بِهِ فَهُوَ غَيْرُ مَقْصُودٍ بِالْقَصْدِ الْأَوَّلِ

And if what is primarily intended is the command — that which He prohibited what prevents it and weakens it —

وَإِنْ كَانَ الْمَقْصُودُ بِالْقَصْدِ الْأَوَّلِ الْأَمْرُ الَّذِي نَهَى عَمَّا يَمْنَعُهُ وَيُضَعِّفُهُ

then the prohibited *thing's* removal is sought *with* the seeking of means and pathways,

فَالْمَنْهِيُّ عَنْهُ مَطْلُوبٌ إِعْدَامُهُ طَلَبُ الْوَسَائِلِ وَالذَّرَائِعِ

and the commanded *thing's* existence is sought *with* the seeking of goals and ends.

وَالْأَمْرُ بِهِ مَطْلُوبٌ إِيجَادُهُ طَلَبُ الْمَقَاصِدِ وَالْغَايَاتِ

And the claim of Abu Hashim that the one who leaves ugly deeds is praised even if holding back the self did not cross his mind —

وَقَوْلُ أَبِي هَاشِمٍ إِنْ تَارَكَ الْقَبَائِحَ يَحْمَدُ وَإِنْ لَمْ يَخْطُرْ
بِإِلَالِهِ كَفَ النَّفْسِ

if he meant...

فَإِنْ أَرَادَ

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with His praise — that He is not blamed, then *that* is correct.

يَحْمَدُهُ أَنَّهُ لَا يَذِمُّ فَصَحِيحٌ

And if he meant that He is praised for that, and is loved for it, and deserves reward — then *that* is not correct.

وَإِنْ أَرَادَ أَنَّهُ يَثْنِي عَلَيْهِ بِذَلِكَ وَيُحِبُّ عَلَيْهِ وَيَسْتَحِقُّ
الثَّوَابَ فَغَيْرُ صَحِيحٍ

For people do not praise the impotent man for leaving adultery,

فَإِنَّ النَّاسَ لَا يَحْمَدُونَ الْمَحْبُوبَ عَلَى تَرْكِ الزِّنَا

nor the mute person for *his* lack of backbiting and cursing.

وَلَا الْأَخْرَسَ عَلَى عَدَمِ الْغَيْبَةِ وَالسَّبِّ

Rather, they praise the one who is capable yet refrains, despite *having* ability and a drive toward the act.

وَأِنَّمَا يَحْمَدُونَ الْقَادِرَ الْمُتَمَنِّعَ عَنْ قُدْرَةِ وَدَاعٍ إِلَى الْفِعْلِ

And the statement of the Judge that maintaining the original non-existence is within *one's* power —

وَقَوْلُ الْقَاضِي الْإِبْقَاءَ عَلَى الْعَدَمِ الْأَصْلِيِّ مَقْدُورٌ

if he meant by it restraining the self and holding it back, then *that* is correct.

فَإِنْ أَرَادَ بِهِ كَفَ النَّفْسِ وَمَنْعَهَا فَصَحِيحٌ

And if he meant mere non-existence, then *it* is not so.

وَإِنْ أَرَادَ مَجْرَدَ الْعَدَمِ فَلَيْسَ كَذَلِكَ

And this becomes clear through the thirteenth point,

وَهَذَا يَتَبَيَّنُ بِالْوَجْهِ الثَّالِثِ عَشَرَ

which is that commanding something is a prohibition of its opposite by way of rational necessity, not by *direct* intended demand.

وَهُوَ أَنَّ الْأَمْرَ بِالشَّيْءِ نَهْيٌ عَنْ ضِدِّهِ مِنْ طَرِيقِ اللُّزُومِ
الْعَقْلِيِّ لَا الْقَصْدِ الطَّلَبِيِّ

For the command — its only purpose is doing what is commanded.

فَإِنَّ الْأَمْرَ إِنَّمَا مَقْصُودُ فِعْلِ الْمَأْمُورِ

So if leaving the opposite is among its requirements, then leaving it becomes intended for the sake of something else.

فَإِذَا كَانَ مِنْ لَوَازِمِهِ تَرْكُ الضِّدِّ صَارَ تَرْكُهُ مَقْصُودًا
لِغَيْرِهِ

And this is the correct *view* on the question: is commanding something a prohibition of its opposite or not?

وَهَذَا هُوَ الصَّوَابُ فِي مَسْأَلَةِ الْأَمْرِ بِالشَّيْءِ هَلْ هُوَ نَهْيٌ
عَنْ ضِدِّهِ أَمْ لَا

So it is a prohibition of it from the side of necessity, not from the side of intention and demand.

فَهُوَ نَهْيٌ عَنْهُ مِنْ جِهَةِ اللُّزُومِ لَا مِنْ جِهَةِ الْقَصْدِ وَالطَّلَبِ

And likewise, the prohibition of something — the primary intention of the one prohibiting is stopping the prohibited thing.

وَكَذَلِكَ النَّهْيُ عَنِ الشَّيْءِ مَقْصُودُ النَّاهِي بِالْقَصْدِ الْأَوَّلِ
الْإِنْتِهَاءَ عَنِ الْمُنْهَى عَنْهُ

And his being occupied with its opposite came from the side of rational necessity.

وَكَوْنُهُ مُشْتَغَلًا بِضِدِّهِ جَاءَ مِنْ جِهَةِ اللُّزُومِ الْعَقْلِيِّ

But He only prohibited what opposes what He commanded, as was mentioned before.

لَكِنْ إِنَّمَا نَهَى عَمَّا يَضَادُ مَا أَمَرَ بِهِ كَمَا تَقَدَّمَ

So it is as if the commanded thing is what is primarily intended in both cases.

فَكَانَ الْمَأْمُورُ بِهِ هُوَ الْمَقْصُودُ بِالْقَصْدِ الْأَوَّلِ فِي الْمَوْضِعَيْنِ

And the crux of the matter is that demanding something is a demand for it in itself, and for what is among its requirements by necessity.

وَحَرْفُ الْمَسْأَلَةِ أَنَّ طَلِبَ الشَّيْءِ طَلِبَ لَهُ بِالذَّاتِ وَلَمَّا هُوَ مِنْ ضَرُورَتِهِ بِاللَّزُومِ

And the prohibition of something is a demand to leave it in itself, and to do what is among the requirements of leaving it by necessity.

وَالْتَهْيَ عَنِ الشَّيْءِ طَلِبَ لِتَرْكِهِ بِالذَّاتِ وَلِفَعْلِ مَا هُوَ مِنْ ضَرُورَةِ التَّرْكِ بِاللَّزُومِ

And what is demanded in both cases is action and restraint, and both of them are something real.

وَالْمَطْلُوبُ فِي الْمَوْضِعَيْنِ فِعْلٌ وَكُفٌ وَكِلَاهُمَا أَمْرٌ وَجُودِي

The fourteenth point: command and prohibition in the area of demand are like negation and affirmation in the area of statements.

الْوَجْهُ الرَّابِعُ عَشَرَ أَنَّ الْأَمْرَ وَالتَّهْيَ فِي بَابِ الطَّلِبِ نَظِيرُ النَّفْيِ وَالْإِثْبَاتِ فِي بَابِ الْخَبَرِ

And praise and commendation are not achieved by pure negation if it does not contain an affirmation.

وَالْمَدْحُ وَالتَّنَاءُ لَا يَحْصُلَانِ بِالنَّفْيِ الْمَخْضِ إِنْ لَمْ يَتَّصَمَنَّ ثَبُوتًا

For negation is, as its name suggests, non-existence — there is no perfection in it, and no praise.

فَإِنَّ النَّفْيَ كَاسْمِهِ عَدَمٌ لَا كَمَالٌ فِيهِ وَلَا مَدْحٌ

But if it contains an affirmation, then praising with it is valid —

فَإِذَا تَضَمَّنَ ثَبُوتًا صَحَّ الْمَدْحُ بِهِ

like negating forgetfulness, which requires the perfection of knowledge and its clarity,

كَنْفِي النِّسْيَانِ الْمُسْتَلْزَمِ لِكَمَالِ الْعِلْمِ وَبَيَانِهِ

and negating weariness, exhaustion, and tiredness, which requires the perfection of strength and power,

وَنَفْيِ اللُّغُوبِ وَالْإِعْيَاءِ وَالتَّعَبِ الْمُسْتَلْزَمِ لِكَمَالِ الْقُوَّةِ وَالْقُدْرَةِ

and negating drowsiness and sleep, which requires the perfection of life and self-sustaining,

وَنَفْيِ السَّنَةِ وَالتَّوْمِ الْمُسْتَلْزَمِ لِكَمَالِ الْحَيَاةِ وَالْقَوْمِيَّةِ

and negating having a child and a wife, which requires the perfection of self-sufficiency, dominion, and lordship,

وَنَفْيِ الْوَلَدِ وَالصَّاحِبَةِ الْمُسْتَلْزَمِ لِكَمَالِ الْغِنَى وَالْمَلِكِ وَالرِّبَوِيَّةِ

and negating a partner, a protector, and an intercessor without His permission, which requires the perfection of monotheism, uniqueness in perfection, divinity, and dominion,

وَنَفْيِ الشَّرِيكِ وَالْوَلِيِّ وَالشَّفِيعِ بِدُونِ الْإِذْنِ الْمُسْتَلْزَمِ لِكَمَالِ التَّوْحِيدِ وَالتَّفَرُّدِ بِالْكَمَالِ وَالْإِلَهِيَّةِ وَالْمَلِكِ

and negating injustice, which contains the perfection of justice,

وَنَفْيِ الظُّلْمِ الْمُتَضَمِّنِ لِكَمَالِ الْعَدْلِ

and negating that eyes can grasp Him, which contains the affirmation of His greatness — and that He is too great to be grasped, even if they see Him.

وَنَفْيِ إِدْرَاكِ الْأَبْصَارِ لَهُ الْمُتَضَمِّنِ لِعَظَمَتِهِ وَأَنَّهُ أَجَلٌّ مِنْ أَنْ يَدْرَكَ وَإِنْ رَأَتْهُ

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the eyes — otherwise, there is no praise in something not being seen, in any way.

الْأَبْصَارِ وَإِلَّا فَلَيْسَ فِي كَوْنِهِ لَا يَرَى مَدْحٌ بِوَجْهِهِ مِنَ الْوُجُوهِ

For pure nonexistence is also like that.

فَإِنَّ الْعَدَمَ الْمَحْضَ كَذَلِكَ

And if this is understood, then the prohibited thing — if it does not contain a real, existing matter — *one* is not praised for leaving it,

وَإِذَا عُرِفَ هَذَا فَالْمَنْهِيُّ عَنْهُ إِنْ لَمْ يَتَّصَمْنْ أَمْرًا وَجُودِيًّا
تُبُوْتِيًّا لَمْ يُمْدَحْ بِتَرْكِهِ

and *one* does not deserve reward and praise by mere abandonment,

وَلَمْ يَسْتَحِقَّ الثَّوَابَ وَالْتِنَاءَ بِمَجَرَّدِ التَّارِكِ

just as one does not deserve praise and commendation by a mere description of absence.

لَا يَسْتَحِقُّ الْمَدْحَ وَالْتِنَاءَ بِمَجَرَّدِ الْوُصْفِ الْعَدَمِيِّ

The fifteenth point: God, glorified is He, made the reward of commanded deeds ten times their doing, and the reward of prohibited deeds *only* one time.

الْوَجْهُ الْخَامِسَ عَشَرَ أَنَّ اللَّهَ سُبْحَانَهُ جَعَلَ جَزَاءَ
الْمَأْمُورَاتِ عَشْرَةَ أَمْثَالٍ فِعْلِهَا وَجَزَاءَ الْمَنْهِيَّاتِ مِثْلَ
وَاحِدٍ

And this shows that doing what He commanded is more beloved to Him than leaving what He prohibited.

وَهَذَا يَدُلُّ عَلَى أَنَّ فِعْلَ مَا أَمَرَ بِهِ أَحَبُّ إِلَيْهِ مِنْ تَرْكِ مَا
نَهَى عَنْهُ

And if the matter were the opposite, the bad deed would *count* as ten and the good deed as one, or they would be equal.

وَلَوْ كَانَ الْأَمْرُ بِالْعَكْسِ لَكَانَتِ السَّيِّئَةُ بِعَشْرَةِ وَالْحَسَنَةُ
بِوَاحِدَةٍ أَوْ تَسَاوَيَا

The sixteenth point: the prohibited thing — the goal is its elimination and that it not come into existence,

الْوَجْهُ السَّادِسَ عَشَرَ أَنَّ الْمَنْهِيَّ عَنْهُ الْمَقْصُودُ إِعْدَامُهُ
وَأَنْ لَا يَدْخُلَ فِي الْوُجُودِ

whether *one* intended that or did not intend it, and whether it crossed his mind or did not cross it.

سَوَاءٌ نَوَى ذَلِكَ أَوْ لَمْ يَنْوِهِ وَسَوَاءٌ خَطَرَ بِبَالِهِ أَوْ لَمْ
يَخْطُرْ

So the goal is that it simply not exist.

فَالْمَقْصُودُ أَنْ لَا يَكُونَ

But as for the commanded deed, the goal is its being brought into existence, and drawing near to God through it — *in* intention and action.

وَأَمَّا الْمَأْمُورُ بِهِ فَالْمَقْصُودُ كَوْنُهُ إِيجَادًا وَالتَّقَرُّبُ بِهِ
نِيَّةً وَفِعْلًا

And the secret of the matter is that the existence of what He requested to be brought about is more beloved to Him than the nonexistence of what He requested to be eliminated.

وَسِرُّ الْمَسْأَلَةِ أَنَّ وُجُودَ مَا طَلَبَ إِيجَادَهُ أَحَبُّ إِلَيْهِ مِنْ
عَدَمِ مَا طَلَبَ إِعْدَامَهُ

And the absence of what He loves is more hateful to Him than the existence of what He hates.

وَعَدَمُ مَا أَحَبَّهُ أَكْرَهُ إِلَيْهِ مِنْ وُجُودِ مَا يُبْغِضُهُ

So His love for the doing of what He commanded is greater than His hatred for the doing of what He prohibited.

فَمَحَبَّتُهُ لِفِعْلِ مَا أَمَرَ بِهِ أَعْظَمُ مِنْ كَرَاهَتِهِ لِفِعْلِ مَا نَهَى
عَنْهُ

The seventeenth point makes this clear:

يُوضِّحُهُ الْوَجْهُ السَّابِعَ عَشَرَ

that doing what He loves, and the help toward it, and its reward, and whatever follows of praise and commendation — *all of this* is from His mercy.

أَنَّ فِعْلَ مَا يُحِبُّهُ وَالْإِعَانَةُ عَلَيْهِ وَجَزَاءُهُ وَمَا يَتَرْتَّبُ
عَلَيْهِ مِنَ الْمَدْحِ وَالْتِنَاءِ مِنْ رَحْمَتِهِ

And doing what He hates, and its punishment, and whatever follows of blame and pain and punishment — *all of this* is from His anger.

وَفِعْلُ مَا يَكْرَهُ وَجَزَاؤُهُ وَمَا يَتَرْتَّبُ عَلَيْهِ مِنَ الدَّمِّ وَالْأَلَمِ وَالْعِقَابِ مِنْ غَضَبِهِ

And His mercy precedes His anger and overcomes it.

وَرَحْمَتُهُ سَابِقَةٌ عَلَى غَضَبِهِ غَالِبَةٌ لَهُ

And everything that comes from the attribute of mercy — it overcomes what comes from the attribute of anger.

وَكُلُّ مَا كَانَ مِنْ صِفَةِ الرَّحْمَةِ فَهُوَ غَالِبٌ لِمَا كَانَ مِنْ صِفَةِ الْغَضَبِ

For He, glorified is He, is always merciful.

فَإِنَّهُ سُبْحَانَهُ لَا يَكُونُ إِلَّا رَحِيمًا

And His mercy is from the necessary *qualities* of His essence — like His knowledge, His power, His life, His hearing, His sight, and His goodness.

وَرَحْمَتُهُ مِنْ لَوَازِمِ ذَاتِهِ كَعِلْمِهِ وَقُدْرَتِهِ وَحَيَاتِهِ وَسَمْعِهِ وَبَصَرِهِ وَإِحْسَانِهِ

So it is impossible for Him to be otherwise.

فَيَسْتَحِيلُ أَنْ يَكُونَ عَلَى خِلَافِ ذَلِكَ

But His anger is not like that, for it is not from the necessary *qualities* of His essence.

وَلَيْسَ كَذَلِكَ غَضَبُهُ فَإِنَّهُ لَيْسَ مِنْ لَوَازِمِ ذَاتِهِ

And He is not angry forever — *with* an anger *from which* separation cannot be imagined.

وَلَا يَكُونُ غَضَبَانِ دَائِمًا غَضَبًا لَا يَتَصَوَّرُ انْفِكَاكَهُ

Rather, His messengers — and *those* most knowledgeable of creation about Him — *will* say on the Day of Judgment:

بَلْ يَقُولُ رُسُلُهُ وَأَعْلَمُ الْخَلْقِ بِهِ يَوْمَ الْقِيَامَةِ

"My Lord has become angry today *with* an anger — He never became angry before it with *the* like of it, and He *will* never become angry after it with *the* like of it."

إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ

And His mercy encompasses everything, but His anger does not encompass everything.

وَرَحْمَتُهُ وَسِعَتْ كُلَّ شَيْءٍ وَغَضَبُهُ لَمْ يَسْغِ كُلَّ شَيْءٍ

And He, glorified is He, wrote mercy upon Himself, but He did not write anger upon Himself.

وَهُوَ سُبْحَانَهُ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ وَلَمْ يَكْتُبْ عَلَى نَفْسِهِ الْغَضَبَ

And He encompassed everything *in* mercy and knowledge, but He did not encompass everything *in* anger and punishment.

وَوَسِعَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا وَلَمْ يَسْغِ كُلَّ شَيْءٍ غَضَبًا وَانْتِقَامًا

So mercy — and what comes through it, and its necessities, and its effects — *is* dominant over anger.

فَالرَّحْمَةُ وَمَا كَانَ بِهَا وَلَوَازِمُهَا وَأَثَارُهَا غَالِبَةٌ عَلَى الْغَضَبِ

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الوجه الثامن عشر

The Eighteenth Point

الوجه التاسع عشر

The Nineteenth Point

and what was from Him and His effects —

وَمَا كَانَ مِنْهُ وَآثَارُهُ

so the existence of what was *done* through mercy is more beloved to Him than the existence of what was from the requirements of anger.

فوجود مَا كَانَ بِالرَّحْمَةِ أَحَبُّ إِلَيْهِ مِنْ وجود مَا كَانَ
مِنْ لَوَازِمِ الْعُصْبِ

And for this *reason*, mercy was more beloved to Him than punishment, and forgiveness more beloved to Him than revenge.

وَلِهَذَا كَانَتْ الرَّحْمَةُ أَحَبُّ إِلَيْهِ مِنَ الْعَذَابِ وَالْعَفْوُ أَحَبُّ
إِلَيْهِ مِنَ الْإِنْتِقَامِ

So the existence of what He loves is more beloved to Him than the absence of what He dislikes.

فوجود محبوبه أَحَبُّ إِلَيْهِ مِنْ قَوَاتِ مَكْرُوْهِهِ

Especially if in the absence of what He dislikes *there is* the absence of what He loves from its requirements.

وَلَا سِيَمًا إِذَا كَانَ فِي قَوَاتِ مَكْرُوْهِهِ قَوَاتِ مَا يُحِبُّهُ
مِنْ لَوَازِمِهِ

For He dislikes the absence of those beloved requirements just as He dislikes the existence of that disliked thing that requires them.

فَإِنَّهُ يَكْرَهُ قَوَاتِ تِلْكَ اللّوَاظِمِ الْمَحْبُوبَةِ كَمَا يَكْرَهُ وجود
ذَلِكَ الْمَلْزُومِ الْمَكْرُوهِ

The Eighteenth Point: that the effects of what He dislikes — and that *is* the prohibited things — *are* quicker in disappearing through what He loves,

الْوَجْهَ الثَّامِنَ عَشَرَ أَنَّ آثَارَ مَا يَكْرَهُهُ وَهُوَ الْمَنْهِيَّاتِ
أَسْرَعَ زَوَالًا بِمَا يُحِبُّهُ

than the disappearance of the effects of what He loves through what He dislikes.

مِنْ زَوَالِ آثَارِ مَا يُحِبُّهُ بِمَا يَكْرَهُهُ

So the effects of His displeasure *are* quick in disappearing.

فآثَارُ كَرَاهَتِهِ سَرِيعَةُ الزَّوَالِ

And He, glorified is He, may remove them through forgiveness and pardoning.

وَقَدْ يَزِيلُهَا سُبْحَانَهُ بِالْعَفْوِ وَالتَّجَاوُزِ

And they disappear through repentance, seeking forgiveness, righteous deeds, expiating hardships, and intercession.

وَتَزُولُ بِالتَّوْبَةِ وَالِاسْتِغْفَارِ وَالْأَعْمَالِ الصَّالِحَةِ
وَالْمَصَائِبِ الْكَفَرَةِ وَالشَّفَاعَةِ

And good deeds wipe away bad deeds.

وَالْحَسَنَاتِ يَذْهَبْنَ السَّيِّئَاتِ

And even if the sins of the servant reached the heights of the sky, then he sought His forgiveness, He *would* forgive him.

وَلَوْ بَلَغَتْ ذُنُوبُ الْعَبْدِ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرَهُ غُفِرَ لَهُ

And even if he met Him with nearly the earth's fill of sins, then met Him not associating anything with Him, He *would* bring him its fill in forgiveness.

وَلَوْ لَقِيَهِ بِقَرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقِيَهِ لَا يُشْرِكُ بِهِ شَيْئًا
لَأَتَاهُ بِقَرَابِهَا مَغْفَرَةً

And He, glorified is He, forgives sins even if they *are* immense, and He does not care.

وَهُوَ سُبْحَانَهُ يَغْفِرُ الذُّنُوبَ وَإِنْ تَعَاظَمَتْ وَلَا يُبَالِي

So He cancels them and cancels their effects with the least effort from the servant,

فَيَبْطِلُهَا وَيَبْطِلُ آثَارَهَا بِأَذْنَى سَعْيٍ مِنَ الْعَبْدِ

and a sincere repentance, and regret over what he did.

وَتَوْبَةٍ نَّصُوحٍ وَتَدَمُّعٍ عَلَى مَا فَعَلَ

And that is only because of the existence of what He loves of the servant's repentance, obedience, and monotheism.

وَمَا ذَاكَ إِلَّا لَوْجُودِ مَا يُحِبُّهُ مِنْ تَوْبَةِ الْعَبْدِ وَطَاعَتِهِ
وتوحيده

So this proves that the existence of that is more beloved to Him and more pleasing to Him.

فَدَلَّ عَلَى أَنَّ وُجُودَ ذَلِكَ أَحَبُّ إِلَيْهِ وَأَرْضَى لَهُ

What clarifies it is the Nineteenth Point,

يُوضَحُهُ الْوَجْهُ الثَّاسِعُ عَشَرَ

and it is that He, glorified is He, decreed what He hates and dislikes of the prohibited things

وَهُوَ أَنَّهُ سُبْحَانَهُ قَدَرَ مَا يَبْغِضُهُ وَيَكْرَهُهُ مِنَ الْمَنْهِيَّاتِ

because of what results from them of what He loves and rejoices in of the commanded things.

لَمَّا يَتَرْتَّبُ عَلَيْهِهَا مِمَّا يُحِبُّهُ وَيَفْرَحُ بِهِ مِنَ الْمَأْمُورَاتِ

For He, glorified is He, is more joyful at His servant's repentance than the one who lost *something* then found *it*, the barren woman who gives birth, and the thirsty one who finds water.

فَإِنَّهُ سُبْحَانَهُ أَفْرَحَ بِتَوْبَةِ عَبْدِهِ مِنَ الْفَاقِدِ الْوَاجِدِ
وَالْعَقِيمِ الْوَالِدِ وَالظَّمْآنِ الْوَارِدِ

And the Messenger of God gave for His joy at the servant's repentance a parable — there is nothing among things that bring joy greater than it.

وَقَدْ ضَرَبَ رَسُولُ اللَّهِ لِفَرَحِهِ بِتَوْبَةِ الْعَبْدِ مِثْلًا لَيْسَ
فِي الْمَفْرُوحِ بِهِ أَبْلَغُ مِنْهُ

And this joy was only through doing what is commanded, and that is repentance.

وَهَذَا الْفَرَحُ إِنَّمَا كَانَ بِفِعْلِ الْمَأْمُورِ بِهِ وَهُوَ التَّوْبَةُ

So He decreed the sin because of what results from it of this great joy,

فَقَدَرَ الذَّنْبَ لَمَّا يَتَرْتَّبُ عَلَيْهِ مِنْ هَذَا الْفَرَحِ الْعَظِيمِ

whose existence is more beloved to Him than its absence,

الَّذِي وَجُودُهُ أَحَبُّ إِلَيْهِ مِنْ فَوَاتِهِ

and its existence without its requirement is impossible.

وَوُجُودُهُ بِدُونِ لَازِمِهِ مُمْتَنِعٌ

So this proves that the existence of what He loves is more beloved to Him than the absence of what He dislikes.

فَدَلَّ عَلَى أَنَّ وُجُودَ مَا يُحِبُّ أَحَبُّ إِلَيْهِ مِنْ فَوَاتِ مَا
يَكْرَهُ

And what is meant by that is not that every individual instance of what He loves is more beloved to Him than the absence of every individual instance of what He dislikes,

وَلَيْسَ الْمُرَادُ بِذَلِكَ أَنَّ كُلَّ فَرْدٍ مِنْ أَفْرَادِ مَا يُحِبُّ أَحَبُّ
إِلَيْهِ مِنْ فَوَاتِ كُلِّ فَرْدٍ مِمَّا يَكْرَهُ

such that the two units of the forenoon prayer *would be* more beloved to Him than the absence of killing a Muslim.

حَتَّى تَكُونَ رَكْعَتَا الضُّحَى أَحَبَّ إِلَيْهِ مِنْ فَوَاتِ قَتْلِ
الْمُسْلِمِ

Rather, what is meant is that the category of doing commanded things is better than the category of leaving prohibited things,

وَإِنَّمَا الْمُرَادُ أَنَّ جِنْسَ فِعْلِ الْمَأْمُورَاتِ أَفْضَلُ مِنْ جِنْسِ
تَرْكِ الْمَحْظُورَاتِ

just as when the male is preferred over the female, and the human over the angel —

كَمَا إِذَا فَضُلُ الذَّكَرِ عَلَى الْأُنْثَى وَالْإِنْسِي عَلَى الْمَلَكِ

what is meant is the category, not every individual.

فَالْمُرَادُ الْجِنْسُ لَا عُمُومُ الْأَعْيَانِ

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And the point is that this joy — which no joy resembles — over the commanded act of repentance

وَالْمَقْصُودُ أَنَّ هَذَا الْفَرَحَ الَّذِي لَا فَرَحَ يُشَبِّهُهُ فِعْلُ
مَأْمُورِ التَّوْبَةِ

shows that this commanded *act* is more beloved to Him than the loss of the forbidden *thing* by which repentance, its effect, and its outcome *are* lost.

يَدُلُّ عَلَى أَنَّ هَذَا الْمَأْمُورَ أَحَبُّ إِلَيْهِ مِنْ فَوَاتِ الْمَحْظُورِ
الَّذِي تَفَوَتْ بِهِ التَّوْبَةُ وَأَثَرُهَا وَمَقْتَضَاهَا

If it is said: He only rejoiced at repentance because it is leaving the forbidden, so the joy *was* at the leaving —

فَإِنْ قِيلَ إِنَّمَا فَرَحَ بِالتَّوْبَةِ لِأَنَّهَا تَرَكَ لِلْمَنْهِيِّ فَكَانَ الْفَرَحُ
بِالتَّوْبَةِ

it is said: *it is* not so, for mere leaving does not bring about this joy — nor even reward, nor praise.

قِيلَ لَيْسَ كَذَلِكَ فَإِنَّ التَّوْبَةَ لَا يُوجِبُ هَذَا
الْفَرَحَ بَلْ وَلَا الثَّوَابَ وَلَا الْمَدْحَ

And repentance is not *mere* leaving, even if leaving is among its requirements.

وَلَيْسَتْ التَّوْبَةُ تَرَكَهَا وَإِنْ كَانَ التَّوْبَةُ مِنْ لَوَازِمِهَا

Rather, it is a positive act that includes the repentant one turning to his Lord, returning to Him, and committing to His obedience.

وَأِنَّمَا هِيَ فِعْلٌ وَجُودِي يَتَضَمَّنُ إِقْبَالَ التَّائِبِ عَلَى رَبِّهِ
وَإِنَابَتَهُ إِلَيْهِ وَالتَّزَامَ طَاعَتَهُ

And among the requirements of that is leaving what He forbade.

وَمِنْ لَوَازِمِ ذَلِكَ تَرَكَ مَا نَهَى عَنْهُ

And for this reason *God* Most High said:

وَلِهَذَا قَالَ تَعَالَى

And *that you should* seek forgiveness of your Lord, then repent to Him.

{وَأَنْ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ}

[11:3] — Sahih Intl: And [saying], "Seek forgiveness of your Lord and repent to Him, [and] He will let you enjoy a good provision for a specified term and give every doer of favor his favor. But if you turn away, then indeed, I fear for you the punishment of a great Day.

So repentance is a return from what He dislikes to what He loves, and *it is* not mere leaving.

فَالْتَّوْبَةُ رُجُوعٌ مِمَّا يَكْرَهُ إِلَى مَا يَحِبُّ وَلَيْسَتْ مُجَرَّدُ
التَّوْبَةِ

For whoever left the sin *as* mere leaving and did not return from it to what the Lord Most High loves, *he* was not *a* repentant one.

فَإِنْ مَنْ تَرَكَ الذَّنْبَ تَرَكَ مُجَرَّدًا وَلَمْ يَرْجِعْ مِنْهُ إِلَى مَا
يُحِبُّهُ الرَّبُّ تَعَالَى لَمْ يَكُنْ تَائِبًا

So repentance is a return, a turning, and a coming back — not mere leaving.

فَالْتَّوْبَةُ رُجُوعٌ وَإِقْبَالٌ وَإِنَابَةٌ لَا تَرَكَ مَحْضٌ

The twentieth point: that the commanded *act*, when *it is* missed, the life sought by the servant *is* missed.

الْوَجْهُ الْعَشْرُونَ أَنَّ الْمَأْمُورَ بِهِ إِذَا فَاتَ فَاتَتِ الْحَيَاةُ
الْمَطْلُوبَةُ لِلْعَبْدِ

And it is that which *God* Most High said about:

وَهِيَ الَّتِي قَالَ تَعَالَى فِيهَا

O you who believe, respond to God and to the Messenger when he calls you to what gives you life.

{يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا
دَعَاكُمْ لِمَا يُحْيِيكُمْ}

[8:24] — Sahih Intl: O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.

And He said:

وَقَالَ

Or is one who was dead and We gave him life and made for him *a light by which* he walks among the people, like one whose example is in the darkness?

[6:122] — Sahih Intl: And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom? Thus it has been made pleasing to the disbelievers that which they were doing.

﴿أَوْ مِنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ﴾.

And He said about the disbelievers:

وَقَالَ فِي حَقِّ الْكُفَّارِ

They are dead, not alive.

[16:21]

﴿أَمْوَاتٌ غَيْرُ أَحْيَاءٍ﴾.

And He said:

وَقَالَ

You cannot make the dead hear.

[27:80]

﴿إِنَّكَ لَا تَسْمَعُ الْمَوْتَى﴾.

As for the forbidden, at most it brings about sickness.

وَأَمَّا الْمُنْهَى عَنْهُ فَعَايِبُهُ أَنْ يُوجِدَ الْمَرَضَ

And life with illness is better than death.

وَحَيَاةٌ مَعَ السَّقَمِ خَيْرٌ مِنْ مَوْتٍ

If it is said: among the forbidden is what causes destruction, and that is associating partners *with God* —

فَإِنْ قِيلَ وَمِنَ الْمُنْهَى عَنْهُ مَا يُوجِبُ الْهَلَكَ وَهُوَ الشِّرْكَ

it is said: the destruction only came about by the absence of monotheism, which is the commanded *act*.

قِيلَ الْهَلَكُ إِنَّمَا حَصَلَ بِعَدَمِ التَّوْحِيدِ الْمَأْمُورِ بِهِ

It is the *true* life, so when it was lost, destruction occurred.

الْحَيَاةُ فَلَمَّا فَقَدَ حَصَلَ الْهَلَكَ

So none perished except from not fulfilling the commanded *act*, and that is:

فَمَا هَلَكَ إِلَّا مِنْ عَدَمِ إِتْيَانِهِ بِالْمَأْمُورِ بِهِ وَهُوَ

And this is the twenty-first point in the matter.

وَهَذَا وَجْهٌ حَادٍ وَعِشْرُونَ فِي الْمَسْأَلَةِ

And it is that among the commanded *acts* is that whose missing brings about destruction and permanent misery.

وَهُوَ أَنَّ فِي الْمَأْمُورَاتِ مَا يَجِبُ فَوَاتُهُ الْهَلَكَ وَالشَّقَاءُ الدَّائِمُ

And there is nothing among the forbidden *acts* that brings about that.

وَلَيْسَ فِي الْمُنْهَيَّاتِ مَا يَقْتَضِي ذَلِكَ

The twenty-second point: that doing the commanded *act* leads to leaving the forbidden.

الْوَجْهُ الثَّانِي وَالْعِشْرُونَ أَنَّ فِعْلَ الْمَأْمُورِ يَتَضَى تَرْكَ الْمُنْهَى عَنْهُ

When it is done properly — with sincerity, adherence, and devotion to God in it.

إِذَا فَعَلَ عَلَى وَجْهِهِ مِنَ الْإِخْلَاصِ وَالْمَتَابَعَةِ وَالنَّصْحِ لِلَّهِ فِيهِ

God Most High said:

قَالَ تَعَالَى

Indeed, the prayer prevents from shameful *acts* and wrongdoing.

[29:45] — Sahih Intl: Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.

﴿إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾.

And merely leaving the forbidden does not lead to doing the commanded *act*, nor does it require it.

وَمَجْرَدُ تَرْكِ الْمُنْهَى لَا يَقْتَضِي فِعْلَ الْمَأْمُورِ وَلَا
يَسْتَلْزِمُهُ

The twenty-third point: that what He loves of the commanded *acts* — it is connected to His attributes.

الْوَجْهَ الثَّلَاثُ وَالْعَشْرُونَ أَنَّ مَا يُحِبُّهُ مِنَ الْمَأْمُورَاتِ
فَهُوَ مُتَعَلِّقٌ بِصِفَاتِهِ

And what He dislikes of the forbidden *acts* is connected to His created things.

وَمَا يَكْرَهُهُ مِنَ الْمُنْهَيَّاتِ فَمُتَعَلِّقٌ بِمَفْعُولَاتِهِ

And this is a subtle point that needs explanation, so we say:

وَهَذَا وَجْهٌ دَقِيقٌ يَحْتَاجُ إِلَى بَيَانٍ فَتَقُولُ

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فصل مبني الدين على قاعدتين الذكر والشكر قال تعالى

Chapter: The foundation of the religion is upon two principles — remembrance and gratitude. *God* Most High said:

The prohibited things *are* evils and lead to evils, and the commanded things *are* good and lead to good things.

الْمُنْهَيَّاتُ شُرُورٌ وَتَفْضِي إِلَى شُرُورٍ وَالْمَأْمُورَاتُ خَيْرٌ
وَتَفْضِي إِلَى الْخَيْرَاتِ

And good is in His hands, glorified is He, and evil is not attributed to Him.

وَالْخَيْرُ بِيَدَيْهِ سُبْحَانَهُ وَالشَّرُّ لَيْسَ إِلَيْهِ

For evil does not enter into His attributes, nor into His actions, nor into His names.

فَإِنَّ الشَّرَّ لَا يَدْخُلُ فِي صِفَاتِهِ وَلَا فِي أَفْعَالِهِ وَلَا فِي
أَسْمَائِهِ

Rather, it is *only* from the created things.

وَإِنَّمَا هُوَ مِنَ الْمَفْعُولَاتِ

While it is evil in relation and comparison to the servant.

مَعَ أَنَّهُ شَرٌّ بِالإِضَافَةِ وَالتَّسْبِئَةِ إِلَى الْعَبْدِ

Otherwise, from the perspective of its attribution and relation to the Creator, glorified is He, it is not evil from this angle.

وَالْإِلَّا مِنْ حَيْثُ إِصَافَتُهُ وَنَسْبَتُهُ إِلَى الْخَالِقِ سُبْحَانَهُ
فَلَيْسَ بِشَرٍّ مِنْ هَذِهِ الْجَهَةِ

So the utmost *result* of committing what is prohibited is that it brings about evil in relation to the servant,

فَعَايَةُ ارْتِكَابِ النَّهْيِ أَنْ يُوجِبَ شَرًّا بِالإِضَافَةِ إِلَى الْعَبْدِ

while in itself it is not evil.

مَعَ أَنَّهُ فِي نَفْسِهِ لَيْسَ بِشَرٍّ

As for missing the commanded, then the good is missed by it — *the good* by whose absence its opposite of evil occurs.

وَأَمَّا فَوَاتُ الْمَأْمُورِ فَيَفُوتُ بِهِ الْخَيْرُ الَّذِي بِفَوَاتِهِ
يَحْصُلُ ضِدُّهُ مِنَ الشَّرِّ

And whenever the commanded *was* more beloved to God, glorified is He, the evil resulting from its absence *was* greater —

وَكَلِمَا كَانَ الْأَمْرُ أَحَبَّ إِلَى اللَّهِ سُبْحَانَهُ كَانَ الشَّرُّ الْحَاصِلُ بِفَوَاتِهِ أَعْظَمَ

like monotheism and faith.

كَالتَّوْحِيدِ وَالْإِيمَانِ

And the secret of these aspects is that the commanded is what He loves, and the prohibited is what He hates.

وَسِرُّ هَذِهِ الْوُجُوهِ أَنَّ الْأَمْرَ مَحْبُوبَهُ وَالْمَنْهِيَ مَكْرُوهَهُ

And the occurrence of what He loves is more beloved to Him than the absence of what He hates.

وَوُقُوعُ مَحْبُوبِهِ أَحَبُّ إِلَيْهِ مِنْ قَوَاتِ مَكْرُوهِهِ

And the absence of what He loves is more hateful to Him than the occurrence of what He hates.

وَفَوَاتُ مَحْبُوبِهِ أَكْرَهُ إِلَيْهِ مِنْ وَقُوعِ مَكْرُوهِهِ

And God knows best.

وَاللَّهُ أَعْلَمُ

So remember Me, *and* I will remember you. And be grateful to Me, and do not be ungrateful.

{فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُوا}

[2:152] — Sahih Intl: So remember Me; I will remember you. And be grateful to Me and do not deny Me.

And the Prophet said to Mu'adh: 'By God, I truly love you.

وَقَالَ النَّبِيُّ لِمُعَاذٍ وَاللَّهِ إِنِّي لِأَحِبُّكَ

So do not forget to say after every prayer:

فَلَا تَنْسَى أَنْ تَقُولَ دُبْرَ كُلِّ صَلَاةٍ

O God, help me in Your remembrance, Your gratitude, and the goodness of Your worship.'

اللَّهُمَّ أَعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحَسَنِ عِبَادَتِكَ

And what is meant by remembrance is not merely the remembrance of the tongue, but the remembrance of the heart and the tongue.

وَلَيْسَ الْمُرَادُ بِالذِّكْرِ مُجَرَّدُ الذِّكْرِ اللِّسَانِ بَلِ الذِّكْرُ الْقَلْبِيُّ وَاللِّسَانِيُّ

And His remembrance includes remembering His names and attributes, remembering His commands and prohibitions, and remembering Him through His words.

وَذِكْرُهُ يَتَضَمَّنُ ذِكْرَ أَسْمَائِهِ وَصِفَاتِهِ وَذِكْرَ أَمْرِهِ وَنَهْيِهِ وَذِكْرَهُ بِكَلَامِهِ

And that requires knowing Him, having faith in Him, and *faith* in the attributes of His perfection and the descriptions of His majesty.

وَذَلِكَ يَسْتَلْزِمُ مَعْرِفَتَهُ وَالْإِيمَانَ بِهِ وَبِصِفَاتِ كَمَالِهِ وَنِعَوَاتِ جَلَالِهِ

And praising Him with *all* types of praise.

وَالثَّنَاءَ عَلَيْهِ بِأَنْوَاعِ الْمَدْحِ

And that is not complete except through *affirming* His oneness.

وَذَلِكَ لَا يَتِمُّ إِلَّا بِتَوْحِيدِهِ

So His true remembrance requires all of that.

فَذِكْرُهُ الْحَقِيقِيُّ يَسْتَلْزِمُ ذَلِكَ كُلَّهُ

And *it* requires remembering His blessings, His favors, and His kindness to His creation.

وَيَسْتَلْزِمُ ذِكْرَ نِعْمِهِ وَأَلَانِهِ وَإِحْسَانِهِ إِلَى خَلْقِهِ

As for gratitude, it is standing in obedience to Him and drawing near to Him through *all* types of what He loves, outwardly and inwardly.

وَأَمَّا الشُّكْرُ فَهُوَ الْقِيَامُ بِطَاعَتِهِ وَالتَّقَرُّبُ إِلَيْهِ بِأَنْوَاعِ مَحَابِهِ ظَاهِرًا وَبَاطِنًا

And these two matters — they *are* the totality of the religion.

وَهَذَانِ الْأَمْرَانِ هُمَا جَمَاعُ الدِّينِ

So His remembrance requires knowing Him, and His gratitude includes obedience to Him.

فَذَكَرَهُ مُسْتَلْزِمٌ لِمَعْرِفَتِهِ وَشَكَرَهُ مُتَضَمِّنٌ لِمَطَاعَتِهِ

And these two *are* the purpose for which the jinn, mankind, the heavens, and the earth were created.

وَهَذَانِ هُمَا الْغَايَةُ الَّتِي خُلِقَ لِأَجْلِهَا الْجِنُّ وَالْإِنْسُ وَالسَّمَوَاتُ وَالْأَرْضُ

And for *their* sake, reward and punishment were set, the books were sent down, and the messengers were sent.

وَوُضِعَ لِأَجْلِهَا الثَّوَابُ وَالْعِقَابُ وَأَنْزِلَ الْكُتُبُ وَأُرْسِلَ الرُّسُلُ

And it is the truth for which *they* were created.

وَهِيَ الْحَقُّ الَّذِي بِهِ خُلِقَتْ

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فصل تكرر في القرآن جعل الأعمال القائمة بالقلب والجوارح سبب الهداية

Section: *It is repeated in the Quran that the deeds established in the heart and the limbs are a cause of guidance*

the heavens and the earth and what is between them. And its opposite — it is falsehood and pointlessness

السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَضِدُّهَا هُوَ الْبَاطِلُ وَالْعَبَثُ

which He is far above and too holy for, and it is the assumption of His enemies about Him.

الَّذِي يَتَعَالَى وَيَتَقَدَّسُ عَنْهُ وَهُوَ ظَنُّ أَعْدَائِهِ بِهِ

God Most High said:

قَالَ تَعَالَى

And We did not create the heavens and the earth and what is between them in vain; that is the assumption of those who disbelieved

﴿وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا﴾

[38:27] — Sahih Intl: And We did not create the heaven and the earth and that between them aimlessly. That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire.

And He said:

وَقَالَ

And We did not create the heavens and the earth and what is between them playing

﴿وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ﴾

[44:38] — Sahih Intl: And We did not create the heavens and earth and that between them in play.

We did not create them except with the truth

﴿مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ﴾

[44:39]

And He said:

وَقَالَ

And We did not create the heavens and the earth and what is between them except with the truth, and the Hour is surely coming

[15:85] — Sahih Intl: And We have not created the heavens and earth and that between them except in truth. And indeed, the Hour is coming; so forgive with gracious forgiveness.

﴿وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ﴾

And He said, after mentioning His signs at the beginning of Surah Yunus:

God did not create that except with the truth

[10:5] — Sahih Intl: It is He who made the sun a shining light and the moon a derived light and determined for it phases - that you may know the number of years and account [of time]. Allah has not created this except in truth. He details the signs for a people who know

﴿مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ﴾

And He said:

وَقَالَ

Does man think that he *will* be left without purpose?

[75:36] — Sahih Intl: Does man think that he will be left neglected?

﴿أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى﴾

And He said:

وَقَالَ

Did you then think that We created you in vain, and that you *would* not be returned to Us?

[23:115] — Sahih Intl: Then did you think that We created you uselessly and that to Us you would not be returned?"

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾

And He said:

وَقَالَ

And I did not create the jinn and mankind except to worship Me

[51:56] — Sahih Intl: And I did not create the jinn and mankind except to worship Me.

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

It is God who created seven heavens, and of the earth the like of them; the command descends between them

[65:12] — Sahih Intl: It is Allah who has created seven heavens and of the earth, the like of them. [His] command descends among them so you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge.

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ﴾

so that you may know that God *is* over everything capable, and that God has encompassed everything *in* knowledge

[65:12]

﴿لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

And He said:

وَقَالَ

God made the Kaaba, the Sacred House, a support for the people, and the sacred month, and the sacrificial animals, and the garlands

[5:97] — Sahih Intl: Allah has made the Ka'bah, the Sacred House, standing for the people and [has sanctified] the sacred months and the sacrificial animals and the garlands [by which they are identified]. That is so you may know that Allah knows what is in the heavens and what is in the earth and that Allah is Knowing of all things.

﴿جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ﴾

That is so that you may know that God knows what is in the heavens and what is in the earth, and that God is of everything knowing

[5:97]

﴿ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

So *it* is established by what *was* mentioned that the purpose of creation and the command is that He be remembered and that He be thanked.

He is remembered and not forgotten, and thanked and not denied.

And He, glorified is He, remembers whoever remembers Him, and is thankful to whoever thanks Him.

So remembering Him is a cause for His remembering *you*, and thanking Him is a cause for His increasing of His bounty.

So remembrance is for the heart and the tongue.

And gratitude — for the heart *it* is love and turning to God, for the tongue *it* is praise and thanks, and for the limbs *it* is obedience and service.

It is repeated in the Quran: making the deeds established in the heart and the limbs a cause of guidance and misguidance.

So there stand in the heart and the limbs deeds that require guidance — the requiring of a cause for its effect, and a producer for its product.

And likewise is misguidance.

So deeds of righteousness bear the fruit of guidance, and whenever *one* increases in them, *one* increases in guidance.

And deeds of wickedness are the opposite.

And that is because God, glorified is He, loves deeds of righteousness, so He rewards for them with guidance and success.

And He hates deeds of wickedness and rewards for them with misguidance and misery.

فَتَبَّتْ بِمَا ذَكَرَ أَنْ غَايَةَ الْخُلُقِ وَالْأَمْرُ أَنْ يَذَكَرَ وَأَنْ يَشْكُرَ

يَذَكَرُ فَلَا يَنْسَى وَيَشْكُرُ فَلَا يَكْفُرُ

وَهُوَ سُبْحَانَهُ ذَاكَرٌ لِمَنْ ذَكَرَهُ شَاكِرٌ لِمَنْ شَكَرَهُ

فَذَكَرَهُ سَبَبٌ لَذَكَرِهِ وَشَكَرَهُ سَبَبٌ لَزِيَادَتِهِ مِنْ فَضْلِهِ

فَالذِّكْرُ لِلْقَلْبِ وَاللِّسَانِ

وَالشُّكْرُ لِلْقَلْبِ مُحَبَّةٌ وَإِنَابَةٌ وَلِلِّسَانِ ثَنَاءٌ وَحَمْدٌ
وَلِلْجَوَارِحِ طَاعَةٌ وَخِدْمَةٌ

تَكَرَّرَ فِي الْقُرْآنِ جَعَلَ الْأَعْمَالُ الْقَائِمَةَ بِالْقَلْبِ
وَالْجَوَارِحِ سَبَبٌ الْهِدَايَةِ وَالْإِضْلَالِ

فَيَقُومُ بِالْقَلْبِ وَالْجَوَارِحِ أَعْمَالٌ تَفْتَضِي الْهَدْيَ افْتِضَاءً
السَّبَبُ لِمُسَبِّبِهِ وَالْمُؤَثِّرُ لِأَثَرِهِ

وَكَذَلِكَ الضَّلَالُ

فَأَعْمَالُ الْبِرِّ تَتِمُّرُ الْهَدْيَ وَكُلَّمَا زِدَادَ مِنْهَا زِدَادَ هَدًى

وَأَعْمَالُ الْفُجُورِ بِالضَّدِّ

وَذَلِكَ أَنَّ اللَّهَ سُبْحَانَهُ يُحِبُّ أَعْمَالَ الْبِرِّ فَيَجْازِي عَلَيْهَا
بِالْهَدْيِ وَالْفَلَاحِ

وَيَبْغِضُ أَعْمَالَ الْفُجُورِ وَيَجْازِي عَلَيْهَا بِالضَّلَالِ
وَالشَّقَاءِ

And also, He loves righteousness and loves the people of righteousness, so He draws their hearts close to Him according to what they did of righteousness.

وَأَيْضًا فَإِنَّهُ الْبَرُّ وَيُحِبُّ أَهْلَ الْبَرِّ فَيَقْرِبُ قُلُوبَهُمْ مِنْهُ
يَحْسَبُ مَا قَامُوا بِهِ مِنَ الْبَرِّ

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And He hates wickedness and its people, so He distances their hearts from Him according to what they characterized themselves with of wickedness.

وَيَبْغِضُ الْفُجُورَ وَأَهْلَهُ فَيَبْعِدُ قُلُوبَهُمْ مِنْهُ بِحَسَبِ مَا
اتَّصَفُوا بِهِ مِنَ الْفُجُورِ

So from the first principle is *God* Most High's saying:

فَمِنَ الْأَوَّلِ الْأَوَّلِ قَوْلُهُ تَعَالَى

Alif Lam Mim.

{أَلِفْ لَامْ مِيمْ}

[2:1]

That is the Book — no doubt in it — a guidance for the God-conscious.

{ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ}

[2:2] — Sahih Intl: This is the Book about which there is no doubt, a guidance for those conscious of Allah -

And this contains two matters.

وَهَذَا يَتَضَمَّنُ أَمْرَيْنِ

The first is that He guides by it whoever was God-conscious of what He prescribed before the revelation of the Book.

أَحَدُهُمَا أَنَّهُ يَهْدِي بِهِ مَنْ اتَّقَى مَا خَطَهُ قَبْلَ نَزُولِ
الْكِتَابِ

For indeed people, despite the differences of their religions and creeds, it *has* become established among them

فَإِنَّ النَّاسَ عَلَى اخْتِلَافٍ مِّلَّهُمْ وَنَحْلِهِمْ قَدْ اسْتَقَرَّ
عِنْدَهُمْ

that God — glorified is He — hates injustice, shameful deeds, and corruption in the earth, and despises the doer of that.

أَنَّ اللَّهَ سُبْحَانَهُ يَكْرَهُ الظُّلْمَ وَالْفَوَاحِشَ وَالْفُسَادَ فِي
الْأَرْضِ وَيَمَقِّتُ فَاعِلَ ذَلِكَ

And He loves justice, goodness, generosity, truthfulness, and reform in the earth, and He loves the doer of that.

وَيُحِبُّ الْعَدْلَ وَالْإِحْسَانَ وَالْجُودَ وَالصَّدْقَ وَالْإِصْلَاحَ
فِي الْأَرْضِ وَيُحِبُّ فَاعِلَ ذَلِكَ

So when the Book was revealed, He — glorified is He — rewarded the people of righteousness by granting them success in faith in it, as a reward for them for their righteousness and obedience.

فَلَمَّا نَزَلَ الْكِتَابُ أَثَابَ سُبْحَانَهُ أَهْلَ الْبَرِّ بِأَنْ وَفَّقَهُمْ
لِلْإِيمَانِ بِهِ جَزَاءَ لَهُمْ عَلَى بَرِّهِمْ وَطَاعَتِهِمْ

And He abandoned the people of wickedness, obscenity, and injustice by coming between them and *being* guided by it.

وَخَذَلَ أَهْلَ الْفُجُورِ وَالْفُحْشِ وَالظُّلْمِ بِأَنْ حَالَ بَيْنَهُمْ
وَبَيْنَ الْاهْتِدَاءِ بِهِ

And the second matter is that the servant, when he believes in the Book and is guided by it in general,

وَالْأَمْرَ الثَّانِي أَنَّ الْعَبْدَ إِذَا آمَنَ بِالْكِتَابِ وَاهْتَدَى بِهِ
مُجْمَلًا

and accepts its commands and believes its reports, that *was* a cause for another guidance that comes to him in detail.

وَقَبْلَ أَوَامِرِهِ وَصَدَقَ بِأَخْبَارِهِ كَانَ ذَلِكَ سَبِيلًا لِهَدَايَةٍ
أُخْرَى تَحْصُلُ لَهُ عَلَى التَّفْصِيلِ

For indeed guidance has no end.

فَإِنَّ الْهُدَايَةَ لَا نِهَايَةَ لَهَا

And even if the servant reaches whatever *level* he reaches in it, above his guidance is another guidance, and above that guidance is another guidance, without limit.

وَلَوْ بَلَغَ الْعَبْدُ فِيهَا مَا بَلَغَ فَوْقَ هِدَايَتِهِ هِدَايَةٌ أُخْرَى
وَفَوْقَ تِلْكَ الْهِدَايَةِ هِدَايَةٌ أُخْرَى إِلَى غَيْرِ غَايَةٍ

So whenever the servant is God-conscious of his Lord, he rises to another guidance.

فَكُلَّمَا اتَّقَى الْعَبْدُ رَبَّهُ ارْتَقَى إِلَى هِدَايَةٍ أُخْرَى

So he is in increasing guidance as long as he is in increasing God-consciousness.

فَهُوَ فِي مَزِيدٍ هِدَايَةٍ مَا دَامَ فِي مَزِيدٍ مِنَ التَّقْوَى

And whenever he misses a step of God-consciousness, he misses a share of guidance in proportion to it.

وَكُلَّمَا فَوَّتَ خَطَا مِنَ التَّقْوَى فَاتَهُ حَظٌّ مِنَ الْهِدَايَةِ
بِحَسْبِهِ

So whenever he is God-conscious, his guidance increases, and whenever he is guided, his God-consciousness increases.

فَكُلَّمَا اتَّقَى زَادَ هِدَايَتُهُ وَكُلَّمَا اهْتَدَى زَادَتْ تَقْوَاهُ

God Most High said:

قَالَ تَعَالَى

There has come to you from God a light and a clear Book.

﴿قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ﴾.

[5:15] — Sahih Intl: O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear Book.

God guides by it whoever follows His pleasure to the paths of peace.

﴿يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ﴾.

[5:16] — Sahih Intl: By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path.

And He brings them out from the darknesses into the light by His permission, and He guides them to a straight path.

﴿وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾.

[5:16]

And God Most High said:

وَقَالَ تَعَالَى

God chooses to Himself whom He wills, and He guides to Himself whoever turns *back to Him*.

﴿اللَّهُ يَجْتَبِي إِلَيْهِ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن يُنِيبُ﴾.

[42:13] — Sahih Intl: He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back [to Him].

And He said:

وَقَالَ

He who fears *will* remember.

﴿سَيَذَكَّرُ مَن يَخْشَى﴾.

[87:10]

And He said:

وَقَالَ

And none remembers except *he* who turns *back to God*.

[40:13] — Sahih Intl: It is He who shows you His signs and sends down to you from the sky, provision. But none will remember except he who turns back [in repentance].

﴿وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ﴾

And He said:

وَقَالَ

Indeed those who believed and did righteous deeds, their Lord guides them by their faith.

[10:9] — Sahih Intl: Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith. Beneath them rivers will flow in the Gardens of Pleasure

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ﴾

So He guided them first to faith, and when they believed, He guided them through *their* faith — guidance after guidance.

فَهَدَاهُمْ أُولَىٰ لِلْإِيمَانِ فَلَمَّا آمَنُوا هَدَاهُمْ بِالْإِيمَانِ هِدَايَةَ
بَعْدَ هِدَايَةِ

And similar to this *is* His saying:

وَنُظِيرُ هَذَا قَوْلَهُ

And God increases those who *were* guided in guidance.

[19:76] — Sahih Intl: And Allah increases those who were guided, in guidance, and the enduring good deeds are better to your Lord for reward and better for recourse.

﴿وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى﴾

And *God* Most High's saying:

وَقَوْلُهُ تَعَالَى

O you who believed, if you are God-conscious of God, He *will* make for you *a* criterion.

[8:29] — Sahih Intl: O you who have believed, if you fear Allah, He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allah is the possessor of great bounty.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا﴾

And from the criterion *is* what He gives them of the light by which they distinguish between the truth and falsehood.

وَمِنَ الْفُرْقَانِ مَا يَعْطِيهِمُ مِنَ النُّورِ الَّذِي يَفْرُقُونَ بِهِ بَيْنَ الْحَقِّ وَالْبَاطِلِ

And the victory and honor by which they *are* able to establish the truth and break falsehood.

وَالنَّصْرَ وَالْعِزَّ الَّذِي يَتِمَكَّنُونَ بِهِ مِنْ إِقَامَةِ الْحَقِّ وَكَسْرِ الْبَاطِلِ

The criterion *has been* explained by this and by this.

فَسِرَ الْفُرْقَانُ بِهِذَا وَبِهِذَا

And *God* Most High said:

وَقَالَ تَعَالَى

Indeed in that *is* surely *a* sign for every servant who turns *back to God*.

[34:9] — Sahih Intl: Then, do they not look at what is before them and what is behind them of the heaven and earth? If We should will, We could cause the earth to swallow them or [could] let fall upon them fragments from the sky. Indeed in that is a sign for every servant turning back [to Allah].

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُنِيبٍ﴾

And He said:

وَقَالَ

فصل وأما الأصل الثاني وهو اقتضاء الفجور والكبر والكذب للضلال فكثير

Section: As for the second principle — which *is* that wickedness, arrogance, and lying lead to misguidance — *it is* plentiful

Indeed, in that *are* surely signs for every patient, grateful person.

[14:5] — Sahih Intl: And We certainly sent Moses with Our signs, [saying], "Bring out your people from darknesses into the light and remind them of the days of Allah." Indeed in that are signs for everyone patient and grateful.

﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾.

This is in Surah Luqman, Surah Ibrahim, Saba, and Ash-Shura.

فِي سُورَةِ لُقْمَانَ وَسُورَةِ إِبْرَاهِيمَ وَسَبَأٍ وَالشُّورَى

So He informed about His witnessed, visible signs — that only the people of patience and gratitude benefit from them.

فَأَخْبَرَ عَنْ آيَاتِهِ الْمَشْهُودَةِ الْعَيَانِيَةِ أَنَّهَا إِنَّمَا يَنْتَفِعُ بِهَا أَهْلُ الصَّبْرِ وَالشُّكْرِ

Just as He informed about His faith-related, Quranic signs — that only the people of God-consciousness, fear, and turning to God benefit from them.

كَمَا أَخْبَرَ عَنْ آيَاتِهِ الْإِيمَانِيَةِ الْقُرْآنِيَةِ أَنَّهَا إِنَّمَا يَنْتَفِعُ بِهَا أَهْلُ التَّقْوَى وَالْخَشْيَةِ وَالْإِنَابَةِ

And whoever whose aim *was* to follow His pleasure.

وَمَنْ كَانَ قَصْدُهُ اتِّبَاعَ رِضْوَانِهِ

And that only those who fear Him — glorified is He — take reminder from them.

وَأَنَّهَا يَتَذَكَّرُ بِهَا مَنْ يَخْشَاهُ سُبْحَانَهُ

As He said: 'Taha. We *did* not send down upon you the Quran for you to suffer — only *as a* reminder for whoever fears.'

كَمَا قَالَ طه أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى إِلَّا تَذَكُّرَةً لِّمَنْ يَخْشَى

And He said regarding the Hour:

وَقَالَ فِي السَّاعَةِ

You *are* only a warner for whoever fears it.

﴿إِنَّمَا أَنْتَ مُنْذِرٌ مَّنْ يَخْشَاهَا﴾.

[79:45] — Sahih Intl: You are only a warner for those who fear it.

And as for whoever does not believe in it, nor hope for it, nor fear it —

وَأَمَّا مَنْ لَا يُؤْمِنُ بِهَا وَلَا يَرْجُوهَا وَلَا يَخْشَاهَا

the visible signs do not benefit him, nor *do* the Quranic ones.

فَلَا تَنْفَعُهُ الْآيَاتُ الْعَيَانِيَةُ وَلَا الْقُرْآنِيَةُ

And for this *reason*, when He — glorified is He — mentioned in Surah Hud the punishments of the nations who denied the messengers,

وَلِهَذَا لَمَّا ذَكَرَ سُبْحَانَهُ فِي سُورَةِ هُودٍ عِقُوبَاتِ الْأُمَمِ الْمَكْذِبِينَ لِلرَّسْلِ

and what came upon them in this world of disgrace,

وَمَا حَلَّ بِهِمْ فِي الدُّنْيَا مِنَ الْخِزْيِ

He said after that:

قَالَ بَعْدَ ذَلِكَ

Indeed, in that *is* surely a sign for whoever fears the punishment of the Hereafter.

﴿إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ﴾.

[11:103] — Sahih Intl: Indeed in that is a sign for those who fear the punishment of the Hereafter. That is a Day for which the people will be collected, and that is a Day [which will be] witnessed.

So He informed that His punishments of the deniers *are a lesson* for whoever fears the punishment of the Hereafter.

فَأَخْبَرَ أَنَّ عِقَابَاتِهِ لِلْمُكَذِّبِينَ عِبْرَةٌ لِمَنْ خَافَ عَذَابَ
الْآخِرَةِ

And as for whoever does not believe in it and does not fear its punishment,

وَأَمَّا مَنْ لَا يُؤْمِنُ بِهَا وَلَا يَخَافُ عَذَابَهَا

then that is not *a lesson* or *a sign* for him.

فَلَا يَكُونُ ذَلِكَ عِبْرَةً وَآيَةً فِي حَقِّهِ

When he hears that, he says: 'There has always been in *the course of time* good and evil, comfort and misery, happiness and wretchedness.'

إِذَا سَمِعَ ذَلِكَ قَالَ لَمْ يَزَلْ فِي الدَّهْرِ الْخَيْرِ وَالشَّرِّ
وَالنَّعِيمِ وَالْبُؤْسِ وَالسَّعَادَةِ وَالشَّقَاوَةِ

And perhaps he attributes that to celestial causes and psychological forces.

وَرُبَّمَا أَحَالَ ذَلِكَ عَلَى أَسْبَابٍ فَلَكَيَّةٍ وَقَوَى نَفْسَانِيَّةٍ

Patience and gratitude were only *a cause* for their possessor to benefit from the signs,

وَإِنَّمَا كَانَ الصَّبْرُ وَالشُّكْرُ سَبَبًا لَانْتِفَاعِ صَاحِبِهِمَا بِالْآيَاتِ

because faith is built upon patience and gratitude — so half of it is patience and half of it is gratitude.

يَنْبَنِي عَلَى الصَّبْرِ وَالشُّكْرِ فَنَصْفُهُ صَبْرٌ وَنَصْفُهُ شُكْرٌ

So according to the servant's patience and gratitude is the strength of his faith.

فَعَلَى حَسَبِ صَبْرِ الْعَبْدِ وَشُكْرِهِ تَكُونُ قُوَّةُ إِيمَانِهِ

And the signs of God — only those who believe in God benefit from them.

وَآيَاتُ اللَّهِ إِنَّمَا يَنْتَفِعُ بِهَا مَنْ آمَنَ بِاللَّهِ

And faith is not complete for him except with patience and gratitude.

وَلَا يَتِمُّ لَهُ الْإِيمَانُ إِلَّا بِالصَّبْرِ وَالشُّكْرِ

For the head of gratitude *is* monotheism,

فَإِنْ رَأْسَ الشُّكْرِ التَّوْحِيدُ

and the head of patience *is* abandoning the call of desire.

وَرَأْسُ الصَّبْرِ تَرْكُ إِجَابَةِ دَاْعِي الْهَوَى

So if he was one associating partners *with God*, following his desire, he *would* not be patient nor grateful.

فَإِذَا كَانَ مُشْرِكًا مُتَّبِعًا هَوَاهُ لَمْ يَكُنْ صَابِرًا وَلَا شَاكِرًا

So the signs *would* not be beneficial for him, nor *would they* produce faith in him.

فَلَا تَكُونُ الْآيَاتُ نَافِعَةً لَهُ وَلَا مُؤَثِّرَةً فِيهِ إِيمَانًا

also in the Quran, like the saying of *God Most High*:

أَيْضًا فِي الْقُرْآنِ كَقَوْلِهِ تَعَالَى

He misguides by it many, and He guides by it many, and He does not misguide by it except...

{يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا}.

[2:26] — Sahih Intl: Indeed, Allah is not timid to present an example - that of a mosquito or what is smaller than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allah intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient,

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the defiantly disobedient — those who break the covenant of God after its confirmation, and cut off what God commanded to be joined,

{الْفَاسِقِينَ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ
وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ}

[2:27] — Sahih Intl: Who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth. It is those who are the losers.

and spread corruption in the earth — those *are* the losers.

[2:27]

﴿وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ﴾.

And God Most High said:

وَقَالَ تَعَالَى

God makes firm those who believed with the firm word in the life of this world and in the Hereafter,

[14:27] — Sahih Intl: Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter. And Allah sends astray the wrongdoers. And Allah does what He wills.

﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾.

and God leads astray the wrongdoers, and God does what He wills.

[14:27]

﴿وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾.

And God Most High said:

وَقَالَ تَعَالَى

So what is *wrong* with you regarding the hypocrites, *that you are* two groups, when God *has* thrown them back because of what they earned?

[4:88] — Sahih Intl: What is [the matter] with you [that you are] two groups concerning the hypocrites, while Allah has made them fall back [into error and disbelief] for what they earned. Do you wish to guide those whom Allah has sent astray? And he whom Allah sends astray - never will you find for him a way [of guidance].

﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا﴾.

And God Most High said:

وَقَالَ تَعَالَى

And they said: "Our hearts *are* wrapped." Rather, God cursed them for their disbelief, so little is *what* they believe.

[2:88] — Sahih Intl: And they said, "Our hearts are wrapped." But, [in fact], Allah has cursed them for their disbelief, so little is it that they believe.

﴿وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ﴾.

And God Most High said:

وَقَالَ تَعَالَى

And We turn their hearts and their eyes, just as they did not believe in it the first time.

[6:110] — Sahih Intl: And We will turn away their hearts and their eyes just as they refused to believe in it the first time. And We will leave them in their transgression, wandering blindly.

﴿وَنَقَلْنَا قُلُوبَهُمْ وَأَبْصَرَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أُولَٰئِكَ هُمُ الظَّالِمُونَ﴾.

So He informed that He punished them for their falling behind from faith when it came to them and they recognized it and turned away from it,

فَأَخْبَرَ أَنَّهُ عَاقَبَهُمْ عَلَى تَخَلُّفِهِمْ عَنِ الْإِيمَانِ لَمَّا جَاءَهُمْ وَعَرَفُوهُ وَأَعْرَضُوا عَنْهُ

by turning their hearts and their eyes and *placing a barrier* between them and faith.

بِأَنَّهُ قَلْبُ أَفْئِدَتِهِمْ وَأَبْصَارُهُمْ وَحَالُ بَيْنِهِمْ وَبَيْنَ الْإِيمَانِ

As God Most High said:

كَمَا قَالَ تَعَالَى

O you who believed, respond to God and to the Messenger when he calls you to what gives you life,

[8:24] — Sahih Intl: O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾.

and know that God comes between a person and his heart.

[8:24]

﴿وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ﴾.

So He commanded them to respond to Him and to His Messenger when he calls them to what contains their life.

فَأَمَرَهُمْ بِالِاسْتِجَابَةِ لَهُ وَلِرَسُولِهِ حِينَ يَدْعُوهُمْ إِلَى مَا فِيهِ حَيَاتُهُمْ

Then He warned them against falling behind and delaying in responding,

ثُمَّ حَذَّرَهُمْ مِنَ التَّخَلُّفِ وَالتَّأَخُّرِ عَنِ الْاسْتِجَابَةِ

which becomes a cause for Him to come between them and their hearts.

الَّذِي يَكُونُ سَبَبًا لِّأَنْ يَحُولَ بَيْنَهُمْ وَبَيْنَ قُلُوبِهِمْ

God Most High said:

قَالَ تَعَالَى

So when they deviated, God caused their hearts to deviate, and God does not guide the defiantly disobedient people.

[61:5] — Sahih Intl: And [mention, O Muhammad], when Moses said to his people, "O my people, why do you harm me while you certainly know that I am the messenger of Allah to you?" And when they deviated, Allah caused their hearts to deviate. And Allah does not guide the defiantly disobedient people.

﴿فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾.

And God Most High said:

وَقَالَ تَعَالَى

No indeed! Rather, what they used to earn has covered over their hearts.

[83:14] — Sahih Intl: No! Rather, the stain has covered their hearts of that which they were earning.

﴿كَأَلَّا بَلَ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾.

So He — glorified is He — informed that their earning covered over their hearts and placed a barrier between them and faith in His signs.

فَأَخْبَرَ سُبْحَانَهُ أَنْ كَسَبَهُمْ غَطَى عَلَى قُلُوبِهِمْ وَحَالَ بَيْنَهَا وَبَيْنَ الْإِيمَانِ بآيَاتِهِ

So they said: "These are tales of the earlier people."

فَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ

And God Most High said regarding the hypocrites:

وَقَالَ تَعَالَى فِي الْمُنَافِقِينَ

They forgot God, so He forgot them.

[9:67]

﴿نَسُوا اللَّهَ فَنَسِيَهُمْ﴾.

So He repaid them for their forgetting Him by forgetting them, and He did not remember them with guidance and mercy.

فَجَازَاهُمْ عَلَى نَسْيَانِهِمْ لَهُ أَنْ نَسِيَهُمْ فَلَمْ يَذْكُرْهُمْ بِالْهُدَى وَالرَّحْمَةِ

And He informed that He made them forget themselves, so they did not seek their perfection through beneficial knowledge and righteous deeds,

وَأُخْبِرَ أَنَّهُ أَنْسَاهُمْ أَنْفُسَهُمْ فَلَمْ يَطْلُبُوا كَمَالَهَا بِالْعِلْمِ
النافع وَالْعَمَلِ الصَّالِحِ

and those two *are* guidance and the religion of truth.

وهما الهدى وَدِينُ الْحَقِّ

So He made them forget seeking that, and loving it, and knowing it, and being eager for it — *as a punishment* for their forgetting Him.

فَأَنْسَاهُمْ طَلَبَ ذَلِكَ وَمَحَبَّتَهُ وَمَعْرِفَتَهُ وَالْحِرْصَ عَلَيْهِ
عُقُوبَةً لِنَسْيَانِهِمْ لَهُ

And *God* Most High said regarding them:

وَقَالَ تَعَالَى فِي حَقِّهِمْ

Those *are* the ones *whom* God sealed upon their hearts, and they followed their desires.

﴿أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا
أَهْوَاءَهُمْ﴾

[47:16] — Sahih Intl: And among them, [O Muhammad], are those who listen to you, until when they depart from you, they say to those who were given knowledge, "What has he said just now?" Those are the ones of whom Allah has sealed over their hearts and who have followed their [own] desires.

And those who *were* guided — He increased them *in* guidance and gave them their God-consciousness.

﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ﴾

[47:17] — Sahih Intl: And those who are guided - He increases them in guidance and gives them their righteousness.

So He combined for them between following desire and misguidance, which is its fruit and its result,

فَجَمَعَ لَهُمْ بَيْنَ اتِّبَاعِ الْهَوَى وَالضَّلَالِ الَّذِي هُوَ ثَمَرَتُهُ
وَمُوجِبُهُ

just as He combined for the guided ones between God-consciousness and guidance.

كَمَا جَمَعَ لِلْمُهْتَدِينَ بَيْنَ التَّقْوَى وَالْهُدَى

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فصل وكما يقرن سبحانه بين الهدى والتقى والضلال والغي فكذا يقرن بين

Chapter: As He, glorified *is* He, pairs guidance with God-consciousness and misguidance with deviance, so too He pairs between

And just as He, glorified *is* He, pairs between guidance and God-consciousness, and misguidance and deviance, so too He pairs between guidance and mercy, and misguidance and misery.

وكما يقرن سبحانه بين الهدى والتقى والضلال والغي
فكذا يقرن بين الهدى والرحمة والضلال والشقاء

From the first *is* His saying:

فمن الأول قوله

Those *are* upon guidance from their Lord, and those — they *are* the successful ones.

﴿أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

[2:5] — Sahih Intl: Those are upon [right] guidance from their Lord, and it is those who are the successful.

And He said:

وقال

Those — upon them *are* blessings from their Lord and mercy, and those — they *are* the guided ones.

[2:157] — Sahih Intl: Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.

﴿أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ﴾

And He said about the believers:

وقال عن المؤمنين

Our Lord, do not let our hearts deviate after You *have* guided us, and grant us from Yourself mercy. Indeed You — You *are* the Giver.

[3:8] — Sahih Intl: [Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ﴾

And the People of the Cave said:

وقال أهل الكهف

Our Lord, give us from Yourself mercy, and prepare for us from our affair right guidance.

[18:10] — Sahih Intl: [Mention] when the youths retreated to the cave and said, "Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance."

﴿رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا﴾

And He said:

وقال

There certainly was in their stories *a* lesson for people of understanding.

[12:111] — Sahih Intl: There was certainly in their stories a lesson for those of understanding. Never was the Qur'an a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.

﴿لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ﴾

It was not *a* narration *to be* invented, but *a* confirmation of what *was* before it, and *a* detailed explanation of everything, and guidance and mercy for *a* people who believe.

[12:111]

﴿مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ﴾

And He said:

وقال

We *have* not sent down upon you the Book except *for you* to make clear to them that which they differed about, and *as* guidance and mercy for *a* people who believe.

[16:64] — Sahih Intl: And We have not revealed to you the Book, [O Muhammad], except for you to make clear to them that wherein they have differed and as guidance and mercy for a people who believe.

﴿مَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ﴾

And He said:

وقال

We sent down upon you the Book as a clarification of everything, and guidance and mercy and glad tidings for the Muslims.

[16:89] — Sahih Intl: And [mention] the Day when We will resurrect among every nation a witness over them from themselves. And We will bring you, [O Muhammad], as a witness over your nation. And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.

﴿أَنْزَلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾

And He said:

وقال

O people, there has come to you a teaching from your Lord, and a healing for what is in the chests, and guidance and mercy for the believers.

[10:57] — Sahih Intl: O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.

﴿يَا أَيُّهَا النَّاسُ قَدْ جَاءَ تُكْمُ مَوْعِظَةٍ مِنْ رَبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾

Then He, glorified is He, mentioned them again and said:

ثم أعاد سبحانه ذكرهما فقال

Say: in the bounty of God and in His mercy — in that let them rejoice.

[10:58] — Sahih Intl: Say, "In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate."

﴿قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا﴾

And the expressions of the early scholars varied in *their* explanation of "the bounty" and "the mercy."

وقد تنوعت عبارات السلف في تفسير الفضل والرحمة

And the correct *view* is that they *are* guidance and blessing. So His bounty *is* His guidance, and His mercy *is* His blessing.

والصحيح أنهما الهدى والنعمة ففضله هداة ورحمته نعمته

And for that *reason* He pairs between guidance and blessing, as in His saying in Surat al-Fatihah:

ولذلك يقرن بين الهدى والنعمة كقوله في سورة الفاتحة

Guide us *to* the straight path,

[1:6]

﴿اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

the path of those You *have* blessed.

[1:7]

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾

And from that *is* His saying to His Prophet, reminding him of His blessings upon him:

ومن ذلك قوله لنبيه يذكره بنعمه عليه

Did He not find you *an* orphan and *then* sheltered you?

[93:6]

﴿أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ﴾

And found you lost, and *then* guided you?

[93:7]

﴿وَوَجَدَكَ ضَالًّا فَهَدَىٰ﴾

And found you poor, and *then* enriched you?

[93:8]

﴿وَوَجَدَكَ عَائِلًا فَأَغْنَى﴾

So He combined for him between His guidance to him and His blessing upon him — through sheltering him and enriching him.

فجمع له بين هدايته له وإنعامه عليه بإيوائه وإغنائه

And from that is the saying of Noah:

ومن ذلك قول نوح

O my people, have you considered — if I *was* upon clear proof from my Lord, and He gave me mercy from Himself?

[11:28] — Sahih Intl: He said, "O my people have you considered: if I should be upon clear evidence from my Lord while He has given me mercy from Himself but it has been made unapparent to you, should we force it upon you while you are averse to it?

﴿يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَأَتَانِي رَحْمَةً مِنْ عِنْدِهِ﴾

And the saying of Shu'ayb:

وقول شعيب

Have you considered — if I *was* upon clear proof from my Lord, and He provided me from Himself *a* good provision?

[11:88] — Sahih Intl: He said, "O my people, have you considered: if I am upon clear evidence from my Lord and He has provided me with a good provision from Him...? And I do not intend to differ from you in that which I have forbidden you; I only intend reform as much as I am able. And my success is not but through Allah. Upon him I have relied, and to Him I return.

﴿أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا﴾

And He said about al-Khidr:

وقال عن الخضر

So they found *a* servant from Our servants — We gave him mercy from Us, and We taught him from Us knowledge.

[18:65] — Sahih Intl: And they found a servant from among Our servants to whom we had given mercy from us and had taught him from Us a [certain] knowledge.

﴿فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا﴾

And He said to His Messenger:

وقال لرسوله

Indeed We *have* opened for you *a* clear opening,

[48:1] — Sahih Intl: Indeed, We have given you, [O Muhammad], a clear conquest

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾

so that God may forgive you what came before of your sin and what came after,

[48:2] — Sahih Intl: That Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path

﴿لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ﴾

and complete His blessing upon you, and guide you *to a* straight path, and help you.

[48:2]

﴿وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا وَيُنْصِرَكَ﴾

فصل والهدى والرحمة وتوابعها من الفضل والإنعام كله من صفة العطاء

Chapter: Guidance, mercy, and what follows them of favor and blessing — all *is* from the quality of giving

...God *with* a mighty victory

[48:3]

﴿اللَّهُ نَصْرًا عَظِيمًا﴾

And He said:

﴿وَقَالَ﴾

And God sent down upon you the Book and the Wisdom, and taught you what you did not know

[4:113] — Sahih Intl: And if it was not for the favor of Allah upon you, [O Muhammad], and His mercy, a group of them would have determined to mislead you. But they do not mislead except themselves, and they will not harm you at all. And Allah has revealed to you the Book and wisdom and has taught you that which you did not know. And ever has the favor of Allah upon you been great.

﴿وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ﴾

and the favor of God upon you was great

[4:113]

﴿وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا﴾

And He said:

﴿وَقَالَ﴾

And were it not for the favor of God upon you and His mercy, none among you would have been purified, ever

[24:21] — Sahih Intl: O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing. And if not for the favor of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing.

﴿وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ أَحَدٌ أَبَدًا﴾

So His favor *is* His guidance, His mercy, His blessing, His kindness to them, and His goodness toward them

ففضله هدايته وَرَحْمَتُهُ وَإِنْعَامُهُ وَإِحْسَانُهُ إِلَيْهِمْ وَبِرَهُ بِهِمْ

And He said:

وَقَالَ

If there comes to you guidance from Me, then whoever follows My guidance will not go astray and will not suffer

[20:123] — Sahih Intl: [Allah] said, "Descend from Paradise - all, [your descendants] being enemies to one another. And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]."

﴿فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى﴾

And the guidance *is* his protection from misguidance, and the mercy *is* his protection from suffering

وَالْهُدَى مَنَعَهُ مِنَ الضَّلَالِ وَالرَّحْمَةُ مَنَعَهُ مِنَ الشَّقَاءِ

And this *is* what He mentioned at the beginning of the surah in His saying:

وَهَذَا هُوَ الَّذِي ذَكَرَهُ فِي أَوَّلِ السُّورَةِ فِي قَوْلِهِ

Ta Ha

[20:1]

﴿طه﴾

We did not send down the Quran upon you for you to suffer

[20:2] — Sahih Intl: We have not sent down to you the Qur'an that you be distressed

﴿مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى﴾

So He combined for him the sending down of the Quran upon him and the removal of suffering from him

فَجَمَعَ لَهُ بَيْنَ إِنْزَالِ الْقُرْآنِ عَلَيْهِ وَنَفَى الشَّقَاءَ عَنْهُ

just as He said at its end regarding his followers:

كَمَا قَالَ فِي آخِرِهَا فِي حَقِّ أَتْبَاعِهِ

he will not go astray and will not suffer

[20:123]

﴿فَلَا يَضِلُّ وَلَا يَشْقَى﴾

So guidance, favor, blessing, and mercy *are* inseparable — none of them is separated from the others

فَالْهُدَى وَالْفَضْلُ وَالنِّعْمَةُ وَالرَّحْمَةُ مُتَلَازِمَاتٌ لَا يَنْفَكُ بَعْضُهَا عَنْ بَعْضٍ

just as misguidance and suffering *are* inseparable — one of them *is* not separated from the other

كَمَا أَنَّ الضَّلَالَ وَالشَّقَاءَ مُتَلَازِمَانِ لَا يَنْفَكُ أَحَدُهُمَا عَنِ الْآخَرِ

God Most High said:

قَالَ تَعَالَى

Indeed the criminals *are* in misguidance and blazing fire

[54:47] — Sahih Intl: Indeed, the criminals are in error and madness.

﴿إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ﴾

And 'the fires' *is the* plural of 'fire,' and it *is* the punishment which *is* the height of suffering

وَالسَّعِيرُ جَمْعُ سَعِيرٍ وَهُوَ الْعَذَابُ الَّذِي هُوَ غَايَةُ الشَّقَاءِ

And God Most High said:

وَقَالَ تَعَالَى

And We have certainly created for Hell many of the jinn and mankind

[7:179] — Sahih Intl: And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.

﴿وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنَّ وَالْإِنْسِ﴾

They have hearts *with which* they do not understand, and they have eyes *with which* they do not see, and they have ears *with which* they do not hear

[7:179]

﴿لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا﴾

Those *are* like cattle — rather, they *are* more astray. Those — they *are* the heedless ones

[7:179]

﴿أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ﴾

And God Most High said about them:

وَقَالَ تَعَالَى عَنْهُمْ

And they said: 'Had we listened or reasoned, we would not have been among the companions of the Blaze'

[67:10] — Sahih Intl: And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze."

﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ
السَّعِيرِ﴾

And from this is that He, glorified is He, combines between guidance, the expansion of the chest, and the good life

وَمِنْ هَذَا أَنَّهُ سُبْحَانَهُ يَجْمَعُ بَيْنَ الْهُدَى وَانْشِرَاحِ الصَّدْرِ
وَالْحَيَاةِ الطَّيِّبَةِ

and between misguidance, the tightness of the chest, and the hard livelihood

وَبَيْنَ الضَّلَالِ وَضِيقِ الصَّدْرِ وَالْمَعِيشَةِ الضَّنْكَ

God Most High said:

قَالَ تَعَالَى

So whoever God wills to guide, He expands his chest for Islam

[6:125] — Sahih Intl: So whoever Allah wants to guide - He expands his breast to [contain] Islam; and whoever He wants to misguide - He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe.

﴿فَمَنْ يُرِدِ اللَّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ﴾

and whoever He wills to misguide, He makes his chest tight and constricted

[6:125]

﴿وَمَنْ يُرِدْ أَن يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا﴾

And He said:

﴿وَقَالَ﴾

Is then one whose chest God has expanded for Islam, and he is upon a light from his Lord...

[39:22] — Sahih Intl: So is one whose breast Allah has expanded to [accept] Islam and he is upon a light from his Lord [like one whose heart rejects it]? Then woe to those whose hearts are hardened against the remembrance of Allah. Those are in manifest error.

﴿أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ
رَبِّهِ﴾

And likewise, He combines between guidance and turning back to God, and between misguidance and hardness of the heart

وَكَذَلِكَ يَجْمَعُ بَيْنَ الْهُدَى وَالْإِنَابَةِ وَبَيْنَ الضَّلَالِ وَقَسْوَةِ
الْقَلْبِ

God Most High said:

قَالَ تَعَالَى

God chooses for Himself whom He wills, and guides to Himself whoever turns back to Him

[42:13] — Sahih Intl: He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back [to Him].

﴿اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ﴾

And God Most High said:

وَقَالَ تَعَالَى

So woe to those whose hearts are hardened against the remembrance of God — those are in clear misguidance

[39:22]

﴿فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ
مُبِينٍ﴾

And misguidance...

والإضلال

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فصل إياك والكذب فإنه يفسد عليك تصور المعلومات على ما هي عليه ويفسد

Chapter: Beware of lying, for it corrupts for you the understanding of things as they are, and it corrupts

and punishment and its consequences *are* from the attribute of withholding.

وَالْعَذَابُ وَتَوَابِعُهَا مِنْ صِفَةِ الْمَنْعِ

And He, glorified *is* He, directs His creation between His giving and His withholding.

وَهُوَ مُبْحَنُهُ يَصْرِفُ خَلْقَهُ بَيْنَ عَطَائِهِ وَمَنْعِهِ

And all of that *is* coming from *a* far-reaching wisdom, *a* complete sovereignty, and *a* complete praise.

وَذَلِكَ كُلُّهُ صَادِرٌ عَنْ حِكْمَةٍ بِالْغَةِ وَمَلِكٍ تَامٍ وَحَمْدٍ تَامٍ

So there *is* no god but God.

فَلَا إِلَهَ إِلَّا اللَّهُ

Chapter

فصل

When you see the false souls, empty of will and seeking for this matter,

إِذَا رَأَيْتِ النَّفُوسَ الْمَبْطُلَةَ الْفَارِغَةَ مِنَ الْإِرَادَةِ وَالطَّلَبِ
لِهَذَا الشَّأْنِ

and this lower world has clung to them and they have clung to it,

قَدْ تَشَبَّثَتْ بِهَا هَذَا الْعَالَمُ السُّفْلِي وَقَدْ تَشَبَّثَتْ بِهِ

then entrust them to it, for it *is* what suits them due to the corruption of their makeup.

فَكَلَّهَا إِلَيْهِ فَإِنَّهُ الْأَلْبَقُ بِهَا لِفْسَادِ تَرْكِيبِهَا

And do not engrave that upon them, for it *is* quick to dissolve from them.

وَلَا تَنْقُشْ عَلَيْهَا ذَلِكَ فَإِنَّهُ سَرِيعُ الْإِنْحِلَالِ عَنْهَا

And their clinging to it remains — along with it being cut off from them — *as a* punishment upon them according to that attachment.

وَيَبْقَى تَشَبُّثُهَا بِهِ مَعَ انْقِطَاعِهِ عَنْهَا عَذَابًا عَلَيْهَا بِحَسَبِ
ذَلِكَ التَّعَلُّقِ

So their desire and want remains in them, while *a* barrier *has been* placed between them and what they crave,

فَتَبْقَى شَهْوَتُهَا وَإِرَادَتُهَا فِيهَا وَقَدْ حِيلَ بَيْنَهَا وَبَيْنَ مَا
تَشْتَهِي

in *a* way *that* they despair with it of ever obtaining their desire and pleasure.

عَلَى وَجْهِ يَبُوءُ مَعَهُ مِنْ حُصُولِ شَهْوَتِهَا وَلَذَّتِهَا

So if the wise person *were to* imagine what *is* in that of pain and regret,

فَلَوْ تَصَوَّرَ الْعَاقِلُ مَا فِي ذَلِكَ مِنَ الْأَلَمِ وَالْحَسْرَةِ

he *would* rush to cut off this attachment, just as he rushes to remove the sources of corruption.

لِبَادِرِ إِلَى قَطْعِ هَذَا التَّعَلُّقِ كَمَا يُبَادِرُ إِلَى حَسْمِ مَوَادِّ
الْفُسَادِ

And despite this, he *still* obtains his share of that,

وَمَعَ هَذَا فَإِنَّهُ يَنَالُ نَصِيبَهُ مِنْ ذَلِكَ

while his heart and concern *are* attached to the highest goal.

وَقَلْبُهُ وَهَمُّهُ مُتَعَلِّقٌ بِالْمَطْلَبِ الْأَعْلَى

And God *is* the One whose help *is* sought.

وَاللَّهُ الْمُسْتَعَانُ

Chapter

فصل

Beware of lying, for it corrupts for you the understanding of things as they *truly* are.

إِيَّاكَ وَالْكَذِبَ فَإِنَّهُ يَفْسِدُ عَلَيْكَ تَصَوُّرَ الْمَعْلُومَاتِ عَلَى مَا هِيَ عَلَيْهِ

And it corrupts for you *your* understanding of them and *your* teaching them to people.

وَيَفْسِدُ عَلَيْكَ تَصَوُّرَهَا وَتَعْلِيمَهَا لِلنَّاسِ

For the liar pictures the non-existent *as* existing and the existing *as* non-existent,

فَإِنَّ الْكَاذِبَ يَصُورُ الْمَعْدُومَ مَوْجُودًا وَالْمَوْجُودَ مَعْدُومًا

and the truth *as* falsehood and falsehood *as* truth, and good *as* evil and evil *as* good.

وَالْحَقَّ بِاطِّلا وَالْبَاطِلَ حَقًّا وَالْخَيْرَ شَرًّا وَالشَّرَّ خَيْرًا

So it corrupts for him his understanding and his knowledge, *as* a punishment for him.

فَيَفْسِدُ عَلَيْهِ تَصَوُّرُهُ وَعِلْمُهُ عُقُوبَةً لَهُ

Then he pictures that in the self of the one addressed — the one deceived by him, leaning on him —

ثُمَّ يَصُورُ ذَلِكَ فِي نَفْسِ الْمُخَاطَبِ الْمَغْتَرِّ بِهِ الرَّائِي إِلَيْهِ

so it corrupts for him his understanding and his knowledge.

فَيَفْسِدُ عَلَيْهِ تَصَوُّرُهُ وَعِلْمُهُ

And the self of the liar *is* turned away from the existing reality, drawn toward nothingness, preferring falsehood.

وَنَفْسُ الْكَاذِبِ مَعْرُضَةٌ عَنِ الْحَقِيقَةِ الْمَوْجُودَةِ نِزَاعَةً إِلَى الْعَدَمِ مُؤَثَّرَةٌ لِلْبَاطِلِ

And when the power of his understanding and knowledge — which is the starting point of every intentional action — becomes corrupted for him,

وَإِذَا فَسَدَتْ عَلَيْهِ قُوَّةُ تَصَوُّرِهِ وَعِلْمُهُ الَّتِي هِيَ مَبْدَأُ كُلِّ فِعْلٍ إِرَادِيٍّ

those actions become corrupted for him, and the rule of lying spreads to them.

فَسَدَتْ عَلَيْهِ تِلْكَ الْأَفْعَالُ وَسَرَى حُكْمُ الْكَذِبِ إِلَيْهَا

So their coming from him becomes like the coming of lies from the tongue.

فَصَارَ صُدُورُهَا عَنْهُ كَصُدُورِ الْكَذِبِ عَنِ اللِّسَانِ

So he does not benefit from his tongue nor from his actions.

فَلَا يَنْتَفِعُ بِلِسَانِهِ وَلَا بِأَعْمَالِهِ

And for this *reason*, lying *has always* been the foundation of wickedness,

وَلِهَذَا كَانَ الْكَذِبُ أَسَاسَ الْفُجُورِ

as the Prophet said: lying leads to wickedness, and wickedness leads to the Fire.

كََمَا قَالَ النَّبِيُّ إِنْ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنْ الْفُجُورُ يَهْدِي إِلَى النَّارِ

And the first *thing* lying spreads *to* from the self is the tongue, corrupting it.

وَأَوَّلُ مَا يَسْرِي الْكَذِبُ مِنَ النَّفْسِ إِلَى اللِّسَانِ فَيَفْسِدُهُ

Then it spreads to the limbs.

ثُمَّ يَسْرِي إِلَى الْجَوَارِحِ

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فصل في قوله تعالى

Section on the saying of *God* Most High

so it corrupts its deeds for it, just as it corrupted the tongue's speech.

فَيُفْسِدُ عَلَيْهَا أَعْمَالَهَا كَمَا أَفْسَدَ عَلَى اللِّسَانِ أَقْوَالَهُ

So lying spreads over his speech, his deeds, and his states.

فَيَعِمُّ الْكُذِبُ أَقْوَالَهُ وَأَعْمَالَهُ وَأَحْوَالَهُ

So corruption takes hold of him and his disease grows until it reaches destruction,

فَيَسْتَحْكَمُ عَلَيْهِ الْفُسَادُ وَيَتَرَامَى دَاوُهُ إِلَى الْهَلَكَةِ

unless God reaches him with the cure of truthfulness, uprooting those *diseases* from their root.

إِنْ لَمْ تُدْرِكْهُ اللَّهُ بِدَوَاءِ الصِّدْقِ يَقْلَعُ تِلْكَ مِنْ أَصْلِهَا

And for this reason, the root of all the deeds of the hearts is truthfulness.

وَلِهَذَا كَانَ أَصْلُ أَعْمَالِ الْقُلُوبِ كُلِّهَا الصِّدْقُ

And their opposites — *such as* showing off, self-admiration, arrogance, boasting, vanity, ingratitude, and conceit,

وَأَضْدَادُهَا مِنَ الرِّيَاءِ وَالْعَجَبِ وَالْكِبَرِ وَالْفَخْرِ وَالْخِيَلَاءِ
وَالْبَطْرِ وَالْأَشْرِ

and helplessness, laziness, cowardice, humiliation, and the like — their root is lying.

وَالْعَجْزُ وَالْكَسَلُ وَالْجَبْنُ وَالْمَهَانَةُ وَغَيْرُهَا أَصْلُهَا الْكُذِبُ

So every good deed, outward or inward, its origin is truthfulness.

فَكُلُّ عَمَلٍ صَالِحٍ ظَاهِرٍ أَوْ بَاطِنٍ فَمِنْ شَوْهِ الصِّدْقِ

And every corrupt deed, outward or inward, its origin is lying.

وَكُلُّ عَمَلٍ فَاسِدٍ ظَاهِرٍ أَوْ بَاطِنٍ فَمِنْ شَوْهِ الْكُذِبِ

And God Most High punishes the liar by making him sit back and holding him back from what benefits him and profits him.

وَاللَّهُ تَعَالَى يُعَاقِبُ الْكَذَّابَ بِأَنْ وَيَقْعِدَهُ وَيُثَبِّطَهُ عَنْ
مَصَالِحِهِ وَمَنَافِعِهِ

And He rewards the truthful one by granting him success in taking care of the interests of his world and his Hereafter.

وَيُثَبِّبُ الصَّادِقَ بِأَنْ يُوَفِّقَهُ لِلْقِيَامِ بِمَصَالِحِ دُنْيَاهُ
وَأَخْرَتِهِ

So nothing brings about the good of this world and the Hereafter like truthfulness,

فَمَا اسْتَجْلَبَتْ مَصَالِحَ الدُّنْيَا وَالْآخِرَةِ بِمِثْلِ الصِّدْقِ

and nothing brings about their corruption and harm like lying.

وَلَا مَفَاسِدُهَا وَمُضَارُهَا بِمِثْلِ الْكُذِبِ

God Most High said:

قَالَ تَعَالَى

O you who believe, fear God and be with the truthful ones.

{يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ}

[9:119] — Sahih Intl: O you who have believed, fear Allah and be with those who are true.

And God Most High said:

وَقَالَ تَعَالَى

This is the Day *when* the truthful ones will be benefited by their truthfulness.

{هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ}

[5:119] — Sahih Intl: Allah will say, "This is the Day when the truthful will benefit from their truthfulness." For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah being pleased with them, and they with Him. That is the great attainment.

And He said:

وَقَالَ

So when the matter is decided, if they had been truthful with God, it would have been better for them.

[47:21] — Sahih Intl: Obedience and good words. And when the matter [of fighting] was determined, if they had been true to Allah, it would have been better for them.

﴿فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ﴾.

And *He* said:

وَقَالَ

And the excuse-makers from the Bedouins came to be given permission, and those who lied to God and His Messenger sat back.

[9:90] — Sahih Intl: And those with excuses among the bedouins came to be permitted [to remain], and they who had lied to Allah and His Messenger sat [at home]. There will strike those who disbelieved among them a painful punishment.

﴿وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ﴾.

There will strike those who disbelieved among them a painful punishment.

[9:90]

﴿سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ﴾.

And perhaps you dislike a thing and it is good for you, and perhaps you love a thing and it is bad for you.

[2:216] — Sahih Intl: Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.

﴿وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ﴾.

And God knows and you do not know.

[2:216]

﴿وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾.

In this verse *there are* several wisdoms, secrets, and benefits for the servant.

فِي هَذِهِ الْآيَةِ عِدَّةٌ حُكْمٍ وَأَسْرَارٍ وَمَصَالِحٍ لِلْعَبْدِ

For the servant, when he knows that what is disliked may bring what is loved, and what is loved may bring what is disliked,

فَإِنَّ الْعَبْدَ إِذَا عَلِمَ أَنَّ الْمَكْرُوهَ قَدْ يَأْتِي بِالْمَحْبُوبِ وَالْمَحْبُوبُ قَدْ يَأْتِي بِالْمَكْرُوهِ

he *would* not feel safe that harm may come to him from the side of pleasure,

لَمْ يَأْمَنْ أَنْ تَوَافِيهِ الْمَضَرَّةُ مِنْ جَانِبِ الْمُسْرَةِ

and he *would* not lose hope that joy may come to him from the side of harm,

وَلَمْ يَيْأَسْ أَنْ تَأْتِيهِ الْمُسْرَةُ مِنْ جَانِبِ الْمَضَرَّةِ

because of his lack of knowledge of the outcomes, for God knows of them what the servant does not know.

لَعَدَمَ عِلْمِهِ بِالْعَوَاقِبِ فَإِنَّ اللَّهَ يَعْلَمُ مِنْهَا مَا لَا يَعْلَمُهُ الْعَبْدُ

And this required of him *several* things.

وَأَوْجِبَ لَهُ ذَلِكَ أُمُورًا

Among them is that nothing is more beneficial for him than obeying the command, even if it is hard on him in the beginning,

مِنْهَا أَنَّهُ لَا أَنْفَعَ لَهُ مِنْ أَمْتِنِ الْأَمْرِ وَإِنْ شَقَّ عَلَيْهِ فِي الْإِبْتِدَاءِ

because its outcomes *are* all goodness, joys, pleasures, and happiness.

لِأَنَّ عَوَاقِبَهُ كُلَّهَا خَيْرَاتٌ وَمَسْرَاتٌ وَلِذَاتٍ وَأَفْرَاحٍ

And even if his self dislikes it, it *is* better for it and more beneficial.

وَإِنْ كَرِهَتْهُ نَفْسُهُ فَهُوَ خَيْرٌ لَهَا وَأَنْفَعُ

And likewise, nothing *is* more harmful to him than —

وَكَذَلِكَ لَا شَيْءٌ أَضَرَّ عَلَيْهِ مِنْ

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committing the prohibition, even if his self desired it and inclined toward it.

ارْتِكَابِ النَّهْيِ وَإِنْ هَوَيْتَهُ نَفْسُهُ وَمَالَتْ إِلَيْهِ

And even though its consequences *are* all pains and sorrows and evils and calamities.

وَإِنْ عَوَاقِبَهُ كُلُّهَا آلَامٌ وَأَحْزَانٌ وَشُرُورٌ وَمَصَائِبُ

And the trait of the intellect *is* bearing the small pain for what follows it of great pleasure and abundant good,

وَخَاصَّةُ الْعَقْلِ تَحْمِلُ الْأَلَمَ الْيَسِيرَ لِمَا يَعْقِبُهُ مِنَ اللَّذَّةِ الْعَظِيمَةِ وَالْخَيْرِ الْكَثِيرِ

and avoiding the small pleasure for what follows it of great pain and long-lasting evil.

وَأَجْتَنَّبَ اللَّذَّةَ الْيَسِيرَةَ لِمَا يَعْقِبُهُ مِنَ الْأَلَمِ الْعَظِيمِ وَالشَّرِّ الطَّوِيلِ

So the sight of the ignorant *person* does not go beyond the beginnings to their ends,

فَنَظَرُ الْجَاهِلِ لَا يُجَاوِزُ الْمَبَادِيءَ إِلَى غَايَاتِهَا

and the wise, sharp *person* always looks to the ends from behind the veils of their beginnings.

وَالْعَاقِلُ الْكَائِسُ دَائِمًا يَنْظُرُ إِلَى الْغَايَاتِ مِنْ وَرَاءِ سِتُورِ مَبَادِئِهَا

So he sees what *is* behind those veils of praiseworthy and blameworthy ends.

فَيَرَى مَا وَرَاءَ تِلْكَ السِّتُورِ مِنَ الْغَايَاتِ الْمَحْمُودَةِ وَالْمَذْمُومَةِ

So he sees the prohibited things like delicious food in which a deadly poison has been mixed.

فَيَرَى الْمَنَاهِيَ كَطَعَامٍ لَذِيزٍ قَدْ خُلِطَ فِيهِ سَمٌ قَاتِلٌ

So whenever its pleasure called him to consume it, what *is* in it of poison warned him away.

فَكَلَّمَا دَعَتْهُ لَذَّتُهُ إِلَى تَنَاوُلِهِ نَهَاهُ مَا فِيهِ مِنَ السَّمِّ

And he sees the commands like medicine bitter in taste, leading to health and healing.

وَيَرَى الْأَوَامِرَ كَدَوَاءٍ كَرِيهِ الْمَذَاقِ مَفْضٍ إِلَى الْعَافِيَةِ وَالشِّفَاءِ

And whenever the bitterness of its taste warned him against consuming it, its benefit commanded him to consume *it*.

وَكَلَّمَا نَهَاهُ كَرَاهَةُ مَذَاقِهِ عَنْ تَنَاوُلِهِ أَمَرَهُ نَفْعُهُ بِالتَّنَاقُلِ

But this needs extra knowledge by which the ends *are* understood from their beginnings,

وَلَكِنْ هَذَا يَحْتَاجُ إِلَى فَضْلِ عِلْمٍ تَدْرِكُ بِهِ الْغَايَاتِ مِنْ مَبَادِئِهَا

and strength of patience by which he settles himself upon bearing the hardship of the path, for what it leads to at the end.

وَقُوَّةَ صَبْرٍ يُوْطِنُ بِهِ نَفْسَهُ عَلَى تَحْمَلِ مَشَقَّةِ الطَّرِيقِ لِمَا يُوْوِلُّ إِلَيْهِ عِنْدَ الْغَايَةِ

So if he loses certainty and patience, that becomes impossible for him.

فَإِذَا فَقَدَ الْيَقِينَ وَالصَّبْرَ تَعَدَّرَ عَلَيْهِ ذَلِكَ

And if his certainty and patience grow strong, every hardship he bears in seeking the lasting good and lasting pleasure becomes easy for him.

وَإِذَا قَوِيَ يَقِينُهُ وَصَبْرُهُ هَانَ عَلَيْهِ كُلُّ مَشَقَّةٍ يَتَحَمَّلُهَا فِي طَلَبِ الْخَيْرِ الدَّائِمِ وَاللَّذَّةِ الدَّائِمَةِ

And from the secrets of this verse is that it requires from the servant entrusting *his affairs* to the One who knows the outcomes of all matters,

وَمِنْ أَسْرَارِ هَذِهِ الْآيَةِ أَنَّهَا تَقْتَضِي مِنَ الْعَبْدِ التَّفْوِيضَ إِلَى مَنْ يَعْلَمُ عَوَاقِبَ الْأُمُورِ

and being content with what He chooses for him and decrees for him, because of what he hopes in it of a good outcome.

وَالرِّضَا بِمَا يَخْتَارُهُ لَهُ وَيَقْضِيهِ لَهُ لَمَّا يَرْجُو فِيهِ مِنْ حَسَنِ الْعَاقِبَةِ

And from them is that he does not suggest to his Lord, nor choose over Him, nor ask Him for what he has no knowledge of.

وَمِنْهَا أَنَّهُ لَا يَقْتَرِحُ عَلَى رَبِّهِ وَلَا يَخْتَارُ عَلَيْهِ وَلَا يَسْأَلُهُ مَا لَيْسَ لَهُ بِهِ عِلْمٌ

For perhaps his harm and destruction *are* in it while he does not know.

فَلَعَلَّ مُضَرَّتَهُ وَهَلَاقَهُ فِيهِ وَهُوَ لَا يَعْلَمُ

So he does not choose over his Lord anything, rather he asks Him *for* good choosing for him,

فَلَا يَخْتَارُ عَلَى رَبِّهِ شَيْئًا بَلْ يَسْأَلُهُ حَسْنَ الْإِخْتِيَارِ لَهُ

and that He make him content with what He chooses — for nothing is more beneficial for him than that.

وَأَنْ يَرْضِيَهُ بِمَا يَخْتَارُهُ فَلَا أَنْفَعَ لَهُ مِنْ ذَلِكَ

And from them is that if he entrusts *his affairs* to his Lord and is content with what He chooses for him, He supports him in what He chooses for him with strength upon it, and resolve, and patience.

وَمِنْهَا أَنَّهُ إِذَا فَوَّضَ إِلَى رَبِّهِ وَرَضِيَ بِمَا يَخْتَارُهُ لَهُ أَمَدَهُ فِيمَا يَخْتَارُهُ لَهُ بِالْقُوَّةِ عَلَيْهِ وَالْعَزِيمَةِ وَالصَّبْرِ

And He turns away from him the harms that *are* the result of the servant's choosing for himself.

وَصَرَفَ عَنْهُ الْأَفَاقَاتِ الَّتِي هِيَ عَرْضَةُ اخْتِيَارِ الْعَبْدِ لِنَفْسِهِ

And He shows him from the good outcomes of His choosing for him what he would never have reached even some of by what he himself chooses for himself.

وَأَرَاهُ مِنْ حَسَنِ عَوَاقِبِ اخْتِيَارِهِ لَهُ مَا لَمْ يَكُنْ لِيَصِلَ إِلَى بَعْضِهِ بِمَا يَخْتَارُهُ هُوَ لِنَفْسِهِ

And from them is that it relieves him from the tiring thoughts about the types of choices,

وَمِنْهَا أَنَّهُ يَرِيحُهُ مِنَ الْأَفْكَارِ الْمُتَعَبَةِ فِي أَنْوَاعِ الْإِخْتِبَارَاتِ

and frees his heart from the calculations and plans in which he climbs up one hill and comes down another.

وَيُفْرِغُ قَلْبَهُ مِنَ التَّقْدِيرَاتِ وَالتَّدْبِيرَاتِ الَّتِي يَصْعَدُ مِنْهَا فِي عَقْبَةٍ وَيَنْزِلُ فِي أُخْرَى

And with all this, there is no escape for him from what has been decreed upon him.

وَمَعَ هَذَا فَلَا خُرُوجَ لَهُ عَمَّا قَدَرَ عَلَيْهِ

So if he *were* content with God's choice, the decree would reach him while he is praised, thankful, and treated gently in it.

فَلَوْ رَضِيَ بِاخْتِيَارِ اللَّهِ أَصَابَهُ الْقَدَرُ وَهُوَ مَحْمُودٌ مَشْكُورٌ مَلْطُوفٌ بِهِ فِيهِ

And otherwise the decree runs upon him while he is blamed, not treated gently in it —

وَالْإِلَّا جَرَى عَلَيْهِ الْقَدَرُ وَهُوَ مَذْمُومٌ غَيْرٌ مَلْطُوفٌ بِهِ فِيهِ

because he *is* with his choosing for himself.

لِأَنَّهُ مَعَ اخْتِيَارِهِ لِنَفْسِهِ

And whenever his entrusting and contentment *are* sound, it surrounds him in —

وَمَتَى صَحَّ تَفْوِيضُهُ وَرِضَاؤُهُ اِكْتَنَفَهُ فِي

فصل لا ينتفع بنعمة الله بالإيمان والعلم إلا من عرف نفسه ووقف بها

Section: No one benefits from God's blessing of faith and knowledge except the one who knows himself and keeps it in its place

the decreed *thing* — *there is* compassion toward him *and* gentleness with him,

الْمُقْدُورُ الْعَطْفُ عَلَيْهِ اللَّطْفُ بِهِ

so he becomes between His compassion and His gentleness.

فَيَصِيرُ بَيْنَ عَطْفِهِ وَلَطْفِهِ

His compassion protects him from what he fears,

فَعَطْفُهُ يَقِيهِ مَا يَحْذَرُهُ

and His gentleness makes easy for him what He decreed.

وَلَطْفُهُ يَهَوِّنُ عَلَيْهِ مَا قَدَرَهُ

When the decree passes through the servant, among the greatest causes of its passing through is his scheming to repel it.

إِذَا نَفَذَ الْقَدْرُ فِي الْعَبْدِ كَانَ مِنْ أَعْظَمِ أَسْبَابِ نُفُوزِهِ
تَحِيلُهُ فِي رَدِّهِ

So nothing is more beneficial for him than surrender and casting himself before the decree, lying down like a dead *animal*.

فَلَا أَنْفَعَ لَهُ مِنَ الْإِسْتِسْلَامِ وَإِلْقَاءِ نَفْسِهِ بَيْنَ يَدَيِ الْقَدْرِ
طَرِيحًا كَالْمَيِّتَةِ

For the predator is not pleased with eating carrion.

فَإِنَّ السَّبْعَ لَا يَرْضَى بِأَكْلِ الْجَيْفِ

No one benefits from God's blessing of faith and knowledge except the one who knows himself and keeps it at its worth,

لَا يَنْتَفِعُ بِنِعْمَةِ اللَّهِ بِالْإِيمَانِ وَالْعِلْمِ إِلَّا مَنْ عَرَفَ نَفْسَهُ
وَوَقَفَ بِهَا عِنْدَ قَدَرِهَا

and does not go beyond it to what is not his, and does not overstep his limit, and does not say 'this is mine.'

وَلَمْ يَتَجَاوِزْهُ إِلَى مَا لَيْسَ لَهُ وَلَمْ يَتَعَدَّ طَوْرَهُ وَلَمْ يَقُلْ
هَذَا لِي

And *he is* certain that it is for God, by God, and from God.

وَتَيَقِّنُ أَنَّهُ لِلَّهِ وَبِاللَّهِ وَمِنَ اللَّهِ

For it is faith in Him — *as a* beginning and *a* continuation —

فَهُوَ الْإِيمَانُ بِهِ ابْتِدَاءً وَإِدَامَةً

no cause from the servant and no deserving from him.

لَا سَبَبَ مِنَ الْعَبْدِ وَلَا اسْتِحْقَاقَ مِنْهُ

So God's blessings upon him humble him and break him —

فَتَذِلُّهُ نِعَمُ اللَّهِ عَلَيْهِ وَتَكْسِرُهُ

the breaking of one who does not see for himself nor in himself any good at all,

كَسْرَةً مَنْ لَا يَرَى لِنَفْسِهِ وَلَا فِيهَا خَيْرًا الْبُتَّةَ

and *knows* that the good that reached him — it is for God, by Him, and from Him.

وَأَنَّ الْخَيْرَ الَّذِي وَصَلَ إِلَيْهِ فَهُوَ لِلَّهِ وَبِهِ وَمِنْهُ

So the blessings produce in him *a* humility and *an* amazing brokenness that cannot be expressed.

فَتَحْدُثُ لَهُ النِّعَمُ ذِلًّا وَانْكَسَارًا عَجِيبًا لَا يَعْبرُ عَنْهُ

So every time He renews for him *a* blessing, he increases in humility, brokenness, reverence, love, fear, and hope.

فَكَلَّمَا جَدَّدَ لَهُ نِعْمَةً ارْتَدَّادًا لَهُ ذِلًّا وَانْكَسَارًا وَخُشُوعًا
وَمَحَبَّةً وَخَوْفًا وَرَجَاءً

And this is the result of two noble forms of knowledge:

وَهَذَا نَتِيجَةُ عِلْمَيْنِ شَرِيفَيْنِ

his knowledge of his Lord — His perfection, His goodness, His richness, His generosity, His excellence, and His mercy,

علمه بربه وكماله وبره وغناه وجوده وإحسانه
وَرَحْمَتِهِ

and that all good *is* in His hands and it *is* His possession —

وَأَنَّ الْخَيْرَ كُلَّهُ فِي يَدَيْهِ وَهُوَ مَلِكُهُ

He gives from it to whoever He wills and withholds it from whoever He wills,

يُؤْتِي مِنْهُ مَنْ يَشَاءُ وَيُمْنَعُ مِنْهُ مَنْ يَشَاءُ

and to Him *is* the praise for this and that — the most complete and most perfect praise.

وَلَهُ الْحَمْدُ عَلَى هَذَا وَهَذَا أَكْمَلُ حَمْدٍ وَأَتَمُّهُ

And his knowledge of himself — and his standing at its limit, its worth, its deficiency, its wrongdoing, and its ignorance,

وَعِلْمُهُ بِنَفْسِهِ وَوُقُوفُهُ عَلَى حَدِّهَا وَقَدَرُهَا وَنَقْصُهَا
وِظْلُمُهَا وَجَهْلُهَا

and that there *is* no good in it at all — not for it, not by it, and not from it,

وَأَنَّهَا لَا خَيْرَ فِيهَا الْبَتَّةَ وَلَا لَهَا وَلَا بِهَا وَلَا مِنْهَا

and that it has nothing from itself except nothingness.

وَأَنَّهَا لَيْسَ لَهَا مِنْ ذَاتِهَا إِلَّا الْعَدَمُ

And likewise regarding its qualities and perfection — it has nothing except the nothingness

فَكَذَلِكَ مِنْ صِفَاتِهَا وَكَمَالِهَا لَيْسَ لَهَا إِلَّا الْعَدَمُ

that nothing *is* more worthless than and nothing more lacking.

الَّذِي لَا شَيْءَ أَحَقَرُ مِنْهُ وَلَا أَنْقَصُ

So whatever good *is* in it follows from its existence, which *is* not up to it nor by it.

فَمَا فِيهَا مِنَ الْخَيْرِ تَابِعَ لَوْجُودِهَا الَّذِي لَيْسَ إِلَيْهَا وَلَا
بِهَا

So when these two forms of knowledge become *a* deep quality in it — not *just a* phrase on its tongue —

فَإِذَا صَارَ هَذَانِ الْعِلْمَانِ صِغَةً لَهَا لَا صِغَةً عَلَى لِسَانِهَا

it knows then that all praise *is* for God, all command *is* His, and all good *is* in His hands,

عِلْمَتْ حِينَئِذٍ أَنَّ الْحَمْدَ كُلَّهُ لِلَّهِ وَالْأَمْرَ كُلَّهُ لَهُ وَالْخَيْرَ
كُلَّهُ فِي يَدَيْهِ

and that He alone *is* the one deserving of praise, thanks, and glorification — not it,

وَأَنَّهُ هُوَ الْمُسْتَحَقُّ لِلْحَمْدِ وَالثَّنَاءِ وَالْمَدْحِ دُونِهَا

and that it *is* more deserving of blame, fault, and reproach.

وَأَنَّهَا هِيَ أَوْلَى بِالذَّمِّ وَالْعُيْبِ وَاللُّومِ

And whoever misses the realization of these two forms of knowledge — his words and deeds *will be* inconsistent.

وَمَنْ فَاتَهُ التَّحْقِيقُ بِهَذَيْنِ الْعِلْمَيْنِ تَلَوَّنَتْ بِهِ أَقْوَالُهُ
وَأَعْمَالُهُ

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فصل للأخلاق حد متى جاوزته صارت عُدواناً ومتى قصرت عنه كان نقصاً ومهانة

Section: Character traits have *a* limit — when *one* goes beyond it, *they* become aggression, and when *one* falls short of it, *it* becomes deficiency and disgrace

and his states, and *they* became confused upon him, and he *was* not guided to the straight path that leads him to God.

وَأَحْوَالُهُ وَتَخَبُّطُ عَلَيْهِ وَلَمْ يَهْتَدِ إِلَى الصِّرَاطِ
الْمُسْتَقِيمِ الْمَوْصِلِ لَهُ إِلَى اللَّهِ

So the servant's connection is through realizing these two types of knowledge — in learning and in state — and his disconnection is through missing them.	فإِصْال الْعَبْد بِتَحْقِيق هَاتَيْنِ الْمَعْرِفَتَيْنِ عِلْمًا وَحَالًا وانقطاعه بفواتهما
And this is the meaning of their saying: 'Whoever knew himself knew his Lord.'	وَهَذَا مَعْنَى قَوْلِهِمْ مَنْ عَرَفَ نَفْسَهُ عَرَفَ رَبَّهُ
For whoever knew himself <i>to be characterized</i> by ignorance, wrongdoing, flaw, deficiencies, need, poverty, lowliness, helplessness, and nothingness —	فَإِنَّهُ مَنْ عَرَفَ نَفْسَهُ بِالْجَهْلِ وَالظُّلْمِ وَالْعَيْبِ وَالنَّقَائِصِ وَالْحَاجَةِ وَالْفَقْرِ وَالذِّلِّ وَالْمَسْكِنَةِ وَالْعَدَمِ
knew his Lord by the opposite of that.	عَرَفَ رَبَّهُ بِضَدِّ ذَلِكَ
So he kept himself at its proper place and did not go beyond its limit.	فَوَقَفَ بِنَفْسِهِ عِنْدَ قَدَرِهَا وَلَمْ يَتَّعِدْ بِهَا طُورَهَا
And he praised his Lord with some of what He is worthy of.	وَأَثْنَى عَلَى رَبِّهِ بِبَعْضِ مَا هُوَ أَهْلُهُ
And the strength of his love, fear, hope, turning back, and reliance <i>on God</i> turned to Him alone.	وَانْصَرَفَتْ قُوَّةُ حُبِّهِ وَخَشْيَتِهِ وَرَجَائِهِ وَإِنَابَتِهِ وَتَوَكُّلِهِ إِلَيْهِ وَحْدَهُ
And He was the most beloved thing to him, the most feared thing to him, and the most hoped for by him.	وَكَانَ أَحَبَّ شَيْءٍ إِلَيْهِ وَأَخْوَفَ شَيْءٍ عِنْدَهُ وَأَرْجَاهُ لَهُ
And this — it is the reality of servitude, and God is the One whose help is sought.	وَهَذَا هُوَ حَقِيقَةُ الْعُبُودِيَّةِ وَاللَّهُ الْمُسْتَعَانُ
And it is told that one of the wise men wrote on the door of his house:	وَيَحْكِي أَنَّ بَعْضَ الْحُكَمَاءِ كَتَبَ عَلَى بَابِ بَيْتِهِ
'No one will benefit from our wisdom except whoever knew himself and kept it at its proper place.	أَنَّهُ لَنْ يَنْتَفِعَ بِحِكْمَتِنَا إِلَّا مَنْ عَرَفَ نَفْسَهُ وَوَقَفَ بِهَا عِنْدَ قَدَرِهَا
So whoever is like that, let him enter; otherwise, let him go back until he has this quality.'	فَمَنْ كَانَ كَذَلِكَ فَلْيَدْخُلْ وَإِلَّا فَلْيَرْجِعْ حَتَّى يَكُونَ بِهَذِهِ الصِّفَةِ
Section: Patience <i>in staying</i> away from desire is easier than patience over what desire brings about.	فَصَلِّ الصَّبْرَ عَنِ الشَّهْوَةِ أَسْهَلَ مِنَ الصَّبْرِ عَلَى مَا تُوجِبُهُ الشَّهْوَةُ
For it either brings about pain and punishment,	فَإِنَّهَا إِمَّا أَنْ تُوجِبَ أَلْمًا وَعُقُوبَةً
or it cuts off a pleasure more complete than it,	وَإِمَّا أَنْ تَقْطَعَ لَذَّةً أَكْمَلَ مِنْهَا
or it wastes a time whose wasting is regret and remorse,	وَإِمَّا أَنْ تُضَيِّعَ وَقْتًا إِضَاعَتُهُ حَسْرَةٌ وَنَدَامَةٌ
or it damages a reputation whose protection is more beneficial for the servant than its damage,	وَإِمَّا أَنْ تُثْلِمَ عَرْضًا تُوفِّرُهُ أَنْفَعُ لِلْعَبْدِ مِنْ ثَلْمِهِ
or it wastes wealth whose remaining is better for him than its going,	وَإِمَّا أَنْ تُذْهَبَ مَالًا بَقَاؤُهُ خَيْرٌ لَهُ مِنْ ذَهَابِهِ
or it lowers a status and standing whose upholding is better than its lowering,	وَإِمَّا أَنْ تُضَعَّ قَدْرًا وَجَاهًا قِيَامُهُ خَيْرٌ مِنْ وَضْعِهِ

or it takes away *a* blessing whose remaining is sweeter and better than fulfilling the desire,

وَأَمَّا أَنْ تَسْلِبَ نِعْمَةً بَقَاؤُهَا أَلَذَّ وَأَطْيَبَ مِنْ قَضَاءِ الشَّهْوَةِ

or it opens up for *a* lowly person *a* way to you that he could not find before that,

وَأَمَّا أَنْ تَطْرُقَ لَوْضِيعِ إِلَيْكَ طَرِيقًا لَمْ يَكُنْ يَجِدُهَا قَبْلَ ذَلِكَ

or it brings worry, distress, sadness, and fear that does not come close to the pleasure of the desire,

وَأَمَّا أَنْ تَجْلِبَ هُمَا وَغَمًا وَحُزْنًا وَخَوْفًا لَا يُقَارِبُ لَذَّةَ الشَّهْوَةِ

or it makes *you* forget knowledge whose remembrance is sweeter than obtaining the desire,

وَأَمَّا أَنْ تَنْسِيَ عِلْمًا ذَكَرَهُ أَلَذَّ مِنْ نَيْلِ الشَّهْوَةِ

or it makes *an* enemy gloat and makes *a* friend grieve,

وَأَمَّا أَنْ تَشْمَتَ عَدُوًّا وَتَحْزَنَ وَلِيًّا

or it cuts off the path for *a* blessing *that was* coming,

وَأَمَّا أَنْ تَقْطَعَ الطَّرِيقَ عَلَى نِعْمَةٍ مُقْبِلَةٍ

or it creates *a* flaw that remains as *a* quality that does not go away.

وَأَمَّا أَنْ تَحْدُثَ عَيْبًا يَبْقَى صِفَةً لَا تَزُولُ

For actions give rise to qualities and character traits.

فَإِنَّ الْأَعْمَالَ تَوْرَثُ الصِّفَاتُ وَالْأَخْلَاقُ

Section: Character traits have *a* limit — when *one* goes beyond it, *they* become aggression, and when *one* falls short of it, *it* becomes deficiency and disgrace.

فَصَلِّ لِلْأَخْلَاقِ حَدَّ مَتَى جَاوَزَتْهُ صَارَتْ عُدُوًّا وَمَتَى قَصُرَتْ عَنْهُ كَانَ نَقْصًا وَمِهَانَةً

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So anger has *a* limit, and it is praiseworthy courage and disdain for ugly traits and flaws — and this is its perfection.

فَلِلْغَضَبِ حَدٌّ وَهُوَ الشَّجَاعَةُ الْمَحْمُودَةُ وَالْأَنْفَةُ مِنَ الرَّذَائِلِ وَالنَّقَائِصِ وَهَذَا كَمَالُهُ

So when it goes beyond its limit, its owner crosses *the line* and becomes unjust.

فَإِذَا جَاوَزَ حَدَّهُ تَعَدَّى صَاحِبُهُ وَجَارَ

And if it falls short of it, *he becomes* cowardly and does not feel disdain for ugly traits.

وَإِنْ نَقَصَ عَنْهُ جَبِنَ وَلَمْ يَأْنَفْ مِنَ الرَّذَائِلِ

And greed has *a* limit, and it is sufficiency in the affairs of this world and obtaining what is enough from it.

وَاللِّحْرَصُ حَدٌّ وَهُوَ الْكَفَايَةُ فِي أُمُورِ الدُّنْيَا وَحُصُولُ الْبَلَغِ مِنْهَا

So whenever it falls short of that, it is humiliation and waste.

فَمَتَى نَقَصَ مِنْ ذَلِكَ كَانَ مِهَانَةً وَإِضَاعَةً

And whenever it exceeds it, it is greediness and desire for what desire is not praised for.

وَمَتَى زَادَ عَلَيْهِ كَانَ شَرًّا وَرَغْبَةً فِيمَا لَا تَحْمَدُ الرِّغْبَةَ فِيهِ

And envy has *a* limit, and it is competing in seeking perfection and disdain that one's equal should get ahead of him.

وَاللِّحْسَدُ حَدٌّ وَهُوَ الْمُنَافَسَةُ فِي طَلَبِ الْكَمَالِ وَالْأَنْفَةُ أَنْ يَتَقَدَّمَ عَلَيْهِ نَظِيرُهُ

So whenever it goes beyond that, it becomes wrongdoing and injustice, with which *one* wishes for the removal of the blessing from the envied person and strives to harm him.

فَمَتَى تَعَدَّى ذَلِكَ صَارَ بَغْيًا وَظُلْمًا يَتَمَنَّى مَعَهُ زَوَالَ النُّعْمَةِ عَنِ الْمَحْسُودِ وَيَحْرُسُ عَلَى إِيْذَائِهِ

And whenever it falls short of that, it is lowliness, weakness of drive, and smallness of self.	وَمَتَى نَقَصَ عَنْ ذَلِكَ كَانَ دَنَاءَةً وَضَعْفَ هِمَّةٍ وَصَغُرَ نَفْسٍ
The Prophet said: " <i>There is no envy except in two cases:</i>	قَالَ النَّبِيُّ لَا حَسَدَ إِلَّا فِي اثْنَيْنِ
A man <i>whom</i> God gave wealth, so He empowered him to spend it in <i>the cause of truth</i> ,	رَجُلٍ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَى هَلَكْتِهِ فِي الْحَقِّ
and a man <i>whom</i> God gave wisdom, so he judges by it and teaches it to people."	وَرَجُلٍ آتَاهُ اللَّهُ الْحِكْمَةَ فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا النَّاسَ
So this <i>is</i> envy of competition, by which the envier demands of himself to be like the envied person —	فَهَذَا حَسَدٌ مُنَافَسَةٌ يُطَالِبُ الْحَاسِدُ بِهِ نَفْسَهُ أَنْ يَكُونَ مِثْلَ الْمَحْسُودِ
not envy of lowliness, by which <i>one</i> wishes for the removal of the blessing from the envied person.	لَا حَسَدَ مَهَانَةٍ يَتَمَنَّى بِهِ زَوَالُ النِّعْمَةِ عَنِ الْمَحْسُودِ
And desire has <i>a</i> limit, and it <i>is</i> rest for the heart and the mind from the toil of obedience and gaining good qualities,	وَاللَّشْهْوَةُ حَدٌّ وَهُوَ رَاحَةُ الْقَلْبِ وَالْعَقْلِ مِنْ كَدِ الطَّاعَةِ وَاکْتِسَابِ الْفَضَائِلِ
and seeking help through fulfilling it for that <i>purpose</i> .	وَالِاسْتِعَانَةَ بِقَضَائِهَا عَلَى ذَلِكَ
So whenever it exceeds that, it becomes excessive craving and lust, and its owner joins the level of animals.	فَمَتَى زَادَتْ عَلَى ذَلِكَ صَارَتْ نَهْمَةً وَشِبْقًا وَالتَّحَقُّقَ صَاحِبِهَا بِدَرَجَةِ الْحَيَوَانَاتِ
And whenever it falls short of it and <i>is not used as</i> free time in seeking perfection and excellence, it is weakness, inability, and humiliation.	وَمَتَى نَقَصَتْ عَنْهُ وَلَمْ يَكُنْ فَرَاغًا فِي طَلَبِ الْكَمَالِ وَالْفَضْلِ كَانَتْ ضَعْفًا وَعَجْزًا وَمَهَانَةً
And rest has <i>a</i> limit, and it <i>is</i> refreshing the self and the powers of understanding and action, to prepare for obedience and gaining good qualities, and devoting them to that,	وَاللِّرَاحَةُ حَدٌّ وَهُوَ إِجْمَامُ النَّفْسِ وَالْقُوَى الْمَدْرَكَةِ وَالْفَعَالَةِ لِلِاسْتِعْدَادِ لِلطَّاعَةِ وَاکْتِسَابِ الْفَضَائِلِ وَتَوْفُرِهَا عَلَى ذَلِكَ
so that hard work and tiredness do not weaken them and weaken their effect.	بِحَيْثُ لَا يَضْعِفُهَا الْكَدُ وَالتَّعَبُ وَيَضْعِفُ أَثَرَهَا
So whenever it exceeds that, it becomes laziness, sloth, and waste, and most of the servant's interests <i>are</i> lost by it.	فَمَتَى زَادَ عَلَى ذَلِكَ صَارَ تَوَانِيًا وَكَسَلًا وَإِضَاعَةً وَقَاتَ بِهِ أَكْثَرَ مَصَالِحِ الْعَبْدِ
And whenever it falls short of it, it becomes harmful to the powers and weakening to them.	وَمَتَى نَقَصَ عَنْهُ صَارَ مَضْرًا بِالْقُوَى مُوهِنًا لَهَا
And perhaps <i>one</i> gets cut off by it, like the one who pushes <i>his mount</i> too hard — he neither covered <i>the</i> ground nor kept <i>his mount's</i> back <i>healthy</i> .	وَرُبَّمَا انْقَطَعَ بِهِ كَالْمَنْبِتِ الَّذِي لَا أَرْضًا قَطَعَ وَلَا ظَهْرَ أَبْقَى
And generosity has <i>a</i> limit between two extremes.	وَالْجُودُ لَهُ حَدٌّ بَيْنَ طَرَفَيْنِ
So whenever it goes beyond its limit, it becomes wastefulness and extravagance.	فَمَتَى جَاوَزَ حَدَّهُ صَارَ إِسْرَافًا وَتَبْذِيرًا
And whenever it falls short of it, it is stinginess and miserliness.	أَوْ مَتَى نَقَصَ عَنْهُ كَانَ بَخْلًا وَتَقْتِيرًا

And courage has *a* limit — whenever it goes beyond it, it becomes recklessness.

وللشجاعة حد متى جاوزته صارت تهورا

And whenever it falls short of it, it becomes cowardice and feebleness.

ومتى نقصت عنه صارت جبنا وخورا

And its *proper* limit is advancing in the places of advancing, and holding back in the places of holding back.

وحدها الإقدام في مواضع الإقدام والإحجام في مواضع الإحجام

As Mu'awiyah said to 'Amr ibn al-'As:

كما قال معاوية لعمر بن العاص

"It has tired me *out* to know whether you *are* brave or *a* coward.

أعيايني أن أعرف أشجاعا أنت أم جبانا

You advance until I say, 'Who is braver than *this* man!' — and you hold back until I say, 'Who is more cowardly than *this* man!'"

تقدم حتى أقول من أشجع الناس وتجبن حتى أقول من أجب الناس

So he said:

فقال

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فصل قال أبو الدرداء رضي الله عنه يا حبذا نوم الأكياس وفطرتهم كيف

Section: Abu al-Darda' (may God be pleased with him) said: How excellent *is* the sleep of the clever ones and their breaking of fast, how

I am brave when an opportunity comes to me ... but if there is no opportunity for me, then *I am* a coward.

شجاع إذا ما أمكنتني فرصة ... فإن لم تكن لي فرصة فجبان

And jealous protectiveness has *a* limit — if one goes beyond it, it becomes accusation and bad suspicion of the innocent.

والغيرة لها حد إذا جاوزته صارت تهمة وظنا سيئا بالبريء

And if one falls short of it, it becomes willful ignorance and the beginnings of shamelessness.

وإن قصرت عنه كانت تغافلا ومبادئ ديانة

And humility has *a* limit — if one goes beyond it, it becomes lowliness and disgrace.

وللتواضع حد إذا جاوزه كان ذلا ومهانة

And whoever falls short of it turns toward arrogance and boasting.

ومن قصر عنه انحرف إلى الكبر والفخر

And honor has *a* limit — if one goes beyond it, it becomes arrogance and *a* blameworthy character trait.

وللعز حد إذا جاوزه كان كبرا وخلقا مذموما

And if one falls short of it, *one* turns toward humiliation and disgrace.

وإن قصر عنه انحرف إلى الذل والمهانة

And the standard for all of this *is* justice,

وصابط هذا كله العدل

and it *is* taking the middle path placed between the two extremes of excess and neglect.

وهو الأخذ بالوسط الموضوع بين طرفي الإفراط والتفريط

And upon it is built the well-being of this world and the Here-after.

وَعَلَيْهِ بِنَاءُ مَصَالِحِ الدُّنْيَا وَالْآخِرَةِ

Rather, the well-being of the body cannot stand except by it.

بَلْ لَا تَقُومُ مَصْلَحَةُ الْبَدَنِ إِلَّا بِهِ

For whenever some of its humors go beyond balance and exceed it or fall short of it,

فَإِنَّهُ مَتَى خَرَجَ بَعْضُ أَخْلَاطِهِ عَنِ الْعَدْلِ وَجَاوَزَهُ أَوْ
نَقَصَ عَنْهُ

there goes from its health and strength according to that.

ذَهَبَ مِنْ صِحَّتِهِ وَقُوَّتِهِ بِحَسَبِ ذَلِكَ

And likewise the natural actions — like sleep and wakefulness, eating and drinking, and sexual relations,

وَكَذَلِكَ الْأَفْعَالُ الطَّبِيعِيَّةُ كَالنَّوْمِ وَالسَّهَرِ وَالْأَكْلِ
وَالشَّرْبِ وَالْجِمَاعِ

and movement and exercise, and solitude and socializing, and other than that —

وَالْحَرَكَةِ وَالرِّيَاضَةِ وَالْخُلُوةِ وَالْمَخَالَطَةِ وَغَيْرِ ذَلِكَ

when they *are* in the middle between the two blameworthy extremes, they *are* balanced.

إِذَا كَانَتْ وَسْطًا بَيْنَ الطَّرَفَيْنِ الْمَذْمُومَيْنِ كَانَتْ عَدْلًا

And if they turn toward either one of them, they *are* a deficiency and they produce deficiency.

وَإِنْ انْحَرَفَتْ إِلَى أَحَدِهِمَا كَانَتْ نَقْصًا وَأَثْمَرَتْ نَقْصًا

So among the noblest of sciences and the most beneficial *is* the science of limits,

فَمِنْ أَشْرَفِ الْعُلُومِ وَأَنْفَعِهَا عِلْمُ الْحُدُودِ

especially the limits of what is legislated — the commanded and the forbidden.

وَلَا سِوَمَا حُدُودِ الْمَشْرُوعِ الْمَأْمُورِ وَالْمَنْهِيِّ

So the most knowledgeable of people *are* those most knowledgeable of those limits,

فَأَعْلَمُ النَّاسِ أَعْلَمُهُمْ بِتِلْكَ الْحُدُودِ

so that nothing enters into them that *is* not from them, and nothing leaves them that *is* included in them.

حَتَّى لَا يَدْخُلَ فِيهَا مَا لَيْسَ مِنْهَا وَلَا يَخْرُجَ مِنْهَا مَا هُوَ
دَاخِلٌ فِيهَا

God Most High said:

قَالَ تَعَالَى

The desert Arabs *are* more intense in disbelief and hypocrisy, and more likely not to know the limits of what God sent down upon His Messenger.

﴿الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَنْ لَا يَعْلَمُوا حُدُودَ
مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ﴾

[9:97] — Sahih Intl: The bedouins are stronger in disbelief and hypocrisy and more likely not to know the limits of what [laws] Allah has revealed to His Messenger. And Allah is Knowing and Wise.

So the most balanced of people *is* the one who upholds the limits of character, actions, and legislated matters — in knowledge and in practice.

فَأَعْدَلُ النَّاسِ مَنْ قَامَ بِحُدُودِ الْأَخْلَاقِ وَالْأَعْمَالِ
وَالْمَشْرُوعَاتِ مَعْرِفَةً وَفِعْلًا

And with God *is* success.

وَبِاللَّهِ التَّوْفِيقُ

Section

فصل

Abu al-Darda' — may God be pleased with him — said:

قَالَ أَبُو الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ

How excellent *is* the sleep of the clever ones and their breaking of fast!

يَا حَبْذَا نَوْمِ الْأَكْيَاسِ وَفَطَرِهِمْ

How they outdo by it the night prayer of the fools and their fasting!

كَيْفَ يَغْبِنُونَ بِهِ قِيَامَ الْحَمَقَى وَصَوْمَهُمْ

And a tiny amount from a person of God-consciousness is better than mountains of worship from the deluded ones.

وَالذَّرَّةُ مِنْ صَاحِبِ تَقْوَى أَفْضَلُ مِنْ أَمْثَالِ الْجِبَالِ
عِبَادَةٍ مِنَ الْمَغْتَرِّينَ

And this is from the gems of speech,

وَهَذَا مِنْ جَوَاهِرِ الْكَلَامِ

and the greatest proof of the complete understanding of the Companions and their being ahead of those after them in every good — may God be pleased with them all.

وَأَدْلُهُ عَلَى كَمَالِ فَهْمِ الصَّحَابَةِ وَتَقَدُّمِهِمْ عَلَى مَنْ
بَعْدَهُمْ فِي كُلِّ خَيْرٍ رَضِيَ اللَّهُ عَنْهُمْ

So know that the servant only crosses the stations of the journey to God with his heart and his resolve, not with his body.

فَاعْلَمْ أَنَّ الْعَبْدَ إِنَّمَا يَقْطَعُ مَنَازِلَ السَّيْرِ إِلَى اللَّهِ بِقَلْبِهِ
وَهَمَّتِهِ لَا بِبَدْنِهِ

And God-consciousness in reality is the God-consciousness of the hearts, not the God-consciousness of the limbs.

وَالْتَّقْوَى فِي الْحَقِيقَةِ تَقْوَى الْقُلُوبِ لَا تَقْوَى الْجَوَارِحِ

God Most High said:

قَالَ تَعَالَى

That is so. And whoever honors the symbols of God —

{ذَلِكَ وَمَنْ يُعِظْمْ شَعَائِرَ اللَّهِ}

[22:32] — Sahih Intl: That [is so]. And whoever honors the symbols of Allah - indeed, it is from the piety of hearts.

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for indeed it is from the God-consciousness of the hearts.

{فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ}

[22:32]

And God said:

وَقَالَ

Their meat *will* not reach God, nor their blood, but God-consciousness from you reaches Him.

{لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَى
مِنْكُمْ}

[22:37] — Sahih Intl: Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you. Thus have We subjected them to you that you may glorify Allah for that [to] which He has guided you; and give good tidings to the doers of good.

And the Prophet said: "God-consciousness is here," and he pointed to his chest.

وَقَالَ النَّبِيُّ التَّقْوَى هَهُنَا وَأَشَارَ إِلَى صَدْرِهِ

So the wise person covers of the distance — with soundness of resolve, loftiness of aspiration, sincerity of purpose, and correctness of intention — with little action,

فَالْكَيْسُ يَقْطَعُ مِنَ الْمَسَافَةِ بِصِحَّةِ الْعَزِيمَةِ وَعِلْوِ الْهَمَةِ
وَتَجْرِيدِ الْقَصْدِ وَصِحَّةِ النِّيَّةِ مَعَ الْعَمَلِ الْقَلِيلِ

many times over what the one empty of that covers, *even* with much effort and difficult travel.

أَضْعَافَ أَضْعَافِ مَا يَقْطَعُهُ الْفَارِغُ مِنْ ذَلِكَ مَعَ التَّعَبِ
الْكَثِيرِ وَالسَّفَرِ الشَّاقِ

For indeed resolve and love remove the hardship and make the journey pleasant.

فَإِنَّ الْعَزِيمَةَ وَالْمَحَبَّةَ تَذْهَبُ الْمَشَقَّةَ وَتَطْيِبُ السَّيْرَ

And advancement and racing to God, glorified is He, is only through aspirations, sincerity of desire, and resolve.

وَالْتَقَدُّمُ وَالسَّبْقُ إِلَى اللَّهِ سُبْحَانَهُ إِنَّمَا هُوَ بِالْهَمِّ
وَصَدَقَ الرَّغْبَةُ وَالْعَزِيمَةُ

So the person of aspiration surpasses — *even* with his stillness — the person of many deeds, by stages.

فَيَتَقَدَّمُ صَاحِبُ الْهَمَةِ مَعَ سُكُونِهِ صَاحِبُ الْعَمَلِ الْكَثِيرِ
بِمَرَا حِل

And if *someone* equals him in his aspiration, *then* he surpasses him by his deeds.

فَإِنْ سَاوَاهُ فِي هِمَّتِهِ تَقَدَّمَ عَلَيْهِ بِعَمَلِهِ

And this *is* a topic that needs detailed explanation, in which Islam and excellence *are* brought together.

وَهَذَا مَوْضِعٌ يَحْتَاجُ إِلَى تَفْصِيلٍ يُوَافِقُ فِيهِ الْإِسْلَامُ
وَالْإِحْسَانُ

So the most complete guidance *is* the guidance of the Messenger of God.

فَأَكْمَلُ الْهُدَى هُدَى رَسُولِ اللَّهِ

And he was giving each one of the two its right.

وَكَانَ مُوفِيًا كُلَّ وَاحِدٍ مِنْهُمَا حَقَّهُ

So he was — with his perfection, his will, and his states with God — standing *in prayer* until his feet *would* swell,

فَكَانَ مَعَ كَمَالِهِ وَإِرَادَتِهِ وَأَحْوَالِهِ مَعَ اللَّهِ يَقُومُ حَتَّى
تَرْمَ قَدَمَاهُ

and fasting until it *was* said he *will* not break *his* fast,

وَيَصُومُ حَتَّى يُقَالَ لَا يَفْطُرُ

and striving in the path of God, and mixing with *his* companions without hiding from them,

وَيَجَاهِدُ فِي سَبِيلِ اللَّهِ وَيَخَالِطُ أَصْحَابَ وَلَا يَحْتَجِبُ عَنْهُمْ

and not leaving anything of the voluntary *prayers* and daily devotions because of those spiritual states that the powers of humans *are* unable to bear.

وَلَا يَتْرُكُ شَيْئًا مِنَ التَّوَافِلِ وَالْأُورَادِ لِتِلْكَ الْوَارِدَاتِ الَّتِي
تَعْجِزُ عَنْ حَمْلِهَا قُوَى الْبَشَرِ

And God Most High commanded His servants to uphold the laws of Islam upon their outward *selves*, and the realities of faith upon their inward *selves*.

وَاللَّهُ تَعَالَى أَمَرَ عِبَادَهُ أَنْ يَقُومُوا بِشَرَائِعِ الْإِسْلَامِ عَلَى
ظَوَاهِرِهِمْ وَحَقَائِقِ الْإِيمَانِ عَلَى بُوَاطِنِهِمْ

And He does not accept one of them except with its companion and its pair.

وَلَا يَقْبَلُ وَاحِدًا مِنْهُمَا إِلَّا بِصَاحِبِهِ وَقَرِينِهِ

And in the Musnad, attributed *to the Prophet*: "Islam is outward, and faith is in the heart."

وَفِي الْمُسْنَدِ مَرْفُوعًا الْإِسْلَامُ عَلَانِيَةً وَالْإِيمَانُ فِي
الْقَلْبِ

So every outward Islam whose owner does not pass through it to the inner reality of faith *is* not beneficial,

فَكُلُّ إِسْلَامٍ ظَاهِرٍ لَا يَنْفِذُ صَاحِبُهُ مِنْهُ إِلَى حَقِيقَةِ
الْإِيمَانِ الْبَاطِنَةِ فَلَيْسَ بِنَافِعٍ

until there *is* with it something of inner faith.

حَتَّى يَكُونَ مَعَهُ شَيْءٌ مِنَ الْإِيمَانِ الْبَاطِنِ

And every inner reality whose owner does not uphold the outward laws of Islam does not benefit, no matter what it may be.

وَكُلُّ حَقِيقَةٍ بَاطِنَةٍ لَا يَقُومُ صَاحِبُهَا بِشَرَائِعِ الْإِسْلَامِ
الظَّاهِرَةِ لَا تَنْفَعُ وَلَوْ كَانَتْ مَا كَانَتْ

So even if the heart *were* torn apart with love and fear, but *he* did not worship according to the command and the outward law, that *would* not save him from the Fire.

فَلَوْ تَمَزَّقَ الْقَلْبُ بِالْمَحَبَةِ وَالْخَوْفِ وَلَمْ يَتَعْبُدْ بِالْأَمْرِ
وَوَظَّاهِرِ الشَّرْعِ لَمْ يَنْجِهِ ذَلِكَ مِنَ النَّارِ

Just as if he upheld the outward *forms* of Islam, but there *was* not in his inward *self* the reality of faith, *it would* not save him from the Fire.

كَمَّا أَنَّهُ لَوْ قَامَ بِظَوَاهِرِ الْإِسْلَامِ وَلَيْسَ فِي بَاطِنِهِ حَقِيقَةُ
الْإِيمَانِ لَمْ يَنْجِهِ مِنَ النَّارِ

And when this is understood, then the truthful ones journeying to God and the Hereafter *are* two groups:

وَإِذَا عَرَفَ هَذَا فَالصَادِقُونَ السَّائِرُونَ إِلَى اللَّهِ وَالْدَّارِ
الْآخِرَةِ قِسْمَانِ

The first group — they devoted what remained of their time after the obligations to bodily voluntary acts, and made them their constant practice,

قَسَمَ صَرَفُوا مَا فَضَلَ مِنْ أَوْقَاتِهِمْ بَعْدَ الْفَرَائِضِ إِلَى
النَّوَافِلِ الْبَدَنِيَّةِ وَجَعَلُوهَا دَائِبُهُمْ

without eagerness from them to realize the works of the hearts, their stations, and their rulings,

مِنْ غَيْرِ حِرْصٍ مِنْهُمْ عَلَى تَحْقِيقِ أَعْمَالِ الْقُلُوبِ
وَمَنَازِلِهَا وَأَحْكَامِهَا

even though they were not devoid of their root, but their aspirations *were* directed to increasing *their* deeds.

وَإِنْ لَمْ يَكُونُوا خَالِينَ مِنْ أَصْلِهَا وَلَكِنْ هَمَمُهُمْ مَصْرُوفَةً
إِلَى الْاِسْتِكْثَارِ مِنَ الْأَعْمَالِ

And *the second* group devoted

وَقَسَمَ صَرَفُوا

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فصل أصل الأخلاق المذمومة كلها الكبر والمهانة والدناءة وأصل الأخلاق

Chapter: The Root of All Blameworthy Character is Arrogance, Lowliness, and Meanness — and the Root of *All Praiseworthy* Character

whatever is left over from the obligatory and recommended acts — to caring for the soundness of their hearts, and their hearts' devotion to God alone,

مَا فَضَلَ مِنَ الْفَرَائِضِ وَالسَّنَنِ إِلَى الْاهْتِمَامِ بِصَلَاحِ
قُلُوبِهِمْ وَعَكُوفِهَا عَلَى اللَّهِ وَحْدَهُ

and *their* gathering of focus upon Him, and guarding *their* thoughts and intentions with Him,

وَالْجَمْعِيَّةِ عَلَيْهِ وَحَفْظِ الْخَوَاطِرِ وَالْإِرَادَاتِ مَعَهُ

and they made it a strength of worshipping Him through the deeds of the hearts — from correcting love, fear, hope, reliance on God, and turning to Him.

وَجَعَلُوهُ قُوَّةَ تَعَبُدِهِ بِأَعْمَالِ الْقُلُوبِ مِنْ تَصْحِيحِ الْمَحَبَّةِ
وَالْخَوْفِ وَالرَّجَاءِ وَالتَّوَكُّلِ وَالْإِنَابَةِ

And they saw that the smallest share of the spiritual openings that come upon their hearts from God *was* more beloved to them than many bodily voluntary acts.

وَرَأَوْا أَنَّ أَيْسَرَ نَصِيبٍ مِنَ الْوَارِدَاتِ الَّتِي تَرِدُ عَلَى
قُلُوبِهِمْ مِنَ اللَّهِ أَحَبُّ إِلَيْهِمْ مِنْ كَثِيرٍ مِنَ التَّطَوُّعَاتِ
الْبَدَنِيَّةِ

So when one of them attained a gathering of the heart and a spiritual opening of closeness, or love, or longing, or brokenness and humility,

فَإِذَا حَصَلَ لِأَحَدِهِمْ جَمْعِيَّةٌ وَوَارِدٌ أُنْسٌ أَوْ حُبٌّ أَوْ
اِسْتِيقَاقٌ أَوْ اِنْكَسَارٌ وَذَلْ

he would not exchange it for anything else whatsoever,

لَمْ يَسْتَبَدِّلْ بِهِ شَيْئًا سِوَاهُ الْبَيِّنَةِ

unless a command from God came, and then he would rush to it with that spiritual opening if he could,

إِلَّا أَنْ يَجِيءَ الْأَمْرُ فَيَبَادِرُ إِلَيْهِ بِذَلِكَ الْوَارِدِ إِنْ أَمَكَنَهُ

and if not, he would rush to the command even if the spiritual opening went away.

وَالْإِلَّا يَبَادِرُ إِلَى الْأَمْرِ وَلَوْ ذَهَبَ الْوَارِدُ

So when the voluntary acts came, here is the battleground of hesitation.

فَإِذَا جَاءَتْ النَّوَافِلُ فَهِيَ مَعْتَرِكَةُ التَّرَدُّدِ

So if it <i>was</i> possible to rise to them while keeping it, then that <i>is best</i> .	فَإِنْ أُمِكنَ الْقِيَامُ إِلَيْهَا بِهِ فَذَآكَ
And if not, he would look at what is more preferred and more beloved to God —	وَأِلَّا نَظَرَ فِي الْأَرْجَحِ وَالْأَحَبِ إِلَى اللَّهِ
is it rising to that voluntary act even if his spiritual opening goes away,	هَلْ هُوَ الْقِيَامُ إِلَى تِلْكَ النَّافِلَةِ وَلَوْ ذَهَبَ وَارِدُهُ
such as helping the distressed, guiding the lost, mending the broken, and gaining faith, and things like that?	كَإِغَاثَةِ الْمَلْهُوفِ وَإِرْشَادِ ضَالٍّ وَجَبَرِ مَكْسُورٍ وَاسْتِفَادَةِ إِيْمَانٍ وَنَحْوِ ذَلِكَ
So here, the more preferred voluntary act should be given priority.	فَههنا يَنْبَغِي تَقْدِيمُ النَّافِلَةِ الرَّاجِحَةِ
And whenever he put them forward for God, out of desire for Him and drawing near to Him,	وَمَتَى قَدَمَهُمَا لِلَّهِ رَغْبَةً فِيهِ وَتَقَرُّبًا إِلَيْهِ
then <i>God</i> will return to him what he missed of his spiritual opening, stronger than it was, at another time.	فَإِنَّهُ يَرِدُ عَلَيْهِ مَا فَاتَ مِنْ وَارِدِهِ أَقْوَى مِمَّا كَانَ فِي وَقْتٍ آخَرَ
And if the spiritual opening <i>was</i> more preferred than the voluntary act, then the wise course for him is to continue in his spiritual opening until it fades from him,	وَإِنْ كَانَ الْوَارِدُ أَرْجَحَ مِنَ النَّافِلَةِ فَالْحَزْمُ لَهُ الْإِسْتِمْرَارُ فِي وَارِدِهِ حَتَّى يَتَوَارَى عَنْهُ
for it passes away, but the voluntary act does not pass away.	فَإِنَّهُ يَفُوتُ وَالنَّافِلَةُ لَا تَفُوتُ
And this <i>is</i> a place that needs deep understanding of the path, and the ranks of deeds, and prioritizing the most important of them, then <i>the next</i> most important.	وَهَذَا مَوْضِعٌ يَحْتَاجُ إِلَى فَضْلِ فَهْمِهِ فِي الطَّرِيقِ وَمَرَاتِبِ الْأَعْمَالِ وَتَقْدِيمِ الْأَهَمِّ مِنْهَا فَالْأَهَمِّ
And <i>God is</i> the One who grants success in that — there is no god other than Him and no Lord besides Him.	وَاللَّهُ الْمُؤَفِّقُ لَذَلِكَ لَا إِلَهَ غَيْرُهُ وَلَا رَبَّ سِوَاهُ
Chapter: The root of all blameworthy character is arrogance, lowliness, and meanness.	فصل أصل الْأَخْلَاقِ الْمَذْمُومَةِ كُلِّهَا الْكِبَرُ وَالْمَهَانَةُ وَالدَّنَاءَةُ
And the root of all praiseworthy character is humility and high aspiration.	وَأصل الْأَخْلَاقِ الْمَحْمُودَةِ كُلِّهَا الْخُشُوعُ وَعِلْوُ الْهَمَةِ
So pride, arrogant joy, insolence, self-amazement, envy, oppression, and vanity,	فَالْفَخْرُ وَالْبَطَرُ وَالْأَشْرُ وَالْعُجْبُ وَالْحَسَدُ وَالْبَغْيُ وَالْخِيَلَاءُ
and wrongdoing, harshness, tyranny, turning away, and refusing to accept advice,	وَالظُّلْمُ وَالْقَسْوَةُ وَالتَّجَبُّرُ وَالْإِعْرَاضُ وَإِبَاءُ قَبُولِ النَّصِيحَةِ
and selfishness, seeking superiority, love of status and leadership, and <i>wanting</i> to be praised for what he did not do, and things like that —	وَالِاسْتِثْنَاءُ وَطَلَبُ الْعُلُوِّ وَحُبُّ الْجَاهِ وَالرَّئَاسَةِ وَأَنَّ يَحْمَدَ بِمَا لَمْ يَفْعَلْ وَأَمْثَالُ ذَلِكَ
all of them arise from arrogance.	كُلُّهَا نَاشِئَةٌ مِنَ الْكِبَرِ
And as for lying, vileness, betrayal, showing off, scheming, and deception,	وَأَمَّا الْكُذْبُ وَالْخَسَةُ وَالْخِيَانَةُ وَالرِّيَاءُ وَالْمَكْرُ وَالْخَدِيعَةُ

and greed, panic, cowardice, stinginess, helplessness, laziness, humiliation before other than God, and exchanging that which is

والطمع والفرع والجبن والبخل والعجز والكسل والذل
لغير الله واستبدال الذي هو

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فصل المطلب الأعلى موقوف حصوله على همة عالية ونية صحيحة فمن فقدهما

Section: The Highest Goal — Its Attainment Depends on High Aspiration and Sound Intention

lesser for what is better — and similar to that.

أدنى بالذي هو خير ونحو ذلك

For indeed they *are* from humiliation, lowliness, and smallness of the self.

فإنَّها من المهانة والدناءة وصغر النَّفس

As for the noble character traits — like patience, courage, justice, chivalry, chastity, self-guarding, generosity, forbearance, pardoning, forgiveness, endurance, and selflessness,

وأما الأخلاق الفاضلة كالصبر والشجاعة والعدل
والمروءة والعفة والصيانة والجود والحلم والعفو
والصفح والإحتمال والإيثار

and the dignity of the self above lowly things, humility, contentment, truthfulness, and good manners,

وعزة النَّفس عن الدنآت والتواضع والقناعة والصدق
والأخلاق

and repaying kindness with its like or better,

والمكافأة على الإحسان بمثله أو أفضل

and overlooking people's mistakes, and leaving *off* being busy with what does not concern him,

والتغافل عن زلات النَّاس وترك الانشغال بما لا يعنيه

and soundness of the heart from those blameworthy character traits, and similar to that —

وسلامة القلب من تلك الأخلاق المذمومة ونحو ذلك

all of them arise from humility and high aspiration.

فكلها ناشئة عن الخُشوع وعلو الهمة

And God — glorified is He — informed about the earth that it is barren,

وَالله سُبْحَانَهُ أَخْبَرَ عَنِ الْأَرْضِ بِأَنَّهَا تَكُونُ خَاشِعَةً

then water comes down upon it, and it stirs and swells and takes on its beauty and splendor.

ثُمَّ يَنْزِلُ عَلَيْهَا الْمَاءُ فَتَهْتَزُّ وَتَرْبُو وَتَأْخُذُ زِينَتَهَا
وبهجتها

Likewise is the creature *made* from it, when his share of divine guidance reaches him.

فَكَذَلِكَ الْمَخْلُوقُ مِنْهَا إِذَا أَصَابَهُ حَظُّهُ مِنَ التَّوْفِيقِ

As for fire, its nature is rising and corruption,

وَأَمَّا النَّارُ فَطَبْعُهَا الْعُلُوُّ وَالْإِفْسَادُ

then it dies out and becomes the most worthless and lowest thing.

ثُمَّ تَخمد فَتَصِيرُ أَحَقَرُ شَيْءٍ وَأَذْلَهُ

And likewise is the creature *made* from it.

وَكَذَلِكَ الْمَخْلُوقُ مِنْهَا

For it is always between rising — when it rages and flares —

فَهِىَ دَائِمًا بَيْنَ الْعُلُوِّ إِذَا هَاجَتْ وَاضْطَرَبَتْ

and between lowness and meanness — when it dies down and settles.

وَبَيْنَ الْخَسَةِ وَالْدِنَاءَةِ إِذَا خمدت وَسكنت

And blameworthy character traits follow fire and the creature *made* from it,

والأخلاق المذمومة تَابِعَةُ لِلنَّارِ وَالْخُلُقِ مِنْهَا

and noble character traits follow the earth and the creature *made* from it.

والأخلاق الفاضلة تَابِعَةُ لِلْأَرْضِ وَالْمَخْلُوقِ مِنْهَا

So whoever's aspiration is high and whose self is humble — *he* is described by every beautiful trait.

فَمَنْ عُلَتْ هِمَّتُهُ وَخَشَعَتْ نَفْسُهُ اتَّصَفَ بِكُلِّ خَلْقٍ جَمِيلٍ

And whoever's aspiration is low and whose self is rebellious — *he* is described by every ugly trait.

وَمَنْ دُنَتْ هِمَّتُهُ وَطَغَتْ نَفْسُهُ اتَّصَفَ بِكُلِّ خَلْقٍ رَذِيلٍ

The highest goal — its attainment is dependent on a high aspiration and a sound intention.

الْمَطْلَبُ الْأَعْلَى مَوْقُوفٌ حُصُولُهُ عَلَى هِمَّةٍ عَالِيَةٍ وَنِيَّةٍ صَحِيحَةٍ

So whoever lacks them both, reaching it becomes impossible for him.

فَمَنْ فَقَدَهُمَا تَعَذَّرَ عَلَيْهِ الْوُصُولُ إِلَيْهِ

For indeed aspiration, when it is high, attaches to Him alone, not to other than Him.

فَإِنَّ الْهِمَّةَ إِذَا كَانَتْ عَالِيَةً تَعَلَّقَتْ بِهِ وَحْدَهُ دُونَ غَيْرِهِ

And when the intention is sound, the servant walks the path leading to Him.

وَإِذَا كَانَتْ النِّيَّةُ صَحِيحَةً سَلَكَ الْعَبْدُ الطَّرِيقَ الْمَوْصِلَةَ إِلَيْهِ

So the intention singles out the path for him, and the aspiration singles out the goal for him.

فَالنِّيَّةُ تَفْرِدُ لَهُ الطَّرِيقَ وَالْهِمَّةُ تَفْرِدُ لَهُ الْمَطْلُوبَ

So when his goal is unified and the path leading to it is *unified*, reaching it was his ultimate end.

فَإِذَا تَوَحَّدَ مَطْلُوبُهُ وَالطَّرِيقُ الْمَوْصِلَةُ إِلَيْهِ كَانَ الْوُصُولُ غَايَتَهُ

And when his aspiration is low, it attaches to lowly things and does not attach to the highest goal.

وَإِذَا كَانَتْ هِمَّتُهُ سَافِلَةً تَعَلَّقَتْ بِالسُّفُلِيَّاتِ وَلَمْ تَتَعَلَّقْ بِالْمَطْلَبِ الْأَعْلَى

And when the intention is not sound, his path is not leading to Him.

وَإِذَا كَانَتْ النِّيَّةُ غَيْرَ صَحِيحَةٍ كَانَتْ طَرِيقُهُ غَيْرَ مَوْصِلَةٍ إِلَيْهِ

So the whole matter revolves around the servant's aspiration and his intention, and they *are* what is required of him.

فَمَدَارُ الشَّأْنِ عَلَى هِمَّةِ الْعَبْدِ وَنِيَّتِهِ وَهُمَا مَطْلُوبُهُ

And *this* is not complete for him except by leaving three things:

وَلَا يَتِمُّ لَهُ إِلَّا بِتَرْكِ ثَلَاثَةِ أَشْيَاءَ

habits, customs, and practices that people invented.

الْعَوَائِدَ وَالرُّسُومَ وَالْأَوْضَاعَ الَّتِي أَحَدَّثَهَا النَّاسُ

The second: abandoning the obstacles that hold him back from singling out his goal and his path.

الثَّانِي هَجْرُ الْعَوَائِقِ الَّتِي تَعَوِّقُهُ عَنْ إِفْرَادِ مَطْلُوبِهِ وَطَرِيقِهِ

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فصل من كلام عبد الله بن مسعود رضي الله عنه قال رجل عنده

Chapter: From the words of Abdullah ibn Masud, may God be pleased with him — a man said in his presence

And the third cutting *of them* is cutting the attachments of the heart that come between him and purely devoting *his* attachment to the goal.

وقطعها الثالث قطع علائق القلب التي تحول بينه وبين تجريد التعلق بالمطلوب

And the difference between them is that the obstacles — they *are* the external events,

والفرق بينها أن العوائق هي الحوادث الخارجية

and the attachments — they *are* the heart's connections to permissible things and the like.

والعلائق هي التعلقات القلبية بالمباحات ونحوها

And the root of that is leaving the excesses that distract from the goal — of food, drink, sleep, and socializing.

وأصل ذلك ترك الفضول التي تشغل عن المقصود من الطعام والشراب والنام والخلطة

So he takes from that what helps him in his pursuit, and rejects from it what cuts him off from it or weakens his pursuit.

فيأخذ من ذلك ما يعينه على طلبه ويرفض منه ما يقطعه عنه أو يضعف طلبه

And God is the One whose help is sought.

والله المستعان

A man said in his presence: 'I *do* not love to be among the companions of the right —

قال رجل عنده ما أحب أن أكون من أصحاب اليمين

rather I love to be among those brought near.'

أحب أن أكون من المقربين

So Abdullah said: 'But here is a man *who* wished that he *had* died *and* not *been* resurrected' — meaning himself.

فقال عبد الله لئن ههنا رجل ود وأنه مات لم يبعث يعنني نفسه

And he went out one day, and *some* people followed him, so he said to them: 'Do you have *a* need?'

وخرج ذات يوم فاتبعه ناس فقال لهم ألكم حاجة

They said: 'No, but we wanted to walk with you.'

قالوا لا ولكن أردنا أن نمشي معك

He said: 'Go back, for it is humiliation for the follower and *a* trial for the one followed.'

قال ارجعوا فإنه ذلة للتابع وفتنة للمتبع

And he said: 'If you knew about me what I know about myself, you would have thrown dust on my head.'

وقال لو تعلمون مني ما أعلم من نفسي لحنوتم على رأسي التراب

And he said: 'How excellent *are* the two disliked things: death and poverty!'

وقال حبذا المكروهان الموت والفقر

By God, it is nothing but wealth and poverty, and I *do* not care with which of them I *am* tested.

وأيم الله إن هو إلا الغنى والفقر وما أبالي بأيهما بليت

I hope in God in each one of them.

أرجو الله في كل واحد منهما

If it is wealth — then in it is *room* for compassion.

إن كان الغنى إن فيه للعطف

And if it is poverty — then in it is *room* for patience.

وإن كان الفقر إن فيه للصبر

And he said: 'You *are* in the passage of night and day, with lifespans *being* decreased and deeds *being* recorded.'

وقال إنكم في ممر الليل والنهار في أجل منقوصة وأعمال محفوظة

And death comes suddenly.

والموت يأتي بغتة

So whoever planted good *is* about to harvest his desire,

فَمَنْ زَرَعَ خَيْرًا فَيَوْشِكُ أَنْ يَحْصِدَ رَغْبَتَهُ

and whoever planted evil *is* about to harvest regret.

وَمَنْ زَرَعَ شَرًّا فَيَوْشِكُ أَنْ يَحْصِدَ نَدَامَةً

And for every planter *is* the like of what he planted.

وَلِكُلِّ زَارِعٍ مِثْلُ مَا زَرَعَ

A slow *person* *is* not outrun from his *destined* share, and an eager *person* *does* not reach what was not decreed for him.

لَا يَسْبِقُ بَطِيءٌ بِحِظَّهُ وَلَا يَذْرُكُ حَرِيصٌ مَا لَمْ يَقْدَرْ لَهُ

Whoever *is* given good — then God gave it *to him*; and whoever *is* protected from evil — then God protected him.

مَنْ أُعْطِيَ خَيْرًا قَالَهُ أَعْطَاهُ وَمَنْ وَقِيَ شَرًّا قَالَهُ وَقَاهُ

The God-conscious *are* masters, the scholars *are* guides, and sitting with them *is* an increase.

الْمُتَّقُونَ سَادَةٌ وَالْفُقَهَاءُ قَادَةٌ وَمَجَالِسُهُمْ زِيَادَةٌ

They are only two *things*: guidance and speech.

إِنَّمَا هُمَا اثْنَتَانِ الْهُدَى وَالْكَلَامُ

So the best speech *is* the speech of God, and the best guidance *is* the guidance of Muhammad.

فَأَفْضَلُ الْكَلَامِ كَلَامُ اللَّهِ وَأَفْضَلُ الْهُدَى هُدَى مُحَمَّدٍ

And the worst of matters *are* their newly invented ones, and every newly invented *thing* *is* an innovation.

وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ

So let not the *passage of* time grow long upon you, and let not hope distract you.

فَلَا يَطْوِلُنَّ عَلَيْكُمُ الْأَمَدُ وَلَا يَلْهِيَنَّكُمُ الْأَمَلُ

For everything that *is* coming *is* near.

فَإِنَّ كُلَّ مَا هُوَ آتٍ قَرِيبٌ

Indeed, the *truly* distant *is* what *is* not coming.

الْأَوَانُ الْبَعِيدُ مَا لَيْسَ آتِيًا

Indeed, the wretched *is* he who *was* wretched in his mother's womb, and the fortunate *is* he who took lesson.

الْأَوَانُ الشَّقِيُّ مَنْ شَقِيَ فِي بَطْنِ أُمِّهِ وَإِنْ السَّعِيدُ مَنْ وَعَظَ

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with other than Him.

بِغَيْرِهِ

Indeed, fighting *a* Muslim *is* disbelief, and insulting him *is* wickedness.

أَلَا وَإِنْ قَاتَلَ الْمُسْلِمَ كُفْرٌ وَسَبَابُهُ فَسُوقٌ

And it *is* not permissible for *a* Muslim to abandon his brother for more than three days,

وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ

rather *he should* greet him when he meets him, answer him when he calls him, and visit him when he *is* sick.

حَتَّى يَسْلَمَ عَلَيْهِ إِذَا لَقِيَهُ وَيُجِيبُهُ إِذَا دَعَاهُ وَيُعَوِّدُهُ إِذَا مَرَضَ

Indeed, the worst of tales *are* tales of lies.

أَلَا وَإِنَّ شَرَّ الرِّوَايَا رَوَايَا الْكُذِّبِ

Indeed, lying *is* not fitting — neither in seriousness nor in jest,

أَلَا وَإِنَّ الْكُذْبَ لَا يَصْلَحُ مِنْهُ جِدٌّ وَلَا هُزْلٌ

nor that *a* man promises his child something then does not fulfill it.

وَلَا أَنْ يَعِدَ الرَّجُلُ صَبِيهَ شَيْئًا ثُمَّ لَا يُنْجِزُهُ

Indeed, lying leads to wickedness, and wickedness leads to the Fire.

أَلَا وَإِنَّ الْكُذْبَ يَهْدِي إِلَى الْفُجُورِ وَالْفُجُورُ يَهْدِي إِلَى النَّارِ

And truthfulness leads to righteousness, and righteousness leads to Paradise.

وَالصِّدْقُ يَهْدِي إِلَى الْبِرِّ وَالْبِرُّ يَهْدِي إِلَى الْجَنَّةِ

And it is said of the truthful one: "*He* was truthful and righteous," and it is said of the liar: "*He* lied and *was* wicked."

وَأَنَّهُ يُقَالُ لِلصَّادِقِ صَدَقَ وَبَرَّ وَيُقَالُ لِلكَاذِبِ كَذَبَ وَفَجَرَ

And Muhammad told us that *a* man keeps being truthful until he is written with God as utterly truthful,

وَأَنَّ مُحَمَّدًا حَدَّثَنَا أَنَّ الرَّجُلَ لِيَصْدُقَ حَتَّى يَكْتُبَ عِنْدَ اللَّهِ صَدِّيقًا

and *he* keeps lying until he is written with God as a great liar.

وَيَكْذِبُ حَتَّى يَكْتُبَ عِنْدَ اللَّهِ كَذَّابًا

The most truthful of speech is the Book of God, and the firmest of handholds is the word of God-consciousness.

إِنْ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَوْثَقُ الْعُرَى كَلِمَةُ التَّقَى

And the best of creeds is the creed of Abraham, and the finest of ways is the way of Muhammad.

وَحَيْرُ الْمِلَّةِ مِلَّةُ إِبْرَاهِيمَ وَأَحْسَنُ السَّنَنِ سَنَةُ مُحَمَّدٍ

And the best of guidance is the guidance of the prophets, and the noblest of speech is the remembrance of God.

وَحَيْرُ الْهُدَى هُدَى الْأَنْبِيَاءِ وَأَشْرَفُ الْحَدِيثِ ذِكْرُ اللَّهِ

And the best of stories is the Quran, and the best of matters are their outcomes.

وَحَيْرُ الْقَصَصِ الْقُرْآنُ وَخَيْرُ الْأُمُورِ عَوَاقِبُهَا

And the worst of matters are their newly invented ones.

وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا

And what is little and sufficient is better than what is much and distracting.

وَمَا قَلَّ وَكَفَى خَيْرٌ مِمَّا كَثُرَ وَأَهْلَى

And *a* soul you save is better than *a* leadership you cannot account for.

وَنَفْسٌ تَنْجِيهَا خَيْرٌ مِنْ إِمَارَةٍ لَا تَحْصِيهَا

And the worst excuse is *one* when death arrives, and the worst regret is the regret of the Day of Judgment.

وَشَرُّ الْمَعْذِرَةِ حِينَ يَحْضُرُ الْمَوْتُ وَشَرُّ النَّدَامَةِ نَدَامَةُ يَوْمِ الْقِيَامَةِ

And the worst misguidance is misguidance after guidance.

وَشَرُّ الضَّلَالَةِ الضَّلَالَةُ بَعْدَ الْهُدَى

And the best richness is the richness of the soul, and the best provision is God-consciousness.

وَحَيْرُ الْغِنَى غِنَى النَّفْسِ وَخَيْرُ الرِّزَادِ التَّقْوَى

And the best *thing* placed in the heart is certainty.

وَحَيْرُ مَا أُلْقِيَ فِي الْقَلْبِ الْيَقِينُ

And doubt is from disbelief.

وَالرَّيْبُ مِنَ الْكُفْرِ

And the worst blindness is the blindness of the heart.

وَشَرُّ الْعَمَى عَمَى الْقَلْبِ

And wine is the gathering of all sin, and women are the snares of Satan.

وَالْخَمْرُ جَمَاعُ الْإِثْمِ وَالنِّسَاءُ حَبَائِلُ الشَّيْطَانِ

And youth is *a* branch of madness, and wailing is from the deeds of the Age of Ignorance.

وَالشَّبَابُ شُعْبَةٌ مِنَ الْجُنُونِ وَالنَّوْحُ مِنْ عَمَلِ الْجَاهِلِيَّةِ

And among people are *those* who do not come to the Friday prayer except late, and do not remember God except rarely.

وَمِنَ النَّاسِ مَنْ لَا يَأْتِي الْجُمُعَةَ إِلَّا دُبْرًا وَلَا يَذْكُرُ اللَّهَ إِلَّا هَجْرًا

And the greatest of sins is lying.

وَأَعْظَمُ الْخَطَايَا الْكَذِبُ

And whoever pardons, God pardons him. And whoever holds back *his* anger, God rewards him.

وَمَنْ يَعْفُ يَعْفُ اللَّهُ عَنْهُ وَمَنْ يَكْظِمُ الْغَيْظَ يَأْجِرْهُ اللَّهُ

And whoever forgives, God forgives him. And whoever is patient through hardship, God compensates him.

وَمَنْ يَغْفِرِ يَغْفِرِ اللَّهُ لَهُ وَمَنْ يَصْبِرْ عَلَى الرِّزْيَةِ يَعْقِبْهُ
اللَّهُ

And the worst of earnings is the earning of usury, and the worst of food is the wealth of the orphan.

وَشَرُّ الْمَكَاسِبِ كَسْبُ الرِّبَا وَشَرُّ الْمَأْكَلِ مَالُ الْيَتِيمِ

And what suffices any of you is only what his self is content with.

وَأَيُّمَا يَكْفِي أَحَدَكُمْ مَا قَنَعَتْ بِهِ نَفْسُهُ

And *he* only ends up in four arm-lengths of ground.

وَأَيُّمَا يَصِيرُ إِلَى أَرْبَعَةِ أَذْرَعٍ

And the matter *is judged* by its end, and the foundation of a deed is its conclusion.

وَالْأَمْرُ إِلَى آخِرِهِ وَمَلَكَ الْعَمَلِ خَوَاتِمُهُ

And the noblest death *is* the killing of the martyrs.

وَأَشْرَفُ الْمَوْتِ قَتْلُ الشُّهَدَاءِ

And whoever *is* arrogant, God humbles him. And whoever disobeys God obeys Satan.

وَمَنْ يَسْتَكْبِرْ يَضَعُهُ اللَّهُ وَمَنْ يَعْصِ اللَّهَ يَطْعِ الشَّيْطَانَ

It is fitting for the bearer of the Quran to be known by his night when people *are* sleeping,

يَنْبَغِي لِحَامِلِ الْقُرْآنِ أَنْ يَعْرِفَ بَلِيلَهُ إِذَا النَّاسُ نَائِمُونَ

and by his day when people *are* eating, and by his sadness when people *are* rejoicing, and by his weeping when people *are*

وَبِنَهَارِهِ إِذَا النَّاسُ مَفْطَرُونَ وَبِحُزْنِهِ إِذَا النَّاسُ يَفْرَحُونَ
وَبِبِكَائِهِ إِذَا النَّاسُ

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they laugh, and by his silence when people engage *in idle talk*, and by his humility when people strut proudly.

يَضْحَكُونَ وَبصَمْتِهِ إِذَا النَّاسُ يَخُوضُونَ وَبِخُشُوعِهِ إِذَا
النَّاسُ يَخْتَالُونَ

And it is fitting for the carrier of the Quran to be weeping, saddened, wise, forbearing, *and* calm.

وَيَنْبَغِي لِحَامِلِ الْقُرْآنِ أَنْ يَكُونَ بَاكِيًا مَحْزُونًا حَكِيمًا
حَلِيمًا سَكِينًا

And it is not fitting for the carrier of the Quran to be harsh, nor heedless, nor loud, nor shouting, nor sharp-tempered.

وَلَا يَنْبَغِي لِحَامِلِ الْقُرْآنِ أَنْ يَكُونَ جَافِيًا وَلَا غَافِلًا وَلَا
سَخَابًا وَلَا صِيَاحًا وَلَا حَدِيدًا

Whoever raises himself *out of* self-importance, God lowers him; and whoever humbles himself *out of* reverence, God raises him.

مَنْ تَطَاوَلَ تَعَظُّمًا حَظَّهُ اللَّهُ وَمَنْ تَوَاضَعَ تَخَشُّعًا رَفَعَهُ
اللَّهُ

And indeed the angel has *a* touch, and the devil has *a* touch.

وَإِنَّ لِلْمَلَكِ لَمَةً وَلِلشَّيْطَانِ لَمَةً

The angel's *touch* is a promise of good and belief in the truth; so when you find that, then praise God.

الْمَلَكُ إِيعَادٌ بِالْخَيْرِ وَتَصْدِيقٌ بِالْحَقِّ فَإِذَا رَأَيْتُمْ ذَلِكَ
فَاْحْمَدُوا اللَّهَ

And the devil's touch *is* a promise of evil and denial of the truth; so when you find that, then seek refuge in God.

وَلَمَةُ الشَّيْطَانِ إِيعَادٌ بِالشَّرِّ وَتَكْذِيبٌ بِالْحَقِّ فَإِذَا رَأَيْتَهُمْ
ذَلِكَ فَتَعَوَّذُوا بِاللَّهِ

Indeed people have perfected *their* speech.

إِنَّ النَّاسَ قَدْ أَحْسَنُوا الْقَوْلَ

So whoever's speech matches his action — that *is* the one who has attained his share.

فَمَنْ وَافَقَ قَوْلُهُ فَعَلُهُ فَذَلِكَ الَّذِي أَصَابَ حَظَّهُ

And whoever's speech contradicts his action — that one is only rebuking himself.

وَمَنْ خَالَفَ قَوْلَهُ فَعَلَهُ فَذَاكَ إِنَّمَا يُوبِخُ نَفْسَهُ

Let me not find any of you *a corpse by night and a restless roamer by day*.

لَا أَلْفَيْنِ أَحَدُكُمْ جِيْفَةٌ لَيْلٍ قَطْرَبَ نَهَارٍ

Indeed I hate *it* for *a* man that I see him idle, not *engaged* in anything of the work of this world nor the work of the Hereafter.

إِنِّي لَا بَغْضَ الرَّجُلِ أَنْ أَرَاهُ فَارِعًا لَيْسَ فِي شَيْءٍ مِنْ
عَمَلِ الدُّنْيَا وَلَا عَمَلِ الْآخِرَةِ

And whoever *is* not commanded by his prayer to *do* good and forbidden from evil — *he* only increases in distance from God through it.

وَمَنْ لَمْ تَأْمُرْهُ الصَّلَاةُ بِالْمَعْرُوفِ وَتَنْهَهُ عَنِ الْمُنْكَرِ لَمْ
يَزِدْ بِهَا مِنَ اللَّهِ بَعْدًا

From certainty is that you do not please people by angering God,

مَنْ الْيَقِينُ أَنْ لَا تَرْضَى النَّاسَ بِسَخَطِ اللَّهِ

and you do not praise anyone for the provision of God, and you do not blame anyone for what God did not give you.

وَلَا تَحْمَدُ أَحَدًا عَلَى رِزْقِ اللَّهِ وَلَا تَلُومُ أَحَدًا عَلَى مَا لَمْ
يُؤْتِكَ اللَّهُ

For indeed the provision of God — the greed of *a* greedy one does not drive it, nor does the dislike of one who dislikes turn it away.

فَإِنْ رَزَقَ اللَّهُ لَا يَسُوقُهُ حَرَصُ حَرِيصٍ وَلَا يَرُدُّهُ كَرَاهَةٌ
كَارِهِ

And indeed God, by His justice, His forbearance, and His fairness, placed comfort and joy in certainty and contentment,

وَإِنَّ اللَّهَ بِقِسْطِهِ وَحِلْمِهِ وَعَدْلِهِ جَعَلَ الرِّوْحَ وَالْفَرَحَ فِي
الْيَقِينِ وَالرِّضَا

and placed worry and sadness in doubt and displeasure.

وَجَعَلَ لَهُمُ الْحُزْنَ فِي الشَّكِّ وَالسَّخَطِ

As long as you *are* in prayer, you *are* knocking *on* the door of the King; and whoever knocks *on* the door of the King — *it will be* opened for him.

مَا دُمْتُ فِي صَلَاةٍ فَأَنْتَ تَقْرَعُ بَابَ الْمَلِكِ وَمَنْ يَقْرَعُ
بَابَ الْمَلِكِ يَفْتَحْ لَهُ

Indeed I consider *that* *a* man does not forget knowledge he used to know except because of *a* sin he commits.

أَنْتِي لَا حَسَبَ الرَّجُلِ يَنْسَى الْعِلْمَ كَانَ يَعْلَمُهُ بِالْخَطِيئَةِ
يَعْمَلُهَا

Be springs of knowledge, lamps of guidance, *those who stay close to their* homes, lights of the night, *with* fresh hearts *and* worn-out clothes —

كُونُوا بِنَابِيعَ الْعِلْمِ مَصَابِيحَ الْهُدَى أَحْلَاسَ الْبُيُوتِ
سِرَجَ اللَّيْلِ جَدَدَ الْقُلُوبِ خَلْقَانَ النَّيَّابِ

you *are* known in the heavens and hidden from the people of the earth.

تَعْرِفُونَ فِي السَّمَاءِ وَتَخْفُونَ عَلَى أَهْلِ الْأَرْضِ

Indeed the hearts have eagerness and turning away; so seize them at *the time of* their eagerness and approach,

إِنَّ لِلْقُلُوبِ شَهْوَةً وَإِدْبَارًا فَاغْتَنِمُوهَا عِنْدَ شَهْوَتِهَا
وَإِقْبَالِهَا

and leave them at *the time of* their distraction and turning away.

وَدَعُوهَا عِنْدَ فَتْرِقِهَا وَإِدْبَارِهَا

Knowledge *is* not *in* the abundance of narration, but rather knowledge *is* fear *of* God.

لَيْسَ الْعِلْمُ بِكَثْرَةِ الرِّوَايَةِ وَلَكِنَّ الْعِلْمَ الْخَشْيَةُ

Indeed you see the disbeliever *as* among the healthiest of people in body and the most diseased in heart,

إِنَّكُمْ تَرَوْنَ الْكَافِرَ مِنْ أَصْحَابِ النَّاسِ جَسْمًا وَأَمْرَضَهُ قَلْبًا

and you find the believer *as* among the healthiest of people in heart and the most diseased in body.

وَتَلْقَوْنَ الْمُؤْمِنَ مِنْ أَصْحَابِ النَّاسِ قَلْبًا وَأَمْرَضَهُ جَسْمًا

And by God, if your hearts were sick and your bodies were healthy, you would be more worthless to God than dung beetles.

وَأَيُّمَ اللَّهِ لَوْ مَرَضَتْ قُلُوبُكُمْ وَصَحَّتْ أَجْسَامُكُمْ لَكُنْتُمْ أَهْوَنَ عَلَى اللَّهِ مِنَ الْجَعَلَانِ

The servant does not reach the reality of faith until he reaches its peak,

لَا يَبْلُغُ الْعَبْدُ حَقِيقَةَ الْإِيمَانِ حَتَّى يَحِلَّ بِذُرُوتِهِ

and he does not reach its peak until poverty is more beloved to him than wealth, and humility is more beloved to him than honor,

وَلَا يَحِلُّ بِذُرُوتِهِ حَتَّى يَكُونَ الْفَقْرُ أَحَبَّ إِلَيْهِ مِنَ الْغِنَى وَالتَّوَاضُّعُ أَحَبَّ إِلَيْهِ مِنَ الشَّرَفِ

and until the one who praises him and the one who blames him are equal to him.

وَحَتَّى يَكُونَ حَامِدُهُ وَذَامُهُ وَعِنْدَهُ سَوَاءٌ

And indeed a man leaves his house and with him is his religion, then he returns and nothing of it is with him.

وَإِنَّ الرَّجُلَ لِيَخْرُجَ مِنْ بَيْتِهِ وَمَعَهُ دِينُهُ فَيَرْجِعَ وَمَا مَعَهُ مِنْهُ شَيْءٌ

He comes to a man and does not —

يَأْتِي الرَّجُلَ وَلَا

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he owns for him — nor for himself — neither harm nor benefit.

يَمْلِكُ لَهُ وَلَا نَفْسَهُ ضَرًا وَلَا نَفْعًا

So he swears to him by God: "You are such and such."

فَيَقْسِمُ لَهُ بِاللَّهِ أَنَّكَ لَذِيْتُ وَذُوِيْتُ

So he returns, and not a thing of his need has been fulfilled, and God is angry with him.

فَيَرْجِعُ وَمَا حَبِي مِنْ حَاجَتِهِ بِشَيْءٍ وَيَسْخَطُ اللَّهُ عَلَيْهِ

If I mocked a dog, I would fear being turned into a dog.

لَوْ سَخَرْتُ مِنْ كَلْبٍ لَخَشِيتُ أَنْ أَحُولَ كَلْبًا

Sin is what unsettles the hearts.

الْإِثْمُ حَوَازِ الْقُلُوبِ

Whatever it was from a glance — then for Satan in it there is an opening.

مَا كَانَ مِنْ نَظَرٍ فَإِنَّ لِلشَّيْطَانِ فِيهَا مَطْمَعًا

With every joy there is a sorrow.

مَعَ كُلِّ فَرَحَةٍ تَرَحَةٌ

And no house is filled with happiness except it is filled with grief.

وَمَا مَلَأَ بَيْتَ حَبْرَةَ الْأَمَلِ عِبْرَةٌ

And none of you is but a guest, and his wealth is a borrowed thing.

وَمَا مِنْكُمْ إِلَّا ضَيْفٌ وَمَالُهُ غَارِيَةٌ

So the guest will depart, and the borrowed thing will be returned to its owners.

فَالضَّيْفُ مَرْتَحِلٌ وَالْغَارِيَةُ مُودَّاةٌ إِلَى أَهْلِهَا

There will be at the end of time peoples — the best of their deeds is blaming one another; they are called the filthy ones.

يَكُونُ فِي آخِرِ الزَّمَانِ أَقْوَمُ أَفْضَلُ أَعْمَالِهِمُ التَّلَاوُمُ بَيْنَهُمْ يَسْمُونُ الْأَنْتَانِ

If a man loves to be fair with himself, let him come to people with what he loves to be brought to him.

إِذَا أَحَبَّ الرَّجُلُ أَنْ يَنْصَفَ مِنْ نَفْسِهِ فَلْيَأْتِ إِلَى النَّاسِ الَّذِي يَحِبُّ أَنْ يُؤْتَى إِلَيْهِ

The truth is heavy but wholesome, and falsehood is light but harmful.

الْحَقُّ ثَقِيلٌ مَرِيءٌ وَالْبَاطِلُ خَفِيفٌ وَبِئْسَ

How many a desire brings about long sadness.

رَبُّ شَهْوَةٍ تَوْرَثُ حُزْنَ طَوِيلًا

There is nothing on the face of the earth more in need of long imprisonment than a tongue.

مَا عَلَى وَجْهِ الْأَرْضِ شَيْءٍ أَحْوَجُ إِلَى طَوْلِ سِجْنٍ مِنْ
لِسَانٍ

When adultery and usury appear in a town, *they have* invited its destruction.

إِذَا ظَهَرَ الزُّنَا وَالرِّبَا فِي قَرْيَةٍ أَذِنَ بِهَلَاكِهَا

Whoever among you is able to place his treasure in the sky — where moths do not eat it and thieves do not reach it — let him do so.

مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَجْعَلَ كَنْزَهُ فِي السَّمَاءِ حَيْثُ لَا
يَأْكُلُهُ السُّوسُ وَلَا يَنَالُهُ السَّرَاقُ فَلْيَفْعَلْ

For the heart of a man is with his treasure.

فَإِنَّ قَلْبَ الرَّجُلِ مَعَ كَنْزِهِ

Let not any of you hand over his religion to a man.

لَا يَقْلُدُونَ أَحَدَكُمْ دِينَهُ رَجُلًا

For if he believed, *he* believed, and if he disbelieved, *he* disbelieved.

فَإِنْ آمَنَ آمَنَ وَإِنْ كَفَرَ كَفَرَ

And if you must follow *someone*, then follow the dead, for the living is not safe from trial.

وَإِنْ كُنْتُمْ لَا بُدَّ مَقْتَدِينَ فَاقْتَدُوا بِالْمَيِّتِ فَإِنَّ الْحَيَّ لَا
تُؤْمِنُ عَلَيْهِ الْفِتْنَةُ

Let not any of you be a yes-man.

لَا يَكُنْ أَحَدُكُمْ أَمْعَةً

They said: "And what is a yes-man?"

قَالُوا وَمَا الْأَمْعَةُ

He said: "*He who* says: 'I *am* with the people — if they *are* guided, I *am* guided, and if they go astray, I go astray.'"

قَالَ يَقُولُ أَنَا مَعَ النَّاسِ إِنْ اهْتَدَوْا اهْتَدَيْتُ وَإِنْ ضَلُّوا
ضَلَلْتُ

Indeed, let each of you prepare himself — that if the people disbelieve, he *will* not disbelieve.

أَلَا لِيُوطِنَ أَحَدُكُمْ نَفْسَهُ عَلَى أَنَّهُ إِنْ كَفَرَ النَّاسُ لَا يَكْفُرُ

And a man said to him: "Teach me words *that are* comprehensive *and* beneficial."

وَقَالَ لَهُ رَجُلٌ عَلِّمْنِي كَلِمَاتٍ جَوَامِعَ نَوَافِعَ

So he said: "Worship God — do not associate anything with Him.

فَقَالَ اعْبُدِ اللَّهَ لَا تَشْرِكْ بِهِ شَيْئًا

And move with the Quran wherever it moves.

وَرَلَّ مَعَ الْقُرْآنِ حَيْثُ رَالَ

And whoever comes to you with the truth, accept *it* from him, even if he *was* distant *and* hateful.

وَمَنْ جَاءَكَ بِالْحَقِّ فَاقْبَلْ مِنْهُ وَإِنْ كَانَ بَعِيدًا بَغِيضًا

And whoever comes to you with falsehood, reject *it* from him, even if he *was* beloved *and* close."

وَمَنْ جَاءَكَ بِالْبَاطِلِ فَارْدِدْ عَلَيْهِ وَإِنْ كَانَ حَبِيبًا قَرِيبًا

The servant *will be* brought on the Day of Judgment, and it *will be* said to him: "Return your trust."

يُؤْتَى بِالْعَبْدِ يَوْمَ الْقِيَامَةِ فَيُقَالُ لَهُ أَدِّ أَمَانَتَكَ

So he says: "O Lord, from where? This world has *already* gone."

فَيَقُولُ يَا رَبِّ مَنْ أَئِنَّ وَقَدْ ذَهَبَتِ الدُّنْيَا

So it is made to appear in its form *from* the day he took it, at the bottom of Hell.

فَتُمَثَّلُ عَلَى هَيْئَتِهَا يَوْمَ أَخْذِهَا فِي قَعْرِ جَهَنَّمَ

So he goes down and takes it and places it on his shoulder.

فَيُزَلُّ فَيَأْخُذُهَا فَيَضَعُهَا عَلَى عَاتِقِهِ

And he climbs with it, until when he thinks he is coming out with it, it falls — and he falls after it for all eternity.

فَيَصْعَدُ بِهَا حَتَّى إِذَا ظَنَّ أَنَّهُ خَارِجٌ بِهَا هَوَتْ وَهَوَى
فِي أَثَرِهَا أَبَدَ الْأَبَدِينَ

Seek your heart in three places:

أَطْلُبْ قَلْبَكَ فِي ثَلَاثَةِ مَوَاطِنَ

when hearing the Quran, and in gatherings of remembrance, and in times of solitude.

عِنْدَ سَمَاعِ الْقُرْآنِ وَفِي مَجَالِسِ الذِّكْرِ وَفِي أَوْقَاتِ الْخُلُوةِ

And if you do not find it in these places, then ask God to —

فَإِنْ لَمْ تَجِدْهُ فِي هَذِهِ الْمَوَاطِنِ فَسَلِ اللَّهَ أَنْ

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فصل لا يجتمع الإخلاص في القلب ومحبة المدح والثناء والطمع فيما عند

Section: Sincerity does not gather in the heart *along* with love of praise, compliments, and greed for what *is* with people

He blesses you with a heart, for indeed you have no heart.

يَمُنْ عَلَيْكَ بِقَلْبٍ فَإِنَّهُ لَا قَلْبَ لَكَ

Al-Junayd said: I entered upon a young man, and he asked me about repentance, so I answered him.

قَالَ الْجُنَيْدُ دَخَلْتُ عَلَى شَابٍ فَسَأَلَنِي عَنِ التَّوْبَةِ فَأُجِبْتُهُ

Then he asked me about its reality, so I said: that you place your sin before your eyes until death comes to you.

فَسَأَلَنِي عَنِ حَقِيقَتِهَا فَقُلْتُ أَنْ تَنْصِبَ ذَنْبَكَ بَيْنَ عَيْنَيْكَ حَتَّى يَأْتِيكَ الْمَوْتُ

So he said to me: Stop! This is not the reality of repentance.

فَقَالَ لِي مَهْ مَا هَذَا حَقِيقَةُ التَّوْبَةِ

So I said to him: Then what is the reality of repentance according to you, O young man?

فَقُلْتُ لَهُ فَمَا حَقِيقَةُ التَّوْبَةِ عِنْدَكَ يَا فَتَى

He said: That you forget your sin. And he left me and went away.

قَالَ أَنْ تَنْسَى ذَنْبَكَ وَتَرْكَبِي وَمَضَى

So how is it according to you, O Abu al-Qasim?

فَكَيْفَ هُوَ عِنْدَكَ يَا أَبَا قَاسِمٍ

So I said: The *correct* saying is what the young man said.

فَقُلْتُ الْقَوْلَ مَا قَالَ الْفَتَى

He said: How so?

قَالَ كَيْفَ

I said: If I was with Him in a state, then He moved me from the state of estrangement to the state of faithfulness,

قُلْتُ إِذَا كُنْتُ مَعَهُ فِي حَالٍ ثُمَّ نَقَلَنِي مِنْ حَالِ الْجَفَا إِلَى حَالِ الْوَفَا

then reminding me of estrangement in the state of faithfulness is *itself* estrangement.

فَذَكَّرَنِي لِلْجَفَا فِي حَالِ الْوَفَا جَفَا

Section

فصل

Sincerity does not gather in the heart *along* with love of praise and compliments, and greed for what *is* with people,

لَا يَجْتَمِعُ الْإِخْلَاصُ فِي الْقَلْبِ وَمَحَبَّةُ الْمَدْحِ وَالْثَنَاءِ وَالطَّمْعُ فِيمَا عِنْدَ النَّاسِ

except like water and fire gather, or the lizard and the whale.

إِلَّا كَمَا يَجْتَمِعُ الْمَاءُ وَالنَّارُ وَالضَّبُّ وَالْحَوْتُ

So if your self tells you to seek sincerity, then turn to greed first and slaughter it with the knife of despair.

فَإِذَا حَدَّثَكَ نَفْسُكَ بِطَلَبِ الْإِخْلَاصِ فَأَقْبِلْ عَلَى الطَّمَعِ
أَوْ لَا فَادْبَحْهُ بِسَكِينِ الْيَأْسِ

And turn to praise and compliments, and renounce them as the lovers of this world renounce the Hereafter.

وَأَقْبِلْ عَلَى الْمَدْحِ وَالثَّنَاءِ فَازْهَدْ فِيهِمَا زَهْدَ عَشَّاقِ
الدُّنْيَا فِي الْآخِرَةِ

So if the slaughtering of greed and the renouncing of compliments and praise becomes steady for you, sincerity *will* become easy for you.

فَإِذَا اسْتَقَامَ لَكَ ذَبْحُ الطَّمَعِ وَالزَّهْدِ فِي الثَّنَاءِ وَالْمَدْحِ
سَهْلَ عَلَيْكَ الْإِخْلَاصُ

If you say: What *is it that* makes the slaughtering of greed and renouncing of compliments and praise easy for me?

فَإِنْ قُلْتَ وَمَا الَّذِي يَسْهِّلُ عَلَيَّ ذَبْحَ الطَّمَعِ وَالزَّهْدِ فِي
الثَّنَاءِ وَالْمَدْحِ

I say: As for slaughtering greed, what makes it easy for you is your knowledge with certainty that there *is* nothing that is desired

قُلْتُ أَمَا ذَبْحُ الطَّمَعِ فَيَسْهَلُهُ عَلَيْكَ عِلْمُكَ يَقِينًا أَنَّهُ لَيْسَ
مِنْ شَيْءٍ يَظْمَعُ فِيهِ

except that its treasures *are* in the hand of God alone — no one else possesses them,

إِلَّا وَبِيدِ اللَّهِ وَحْدَهُ خَزَائِنُهُ لَا يَمْلِكُهَا غَيْرُهُ

and no one gives the servant anything from them except Him.

وَلَا يُؤْتِي الْعَبْدَ مِنْهَا شَيْئًا سِوَاهُ

As for renouncing compliments and praise, what makes it easy for you is your knowledge that there *is* no one whose praise benefits and beautifies, and whose blame harms and disgraces, except God alone.

وَأَمَّا الزَّهْدُ فِي الثَّنَاءِ وَالْمَدْحِ فَيَسْهَلُهُ عَلَيْكَ عِلْمُكَ أَنَّهُ
لَيْسَ أَحَدٌ يَنْفَعُ مَدْحَهُ وَيُزِينُ وَيُضِرُّ ذَمُّهُ وَيُشِينُ إِلَّا
اللَّهُ وَحْدَهُ

As that Bedouin said to the Prophet: My praise *is* a beauty and my blame *is* a disgrace.

كَفَمَا قَالَ ذَلِكَ الْأَعْرَابِيُّ لِلنَّبِيِّ إِنْ مَدَحِي زِينٌ وَذَمِّي
شَيْنٌ

So he said: That *is for* God, Mighty and Majestic.

فَقَالَ ذَلِكَ اللَّهُ وَجَلَّ

So renounce the praise of the one whose praise does not beautify you, and the blame of the one whose blame does not disgrace you.

فَازْهَدْ فِي مَدْحِ مَنْ لَا يَزِينُكَ مَدْحُهُ وَفِي ذَمِّ مَنْ لَا
يُشِينُكَ ذَمُّهُ

And desire the praise of the One in whose praise *is* all beauty and in whose blame *is* all disgrace.

وَارْغَبْ فِي مَدْحِ مَنْ كُلُّ الزَّيْنِ فِي مَدْحِهِ وَكُلُّ الشَّيْنِ
فِي ذَمِّهِ

And you will never be able to do that except with patience and certainty.

وَلَنْ يَقْدَرَ عَلَى ذَلِكَ إِلَّا بِالصَّبْرِ وَالْيَقِينِ

So whenever you lose patience and certainty, you *will be* like one who wanted to travel the sea without *a* vessel.

فَمَتَى فَقَدْتَ الصَّبْرَ وَالْيَقِينَ كُنْتَ كَمَنْ أَرَادَ السَّفَرَ فِي
الْبَحْرِ فِي غَيْرِ مَرْكَبٍ

God Most High said:

قَالَ تَعَالَى

So be patient; indeed the promise of God *is* true, and let not those who have no certainty make you unsteady.

﴿فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا
يُوقِنُونَ﴾

[30:60] — Sahih Intl: So be patient. Indeed, the promise of Allah is truth. And let them not disquiet you who are not certain [in faith].

And God Most High said:

وَقَالَ تَعَالَى

And We made from among them leaders who guide by Our command, when they were patient and had certainty in Our signs.

﴿وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ﴾

[32:24] — Sahih Intl: And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.

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فصل لذة كل أحد على حسب قدره وهيمته وشرف نفسه فأشرف الناس نفسا

Chapter: The pleasure of each person *is* according to his worth, his ambition, and the nobility of his self — the noblest of people in self

So the noblest of people in self, the highest of them in ambition, and the most elevated of them in worth

فَأَشْرَفَ النَّاسُ نَفْسًا وَأَعْلَاهُمْ هِمَّةً وَأَرْفَعَهُمْ قَدْرًا

is the one whose pleasure *is* in knowing God, loving Him, and longing to meet Him

مَنْ لَذَّتْهُ فِي مَعْرِفَةِ اللَّهِ وَمَحَبَّتِهِ وَالشُّوقِ إِلَى لِقَائِهِ

and drawing close to Him with what He loves and *is* pleased with

وَالْتَوَدُّ إِلَيْهِ بِمَا يُحِبُّ وَيَرْضَاهُ

so his pleasure *is* in turning toward Him and devoting his ambition to Him

فَلَذَّتْهُ فِي إِقْبَالِهِ عَلَيْهِ وَعُكُوفِ هِمَّتِهِ عَلَيْهِ

and below that *are* ranks that none can count except God

وَدُونَ ذَلِكَ مَرَاتِبَ لَا يَحْصِيهَا إِلَّا اللَّهُ

until *they* reach the one whose pleasure *is* in the lowest of things — filth and shameful acts

حَتَّى تَنْتَهِيَ إِلَى مَنْ لَذَّتْهُ فِي أَخْسِ الْأَشْيَاءِ مِنَ الْقَاذُورَاتِ وَالْفَوَاحِشِ

in everything — speech, actions, and activities

فِي كُلِّ شَيْءٍ مِنَ الْكَلَامِ وَالْفِعَالِ وَالْأَشْغَالِ

so if what the first one takes pleasure in were offered to him, his self would not allow *itself* to accept it or pay attention to it

فَلَوْ عَرِضَتْ عَلَيْهِ مَا يَلْتَذُّ بِهِ الْأَوَّلُ لَمْ تَسْمَحْ نَفْسُهُ بَقَبُولِهِ وَلَا الْإِتِّفَاتِ إِلَيْهِ

and perhaps *it* would feel pain from that

وَرُبَّمَا تَأَلَّمَتْ مِنْ ذَلِكَ

just as the first one, if what this one takes pleasure in were offered to him, his self would not accept it

كَمَّا أَنَّ الْأَوَّلَ إِذَا عَرِضَ عَلَيْهِ مَا يَلْتَذُّ بِهِ هَذَا لَمْ تَسْمَحْ نَفْسُهُ بِهِ

and would not turn to it, and his self would recoil from it

وَلَمْ تَلْتَفِتْ إِلَيْهِ وَنَفَرَتْ نَفْسُهُ مِنْهُ

and the most complete of people in pleasure *is* the one who combined for himself the pleasure of the heart and spirit with the pleasure of the body

وَأَكْمَلَ النَّاسُ لَذَّةً مِنْ جَمْعٍ لَهُ بَيْنَ لَذَّةِ الْقَلْبِ وَالرُّوحِ وَلَذَّةِ الْبَدَنِ

so he takes his permissible pleasures in a way that does not decrease his share of the Hereafter

فَهُوَ يَتَنَاوَلُ لَذَاتَهُ الْمُبَاحَةَ عَلَى وَجْهِ لَا يَنْقُصُ حَظَّهُ مِنَ الدَّارِ الْآخِرَةِ

and does not cut off from him the pleasure of knowing, love, and comfort with his Lord

وَلَا يَقْطَعُ عَلَيْهِ لَذَّةَ الْمَعْرِفَةِ وَالْمَحَبَّةِ وَالْأُنْسِ بِرَبِّهِ

so this *person* is among those about whom *God* Most High said

فَهَذَا مِمَّنْ قَالَ تَعَالَى فِيهِ

Say: who *has* forbidden the adornment of God which He brought out for His servants, and the good things of provision?

﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ﴾

[7:32] — Sahih Intl: Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believe during the worldly life [but] exclusively for them on the Day of Resurrection." Thus do We detail the verses for a people who know.

Say: they *are* for those who believed in the life of this world, purely *theirs* on the Day of Judgment

﴿قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ﴾

[7:32]

and the most deprived of them of pleasure is the one who took it in a way that blocks between him and the pleasures of the Hereafter

وَأَبْخَسَهُمْ حَظًا مِنَ اللَّذَّةِ مَنْ تَنَاولَهَا عَلَى وَجْهِ يَحُولُ بَيْنَهُ وَبَيْنَ لَذَاتِ الْآخِرَةِ

so he becomes among those to whom *it* is said on the day of completing *all* pleasures

فَيَكُونُ مِمَّنْ يُقَالُ لَهُمْ يَوْمَ اسْتِيفَاءِ اللَّذَاتِ

You used up your good things in your worldly life and *you* enjoyed them

﴿أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا﴾

[46:20] — Sahih Intl: And the Day those who disbelieved are exposed to the Fire [it will be said], "You exhausted your pleasures during your worldly life and enjoyed them, so this Day you will be awarded the punishment of [extreme] humiliation because you were arrogant upon the earth without right and because you were defiantly disobedient."

so these ones enjoyed the good things and those ones enjoyed the good things

فَهَؤُلَاءِ تَمَتَّعُوا بِالطَّيِّبَاتِ وَأُولَئِكَ تَمَتَّعُوا بِالطَّيِّبَاتِ

but they differed in the way of enjoyment

وافترقوا في وجه التمتع

so those ones enjoyed them in the way that *was* permitted for them

فَأُولَئِكَ تَمَتَّعُوا بِهَا عَلَى الْوَجْهِ الَّذِي أُذِنَ لَهُمْ فِيهِ

so *He* combined for them the pleasure of this world and the Hereafter

فَجَمَعَ لَهُمْ بَيْنَ لَذَّةِ الدُّنْيَا وَالْآخِرَةِ

and these ones enjoyed them in the way that desire and appetite called them to

وَهَؤُلَاءِ تَمَتَّعُوا بِهَا عَلَى الْوَجْهِ الَّذِي دَعَاهُمْ إِلَيْهِ الْهَوَى وَالشَّهْوَةُ

whether *it was* permitted for them or not

وَسَوَاءٌ أُذِنَ لَهُمْ فِيهِ أَمْ لَا

so the pleasure of this world was cut off from them and the pleasure of the Hereafter escaped them

فَانْقَطَعَتْ عَنْهُمْ لَذَّةُ الدُّنْيَا وَفَاتَتْهُمْ لَذَّةُ الْآخِرَةِ

so neither *did* the pleasure of this world last for them, nor *did* the pleasure of the Hereafter come to them

فَلَا لَذَّةَ الدُّنْيَا دَامَتْ لَهُمْ وَلَا لَذَّةَ الْآخِرَةِ حَصَلَتْ لَهُمْ

so whoever loved pleasure, its lasting, and the good life

فَمَنْ أَحَبَّ اللَّذَّةَ وَدَوَامَهَا وَالْعَيْشَ الطَّيِّبَ

let him make the pleasure of this world a means for him to the pleasure of the Hereafter	فليجعل لذة الدُّنْيَا موصلاً لَهُ إِلَى لَذَّةِ الْآخِرَةِ
by seeking help through it to free his heart for God, <i>for</i> seeking Him, and <i>for</i> worshipping Him	بِأَنْ يَسْتَعِينَ بِهَا عَلَى فَرَاغِ قَلْبِهِ لِلَّهِ وَإِرَادَتِهِ وَعِبَادَتِهِ
so he takes it with the purpose of seeking help and strength for his pursuit <i>of God</i>	فِيَتَنَاوَلُهَا بِحُكْمِ الْإِسْتِعَانَةِ وَالْقُوَّةِ عَلَى طَلْبِهِ
not with the purpose of mere appetite and desire	لَا بِحُكْمِ مُجَرَّدِ الشَّهْوَةِ وَالْهَوَى
and if he <i>is</i> among those from whom the pleasures of this world and its good things have been withheld	وَإِنْ كَانَ مِمَّنْ زُوِيَتْ عَنْهُ لَذَاتُ الدُّنْيَا وَطِيبَاتُهَا
let him make what decreased of them an increase in	فليجعل مَا نَقَصَ مِنْهَا زِيَادَةً فِي
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the pleasure of the Hereafter, and <i>he</i> holds back himself here by leaving <i>it</i> , so that he may receive it completely there.	لَذَّةِ الْآخِرَةِ وَيَجْمَعُ نَفْسَهُ هَهُنَا بِالْتَّرَكِّ لِيَسْتَوْفِيَهَا كَامِلَةً هُنَاكَ
So the good things of this world and its pleasures <i>are</i> an excellent aid for whoever <i>has</i> a sound pursuit of God and the Hereafter, and <i>whose</i> concern was for what <i>is</i> there.	فطِيبَاتُ الدُّنْيَا وَلِذَاتِهَا نَعْمُ الْعَوْنُ لِمَنْ صَحَّ طَلْبُهُ لِلَّهِ وَالْذَّارُ الْآخِرَةِ وَكَانَتْ هَمُّهُ لِمَا هُنَاكَ
And <i>they are</i> a terrible obstacle for whoever they were his goal and his concern, and around them he hovers.	وَبَسَّ الْقَاطِعُ لِمَنْ كَانَتْ هِيَ مَقْصُودَهُ وَهَمُّهُ وَحَوْلَهَا يَدْنِدُنْ
And missing them in this world <i>is</i> an excellent aid for the seeker of God and the Hereafter,	وفواتها فِي الدُّنْيَا نَعْمُ الْعَوْنُ لَطَالِبِ اللَّهِ وَالْذَّارِ الْآخِرَةِ
and <i>is</i> a terrible thing that pulls <i>one</i> away from God and the Hereafter.	وَبَسَّ الْقَاطِعُ النَّازِعُ مِنَ اللَّهِ وَالْذَّارِ الْآخِرَةِ
So whoever took the benefits of this world in a way <i>that</i> does not reduce his share of the Hereafter, <i>he</i> won them both together.	فَمَنْ أَخَذَ مَنَافِعَ الدُّنْيَا عَلَى وَجْهِ لَا يَنْقُصُ حَظَّهُ مِنَ الْآخِرَةِ ظَفَرَ بِهِمَا جَمِيعًا
And if not, <i>he</i> lost them both together.	وَالْإِلَّا خَسَرَهُمَا جَمِيعًا
Glorified <i>is</i> God, Lord of all the worlds!	سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ
If there were nothing in leaving sins and disobedience except upholding one's dignity, protecting one's honor, and preserving one's standing,	لَوْ لَمْ يَكُنْ فِي تَرْكِ الذُّنُوبِ وَالْمَعَاصِي إِلَّا إِقَامَةُ الْمُرُوءَةِ وَصُونُ الْعُرْضِ وَحِفْظُ الْجَاهِ
and safeguarding the wealth that God made <i>a</i> foundation for the interests of this world and the Hereafter,	وَصِيَانَةُ الْمَالِ الَّذِي جَعَلَهُ اللَّهُ قَوَامًا لِمَصَالِحِ الدُّنْيَا وَالْآخِرَةِ
and the love of <i>the</i> people, and good speech among them, and soundness of livelihood, and comfort of the body, and strength of the heart, and goodness of the self, and delight of the heart, and openness of the chest,	وَمَحَبَّةُ الْخَلْقِ وَجَوَارِ الْقَوْلِ بَيْنَهُمْ وَصَلَاحُ الْمَعَاشِ وَرَاحَةُ الْبَدَنِ وَقُوَّةُ الْقَلْبِ وَطِيبُ النَّفْسِ وَنَعِيمُ الْقَلْبِ وَانْشِرَاحُ الصَّدْرِ

and safety from the fears of the sinners and the wicked, and less worry, grief, and sadness,

والأمن من مخاوف الفُسَّاق والفجار وقلة الهم وَالْعَم
والحزن

and the honor of the self from bearing humiliation, and protecting the light of the heart from the darkness of sin putting it out,

وَعَزَّ النَّفْسَ عَنِ احْتِمَالِ الذَّلِّ وَصَوْنَ نَوْرِ الْقَلْبِ أَنْ
تُطْفِئَهُ ظِلْمَةُ الْمُعْصِيَةِ

and finding a way out from what is difficult for the sinners and the wicked,

وَحُصُولِ الْمَخْرَجِ لَهُ مِمَّا ضَاقَ عَلَى الْفُسَّاقِ وَالْفَجَارِ

and provision being made easy for him from where he does not expect,

وتيسر الرزق عَلَيْهِ مِنْ حَيْثُ لَا يَحْتَسِبُ

and easing of what is hard for the people of wickedness and disobedience, and making obedience easy for him, and easing of knowledge,

وتيسير مَا عَسَرَ عَلَى أَرْبَابِ الْفُسُوقِ وَالْمَعَاصِي
وتسهيل الطَّاعَاتِ عَلَيْهِ وتيسير الْعِلْمِ

and good praise among the people, and many prayers for him,

وَالثَّنَاءَ الْحَسَنَ فِي النَّاسِ وَكَثْرَةَ الدُّعَاءِ لَهُ

and the sweetness that his face gains, *and* the awe that is placed for him in the hearts of the people,

والحلاوة الَّتِي يَكْتَسِبُهَا وَجْهَهُ الْمَهَابَةُ الَّتِي تَلْقَى لَهُ فِي
قُلُوبِ النَّاسِ

and their support and defense of him when he is harmed and wronged, and their protection of his honor when a backbiter backbites him,

وانتصارهم وحميتهم لَهُ إِذَا أُؤْذِيَ وَظَلَمَ وَذَبَهُمْ عَنْ
عَرْضِهِ إِذَا اغْتَابَهُ مَغْتَابٌ

and the quickness of his prayer being answered, and the removal of the loneliness that is between him and God,

وَسُرْعَةَ إِجَابَةِ دُعَائِهِ وَزَوَالَ الْوَحْشَةِ الَّتِي بَيْنَهُ وَبَيْنَ
اللَّهِ

and the closeness of the angels to him, and the distance of the devils of mankind and jinn from him,

وَقَرَبَ الْمَلَائِكَةِ مِنْهُ وَبَعْدَ شَيَاطِينِ الْإِنْسِ وَالْجِنِّ مِنْهُ

and the people competing to serve him and fulfill his needs, and their seeking of his friendship and companionship,

وتنافس النَّاسُ عَلَى خِدْمَتِهِ وَقَضَاءِ حَوَائِجِهِ
وخطبتهم لمودته وصحبته

and his lack of fear of death — rather he is happy with it, because of his coming to his Lord, and meeting Him, and his return to Him,

وَعَدَمَ خَوْفِهِ مِنَ الْمَوْتِ بَلْ يَفْرَحُ بِهِ لِقْدُومِهِ عَلَى رَبِّهِ
وَلِقَائِهِ لَهُ وَمَصِيرِهِ إِلَيْهِ

and the smallness of this world in his heart, and the greatness of the Hereafter in his *view*,

وَصُغَرَ الدُّنْيَا فِي قَلْبِهِ وَكَبُرَ الْآخِرَةُ عِنْدَهُ

and his eagerness for the great kingdom and the mighty success in it,

وحرصه عَلَى الْمُلْكِ الْكَبِيرِ وَالْفَوْزِ الْعَظِيمِ فِيهَا

and tasting the sweetness of obedience, and finding the sweetness of faith,

وَذُوقَ حَلَاوَةِ الطَّاعَةِ وَوَجْدَ حَلَاوَةِ الْإِيمَانِ

and the prayer of the bearers of the Throne and those around it from the angels for him,

وَدُعَاءَ حَمَلَةِ الْعَرْشِ وَمَنْ حَوْلَهُ مِنَ الْمَلَائِكَةِ لَهُ

and the joy of the recording *angels* with him, and their prayers for him at every moment,

وَفَرَحَ الْكَاتِبِينَ بِهِ وَدُعَائِهِمْ لَهُ كُلَّ وَقْتٍ

and the increase in his mind, his understanding, his faith, and his knowledge,

وَالزِّيَادَةَ فِي عَقْلِهِ وَفَهْمِهِ وَإِيمَانِهِ وَمَعْرِفَتِهِ

and the gaining of God's love for him, and His turning to him,
and His joy at his repentance —

وَحُصُولُ مَحَبَّةِ اللَّهِ لَهُ وَإِقْبَالُهُ عَلَيْهِ وَفَرَحُهُ بِتَوْبَتِهِ

and so He rewards him with *a* joy and happiness *that* has no
comparison to his joy and happiness with sin, in any way.

وَهَكَذَا يُجَازِيهِ بِفَرَحٍ وَسُرُورٍ لَا نِسْبَةَ لَهُ إِلَى فَرَحِهِ
وَسُرُورِهِ بِالْمَعْصِيَةِ بِوَجْهِهِ مِنَ الْوُجُوهِ

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فصل ذكر ابن سعد في الطبقات عن عمر بن عبد العزيز أنه كان

Section: Ibn Sa'd mentioned in al-Tabaqat about Umar ibn Abd al-Aziz that he used to —

So these *are* some of the effects of leaving sins in this world.

فَهَذِهِ بَعْضُ آثَارِ تَرْكِ الْمَعَاصِي فِي الدُّنْيَا

And when he dies, the angels meet him with glad tidings from
his Lord of Paradise,

فَإِذَا مَاتَ تَلَقَّيْتُهُ الْمَلَائِكَةُ بِالْبُشْرَى مِنْ رَبِّهِ بِالْجَنَّةِ

and that *there is* no fear upon him and no grief.

وَبِأَنَّهُ لَا خَوْفَ عَلَيْهِ وَلَا حُزْنَ

And he moves from the prison of this world and its tightness to
a garden from the gardens of Paradise,

وَيَنْتَقِلُ مِنْ سَجْنِ الدُّنْيَا وَضَيْقِهَا إِلَى رَوْضَةٍ مِنْ رِيَاضِ
الْجَنَّةِ

enjoying *himself* in it until the Day of Judgment.

يَنْعَمُ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ

And when *it is* the Day of Judgment, the people *are* in the heat
and the sweat, while he *is* in the shade of the Throne.

فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ كَانَ النَّاسُ فِي الْحَرِّ وَالْعَرَقِ وَهُوَ
فِي ظِلِّ الْعَرْشِ

And when they depart from before God, he *is* taken to the right
with His God-conscious allies and His successful party.

فَإِذَا انْصَرَفُوا مِنْ بَيْنِ يَدَيِ اللَّهِ أَخَذَ بِهِ ذَاتُ الْيَمِينِ مَعَ
أَوْلِيَائِهِ الْمُتَّقِينَ وَحُزْبِهِ الْمُفْلِحِينَ

And that *is* the bounty of God — He gives it to whom He wills,
and God *is* the possessor of *a* great bounty.

﴿وَذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو فَضْلٍ
عَظِيمٍ﴾

[57:21] — Sahih Intl: Race toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty.

when he gave *a* sermon on the pulpit and feared self-admiration
upon himself, he *would* cut it short.

إِذَا خَطَبَ عَلَى الْمِنْبَرِ فَخَافَ عَلَى نَفْسِهِ الْعَجَبَ قَطَعَهُ

And when he wrote *a* letter and feared self-admiration in it, he
would tear it up.

وَإِذَا كَتَبَ كِتَابًا فَخَافَ فِيهِ الْعَجَبَ مَزَقَهُ

And he *would* say: O God, I seek refuge in You from the evil of
my self.

وَيَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي

Know that the servant, when he begins *a* saying or *a* deed
seeking in it the pleasure of God,

أَعْلَمُ أَنَّ الْعَبْدَ إِذَا شَرَعَ فِي قَوْلٍ أَوْ عَمَلٍ يَبْتَغِي فِيهِ
مَرْضَاةَ اللَّهِ

observing in it the favor of God upon him through it, and His
enabling of him in it,

مُطَالَعًا فِيهِ مَنَّةَ اللَّهِ عَلَيْهِ بِهِ وَتَوْفِيقَهُ لَهُ فِيهِ

and that it is by God, not by himself, nor by his knowledge, his thinking, his ability, or his strength,

وَأَنَّهُ بِاللَّهِ لَا بِنَفْسِهِ وَلَا بِمَعْرِفَتِهِ وَفِكَرِهِ وَحَوْلِهِ وَقُوَّتِهِ

rather it is by the One who created for him the tongue, the heart, the eye, and the ear —

بَلْ هُوَ بِالَّذِي أَنْشَأَ لَهُ اللِّسَانَ وَالْقَلْبَ وَالْعَيْنَ وَالْأَذْنَ

so the One who favored him with that is the One who favored him with the speech and the action.

فَالَّذِي مِنْ عَلَيْهِ بِذَلِكَ هُوَ الَّذِي مِنْ عَلَيْهِ بِالْقَوْلِ وَالْفِعْلِ

So when that does not leave his awareness and the sight of his heart, self-admiration does not come to him —

فَإِذَا لَمْ يَغِبْ ذَلِكَ عَنْ ملاحظته وَنَظَرَ قَلْبُهُ لَمْ يَحْضُرْهُ
الْعَجَبُ

which *has* its root in seeing himself and his absence from witnessing the favor of his Lord, His enabling, and His aid.

الَّذِي أَصْلُهُ رُؤْيَا نَفْسِهِ وَغَيْبَتِهِ عَنْ شُهُودِ مَنَّةِ رَبِّهِ
وَتَوْفِيقِهِ وَإِعَانَتِهِ

But when he is absent from that awareness, and the self stands firm and rises in the station of *false* claim,

فَإِذَا غَابَ عَنْ تِلْكَ الْمَلاحِظَةِ وَتَبَتِ النَّفْسُ وَقَامَتْ فِي
مَقَامِ الدَّعْوَى

then self-admiration falls *upon* him, and the speech and the deed are ruined for him.

فَوَقَعَ الْعَجَبُ فَفَسَدَ عَلَيْهِ الْقَوْلُ وَالْعَمَلُ

So sometimes a *barrier* is placed between him and its completion, and it is cut off from him,

فَتَارَةً يُحَالُ بَيْنَهُ وَبَيْنَ تَمَامِهِ وَيَقْطَعُ عَلَيْهِ

and that is a mercy for him, so that he does not become absent from witnessing the favor and the enabling.

وَيَكُونُ ذَلِكَ رَحْمَةً بِهِ حَتَّى لَا يَغِيبَ عَنْ مُشَاهَدَةِ الْمَنَّةِ
وَالْتَوْفِيقِ

And sometimes it is completed for him, but it has no fruit.

وَتَارَةً يَتِمُّ لَهُ وَلَكِنْ لَا يَكُونُ لَهُ ثَمَرَةٌ

And if it bears fruit, it bears a weak fruit that does not achieve the goal.

وَإِنْ أَثْمَرَ أَثْمَرَ ثَمَرَةً ضَعِيفَةً غَيْرَ مُحْصِلَةٍ لِلْمَقْصُودِ

And sometimes its harm upon him is greater than its benefit,

وَتَارَةً يَكُونُ ضَرَرُهُ عَلَيْهِ أَكْثَرَ مِنْ نَفْعِهِ

and there are born for him from it various corruptions,

وَيَتَوَلَّدُ لَهُ مِنْهُ مَفَاسِدُ شَتَّى

according to his absence from observing the enabling and the favor, and his seeing of himself — and that the speech and the action are by him.

بِحَسَبِ غَيْبَتِهِ عَنْ مَلاحِظَةِ التَّوْفِيقِ وَالْمَنَّةِ وَرُؤْيَا
نَفْسِهِ وَأَنَّ الْقَوْلَ وَالْفِعْلَ بِهِ

And from this point, God — glorified is He — corrects the words of His servant and his deeds, and makes great for him their fruit,

وَمِنْ هَذَا الْمَوْضِعِ يَصْلَحُ اللَّهُ سُبْحَانَهُ أَقْوَالَ عَبْدِهِ
وَأَعْمَالَهُ وَيَعْظُمُ لَهُ ثَمَرَتُهَا

or ruins them for him and prevents him from their fruit.

أَوْ يُفْسِدُهَا عَلَيْهِ وَيَمْنَعُهُ ثَمَرَتُهَا

So nothing is more ruinous to deeds than self-admiration and seeing the self.

فَلَا شَيْءٌ أَفْسَدَ لِلْأَعْمَالِ مِنَ الْعَجَبِ وَرُؤْيَا النَّفْسِ

And when God wants —

فَإِذَا أَرَادَ اللَّهُ

Chapter: Reaching the goal *is* dependent on abandoning habits and cutting off obstacles. As for habits:

after it *any* good, He shows him His favor and His guidance and His help to him in everything he says and does, so he *does* not become impressed by it.

بعده خيرا أشهده منته وتوفيقه وإعانتته له في كل ما
يقوله ويفعله فلا يعجب به

Then He shows him his falling short in it, and that he *is* not satisfied for his Lord with it,

ثم أشهده تقصيره فيه وأنه لا يرضى لربه به

so he repents to Him from it and seeks His forgiveness and is shy to ask for a reward for it.

فيتوب إليه منه ويستغفره ويستحي أن يطلب عليه
أجرا

And if He does not show him that and hides it from him, so he sees himself in the deed and sees it with the eye of perfection and satisfaction,

وإذا لم يشهده ذلك وغيبه عنه فرأى نفسه في العمل
ورأه بعين الكمال والرضا

that deed *will* not land from him *in* the place of acceptance and satisfaction and love.

لم يقع ذلك العمل منه موقع القبول والرضا والمحبة

So the knower does the deed for *God's* face, witnessing in it His favor and His grace and His guidance,

فالعارف يعمل العمل لوجه مشاهدا فيه منته وفضله
وتوفيقه

apologizing for it to Him, shy of it since he did not give it its due right.

معتذرا منه إليه مستحييا منه إذ لم يوفه حقه

And the ignorant one does the deed for his own share and his desire, looking in it at himself,

والجاهل يفعل العمل لحظه وهواه ناظرا فيه إلى
نفسه

showing favor with it upon his Lord, satisfied with his deed.

يمن به على ربه راضيا بعمله

So this *is one* shade and that *is* another shade.

فهذا لون وذاك لون آخر

They are settling into comfort and ease, and what people have become familiar with and accustomed to of customs and practices,

السكون إلى الدعة والراحة وما ألفه الناس واعتادوه
من الرسوم والأوضاع

which they have made at the level of the followed sacred law — rather, they *are* to them greater than the sacred law.

التي جعلوها بمنزلة الشرع المتبع بل هي عندهم أعظم
من الشرع

For they condemn whoever goes against them and opposes them *with* what they *do* not condemn *in* whoever opposes the clear sacred law.

فإنهم ينكرون على من خرج عنها وخالفها ما لا
ينكرون على من خالف صريح الشرع

And perhaps they declare him *a* disbeliever or declare him *an* innovator and declare him misguided, or they boycott him and punish him for opposing those customs.

وربما كفروه أو بدعوه وضلّوه أو هجروه وعاقبوه
لمخالفة تلك الرسوم

And they killed the prophetic traditions for their sake and set them up *as* rivals to the Messenger — they ally based on them and show enmity *based on them*.

وأماوتوا لها السنن ونصبوها أندادا للرسول يوالون
عليها ويعادون

So the good to them *is* what agrees with them, and the wrong *is* what opposes them.

فالمعروف عندهم ما وافقهم والمُنكر ما خالفها

And these practices and customs have taken over groups of the children of Adam —

وَهَذِهِ الْأَوْضَاعُ وَالرُّسُومُ قَدْ اسْتَوْلَتْ عَلَى طَوَائِفِ بَنِي
آدَمَ

from the kings and rulers and scholars of law and Sufis and the poor and the enforcers and the common people.

مِنَ الْمُلُوكِ وَالْوَلَاةِ وَالْفُقَهَاءِ وَالصُّوفِيَةِ وَالْفُقَرَاءِ
وَالْمَطْوَعِينَ وَالْعَامَّةَ

So the young were raised in them and the old grew up on them, and they were taken as traditions —

فَرَبِّي فِيهَا الصَّغِيرَ وَنَشَأَ عَلَيْهَا الْكَبِيرَ وَاتَّخَذَتْ سُنَنًا

rather, they *are* greater to their people than the *prophetic* traditions.

بَلْ هِيَ أَعْظَمُ عِنْدَ أَصْحَابِهَا مِنَ السُّنَنِ

The one standing with them is imprisoned, and the one bound by them is cut off.

الْوَاقِفَ مَعَهَا مَحْبُوسٌ وَالْمُتَّيِّدَ بِهَا مُنْقَطِعٌ

Affliction *has* spread through them, and the prophetic practice and the Book *have been* abandoned because of them.

عَمَّ بِهَا الْمَصَابُ وَهَجَرَ لِأَجْلِهَا السُّنَّةُ وَالْكِتَابُ

Whoever seeks help through them — he is with God forsaken.

مَنْ اسْتَنْصَرَ بِهَا فَهُوَ عِنْدَ اللَّهِ مَخْذُولٌ

And whoever follows them instead of the Book of God and the practice of His Messenger — he is with God not accepted.

وَمَنْ اقْتَدَى بِهَا دُونَ كِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ فَهُوَ عِنْدَ
اللَّهِ غَيْرُ مَقْبُولٍ

And these *are* the greatest veils and barriers between the servant and between reaching God and His Messenger.

وَهَذِهِ أَكْثَرُ الْأَعْظَمِ الْحُجُبِ وَالْمَوَانِعِ بَيْنَ الْعَبْدِ وَبَيْنَ التَّقْوَى
إِلَى اللَّهِ وَرَسُولِهِ

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فصل لما كمل الرسول مقام الافتقار إلى الله سبحانه أحوج الخلائق

Chapter: When the Messenger Perfected the Station of Neediness to God, *God* Made All of Creation Most in Need of Him

Chapter: As for the obstacles, they *are* the types of violations — their outward and inward *forms*.

فَصَلِّ وَأَمَّا الْعَوَائِقُ فَهِيَ أَنْوَاعُ الْمَخَالَفَاتِ ظَاهِرَهَا
وَبَاطِنَهَا

For they obstruct the heart from its journey to God and cut off its path.

فَإِنَّهَا تَعْوِقُ الْقَلْبَ عَنْ سَيْرِهِ إِلَى اللَّهِ وَتَقْطَعُ عَلَيْهِ
طَرِيقَهُ

And they *are* three things: associating partners *with God*, innovation, and sin.

وَهِيَ ثَلَاثَةٌ أُمُورُ شَرِّكَ وَبِدْعَةٍ وَمَعْصِيَةٍ

So the obstacle of associating partners *with God* is removed by purifying monotheism,

فَيُزُولُ عَائِقُ الشَّرِّكَ بِتَجْرِيدِ التَّوْحِيدِ

and the obstacle of innovation is removed by holding to the Sunnah, and the obstacle of sin by correcting repentance.

وَعَائِقُ الْبِدْعَةِ بِتَحْقِيقِ السُّنَّةِ وَعَائِقُ الْمَعْصِيَةِ
بِتَصْحِيحِ التَّوْبَةِ

And these obstacles do not become clear to the servant until he takes up preparation for the journey

وَهَذِهِ الْعَوَائِقُ لَا تَتَبَيَّنُ لِلْعَبْدِ حَتَّى يَأْخُذَ فِي أَهْبَةِ السَّفَرِ

and commits to traveling to God and the Abode of the Hereafter.

وَيَتَحَقَّقُ بِالسَّيْرِ إِلَى اللَّهِ وَالْأَرَادِ الْآخِرَةِ

Then at that point these obstacles appear to him,

فَحِينَئِذٍ تَظْهَرُ لَهُ هَذِهِ الْعَوَائِقُ

and he feels their obstruction of him according to the strength of his journey and his dedication to the travel.

وَيَحْسُ بِتَعْوِيقِهَا لَهُ بِحَسَبِ قُوَّةِ سَيْرِهِ وَتَجَرُّدِهِ لِلسَّفَرِ

Otherwise, as long as he is sitting still, their hidden *dangers* and their interruptions do not appear to him.

وَالْأَمَّا فَمَا دَامَ قَاعِدًا لَا يَظْهَرُ لَهُ كَوَامِنُهَا وَقَوَاطِعُهَا

Chapter: As for the attachments, they *are* everything the heart clings to besides God and His Messenger —

فَصَلِّ وَأَمَّا الْعَلَائِقُ فَهِيَ كُلُّ مَا تَعْلُقُ بِهِ الْقَلْبُ دُونَ اللَّهِ وَرَسُولِهِ

from the pleasures of this world and its desires and its status, and the company of people and clinging to them.

مِنْ مَلَاذِ الدُّنْيَا وَشَهَوَاتِهَا وَرِيَاسَتِهَا وَصَحْبَةِ النَّاسِ وَالتَّعَلُّقِ بِهِمْ

And there is no way for him to cut off these three things and abandon them except by the strength of attachment to the highest goal.

وَلَا سَبِيلَ لَهُ إِلَى قَطْعِ هَذِهِ الْأُمُورِ الثَّلَاثَةِ وَرَفْضِهَا إِلَّا بِقُوَّةِ التَّعَلُّقِ بِالْمَطْلُوبِ الْأَعْلَى

Otherwise, cutting them off without his attachment to what he seeks is impossible.

وَالْأَمَّا فَقَطْعُهَا عَلَيْهِ بِدُونِ تَعَلُّقِهِ بِمَطْلُوبِهِ مُمْتَنِعٌ

For the self does not leave what it is used to and what it loves

فَإِنَّ النَّفْسَ لَا تَتْرُكُ مَا لَوْفِهَا وَمَحْبُوبِهَا

except for a beloved that is more dear to it than that, and more preferred to it than that.

إِلَّا لِمَحْبُوبٍ هُوَ أَحَبُّ إِلَيْهَا مِنْهُ وَأَثَرُ عِنْدَهَا مِنْهُ

And whenever his attachment to what he seeks grows stronger, his attachment to other than it grows weaker —

وَكَلَّمَا قَوِيَ تَعَلُّقُهُ بِمَطْلُوبِهِ ضَعُفَ تَعَلُّقُهُ بِغَيْرِهِ

and likewise the reverse.

وَكَذَا بِالْعَكْسِ

And attachment to what is sought — it is the intensity of longing for it.

وَالْتَّعَلُّقُ بِالْمَطْلُوبِ هُوَ شِدَّةُ الرِّغْبَةِ فِيهِ

And that is according to the measure of his knowledge of it, and its nobility, and its superiority over everything else.

وَذَلِكَ عَلَى قَدَرِ مَعْرِفَتِهِ بِهِ وَشَرْفِهِ وَفَضْلِهِ عَلَى مَا سِوَاهُ

Chapter: When the Messenger perfected the station of neediness to God, glorified is He,

فَصَلِّ لَمَّا كَمَلَ الرَّسُولُ مَقَامَ الْاِفْتِقَارِ إِلَى اللَّهِ سُبْحَانَهُ

God made all of creation most in need of him in this world and the Hereafter.

أَخُوجَ الْخَلَائِقِ كُلِّهِمْ فِي الدُّنْيَا وَالْآخِرَةِ

As for their need for him in this world, it is greater than their need for food and drink

أَمَّا حَاجَتُهُمْ إِلَيْهِ فِي الدُّنْيَا فَأَشَدُّ مِنْ حَاجَتِهِمْ إِلَى الطَّعَامِ وَالشَّرَابِ

and the breath by which their bodies *have* life.

وَالنَّفْسَ الَّذِي بِهِ حَيَاةُ أَبْدَانِهِمْ

And as for their need for him in the Hereafter,

وَأَمَّا حَاجَتُهُمْ إِلَيْهِ فِي الْآخِرَةِ

they *will* seek intercession through the messengers to God so that He relieves them from the difficulty of their standing.

فَإِنَّهُمْ يَسْتَشْفَعُونَ بِالرَّسْلِ إِلَى اللَّهِ حَتَّى يَرِيحَهُمْ مِنْ ضَيْقِ مَقَامِهِمْ

But all of them *will* hold back from intercession, so he intercedes for them.

فَكُلُّهُمْ يَتَأَخَّرُ عَنِ الشَّفَاعَةِ فَيُشْفَعُ لَهُمْ

And he is the one who opens for them the gate of Paradise.

وَهُوَ الَّذِي يَسْتَفْتَحُ لَهُمْ بَابَ الْجَنَّةِ

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فصل من أراد علو بنيانه فعليه بتوثيق أساسه وإحكامه وشدة الاعتناء به

Chapter: Whoever wants the height of his building, then he must strengthen its foundation and perfect it and take great care of it

Chapter. From the signs of happiness and success is that the servant, whenever he *is* increased in his knowledge, he *is* increased in his humility and mercy.

فصل من عَلامَاتِ السَّعَادَةِ وَالْفَلَاحِ أَنَّ الْعَبْدَ كُلَّمَا زِيدَ فِي عِلْمِهِ زِيدَ فِي تَوَاضُعِهِ وَرَحْمَتِهِ

And whenever he *is* increased in his fear and caution.

وَكُلَّمَا زِيدَ فِي خَوْفِهِ وَحَذَرِهِ

And whenever he *is* increased in his age, his greed decreases.

وَكُلَّمَا زِيدَ فِي عَمْرِهِ نَقَصَ مِنْ حِرْصِهِ

And whenever he *is* increased in his wealth, he *is* increased in his generosity and giving.

وَكُلَّمَا زِيدَ فِي مَالِهِ زِيدَ فِي سَخَائِهِ وَبَذْلِهِ

And whenever he *is* increased in his status and rank, he *is* increased in his closeness to people and fulfilling their needs and *being* humble to them.

وَكُلَّمَا زِيدَ فِي قَدْرِهِ وَجَاهِهِ زِيدَ فِي قُرْبِهِ مِنَ النَّاسِ وَقَضَاءِ حَوَائِجِهِمْ وَالتَّوَاضُّعِ لَهُمْ

And the signs of misery *are* that whenever he *is* increased in his knowledge, he *is* increased in his arrogance and vanity.

وَعَلَامَاتُ الشَّقَاوَةِ أَنَّهُ كُلَّمَا زِيدَ فِي عِلْمِهِ زِيدَ فِي كِبَرِهِ وَتَبَاهِهِ

And whenever he *is* increased in his deeds, he *is* increased in his pride and his looking down on people and his good opinion of himself.

وَكُلَّمَا زِيدَ فِي عَمَلِهِ زِيدَ فِي فَخْرِهِ وَاحْتِقَارِهِ لِلنَّاسِ وَحَسَنِ ظَنِّهِ بِنَفْسِهِ

And whenever he *is* increased in his age, he *is* increased in his greed.

وَكُلَّمَا زِيدَ فِي عَمْرِهِ زِيدَ فِي حِرْصِهِ

And whenever he *is* increased in his wealth, he *is* increased in his stinginess and withholding.

وَكُلَّمَا زِيدَ فِي مَالِهِ زِيدَ فِي بَخْلِهِ وَإِمْسَاكِهِ

And whenever he *is* increased in his status and rank, he *is* increased in his arrogance and vanity.

وَكُلَّمَا زِيدَ فِي قَدْرِهِ وَجَاهِهِ زِيدَ فِي كِبَرِهِ وَتَبَاهِهِ

And these matters *are* a trial from God and a test — He tests His servants with them.

وَهَذِهِ الْأُمُورُ ابْتِلَاءٌ مِنَ اللَّهِ وَامْتِحَانٌ يَبْتَلِي بِهِمَا عِبَادَهُ

So *some* people become happy through them and *some* people become miserable through them.

فَيَسْعِدُ بِهِمَا أَقْوَامٌ وَيَشْقَى بِهِمَا أَقْوَامٌ

And likewise, honors *are* a test and a trial — like kingship and authority and wealth.

وَكَذَلِكَ الْكَرَامَاتُ امْتِحَانٌ وَابْتِلَاءٌ كَالْمَلِكِ وَالسُّلْطَانِ وَالْمَالِ

God Most High said, about His prophet Sulayman when he saw the throne of Bilqis before him:

قَالَ تَعَالَى عَنْ نَبِيهِ سُلَيْمَانَ لَمَّا رَأَى عَرْشَ بَلْقِيسَ عِنْدَهُ

"This is from the grace of my Lord, to test me — will I be grateful or will I be ungrateful?"

{هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ}.

[27:40] — Sahih Intl: Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." And when [Solomon] saw it placed before him, he said, "This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous."

So blessings *are* a trial from God and a test — through them the gratitude of the grateful appears and the ingratitude of the ungrateful.

فَالنَّعْمُ ابْتِلَاءٌ مِنَ اللَّهِ وَامْتِحَانٌ يُظْهِرُ بِهَا شُكْرَ الشَّاكِرِ
وَكُفْرَ الْكَافِرِ

Just as hardships *are* a trial from Him, glorified is He.

كَمَا أَنَّ الْمُحَنَّ بِلَوَى مِنْهُ سُبْحَانَهُ

So He tests with blessings just as He tests with calamities.

فَهُوَ يَبْتَلِي بِالنَّعْمِ كَمَا يَبْتَلِي بِالصَّائِبِ

God Most High said:

قَالَ تَعَالَى

As for man, when his Lord tests him and honors him and gives him comfort, he says: "My Lord has honored me."

{فَإِذَا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ
رَبِّي أَكْرَمَنِي}

[89:15] — Sahih Intl: And as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, "My Lord has honored me."

But when He tests him and restricts his provision, he says: "My Lord has humiliated me."

{وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي
أَهَانَنِي}

[89:16] — Sahih Intl: But when He tries him and restricts his provision, he says, "My Lord has humiliated me."

No indeed!

{كَلَّا}

[89:17]

Meaning: not everyone whom I have expanded *provision* for and honored and given comfort — that *would* be an honoring from Me to him.

أَيَّ لَيْسَ كُلُّ مَنْ وَسَّعْتُ عَلَيْهِ وَأَكْرَمْتَهُ وَنَعَّمْتَهُ يَكُونُ
ذَلِكَ إِكْرَامًا مِنِّي لَهُ

Nor *is it that* everyone whose provision I have restricted and tested — that *would* be a humiliation from Me to him.

وَلَا كُلُّ مَنْ ضَيِّقْتُ عَلَيْهِ رِزْقَهُ وَابْتَلَيْتُهُ يَكُونُ ذَلِكَ إِهَانَةً
مِنِّي لَهُ

Chapter. Whoever wants the height of his building, then he must strengthen its foundation and perfect it and take great care of it.

فَصَلِّ مِنْ أَرَادَ عُلُوَّ بُنْيَانِهِ فَعَلَيْهِ بِتَوْثِيقِ أُسَاسِهِ
وَإِحْكَامِهِ وَشِدَّةِ الْاعْتِنَاءِ بِهِ

For the height of the building *is* according to the strengthening of the foundation and its perfection.

فَإِنَّ عُلُوَّ الْبُنْيَانِ عَلَى قَدَرِ تَوْثِيقِ الْأَسَاسِ وَإِحْكَامِهِ

So deeds and ranks *are* a building, and their foundation *is* faith.

فَالْأَعْمَالُ وَالدرجاتُ بُنْيَانٌ وَأَسَاسُهَا الْإِيمَانُ

And whenever the foundation was strong, it carried the building and *the building* rose upon it.

وَمَتَى كَانَ الْأَسَاسُ وَثِيقًا حَمَلَ الْبُنْيَانُ وَاعْتَلَى عَلَيْهِ

And if something of *it* collapsed—

وَإِذَا تَهْدَمَ شَيْءٌ مِنْ

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the building is easy to repair.

الْبُنْيَانِ سَهْلٌ تَدَارُكُهُ

And if the foundation was not firm, the building *would* not rise and *would* not stand.

وَإِذَا كَانَ الْأَسَاسُ غَيْرَ وَثِيقٍ لَمْ يَرْتَفَعْ الْبُنْيَانُ وَلَمْ يَثْبُتْ

And if something of the foundation collapsed, the building *would* fall — or nearly so.

وَإِذَا تَهْدَمَ شَيْءٌ مِنَ الْأَسَاسِ سَقَطَ الْبُنْيَانُ أَوْ كَادَ

So the knowledgeable one — his concern is correcting the foundation and strengthening it.

فَالْعَارِفُ هَمَّتْهُ تَصْحِيحُ الْأَسَاسِ وَإِحْكَامُهُ

And the ignorant one raises the building without a foundation, so his building does not last before it falls.

وَالْجَاهِلُ يَرْفَعُ فِي الْبِنَاءِ عَنْ غَيْرِ أُسَاسٍ فَلَا يَلْبَثُ بُنْيَانُهُ أَنْ يَسْقُطَ

God Most High said:

قَالَ تَعَالَى

Is *the* one who founded his building on God-consciousness from God and *His* pleasure better, or *the* one who founded his building on the edge of a crumbling cliff, so it collapsed with him into the Fire of Hell?

﴿أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَى مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَى شَفَا جُرْفٍ هَارٍ فَأَنْهَارَ بِهِ فِي نَارِ جَهَنَّمَ﴾

[9:109] — Sahih Intl: Then is one who laid the foundation of his building on righteousness [with fear] from Allah and [seeking] His approval better or one who laid the foundation of his building on the edge of a bank about to collapse, so it collapsed with him into the fire of Hell? And Allah does not guide the wrongdoing people.

So the foundation for the building of deeds is like strength for the body of a person.

فَالْأَسَاسُ لِبِنَاءِ الْأَعْمَالِ كَالْقُوَّةُ لِبَدَنِ الْإِنْسَانِ

So if the strength was strong, it *would* carry the body and push away from it many of the harmful things.

فَإِذَا كَانَتِ الْقُوَّةُ قَوِيَّةً حَمَلَتْ الْبَدَنَ وَدَفَعَتْ عَنْهُ كَثِيرًا مِنَ الْأَفَاتِ

And if the strength was weak, its carrying of the body *would* weaken,

وَإِذَا كَانَتِ الْقُوَّةُ ضَعِيفَةً ضَعَفَ حَمْلُهَا لِلْبَدَنِ

and the harmful things *would be* the quickest thing to reach it.

وَكَانَتِ الْأَفَاتُ إِلَيْهِ أَسْرَعَ شَيْءٍ

So carry your building on the strength of the foundation of faith.

فاحمل بنيانك على قُوَّةِ أُسَاسِ الْإِيمَانِ

So if something cracked in the upper parts of the building and its surface, repairing it *would be* easier for you than the ruin of the foundation.

فَإِذَا تَشَعَّتْ شَيْءٌ مِنْ أَعَالِي الْبِنَاءِ وَسَطَحُهُ كَانَ تَدَارُكُهُ أَسْهَلَ عَلَيْكَ مِنْ خَرَابِ الْأَسَاسِ

And this foundation is two things:

وَهَذَا الْأَسَاسُ أَمْرَانِ

the soundness of knowledge of God, and His command, and His names, and His attributes;

صِحَّةُ الْمَعْرِفَةِ بِاللَّهِ وَأَمْرُهُ وَأَسْمَائُهُ وَصِفَاتُهُ

and the second is pure submission to Him and to His Messenger, apart from anything else.

وَالثَّانِي تَجْرِيدُ الْإِنْقِيَادِ لَهُ وَلِرَسُولِهِ دُونَ مَا سِوَاهُ

So this is the firmest foundation the servant *can* build his building upon,

فَهَذَا أَوْثَقُ أُسَاسٍ أُسَّسَ الْعَبْدُ عَلَيْهِ بُنْيَانَهُ

and according to it the building rises as *much as* it wills.

وبحسبه يعتلي البناء مَا شَاءَ

So strengthen the foundation, and preserve *your* strength, and stay on the diet,

فاحكم الأساس واحفظ الْقُوَّةَ وَدَم على الحمية

and purge *yourself* when the bad mixture increases in you.

واستفرغ إِذَا زَاد بك الْخَلْطُ

And *keep to* moderation, moderation — and you *will* have reached what *is* desired.

وَالْقَصْدُ الْقَصْدُ وَقَدْ بَلَغْتَ الْمُرَادَ

Otherwise, as long as the strength *is* weak, and the corrupt matter *is* present, and purging *is* absent —

وَالْأَمَّا فَمَا دَامَت الْقُوَّةُ ضَعِيفَةً وَالْمَادَةُ الْفَاسِدَةُ مَوْجُودَةً
والاستفراغ مَعْدُومًا

then give farewell greetings to life, for it ... has warned you of a quick departure.

فاقر السَّلام على الْحَيَاة فَإِنَّهَا ... قد آذَنَتْكَ بِسُرْعَةِ
التوديع

So when the building *is* complete, then whiten it with good character and kindness to people.

فَإِذَا كَمَلَ الْبِنَاءُ فَبَيِّضْهُ بِحَسَنِ الْخُلُقِ وَالْإِحْسَانِ إِلَى
النَّاسِ

Then surround it with a wall of caution that no enemy *can* break through, and no weakness *is* exposed from it.

ثُمَّ حَظْهُ بِسُورٍ مِنَ الْحِذْرِ لَا يَقْتَحِمُهُ عَدُوٌّ وَلَا تَبْدُو مِنْهُ
الْعَوْرَةَ

Then lower the curtains over its doors.

ثُمَّ ارْخِ السُّتُورَ عَلَى أَبْوَابِهِ

Then lock the greatest door with silence about what you fear its outcome.

ثُمَّ أَقْفَلِ الْبَابَ الْأَعْظَمَ بِالسَّكُوتِ عَمَّا تَخْشَى عَاقِبَتَهُ

Then fit for it a key from the remembrance of God — with it you open it and close it.

ثُمَّ رَكِبْ لَهُ مِفْتَاحًا مِنْ ذِكْرِ اللَّهِ بِهِ تَفْتَحُهُ وَتَغْلِقُهُ

So if you open, you open with the key; and if you close the door, you close it with it.

فَإِنْ فَتَحْتَ فَتَحْتَ بِالْمِفْتَاحِ وَإِنْ أَغْلَقْتَ الْبَابَ أَغْلَقْتَهُ
بِهِ

Then you *will* have built a fortress in which you *have* fortified yourself from your enemies.

فَتَكُونُ جِيئِيذٍ قَدْ بَنَيْتَ حَصَنًا تَحَصَّنْتَ فِيهِ مِنْ
أَعْدَائِكَ

When the enemy circles around it, he *will* not find an entrance into it, so he *will* despair of you.

إِذَا طَافَ بِهِ الْعَدُوُّ لَمْ يَجِدْ مِنْهُ مَدْخَلَ فَيَيْأَسُ مِنْكَ

Then maintain the building of the fortress at all times,

ثُمَّ تَعَاهَدِ بِنَاءَ الْحِصْنِ كُلَّ وَقْتٍ

for the enemy, if he does not hope to enter from the door, *will* dig tunnels toward you from afar with the pickaxes of sins.

فَإِنْ الْعَدُوُّ إِذَا لَمْ يَطْمَعْ فِي الدُّخُولِ مِنَ الْبَابِ نَقَبَ
عَلَيْكَ النُّقُوبَ مِنْ بَعِيدٍ بِمَعَاوِلِ الدُّنُوبِ

So if you neglect his affair, the tunnel *will* reach you,

فَإِنْ أَهْمَلْتَ أَمْرَهُ وَصَلَ إِلَيْكَ النُّقْبُ

and then the enemy *is* with you inside the fortress, and removing him *will be* difficult for you,

فَإِذَا الْعَدُوُّ مَعَكَ فِي دَاخِلِ الْحِصْنِ فَيَصْعَبُ عَلَيْكَ
إِخْرَاجُهُ

and you *will be* with him upon —

وَتَكُونُ مَعَهُ عَلَى

فصل أركان الكفر أربعة الكبر والحسد والغضب والشهوة فالكبر يمنع

Section: The Pillars of Disbelief *Are* Four: Arrogance, Envy, Anger, and Desire — Arrogance Prevents Him

three situations: either he overpowers you over the fortress and takes control of it,

ثَلَاثَ خِلَالَ إِمَّا أَنْ يَغْلِبَكَ عَلَى الْحَصْنِ وَيَسْتُولِي عَلَيْهِ

or he settles in with you inside it,

وَأِمَّا أَنْ يَسَاكُنَكَ فِيهِ

or he keeps you busy confronting him, *away* from completing your well-being

وَأِمَّا أَنْ يَشْغَلَكَ بِمُقَابَلَتِهِ عَنْ تِمَامِ مَصْلَحَتِكَ

and *from* returning to seal the breach and repair the damage of the fortress.

وَتَعُودَ إِلَى سَدِّ النَّقْبِ وَلَمْ شَعَثَ الْحَصْنَ

And if he enters through his tunnel to you, three harms *will* reach you from him:

وَإِذَا دَخَلَ نَقْبَهُ إِلَيْكَ نَالَكَ مِنْهُ ثَلَاثُ آفَاتٍ

ruining the fortress, raiding its supplies and treasures,

إِفْسَادَ الْحَصْنِ وَالْإِغَارَةَ عَلَى حَوَاصِلِهِ وَذَخَائِرِهِ

and guiding the thieves from his kind to its weak points.

وَدَلَالَ السَّرَاقِ مِنْ بَنِي جَنْسِهِ عَلَى عَوْرَتِهِ

So he keeps being afflicted by him with raids until they weaken his strength and break his resolve,

فَلَا يَزَالُ يَبْلَى مِنْهُ بَغَارَةٌ حَتَّى يَضْعُفُوا قَوَاهُ وَيُوهِنُوا عَزْمَهُ

so he abandons the fortress and leaves *the way open* between them and it.

فَيَتَخَلَّى عَنِ الْحَصْنِ وَيَخْلِي بَيْنَهُمْ وَبَيْنَهُ

And this *is* the condition of most souls with this enemy.

وَهَذِهِ حَالُ أَكْثَرِ النَّفُوسِ مَعَ هَذَا الْعَدُوِّ

And for this *reason* you see them angering their Lord to please themselves,

وَلِهَذَا تَرَاهُمْ يَسْخَطُونَ رَبَّهُمْ بِرِضَا أَنْفُسِهِمْ

rather, to please *a* created being like them *who* does not possess for them *any* harm or benefit.

بَلْ بِرِضَا مَخْلُوقٍ مِثْلَهُمْ لَا يَمْلِكُ لَهُمْ ضَرًا وَلَا نَفْعًا

And they waste the earnings of religion for the earnings of wealth,

وَيُضَيِّعُونَ كَسْبَ الدِّينِ بِكَسْبِ الْأَمْوَالِ

and they destroy themselves with what does not last for them.

وَيُهْلِكُونَ أَنْفُسَهُمْ بِمَا لَا يَبْقَى لَهُمْ

And they cling to this world while it has turned away from them,

وَيَحْرَصُونَ عَلَى الدُّنْيَا وَقَدْ أَذْبَرَتْ عَنْهُمْ

and they have no interest in the Hereafter while it has come upon them.

وَيُزْهَدُونَ فِي الْآخِرَةِ وَقَدْ هَجَمَتْ عَلَيْهِمْ

And they disobey their Lord by following their desires,

وَيُخَالِفُونَ رَبَّهُمْ بِاتِّبَاعِ أَهْوَائِهِمْ

and they rely on life and do not remember death.

وَيَتَكَلَّبُونَ عَلَى الْحَيَاةِ وَلَا يَذْكُرُونَ الْمَوْتَ

And they remember their pleasures and their shares and forget what God entrusted to them.

وَيَذْكُرُونَ شَهَوَاتِهِمْ وَحُظُوظَهُمْ وَيَنْسَوْنَ مَا عَهَدَ اللَّهُ إِلَيْهِمْ

And they worry about what God *has* guaranteed, and do not worry about what He commanded them with.

وَيَهْتَمُونَ بِمَا ضَمَّنَهُ اللَّهُ وَلَا يَهْتَمُونَ بِمَا أَمَرَهُمْ بِهِ

And they rejoice in this world and grieve over missing their share of it,

ويفرحون بالدنيا ويحزنون على قَوَاتِ حَظِّهِمْ مِنْهَا

and they do not grieve over missing Paradise and what is in it.

وَلَا يَحْزَنُونَ عَلَى قَوَاتِ الْجَنَّةِ وَمَا فِيهَا

And they do not rejoice in faith *the way* they rejoice in *the* dirham and *the* dinar.

وَلَا يَفْرَحُونَ بِالْإِيمَانِ قَرَحَهُمْ بِالدرهم وَالدينَار

And they corrupt their truth and their guidance with their mis-guidance,

ويفسدون حَقَّهُمْ وهداهم بضلالهم

and their good with their evil,

ومعروفهم بمنكرهم

and they cover their faith with their doubts,

ويلبسوا إِيْمَانَهُمْ بظنونهم

and they mix their lawful with their forbidden.

ويخلطون حلالهم بحرامهم

And they wander in the confusion of their opinions and their thoughts,

ويترددون في حيرة آرائهم وأفكارهم

and they leave the guidance of God which He guided them to.

ويتركون هدى الله الَّذِي أَهْدَاهُ إِلَيْهِمْ

And from *the* amazement is that this enemy uses the owner of the fortress to demolish his fortress with his own two hands.

وَمَنْ الْعَجَبُ أَنَّ هَذَا الْعَدُوَّ يَسْتَعْمِلُ صَاحِبَ الْحَصَنِ فِي هَدْمِ حَصْنِهِ بِيَدَيْهِ

Section: The pillars of disbelief *are* four: arrogance, envy, anger, and desire.

فصل أَرْكَانُ الْكُفْرِ أَرْبَعَةٌ الْكِبْرُ وَالْحَسَدُ وَالْعُصْبُ وَالشَّهْوَةُ

So arrogance prevents him *from* obedience,

فالكبر يمنعه الانقياد

and envy prevents him *from* accepting advice and giving it,

والحسد يمنعه قَبُولَ النَّصِيحَةِ وَبَذْلَهَا

and anger prevents him *from* justice,

وَالْعُصْبُ يمنعه الْعَدْلُ

and desire prevents him *from* devoting *himself* to worship.

والشهوة تَمْنَعُهُ التَّفَرُّغَ لِلْعِبَادَةِ

So when the pillar of arrogance *is* demolished, obedience becomes easy for him.

فَإِذَا انْهَدَمَ رُكْنُ الْكِبْرِ سَهْلٌ عَلَيْهِ الْانْقِيَادُ

And when the pillar of envy *is* demolished, accepting advice and giving it becomes easy for him.

وَإِذَا انْهَدَمَ رُكْنُ الْحَسَدِ سَهْلٌ عَلَيْهِ قَبُولُ النَّصِيحِ وَبَذْلُهُ

And when the pillar of anger *is* demolished, justice and humility become easy for him.

وَإِذَا انْهَدَمَ رُكْنُ الْعُصْبِ سَهْلٌ عَلَيْهِ الْعَدْلُ وَالتَّوَاضُّعُ

And when the pillar of desire *is* demolished, patience, self-restraint, and worship become easy for him.

وَإِذَا انْهَدَمَ رُكْنُ الشَّهْوَةِ سَهْلٌ عَلَيْهِ الصَّبْرُ وَالْعَفَافُ وَالْعِبَادَةُ

And *the* removal of mountains from their places

وَزَوَالُ الْجِبَالِ عَنْ أَمَاكِنِهَا

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easier than *the* removal of these four from whoever *is* afflicted by them

أَيْسَرُ مِنْ زَوَالِ هَذِهِ الْأَرْبَعَةِ عَنْ مَنْ بَلَى بِهَا

especially if they have become deep-rooted states, settled habits, and fixed qualities

وَلَا سِيَمًا إِذَا صَارَتْ هَيْئَاتٍ رَاسِخَةً وَمَلَكَاتٍ وَصَفَاتٍ ثَابِتَةً

For indeed no deed *will* be upright for him alongside them, at all

فَإِنَّهُ لَا يَسْتَقِيمُ لَهُ مَعَهَا عَمَلُ الْبَيِّنَةِ

and his self *will* not be purified while it clings to them

وَلَا تَزْكُو نَفْسُهُ مَعَ قِيَامِهَا بِهَا

And whenever he strives in *his* deeds, these four corrupt them for him

وَكُلَّمَا اجْتَهَدَ فِي الْعَمَلِ أَفْسَدَتْهُ عَلَيْهِ هَذِهِ الْأَرْبَعَةُ

and all diseases *are* born from them

وَكُلُّ الْأَفَاقَاتِ مُتَوَلِّدَةٌ مِنْهَا

And when they take firm hold of the heart, they show it falsehood in the form of truth, and truth in the form of falsehood

وَإِذَا اسْتَحْكَمَتْ فِي الْقَلْبِ أَرَتْهُ الْبَاطِلُ فِي صُورَةِ الْحَقِّ وَالْحَقُّ فِي صُورَةِ الْبَاطِلِ

and the good in the form of the evil, and the evil in the form of the good

وَالْمَعْرُوفُ فِي صُورَةِ الْمُنْكَرِ وَالْمُنْكَرُ فِي صُورَةِ الْمَعْرُوفِ

and they bring this world close to him and distance the Hereafter from him

وَقَرِيبَتْ مِنْهُ الدُّنْيَا وَبَعُدَتْ مِنْهُ الْآخِرَةُ

And if you reflect on the disbelief of the nations, you *will* see it arising from them

وَإِذَا تَأَمَّلْتَ كُفْرَ الْأُمَمِ رَأَيْتَهُ نَاشِئًا مِنْهَا

and upon them the punishment falls

وَعَلَيْهَا يَقَعُ الْعَذَابُ

and its lightness and severity *are* according to their lightness and severity

وَتَكُونُ خَفَّتُهُ وَشِدَّتُهُ بِحَسَبِ خَفَّتِهَا وَشِدَّتِهَا

So whoever opens them upon himself, *he* opens upon himself the doors of all evils, sooner and later

فَمَنْ فَتَحَهَا عَلَى نَفْسِهِ فَتَحَ عَلَيْهِ أَبْوَابَ الشُّرُورِ كُلِّهَا عَاجِلًا وَآجِلًا

And whoever closes them upon himself, *he* closes from him the doors of evils

وَمَنْ أَغْلَقَهَا عَلَى نَفْسِهِ أَغْلَقَ عَنْهُ أَبْوَابَ الشُّرُورِ

For indeed they prevent submission, sincerity, repentance, turning *to God*, accepting the truth, advising the Muslims, and humility before God and His creation

فَإِنَّهَا تَمْنَعُ الْإِتْقَانَ وَالْإِخْلَاصَ وَالتَّوْبَةَ وَالْإِنَابَةَ وَقَبُولَ الْحَقِّ وَنَصِيحَةَ الْمُسْلِمِينَ وَالتَّوَاضُعَ لِلَّهِ وَلِخَلْقِهِ

And the origin of these four *is* from his ignorance of his Lord and his ignorance of himself

وَمِنْشَأُ هَذِهِ الْأَرْبَعَةِ مِنْ جَهْلِهِ بِرَبِّهِ وَجَهْلِهِ بِنَفْسِهِ

For if he knew his Lord by the attributes of perfection and the descriptions of majesty

فَإِنَّهُ لَوْ عَرَفَ رَبَّهُ بِصِفَاتِ الْكَمَالِ وَنَعَوَاتِ الْجَلَالِ

and knew himself by *his* flaws and diseases

وَعَرَفَ نَفْسَهُ بِالنَّقَائِصِ وَالْآفَاتِ

he would not be arrogant and would not get angry for its sake

لَمْ يَتَكَبَّرْ وَلَمْ يَغْضَبْ لَهَا

and would not envy anyone for what God gave him

وَلَمْ يَحْسَدْ أَحَدًا عَلَى مَا أَتَاهُ اللَّهُ

For envy *is* in reality a type of hostility toward God

فَإِنَّ الْحَسَدَ فِي الْحَقِيقَةِ نَوْعٌ مِنْ مَعَادَاةِ اللَّهِ

For he hates *the* blessing of God upon His servant, while God loved it

فَإِنَّهُ يَكْرَهُ نِعْمَةَ اللَّهِ عَلَى عَبْدِهِ وَقَدْ أَحَبَّهَا اللَّهُ

and he loves its removal from him, while God hates that

وَأَحَبُّ رِزَالِهَا عَنْهُ وَاللَّهُ يَكْرَهُ ذَلِكَ

So he *is* opposing God in His decree, His destiny, His love, and His hatred

فَهُوَ مُضَادٌّ لِلَّهِ فِي قَضَائِهِ وَقَدَرِهِ وَمَحَبَّتِهِ وَكَرَاهَتِهِ

And for that reason, Iblis was truly His enemy, because his sin was from arrogance and envy

وَلِذَلِكَ كَانَ إِبْلِيسَ عَدُوَّهُ حَقِيقَةً لِأَنَّهُ ذَنْبُهُ كَانَ عَنْ كِبَرٍ وَحَسَدٍ

So uproot these two qualities by knowing God, *by His* monotheism, *by* being pleased with Him and from Him, and *by* turning to Him

فَقْلَعْ هَاتَيْنِ الصِّفَتَيْنِ بِمَعْرِفَةِ اللَّهِ وَتَوْحِيدِهِ وَالرِّضَا بِهِ وَعَنْهُ وَالْإِنَابَةَ إِلَيْهِ

And uproot anger by knowing the self — and that it does not deserve that one gets angry for its sake and takes revenge for it

وَقْلَعِ الْغَضَبَ بِمَعْرِفَةِ النَّفْسِ وَأَنَّهَا لَا تَسْتَحِقُّ أَنْ يَغْضَبَ لَهَا وَيَنْتَقِمَ لَهَا

For that *is* giving it preference in pleasure and anger over its Creator and Maker

فَإِنَّ ذَلِكَ إِثَارٌ لَهَا بِالرِّضَا وَالْغَضَبِ عَلَى خَالِقِهَا وَفَاطَرِهَا

And the greatest thing by which you *can* repel this disease *is* to train it to be angry for His sake, glorified is He, and to be pleased for His sake

وَأَعْظَمُ مَا تَدْفَعُ بِهِ هَذِهِ الْآفَةُ أَنْ يَعُودَهَا أَنْ تَغْضَبَ لَهُ سُبْحَانَهُ وَتَرْضَى لَهُ

So whenever something of anger and pleasure for Him enters it, its opposite of anger and pleasure for itself leaves it

فَكُلَّمَا دَخَلَهَا شَيْءٌ مِنَ الْغَضَبِ وَالرِّضَا لَهُ خَرَجَ مِنْهَا مُقَابِلُهُ مِنَ الْغَضَبِ وَالرِّضَا لَهَا

And likewise is the reverse

وَكَذَا بِالْعَكْسِ

And as for desire, its cure *is* sound knowledge and awareness

وَأَمَّا الشَّهْوَةُ فَدَوَائُهَا صِحَّةُ الْعِلْمِ وَالْمَعْرِفَةِ

knowing that giving it its desires *is* the greatest cause of depriving it of them

بِأَنْ يُعْطَاَهَا شَهَوَاتِهَا أَعْظَمُ أَسْبَابَ حَرَمَانِهَا إِلَيْهَا

and preventing it from them and guarding it *is* the greatest cause of reaching them

وَمَنْعُهَا مِنْهَا وَحُمَيْتُهَا أَعْظَمُ أَسْبَابَ اتِّصَالِهَا إِلَيْهَا

So whenever you open upon it the door of desires, you *are* striving to deprive it of them

فَكُلَّمَا فَتَحْتَ عَلَيْهَا بَابَ الشَّهَوَاتِ كُنْتَ سَاعِيًا فِي حَرَمَانِهَا إِلَيْهَا

And whenever you close that door from it, you *are* striving to deliver it to them in the most complete of ways

وَكُلَّمَا أَغْلَقْتَ عَنْهَا ذَلِكَ الْبَابَ كُنْتَ سَاعِيًا فِي إِصْصَالِهَا إِلَيْهَا عَلَى أَكْمَلِ الْوُجُوهِ

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فصل عظيم النفع

A Chapter of Great Benefit

So anger *is* like the predator — when its owner lets it loose, it begins by devouring him.

فَالْغَضَبُ مِثْلُ السَّبْعِ إِذَا أَفْلَتَهُ صَاحِبُهُ بَدَأَ بِأَكْلِهِ

And desire *is* like fire — when its owner kindles it, it begins by burning him.

والشهوة مثل النار إذا أضرَمها صاحبها بدأت بإحراقه

And arrogance *is* like disputing *with* the king over his kingdom — if he does not destroy you, he *will* expel you from it.

وَالْكِبَر بِمَنْزِلَةِ مُنَازَعَةِ الْمَلِكِ مَلِكِهِ فَإِنْ لَمْ يَهْلِكْ طَرْدُكَ عَنْهُ

And envy *is* like making an enemy of one who *is* more powerful than you.

والحسد بِمَنْزِلَةِ معاداة من هُوَ أَقْدَر مِنْكَ

And the one who overcomes his desire and his anger — Satan *is* frightened of his shadow.

وَالَّذِي يَغْلِبُ شَهْوَتَهُ وَغَضَبَهُ يَفْرَقُ الشَّيْطَانُ مِنْ ظِلِّهِ

And the one whose desire and anger overcome him — *he is* frightened of his *own* phantom.

وَمَنْ تَغْلِبُهُ شَهْوَتُهُ وَغَضَبُهُ يَفْرَقُ مِنْ خِيَالِهِ

Those ignorant of God and His names and attributes, who strip away their realities —

الْجُهَالُ بِاللَّهِ وَأَسْمَائِهِ وَصِفَاتِهِ الْمَعْطَلُونَ لِحَقَائِقِهَا

they make God hateful to His creation and cut off for them the path of loving Him

يُبْغِضُونَ اللَّهَ إِلَى خَلْقِهِ وَيَقْطَعُونَ عَلَيْهِمْ طَرِيقَ مَحَبَّتِهِ

and *the path of* drawing close to Him through obedience to Him, without *even* knowing *it*.

وَالْتَوَدُّ إِلَيْهِ بِطَاعَتِهِ مِنْ حَيْثُ لَا يَعْلَمُونَ

And we *will* mention from that examples to follow.

وَنَحْنُ نَذْكُرُ مِنْ ذَلِكَ أُمُثْلَةً تَحْتَذِي عَلَيْهَا

Among them *is* that they establish in the souls of the weak *ones*

فَمِنْهَا أَنَّهُمْ يَقْرَرُونَ فِي نَفُوسِ الضَّعَفَاءِ

that God, glorified *is* He — no obedience benefits with Him, even if its time *is* long

أَنَّ اللَّهَ سُبْحَانَهُ لَا تَنْفَعُ مَعَهُ طَاعَةٌ وَإِنْ طَالَ زَمَانُهَا

and the servant exerts himself and brings it *with* his outward and his inward *self*.

وَبَالِغِ الْعَبْدِ وَأَتَى بِهَا ظَاهِرَهُ وَبَاطِنَهُ

And that the servant *is* not upon trust nor safety from His scheme.

وَأَنَّ الْعَبْدَ لَيْسَ عَلَى ثِقَةٍ وَلَا أَمْنٍ مِنْ مَكْرِهِ

Rather, His way, glorified *is* He, *is* to take the obedient, God-conscious *person* from the prayer niche to the brothel

بَلْ شَأْنُهُ سُبْحَانَهُ أَنْ يَأْخُذَ الْمُطِيعَ الْمُتَّقِيَ مِنَ الْمِحْرَابِ إِلَى الْمَاخُورِ

and from monotheism and the prayer beads to associating partners *with* God and the flute.

وَمِنَ التَّوْحِيدِ وَالْمَسْبُوحَةِ إِلَى الشَّرْكِ وَالْمَزْمَارِ

And *He* flips his heart from pure faith to disbelief.

وَيَقْلِبُ قَلْبَهُ مِنَ الْإِيمَانِ الْخَالِصِ إِلَى الْكُفْرِ

And they narrate regarding that authentic reports they did not understand, and false *ones* the Infallible *Prophet* did not say.

وَيُرَوْنَ فِي ذَلِكَ آثَارَ صَحِيحَةٍ لَمْ يَفْهَمُوهَا وَبَاطِلَةٍ لَمْ يَقْلُهَا الْمَعْصُومُ

And they claim that this *is* the reality of monotheism.

وَيَزْعَمُونَ أَنَّ هَذَا حَقِيقَةُ التَّوْحِيدِ

And they recite in support of that God Most High's saying:

وَيَتْلُونَ عَلَى ذَلِكَ قَوْلَهُ تَعَالَى

He *is* not asked about what He does.

{لَا يُسْأَلُ عَمَّا يَفْعَلُ}

[21:23]

And His saying:

وَقَوْلُهُ

Did they then feel safe from God's scheme? So none feels safe from God's scheme except the losing people.

[7:99] — Sahih Intl: Then did they feel secure from the plan of Allah? But no one feels secure from the plan of Allah except the losing people.

﴿أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ﴾

And His saying:

وَقَوْلِهِ

And know that God comes between a man and his heart.

[8:24] — Sahih Intl: O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.

﴿وَاغْلُظْ أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ﴾

And they set up Iblis as a proof for themselves regarding this knowledge,

وَيَقِيمُونَ إِبْلِيسَ حُجَّةً لَهُمْ عَلَى هَذِهِ الْمَعْرِفَةِ

and that he was the peacock of the angels,

وَأَنَّهُ كَانَ طَاوُوسَ الْمَلَائِكَةِ

and that he did not leave in the sky a patch nor on the earth a spot except that he had in it a prostration or a bow.

وَأَنَّهُ لَمْ يَتْرِكْ فِي السَّمَاءِ رُقْعَةً وَلَا فِي الْأَرْضِ بُقْعَةً إِلَّا وَلَهُ فِيهَا سَجْدَةٌ أَوْ رُكُوعَةٌ

But the criminal of destiny wronged him and the decree overpowered him,

لَكِنْ جَنَى عَلَيْهِ جَانِي الْقَدَرِ وَسَطًا عَلَيْهِ الْحُكْمُ

so it flipped his good essence and made it the most wicked thing.

فَقَلَبَ عَيْنَهُ الطَّيْبَةَ وَجَعَلَهَا أَخْبَثَ شَيْءٍ

Until some of their 'knowers' said

حَتَّى قَالَ بَعْضُ عَارِفِيهِمْ

that you should fear God as you fear the lion that pounces on you without any crime from you nor any sin you committed against it.

أَنَّكَ يَتَّبِعِي أَنْ تَخَافَ اللَّهَ كَمَا تَخَافُ الْأَسَدَ الَّذِي يَثْبُغُ عَلَيْكَ بِغَيْرِ جَرَمٍ مِنْكَ وَلَا ذَنْبٍ أَتَيْتَهُ إِلَيْهِ

And they argue with the saying of the Prophet:

وَيَحْتَجُونَ بِقَوْلِ النَّبِيِّ

One of you will indeed do the deeds of the people of Paradise until there is nothing between him and it except a cubit,

إِنْ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ

then the decree overtakes him, so he does the deeds of the people of the Fire and enters it.

فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا

And they narrate from some of the early scholars: the greatest of major sins is feeling safe from God's scheme and despairing of God's mercy.

وَيُرَوُّونَ عَنْ بَعْضِ السَّلَفِ أَكْبَرَ الْكِبَائِرِ الْأَمْنُ مِنْ مَكْرِ اللَّهِ وَالْقَنُوطُ مِنْ رَحْمَةِ

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And Imam Ahmad mentioned from Awn ibn Abd Allah — or other than him — that he heard a man supplicating: 'O God, do not make me safe from Your scheme.'

وَذَكَرَ الْإِمَامُ أَحْمَدُ عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ أَوْ غَيْرِهِ أَنَّهُ سَمِعَ رَجُلًا يَدْعُو اللَّهَ لَا تُؤْمِنِي مَكْرَكَ

So he disapproved of that and said: 'Say: O God, do not make me among those who feel safe from Your scheme.'

فَأَنْكَرَ ذَلِكَ وَقَالَ قُلِ اللَّهُمَّ لَا تَجْعَلْنِي مِمَّنْ يَأْمَنُ مَكْرَكَ

And they built that upon their false foundation, which is the denial of wisdom, reasoning, and causes.

وَبَنَوْا ذَلِكَ عَلَى أَصْلِهِمُ الْبَاطِلَ وَهُوَ انْكَارُ الْحِكْمَةِ وَالتَّعْلِيلِ وَالْأَسْبَابِ

And that God does not act for *a* wisdom or *a* cause, but rather acts by *a* will stripped of wisdom, reasoning, and cause.

وَأَنَّ اللَّهَ لَا يَفْعَلُ لِحِكْمَةٍ وَلَا سَبَبٍ وَإِنَّمَا يَفْعَلُ بِمَشِيئَةٍ
مُجَرَّدَةٍ مِنَ الْحُكْمِ وَالْتَّعْلِيلِ وَالسَّبَبِ

So He does not act for anything or by anything.

فَلَا يَفْعَلُ لَشَيْءٍ وَلَا بِشَيْءٍ

And that it is conceivable for Him to punish the people of His obedience with the severest punishment, and to grant His enemies and the people of His disobedience abundant reward.

وَأَنَّهُ يَجُوزُ عَلَيْهِ أَنْ يَعْذِبَ أَهْلَ طَاعَتِهِ أَشَدَّ الْعَذَابِ
وَيَنْعِمَ أَعْدَاءَهُ وَأَهْلَ مَعْصِيَتِهِ بِجَزِيلِ الثَّوَابِ

And that the two matters *are* equal with respect to Him.

وَأَنَّ الْأَمْرَيْنِ بِالنِّسْبَةِ إِلَيْهِ سَوَاءٌ

And the impossibility of that *is* not known except through *a* report from the Truthful One that He will not do it.

وَلَا يَعْلَمُ امْتِنَاعَ ذَلِكَ إِلَّا بِخَبَرٍ مِنَ الصَّادِقِ أَنَّهُ لَا يَفْعَلُهُ

So then its impossibility *is* known because the report occurred that it will not happen —

فَحِينَئِذٍ يَعْلَمُ امْتِنَاعُهُ لَوْ قُوعِ الْخَبَرِ بِأَنَّهُ لَا يَكُونُ

not because it *is* in itself false and unjust.

لَا لِأَنَّهُ فِي نَفْسِهِ بَاطِلٌ وَظَلَمٌ

For injustice *is* in itself impossible — it *is* not possible.

فَإِنَّ الظُّلْمَ فِي نَفْسِهِ مُسْتَحِيلٌ فَإِنَّهُ غَيْرُ مُمَكَّنٍ

Rather, it *is* like placing *a* single body in two places at one moment,

بَلْ هُوَ بِمَنْزِلَةِ جَعْلِ الْجِسْمِ الْوَاحِدِ فِي مَكَانَيْنِ فِي آنٍ
وَاحِدٍ

and combining the night and the day in *a* single hour,

وَالْجَمْعَ بَيْنَ اللَّيْلِ وَالنَّهَارِ فِي سَاعَةٍ وَاحِدَةٍ

and making *a* thing existent and nonexistent together at one moment.

وَجَعَلَ الشَّيْءَ مَوْجُودًا وَمَعْدُومًا مَعًا فِي آنٍ وَاحِدٍ

So this *is* the reality of injustice according to them.

فَهَذَا حَقِيقَةُ الظُّلْمِ عِنْدَهُمْ

So when the worshipper returns to himself, he says:

فَإِذَا رَجَعَ الْعَامِلُ إِلَى نَفْسِهِ قَالَ

'One for whom no affair *is* settled and from whom no scheme *is* safe — how can drawing near to Him be trusted?

مَنْ لَا يَسْتَقَرُّ لَهُ أَمْرٌ وَلَا يُؤْمَنُ لَهُ مَكْرٌ كَيْفَ يُوْتَقَ
بِالتَّقَرُّبِ إِلَيْهِ

And how can one rely on obedience to Him and following His commands?

وَكَيْفَ يَعْوَلُ عَلَى طَاعَتِهِ وَاتِّبَاعِ أَمْرِهِ

And we have nothing but this short period.

وَلَيْسَ لَنَا سِوَى هَذِهِ الْمُدَّةِ الْيُسِيرَةِ

So if we abandon pleasures in it, and leave *our* desires, and burden ourselves with the weights of worship,

فَإِذَا هَجَرْنَا فِيهَا اللَّذَاتِ وَتَرَكْنَا الشَّهَوَاتِ وَتَكَلَّفْنَا أَثْقَالَ
الْعِبَادَاتِ

and we *are* with all that without assurance from Him *that He will not* turn faith into disbelief upon us, and monotheism into associating partners *with God*,

وَكُنَّا مَعَ ذَلِكَ عَلَى غَيْرِ ثِقَةٍ مِنْهُ أَنْ يَقْلِبَ عَلَيْنَا الْإِيمَانَ
كُفْرًا وَالتَّوْحِيدَ شُرْكًَا

and obedience into disobedience, and righteousness into wickedness, and continue punishment upon us —

وَالطَّاعَةَ مَعْصِيَةً وَالْبِرَّ فَجُورًا وَيَدِيمَ عَلَيْنَا الْعُقُوبَاتِ

then we would be losers in this world and the Hereafter.'

كُنَّا خَاسِرِينَ فِي الدُّنْيَا وَالْآخِرَةِ

So when this belief takes firm hold in their hearts and ferments in their souls,

فَإِذَا اسْتَحْكَمَ هَذَا الْإِعْتِقَادُ فِي قُلُوبِهِمْ وَتَخَمَّرَ فِي نَفْسِهِمْ

they become — when commanded with acts of obedience and abandoning pleasures — like a person who keeps saying to his child:

صَارُوا إِذَا أُمِرُوا بِالطَّاعَاتِ وَهَجَرَ اللَّذَّاتِ بِمَنْزِلَةِ إِنْسَانٍ جَعَلَ يَقُولُ لَوْلَدِهِ

'Your teacher — if you write well and do good and behave properly and do not disobey him — perhaps *he will* bring a charge against you and punish you.

مَعْلَمِكَ إِنْ كَتَبْتَ وَأَحْسَنْتَ وَتَأَدَّبْتَ وَلَمْ تَعْصِهِ رُبَّمَا أَقَامَ لَكَ حِجَّةً وَعَاقَبَكَ

And if you *are* lazy and idle and neglectful and leave what he commanded you — perhaps *he will* bring you close and honor you.'

وَإِنْ كَسَلْتَ وَبَطَلْتَ وَتَعَطَّلْتَ وَتَرَكْتَ مَا أَمَرَكَ بِهِ رُبَّمَا قَرَّبَكَ وَأَكْرَمَكَ

So by this saying he deposits in the child's heart *something* after which *the child will* not trust the teacher's threat for wrongdoing, or his promise for good conduct.

فَيُودِعُ بِهَذَا الْقَوْلِ قَلْبَ الصَّبِيِّ مَا لَا يَتَّقُ بَعْدَهُ إِلَى وَعِيدِ الْمَعْلَمِ عَلَى الْإِسَاءَةِ وَلَا وَعْدِهِ عَلَى الْإِحْسَانِ

And if the child grows up and becomes fit for dealings and positions, he says to him:

وَإِنْ كَبَرَ الصَّبِيُّ وَصَلَحَ لِلْمَعَامَلَاتِ وَالْمَنَاصِبِ قَالَ لَهُ

'This *is the* sultan of our town — he takes the thief from prison and makes him *a* minister *and* commander,

هَذَا سُلْطَانُ بَلَدِنَا يَأْخُذُ اللَّصَّ مِنَ الْحَبْسِ فَيَجْعَلُهُ وَزِيرًا أَمِيرًا

and he takes the clever one who does his work well, and locks him in prison forever and kills him and crucifies him.'

وَيَأْخُذُ الْكَائِسَ الْمُحْسِنَ لَشُغْلِهِ فَيَخْلُدُهُ الْحَبْسَ وَيَقْتُلُهُ وَيُصْلِبُهُ

So if he says that to him, *he will* make him wary of his sultan and put him without trust in his promise and his threat,

فَإِذَا قَالَ لَهُ ذَلِكَ أَوْحَشَهُ سُلْطَانَهُ وَجَعَلَهُ عَلَى غَيْرِ ثِقَةٍ مِنْ وَعْدِهِ وَوَعِيدِهِ

and remove his love from his heart, and make him fear him *with* the fear *one has* of a tyrant who punishes the one who does good.

وَأَزَالَ مَحَبَّتَهُ مِنْ قَلْبِهِ وَجَعَلَهُ يَخَافُهُ مَخَافَةَ الظَّالِمِ الَّذِي يَأْخُذُ الْمُحْسِنَ بِالْعُقُوبَةِ

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and the innocent *one* with punishment.

وَالْبَرِيءِ بِالْعَذَابِ

So this poor *person* became bankrupt of *the* belief that deeds *are* beneficial or harmful.

فَأَفْلَسَ هَذَا الْمُسْكِينُ مِنْ اِعْتِقَادِ كَوْنِ الْأَعْمَالِ نَافِعَةً أَوْ ضَارَةً

So neither by doing good does he find comfort, nor by doing evil does he feel uneasy.

فَلَا يَفْعَلُ الْخَيْرَ يَسْتَأْنَسُ وَلَا يَفْعَلُ الشَّرَّ يَسْتَوْحِشُ

And *is* there, in driving *people* away from God and making Him hated to His servants, more than this?

وَهَلْ فِي التَّنْفِيرِ عَنِ اللَّهِ وَتَبْغِيضِهِ إِلَى عِبَادِهِ أَكْثَرُ مِنْ هَذَا

And if the atheists strove to make the religion hated and to drive *people* away from God, they would not have come up with more than this.

وَلَوْ اجْتَهَدَ الْمَلَاحِدَةُ عَلَى تَبْغِيضِ الدِّينِ وَالتَّنْفِيرِ عَنِ اللَّهِ لَمَا أَتَوْا بِأَكْثَرَ مِنْ هَذَا

And the follower of this path thinks that he is establishing monotheism and *divine* decree, and refuting the people of innovation, and supporting the religion.

وَصَاحِبُ هَذِهِ الطَّرِيقَةِ يَظُنُّ أَنَّهُ يُقَرِّرُ التَّوْحِيدَ وَالْقَدَرَ وَيُرِدُّ عَلَى أَهْلِ الْبِدْعِ وَيُنْصِرُ الدِّينَ

And by God's life, the intelligent enemy is less harmful than the ignorant friend.

وَلَعَمْرُ اللَّهِ الْعَدُوُّ الْعَاقِلُ أَقْلُ ضَرَرًا مِنَ الصَّدِيقِ الْجَاهِلِ

And the revealed books of God — all of them — and His messengers — all of them — *are a* testimony to the opposite of that, especially the Quran.

وَكُتِبَ لِلَّهِ الْمَنْزِلَةُ كُلُّهَا وَرُسُلُهُ كُلُّهُمْ شَهَادَةٌ بِضَدِّ ذَلِكَ وَلَا سِيَّمَا الْقُرْآنُ

So if the callers *to God* had followed the path by which God and His Messenger called people to Him,

فَلَوْ سَلَكَ الدَّعَاةُ الْمَسْلَكَ الَّذِي دَعَا اللَّهُ وَرُسُلُهُ بِهِ النَّاسُ إِلَيْهِ

the world would have been set right *with* a setting right that has no corruption with it.

لَصَلَحَ الْعَالَمُ صَلَاحًا لَا فَسَادَ مَعَهُ

For God — glorified is He — informed, and He is the Truthful, the Faithful,

قَالَ اللَّهُ سُبْحَانَهُ أَخْبَرَ وَهُوَ الصَّادِقُ الْوَفِيُّ

that He only deals with people according to their earnings and rewards them according to their deeds.

أَنَّهُ إِنَّمَا يُعَامِلُ النَّاسَ بِكَسْبِهِمْ وَيَجَازِيهِمْ بِأَعْمَالِهِمْ

And the doer of good does not fear, on his account, injustice nor diminishment,

وَلَا يَخَافُ الْمُحْسِنُ لِيَدِهِ ظُلْمًا وَلَا هُضْمًا

nor does he fear loss nor burden.

وَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا

And He never wastes the deed of a doer of good, ever.

وَلَا يَضِيعُ عَمَلُ مُحْسِنٍ أَبَدًا

And He does not waste for the servant *even* the weight of an atom — He does not wrong *even* that.

وَلَا يَضِيعُ عَلَى الْعَبْدِ مِثْقَالُ ذَرَّةٍ لَا يَظْلِمُهَا

And if it is a good deed, He multiplies it and gives from Himself a great reward.

وَإِنْ تَكَ حَسَنَةً يُضَاعِفُهَا وَيُؤْتِ مِنْ لَدُنْهِ أَجْرًا عَظِيمًا

And if it *was* the weight of a seed of mustard, He rewards him for it and does not waste it for him.

وَإِنْ كَانَ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ جَازَاهُ بِهَا وَلَا يَضِيعُهَا عَلَيْهِ

And that He repays the evil deed *with* its like,

وَأَنَّهُ يَجْزِي بِالسَّيِّئَةِ مِثْلَهَا

and He cancels it through repentance, regret, seeking forgiveness, good deeds, and hardships.

وَيَحْبُطُهَا بِالتَّوْبَةِ وَالنَّدَمِ وَالِاسْتِغْفَارِ وَالْحَسَنَاتِ وَالْمَصَائِبِ

And He rewards the good deed *with* ten times its like, and multiplies it up to seven hundred times, up to many more times.

وَيَجْزِي بِالْحَسَنَةِ عَشْرَ أَمْثَالِهَا وَيُضَاعِفُهَا إِلَى سَبْعِمِائَةٍ ضَعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ

And He is the One who reformed the corrupt and turned the hearts of those who turned away,

وَهُوَ الَّذِي أَصْلَحَ الْفَاسِدِينَ وَأَقْبَلَ بِقُلُوبِ الْمُعْرِضِينَ

and accepted the repentance of the sinners, and guided the lost, and saved the perishing,

وَتَابَ عَلَى الْمَذْنُوبِينَ وَهَدَى الضَّالِّينَ وَأَنْقَذَ الْهَالِكِينَ

and taught the ignorant, and gave sight to the confused, and reminded the heedless, and sheltered the wandering.

وَعَلَّمَ الْجَاهِلِينَ وَبَصَّرَ الْمُتَحِيزِينَ وَذَكَرَ الْغَافِلِينَ وَأَوَى الشَّارِدِينَ

And when He brought down *a* punishment, He brought it down after extreme rebellion and defiance against Him,

وَإِذَا أَوْقَعَ عِقَابًا أَوْقَعَهُ بَعْدَ شِدَّةِ التَّمَرُّدِ وَالْعَتُوِّ عَلَيْهِ

and *after* calling the servant to return to Him and to acknowledge His lordship and His right, time after time,

وَدَعَا الْعَبْدَ إِلَى الرُّجُوعِ إِلَيْهِ وَالْإِقْرَارِ بِرَبُوبِيَّتِهِ وَحَقِّهِ
مَرَّةً بَعْدَ مَرَّةٍ

until when He despaired of his response and *his* acknowledgment of His lordship and His oneness,

حَتَّى إِذَا يَأْسَ مِنْ اسْتِجَابَتِهِ وَالْإِقْرَارِ بِرَبُوبِيَّتِهِ
وَوَحْدَانِيَّتِهِ

He seized him for some of his disbelief, his defiance, and his rebellion,

أَخَذَهُ بِبَعْضِ كُفْرِهِ وَعَتْوِهِ وَتَمَرُّدِهِ

such that the servant finds no excuse for himself and admits that He — glorified is He — did not wrong him,

بِحَيْثُ يَغْذُرُ الْعَبْدُ مِنْ نَفْسِهِ وَيَعْتَرِفُ بِأَنَّهُ سُبْحَانَهُ لَمْ
يُظْلَمْهُ

and that he *is* the one who wronged himself.

وَأَنَّهُ هُوَ الظَّالِمُ لِنَفْسِهِ

As *God* Most High said about the people of the Fire:

كَمَا قَالَ تَعَالَى عَنْ أَهْلِ النَّارِ

So they admitted their sin. So away with the companions of the Blaze!

﴿فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ﴾

[67:11] — Sahih Intl: And they will admit their sin, so [it is] alienation for the companions of the Blaze.

And He said about those He destroyed in this world —

وَقَالَ عَمَّنْ أَهْلَكُهُمْ فِي الدُّنْيَا

that when they saw His signs and sensed His punishment, they said:

أَنَّهُمْ لَمَّا رَأَوْا آيَاتِهِ وَأَحْسَوْا بِعَذَابِهِ قَالُوا

"Woe to us! Indeed we were wrongdoers!"

﴿يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ﴾

[21:14] — Sahih Intl: They said, "O woe to us! Indeed, we were wrongdoers."

And that did not cease *to be* their cry, until We made them *like* a harvest, silent *and* still.

﴿فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا
خَامِدِينَ﴾

[21:15] — Sahih Intl: And that declaration of theirs did not cease until We made them [as] a harvest [mowed down], extinguished [like a fire].

And the owners of the garden which He ruined for them — when they saw it —

وَقَالَ أَصْحَابُ الْجَنَّةِ الَّتِي أَفْسَدَهَا عَلَيْهِمْ لَمَّا رَأَوْهَا

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They said, 'Glorified is our Lord, indeed we were wrongdoers.'

﴿قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ﴾

[68:29] — Sahih Intl: They said, "Exalted is our Lord! Indeed, we were wrongdoers."

Al-Hasan said: they entered the Fire while His praise *was* indeed in their hearts.

قَالَ الْحَسَنُ لَقَدْ دَخَلُوا النَّارَ وَإِنْ حَمْدُهُ لَفِي قُلُوبِهِمْ

They found no argument against Him and no way.

مَا وَجَدُوا عَلَيْهِ حُجَّةً وَلَا سَبِيلًا

And for this reason, *God* Most High said:

وَلِهَذَا قَالَ تَعَالَى

So the remnant of the people who wronged *was* cut off, and all praise is for God, Lord of the worlds.

[6:45] — Sahih Intl: So the people that committed wrong were eliminated. And praise to Allah, Lord of the worlds.

﴿فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ﴾.

So this sentence is in the position of *a* circumstantial clause,

فَهَذِهِ الْجُمْلَةُ فِي مَوْضِعِ الْحَالِ

meaning: He cut off their remnant while He — glorified is He — *was* praised for that.

أَيَّ قِطْعٍ دَابِرِهِمْ حَالٌ كَوْنُهُ سُبْحَانَهُ مَحْمُودًا عَلَى ذَلِكَ

So He cut off their remnant *with* a cutting accompanied by His praise.

فَقُطِعَ دَابِرِهِمْ قِطْعًا مَصْحَابًا لِحَمْدِهِ

So it is a cutting and *a* destruction for which the Lord, Most High, is praised,

فَهُوَ قِطْعٌ وَإِهْلَاكٌ يَحْمَدُ عَلَيْهِ الرَّبُّ تَعَالَى

due to the perfection of His wisdom and His justice, and His placing the punishment in its *proper* place which nothing else is fitting for.

لِكَمَالِ حِكْمَتِهِ وَعَدْلِهِ وَوَضْعِهِ الْعُقُوبَةَ فِي مَوْضِعِهَا
الَّذِي لَا يَلِيْقُ بِهِ غَيْرُهَا

So He placed it in the place about which whoever knows the situation says:

فَوَضَعَهَا فِي الْمَوْضِعِ الَّذِي يَقُولُ مِنْ عِلْمِ الْحَالِ

'The punishment is not fitting except for this place, and nothing is fitting for it except the punishment.'

لَا تَلِيْقُ الْعُقُوبَةُ إِلَّا بِهَذَا الْمَحَلِّ وَلَا يَلِيْقُ بِهِ إِلَّا الْعُقُوبَةُ

And for this reason, He said right after His telling about the judgment between His servants

وَلِهَذَا قَالَ عَقِيبَ إِخْبَارِهِ عَنِ الْحُكْمِ بَيْنَ عِبَادِهِ

and the destination of the people of happiness to Paradise and the people of misery to the Fire:

وَمَصِيرَ أَهْلِ السَّعَادَةِ إِلَى الْجَنَّةِ وَأَهْلِ الشَّقَاءِ إِلَى النَّارِ

And it *was* judged between them in truth, and it *was* said, 'All praise is for God, Lord of the worlds.'

﴿وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ﴾.

[39:75] — Sahih Intl: And you will see the angels surrounding the Throne, exalting [Allah] with praise of their Lord. And it will be judged between them in truth, and it will be said, "[All] praise to Allah, Lord of the worlds."

So He omitted the doer of the saying to indicate universality,

فَحَذَفَ فَاعِلَ الْقَوْلِ إِشْعَارًا بِالْعُمُومِ

and that the entire creation said, 'All praise is for God, Lord of the worlds,'

وَأَنَّ الْكُونَ كُلَّهُ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

because of what they witnessed of the wisdom of the Truth, His justice, and His grace.

لَمَّا شَاهَدُوا مِنْ حِكْمَةِ الْحَقِّ وَعَدْلِهِ وَفَضْلِهِ

And for this reason, He said regarding the people of the Fire:

وَلِهَذَا قَالَ فِي حَقِّ أَهْلِ النَّارِ

It *was* said, 'Enter the gates of Hell.'

﴿قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ﴾.

[39:72]

It is as if the entire creation *is* saying that,

كَأَنَّ الْكُونَ كُلَّهُ يَقُولُ ذَلِكَ

until their limbs say it, and their souls, and their earth, and their sky.

حَتَّى تَقُولَهُ أَعْضَاؤُهُمْ وَأَرْوَاحُهُمْ وَأَرْضُهُمْ وَسَمَاؤُهُمْ

And He — glorified is He — tells that when He destroys His enemies, He saves His allies,

وَهُوَ سُبْحَانَهُ يُخْبِرُ أَنَّهُ إِذَا أَهْلَكَ أَعْدَاءَهُ أَنْجَى أَوْلِيَاءَهُ

and *He* does not overwhelm them *all* with destruction by mere will.

وَلَا يَعْصِمُهُم بِالْهَلَاكِ بِمَحْضِ الْمَشِيئَةِ

And when Noah asked Him *for* the rescue of his son,

وَلَمَّا سَأَلَهُ نُوحٌ نَجَاةَ ابْنِهِ

He informed *him* that He *would* drown him because of his evil deeds and his disbelief,

أَخْبَرَ أَنَّهُ يَغْرِقُهُ بِسُوءِ عَمَلِهِ وَكَفَرِهِ

and He did not say, 'I *will* drown him by mere will and desire, without *a* cause and without *a* sin.'

وَلَمْ يَقُلْ إِنِّي أَغْرِقُهُ بِمَحْضِ مَشِيئَتِي وَإِرَادَتِي بِلَا سَبَبٍ
وَلَا ذَنْبٍ

And He — glorified is He — guaranteed increased guidance for those who strive in His paths,

وَقَدْ ضَمَّنْ سُبْحَانَهُ زِيَادَةَ الْهُدَايَةِ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ

and *He* did not say that He *would* misguide them and waste their efforts.

وَلَمْ يَخْبِرْ أَنَّهُ يَضِلُّهُمْ وَيَبْطِلُ سَعْيَهُمْ

And likewise, He guaranteed increased guidance for the God-conscious who follow His pleasure.

وَكَذَلِكَ ضَمَّنْ زِيَادَةَ الْهُدَايَةِ لِلْمُتَّقِينَ الَّذِينَ يَتَّبِعُونَ
رِضْوَانَهُ

And He informed that He does not misguide except the rebellious,

وَأَخْبَرَ أَنَّهُ لَا يَضِلُّ إِلَّا الْفَاسِقِينَ

those who break His covenant after its confirmation.

الَّذِينَ يَنْقُضُونَ عَهْدَهُ مِنْ بَعْدِ مِيثَاقِهِ

And that He only misguides the one who preferred misguidance and chose it over guidance,

وَأَنَّهُ إِنَّمَا يَضِلُّ مَنْ آثَرَ الضَّلَالَ وَاخْتَارَهُ عَلَى الْهُدَى

so He seals at that point his hearing and his heart.

فَيُطْبِعُ حِينَئِذٍ عَلَى سَمْعِهِ وَقَلْبِهِ

And that He turns the heart of the one who *was* not pleased with His guidance when it came to him, and did not believe in it, and pushed it away and rejected it.

وَأَنَّهُ يَقَلِّبُ قَلْبَ مَنْ لَمْ يَرْضَ بِهِدَاهُ إِذَا جَاءَهُ وَلَمْ يُؤْمِنْ
بِهِ وَدَفَعَهُ وَرَدَّهُ

So He turns his heart and his sight *as* a punishment for him, for his rejecting and pushing away what he *had* recognized and known.

فَيَقَلِّبُ قُلُوبَهُ وَبَصَرَهُ عُقُوبَةً لَهُ عَلَى رَدِّهِ وَدَفْعِهِ لَهَا
تَحَقُّقَهُ وَعَرَفَهُ

And that He — glorified is He — if He *had* known in those places which He ruled upon with misguidance and misery *any* good, He would have made them understand and guided them.

وَأَنَّهُ سُبْحَانَهُ لَوْ عَلِمَ فِي تِلْكَ الْمَحَالِّ الَّتِي حَكَمَ عَلَيْهَا
بِالضَّلَالِ وَالشَّقَاءِ خَيْرًا لَأَفْهَمَهَا وَهَدَاهَا

But they *are* not fit for His blessing, and His honor *is* not fitting for them.

وَلَكِنَّهَا لَا تَصْلَحُ لِنِعْمَتِهِ وَلَا تَلِيْقُ بِهَا كِرَامَتِهِ

And He — glorified is He — removed the excuses, established the proofs, and enabled the means of guidance.

وَقَدْ أَزَاحَ سُبْحَانَهُ الْعِلَالَ وَأَقَامَ الْحُجَجَ وَمَكَّنَ مِنْ
أَسْبَابِ الْهُدَايَةِ

And that He does not misguide except the rebellious and the wrongdoers, and He does not seal—

وَأَنَّهُ لَا يَضِلُّ إِلَّا الْفَاسِقِينَ وَالظَّالِمِينَ وَلَا يُطْبِعُ

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except upon the hearts of the transgressors.

إِلَّا عَلَى قُلُوبِ الْمُعْتَدِينَ

And He does not throw back into trial except the hypocrites, because of their earning.

وَلَا يَرْكُسُ فِي الْفِتْنَةِ إِلَّا الْمُنَافِقِينَ بِكُسْبِهِمْ

And that the rust which He covered the hearts of the disbelievers with — it is the very *thing* of their earning and their deeds.

وَأَنَّ الرِّينَ الَّذِي غَطَى بِهِ قُلُوبَ الْكُفَّارِ وَهُوَ عَيْنُ كُسْبِهِمْ وَأَعْمَالِهِمْ

As He said:

كَمَا قَالَ

No! Rather, what they used to earn has rusted over their hearts.

{كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ}

[83:14] — Sahih Intl: No! Rather, the stain has covered their hearts of that which they were earning.

And He said about His enemies among the Jews:

وَقَالَ عَنْ أَعْدَائِهِ مِنَ الْيَهُودِ

And they said: our hearts *are* sealed. Rather, God sealed over them because of their disbelief.

{وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ}

[4:155] — Sahih Intl: And [We cursed them] for their breaking of the covenant and their disbelief in the signs of Allah and their killing of the prophets without right and their saying, "Our hearts are wrapped". Rather, Allah has sealed them because of their disbelief, so they believe not, except for a few.

And He informed that He does not misguide the one He guided until He makes clear to him what to avoid.

وَأَخْبَرَ أَنَّهُ لَا يَضِلُّ مِنْ هُدَاهُ حَتَّى يَبَيِّنَ لَهُ مَا يَتَّقِي

Then he chooses — because of his wretchedness and the badness of his nature — misguidance over guidance, and error over right direction.

فِيخْتَارُ لَشَقْوَتِهِ وَسُوءَ طَبِيعَتِهِ الضَّلَالَةَ عَلَى الْهُدَى وَالْغِيَّ عَلَى الرِّشَادِ

And he is with his self and his devil and the enemy of his Lord, against him.

وَيَكُونُ مَعَ نَفْسِهِ وَشَيْطَانِهِ وَعَدُوِّ رَبِّهِ عَلَيْهِ

As for the plotting which He described Himself with, it is His repaying of those who plot against His allies and His messengers.

وَأَمَّا الْمَكْرُ الَّذِي وَصَفَ بِهِ نَفْسَهُ فَهُوَ مَجَازَاتُهُ لِلْمَاكِرِينَ بِأَوْلِيَائِهِ وَرُسُلِهِ

So He meets their evil plotting with His good plotting.

فِيَقَابِلُ مَكْرَهُمُ السَّيِّئِ بِمَكْرِهِ الْحَسَنِ

So plotting from them is the ugliest thing, and from Him is the best thing,

فَيَكُونُ الْمَكْرُ مِنْهُمْ أَقْبَحَ شَيْءٍ وَمِنْهُ أَحْسَنُ شَيْءٍ

because it is justice and repayment.

لَأَنَّهُ عَدْلٌ وَمَجَازَاةٌ

And likewise, the outwitting from Him is repayment for *their* outwitting His messengers and His allies.

وَكَذَلِكَ الْمَخَادَعَةُ مِنْهُ جَزَاءٌ عَلَى مَخَادَعَةِ رُسُلِهِ وَأَوْلِيَائِهِ

So nothing is better than that outwitting and plotting.

فَلَا أَحْسَنَ مِنْ تِلْكَ الْمَخَادَعَةِ وَالْمَكْرِ

As for the man *who* does the deeds of the people of Paradise until there is nothing between him and it except a cubit,

وَأَمَّا كَوْنُ الرَّجُلِ يَفْعَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ

then the decree overtakes him —

فَيَسْبِقُ عَلَيْهِ الْكِتَابُ

then this is the deeds of the people of Paradise in what appears to people.

فَإِنْ هَذَا عَمَلُ أَهْلِ الْجَنَّةِ فِيمَا يَظْهَرُ لِلنَّاسِ

And if it were *a* righteous deed, accepted for Paradise, which God loved and *was* pleased with, He would not have made it worthless for him.

وَلَوْ كَانَ عَمَلًا صَالِحًا مَقْبُولًا لِلْجَنَّةِ قَدْ أَحَبَهُ اللَّهُ وَرَضِيَهُ
لَمْ يُبْطِلْهُ عَلَيْهِ

And his saying "there did not remain between him and it except *a* cubit" is difficult for this interpretation.

وَقَوْلُهُ لَمْ يَبْقَ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ يَشْكُلُ عَلَى هَذَا
التَّأْوِيلِ

So it is said: since deeds *are judged* by their end and their conclusion,

فَيُقَالُ لَمَّا كَانَ الْعَمَلُ بِآخِرِهِ وَخَاتَمَتِهِ

this doer did not have patience upon his deed until it *was* completed for him.

لَمْ يَصْبِرْ هَذَا الْعَامِلُ عَلَى عَمَلِهِ حَتَّى يَتِمَّ لَهُ

Rather, there was in him *a* hidden flaw and *a* defect by which he was let down at the end of his life.

بَلْ كَانَ فِيهِ آفَةٌ كَامِنَةٌ وَنَكْتَةٌ خَذَلَتْ بِهَا فِي آخِرِ عَمْرِهِ

So that flaw and hidden calamity betrayed him at the time of need.

فَخَانَتْهُ تِلْكَ الْآفَةُ وَالْدَاهِيَةُ الْبَاطِنَةُ فِي وَقْتِ الْحَاجَةِ

So he returned to what it required, and it did its work.

فَرَجَعَ إِلَى مُوجِبِهَا وَعَمَلَتْ عَمَلَهَا

And if there were no deception and flaw there, God would not have overturned his faith.

وَلَوْ لَمْ يَكُنْ هُنَاكَ غَشٌّ وَآفَةٌ لَمْ يَقْلِبْ اللَّهُ إِيْمَانَهُ

Would He have brought him *to ruin* despite his truthfulness in it and his sincerity, without *a* cause from him that required ruining it for him?

لَقَدْ أُوْرِدَهُ مَعَ صَدَقِهِ فِيهِ وَإِخْلَاصِهِ بِغَيْرِ سَبَبٍ مِنْهُ
يَقْتَضِي إِفْسَادَهُ عَلَيْهِ

And God knows about all the servants what some of them do not know about others.

وَاللَّهُ يَعْلَمُ مِنْ سَائِرِ الْعِبَادِ مَا لَا يُعْلَمُهُ بَعْضُهُمْ مِنْ بَعْضٍ

As for the matter of Iblis, then God — glorified is He — said to the angels:

وَأَمَّا شَأْنُ إِبْلِيسَ فَإِنَّ اللَّهَ سُبْحَانَهُ قَالَ لِلْمَلَائِكَةِ

I know what you do not know.

{إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ}.

[2:30]

So the Lord, Most High, knew what was in the heart of Iblis — of disbelief and arrogance and envy — what the angels did not know.

فَالرَّبُّ تَعَالَى كَانَ يَعْلَمُ مَا فِي قَلْبِ إِبْلِيسَ مِنَ الْكُفْرِ
وَالْكِبَرِ وَالْحَسَدِ مَا لَا يُعْلَمُهُ الْمَلَائِكَةُ

So when they were commanded to prostrate, what was in their hearts appeared — of obedience and love and awe and submission.

فَلَمَّا أُمِرُوا بِالسُّجُودِ ظَهَرَ مَا فِي قُلُوبِهِمْ مِنَ الطَّاعَةِ
وَالْمَحَبَةِ وَالْخَشْيَةِ وَالْإِنْقِيَادِ

So they rushed to comply.

فَبَادَرُوا إِلَى الْإِمْتِثَالِ

And what was in the heart of His enemy appeared — of arrogance and deception and envy.

وَوَظَّهَرَ مَا فِي قَلْبِ عَدُوِّهِ مِنَ الْكِبَرِ وَالْغَشِّ وَالْحَسَدِ

So he refused and *was* arrogant, and was among the disbelievers.

فَأَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

فصل السنة شجرة والشهور فروعها والأيام أغصانها والساعات أوراقها

Section: The year *is a tree*, the months *are* its branches, the days *are* its twigs, and the hours *are* its leaves

فصل إذا بلغ العبد أعطى عهده الذي عهده إليه خالقه ومالكه فإذا أخذ

Section: When the servant reaches maturity, he *is* given his covenant — the one his Creator and Owner entrusted to him — so when he takes

As for the fear of His close servants of His plan — it *is* true.

وَأَمَّا خَوْفُ أَوْلِيَائِهِ مِنْ مَكْرِهِ فَحَقٌّ

For they fear that He *will* abandon them because of their sins and mistakes, and they *would* end up in misery.

فَإِنَّهُمْ يَخَافُونَ أَنْ يَخْذِلَهُمْ بِذُنُوبِهِمْ وَخَطَايَاهُمْ
فَيَصِيرُونَ إِلَى الشَّقَاءِ

So their fear *is* from their sins, and their hope *is* in His mercy.

فَخَوْفُهُمْ مِنْ ذُنُوبِهِمْ وَرَجَاؤُهُمْ لِرَحْمَتِهِ

And His saying, 'Did they feel safe from the plan of God?' — it *is* only regarding the sinful and the disbelievers.

وَقَوْلُهُ أَفَأَمِنُوا مَكْرَ اللَّهِ إِنَّمَا هُوَ فِي حَقِّ الْفَجَّارِ وَالْكَفَّارِ

And the meaning of the verse *is*: no one disobeys and *then* feels safe from God repaying him for the scheming of evil deeds with His scheme against him, except the losing people.

وَمَعْنَى الْآيَةِ فَلَا يَعْصِي وَيَأْمَنُ مُقَابَلَةَ اللَّهِ لَهُ عَلَى مَكْرِ
السَّيِّئَاتِ بِمَكْرِهِ بِهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

And what those who know God fear from His plan *is* that He *may* delay from them the punishment of *their* deeds,

وَالَّذِي يَخَافُهُ الْعَارِفُونَ بِاللَّهِ مِنْ مَكْرِهِ أَنْ يُؤَخَّرَ عَنْهُمْ
عَذَابُ الْأَفْعَالِ

so *a* type of self-deception occurs in them, and they become comfortable with sins,

فَيَحْصِلُ مِنْهُمْ نَوْعٌ اغْتِرَارٍ فَيَأْنِسُوا بِالدُّنُوبِ

and the punishment comes to them during *a time of* heedlessness and weakness.

فَيَجِيئُهُمُ الْعَذَابُ عَلَى غَرَّةٍ وَفِتْرَةٍ

And another matter — *which* *is* that they become heedless of Him and forget His remembrance,

وَأَمْرٌ آخِرٌ وَهُوَ أَنْ يَغْفُلُوا عَنْهُ وَيَنْسُوا ذِكْرَهُ

so He abandons them when they abandon His remembrance and obedience,

فَيَتَخَلَّى عَنْهُمْ إِذَا تَخَلَّوْا عَنْ ذِكْرِهِ وَطَاعَتِهِ

and trial and tribulation rush toward them.

فَيَسْرِعُ إِلَيْهِمُ الْبَلَاءُ وَالْفِتْنَةُ

So His plan against them *is* His abandoning of them.

فَيَكُونُ مَكْرُهُ بِهِمْ تَخْلِيَهُ عَنْهُمْ

And another matter — that He knows of their sins and faults what they do not know of themselves,

وَأَمْرٌ آخِرٌ أَنْ يَعْلَمَ مِنْ ذُنُوبِهِمْ وَعِيُوبِهِمْ مَا لَا يَعْلَمُونَهُ
مِنْ نَفْسِهِمْ

so the plan comes to them from where they do not sense *it*.

فَيَأْتِيهِمُ الْمَكْرُ مِنْ حَيْثُ لَا يَشْعُرُونَ

And another matter — that He tests them and tries them with what they have no patience for,

وَأَمْرٌ آخِرٌ أَنْ يَمْتَحِنَهُمْ وَيَبْتَلِيَهُمْ بِمَا لَا صَبْرَ لَهُمْ عَلَيْهِ

and they *are* led astray by it — and that *is a* plan.

فَيَفْتَنُونَ بِهِ وَذَلِكَ مَكْرٌ

The year *is a* tree, and the months *are* its branches, and the days *are* its twigs, and the hours *are* its leaves,

السَّنَةُ شَجَرَةٌ وَالشُّهُورُ فُرُوعُهَا وَالْأَيَّامُ أَغْصَانُهَا
وَالسَّاعَاتُ أَوْرَاقُهَا

and the breaths *are* its fruits.

وَالْأَنْفَاسُ ثَمَرُهَا

So whoever's breaths were in obedience, the fruit of his tree is good.

فَمَنْ كَانَتْ أَنْفَاسُهُ فِي طَاعَةِ فَتَمْرَةٍ شَجَرَتُهُ طَيِّبَةٌ

And whoever's *breaths* were in disobedience, his fruit *is* bitter colocynth.

وَمَنْ كَانَتْ فِي مَعْصِيَةِ فَتَمْرَتُهُ حَنْظَلٌ

And the harvest is only on the Day of the Return.

وَإِنَّمَا يَكُونُ الْجَدَادُ يَوْمَ الْمَعَادِ

So at the harvest, the sweet fruits become clear from the bitter ones.

فَعِنْدَ الْجَدَادِ يَتَبَيَّنُ حُلُوُّ الثَّمَارِ مِنْ مَرِّهَا

And sincerity and monotheism *are a* tree in the heart — its branches *are* the deeds,

وَالْإِخْلَاصُ وَالتَّوْحِيدُ شَجَرَةٌ فِي الْقَلْبِ فُرُوعُهَا
الْأَعْمَالُ

and its fruit *is* the goodness of life in this world and the lasting bliss in the Hereafter.

وَتَمَرُهَا طَيِّبُ الْحَيَاةِ فِي الدُّنْيَا وَالتَّعِيمُ الْمُقِيمُ فِي
الْآخِرَةِ

And just as the fruits of Paradise *are* neither cut off nor forbidden,

وَكَمَا أَنَّ ثَمَارَ الْجَنَّةِ لَا مَقْطُوعَةً وَلَا مَمْنُوعَةً

so the fruit of monotheism and sincerity in this world *is* likewise.

فَتَمْرَةُ التَّوْحِيدِ وَالْإِخْلَاصِ فِي الدُّنْيَا كَذَلِكَ

And associating partners *with God*, lying, and showing off *are a* tree in the heart.

وَالشُّرْكُ وَالْكَذِبُ وَالرِّيَاءُ شَجَرَةٌ فِي الْقَلْبِ

Its fruit in this world *is* fear, worry, grief, tightness of the chest, and darkness of the heart.

تَمَرُهَا فِي الدُّنْيَا الْخَوْفُ وَالْهَمُّ وَالْغَمُّ وَضِيقُ الصَّدْرِ
وِظْلُمَةُ الْقَلْبِ

And its fruit in the Hereafter *is* the zaqqum and lasting punishment.

وَتَمَرُهَا فِي الْآخِرَةِ الزَّقُّومُ وَالْعَذَابُ الْمُقِيمُ

And God has mentioned these two trees in Surah Ibrahim.

وَقَدْ ذَكَرَ اللَّهُ هَاتَيْنِ الشَّجَرَتَيْنِ فِي سُورَةِ إِبْرَاهِيمَ

When the servant reaches maturity, he *is* given his covenant — the one his Creator and Owner entrusted to him.

إِذَا بَلَغَ الْعَبْدُ أَعُطِيَ عَهْدَهُ الَّذِي عَهِدَهُ إِلَيْهِ خَالِقُهُ وَمَالِكُهُ

So when he takes his covenant with strength and acceptance,

فَإِذَا أَخَذَ عَهْدَهُ بِقُوَّةٍ وَقَبُولٍ

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and *he* resolved to carry out what *is* in it *of* goodness, for the ranks and positions that those who fulfill their covenants *are* fit for.

وَعَزَمَ عَلَى تَنْفِيزِ مَا فِيهِ صَلَاحٌ لِلْمَرَاتِبِ وَالْمَنَاصِبِ الَّتِي
يَصْلَحُ لَهَا الْمَوْفُونَ بِعَهْدِهِمْ

So when he shook his self at the taking of the covenant and set it straight,

فَإِذَا هَزَّ نَفْسَهُ عِنْدَ أَخْذِ الْعَهْدِ وَانْتَحَاها

and said: I have been made worthy of the covenant of my Lord — so who is more deserving of accepting it, understanding it, and carrying it out than me?

وَقَالَ قَدْ أَهَلَّتْ لِعَهْدِ رَبِّي فَمَنْ أَوْلَى بِقَبُولِهِ وَفَهْمِهِ وَتَنْفِيزِهِ مِنِّي

So he was eager first to understand his covenant, to reflect on it, and to recognize the instructions of his Master to him.

فَحَرَّصَ أَوَّلًا عَلَى فَهْمِ عَهْدِهِ وَتَدْبِيرِهِ وَتَعَرُّفِهِ وَصَايَا سَيِّدِهِ لَهُ

Then he settled his self on obeying what is in his covenant, acting by it, and carrying it out according to what his covenant contained.

ثُمَّ وَطَّنَ نَفْسَهُ عَلَى امْتِثَالِ مَا فِي عَهْدِهِ وَالْعَمَلِ بِهِ وَتَنْفِيزِهِ حَسَبَ مَا تَضَمَّنَهُ عَهْدُهُ

So he saw with his heart the reality of the covenant and what it contained.

فَأَبْصَرَ بِقَلْبِهِ حَقِيقَةَ الْعَهْدِ وَمَا تَضَمَّنَهُ

So he developed another drive and a resolve other than the resolve he had been in *at the* time of youth, before the arrival of the covenant.

فَاسْتَحْدَثَ هِمَّةً أُخْرَى وَعَزِيمَةً غَيْرَ الْعَزِيمَةِ الَّتِي كَانَتْ فِيهَا وَقْتُ الصَّبَا قَبْلَ وُضُوعِ الْعَهْدِ

So he freed himself from the darkness of youthful ignorance and from following habit and upbringing.

فَاسْتَقَالَ مِنَ ظُلْمَةِ غُرَّةِ الصَّبَا وَالانْقِيَادِ لِلْعَادَةِ وَالْمَنْشَأِ

And *he* was patient upon the nobility of *his* drive, and *he* tore the veil of darkness toward the light of certainty.

وَصَبَرَ عَلَى شَرَفِ الْهِمَّةِ وَهَتَكَ سِتْرَ الظُّلْمَةِ إِلَى نُورِ الْبَاقِينَ

So he attained — by the measure of his patience and the truthfulness of his striving — what God granted him from His bounty.

فَأَدْرَكَ بِقَدْرِ صَبْرِهِ وَصَدَقَ اجْتِهَادُهُ مَا وَهَبَهُ اللَّهُ لَهُ مِنْ فَضْلِهِ

So the first of the ranks of his happiness is that he has a receptive ear and a heart *that* understands what the ear takes in.

فَأَوَّلَ مَرَاتِبِ سَعَادَتِهِ أَنْ تَكُونَ لَهُ أُذُنٌ وَاعِيَّةٌ وَقَلْبٌ يَعْقِلُ مَا تَعْيِيهِ الْأُذُنُ

So when he heard and understood, and the straight path became clear to him, and he saw upon it those markers,

فَإِذَا سَمِعَ وَعَقَلَ وَاسْتَبَانَ لَهُ الْجَادَةُ وَرَأَى عَلَيْهَا تِلْكَ الْأَعْلَامَ

and *he* saw most people turning away from it — right and left — he held firmly to it and did not turn away with those who turned away.

وَرَأَى أَكْثَرَ النَّاسِ مُنْحَرِفِينَ عَنْهَا يَمِينًا وَشِمَالًا فَلَزَمَهَا وَلَمْ يَنْحَرِفْ مَعَ الْمُنْحَرِفِينَ

Those whose turning away was caused by not accepting the covenant,

الَّذِينَ كَانَتْ سَبَبَ انْحِرَافِهِمْ عَدَمُ قَبُولِ الْعَهْدِ

or *they* accepted it with reluctance and did not take it with strength or resolve,

أَوْ قَبُولِهِ بِكَرِهٍ وَلَمْ يَأْخُذْهُ بِقُوَّةٍ وَلَا عَزِيمَةٍ

and *they* did not tell themselves *to* understand it, reflect on it, act by what is in it, and carry out its instructions.

وَلَا حَدَّثُوا أَنْفُسَهُمْ بِفَهْمِهِ وَتَدْبِيرِهِ وَالْعَمَلِ بِمَا فِيهِ وَتَنْفِيزِ وَصَايَاهُ

Rather, their misguidance opposed the covenant, and with them was the fierceness of youth and the religion of habit and what they found their fathers and mothers upon.

بَلْ عَرَضَ غِيهِمُ الْعَهْدُ وَمَعَهُمْ ضَرَاوَةُ الصَّبَا وَدِينُ الْعَادَةِ وَمَا أَلْفَوْا عَلَيْهِ الْأَبَاءُ وَالْأُمَهَاتُ

So they received the covenant *with* the receiving of one who is satisfied with what he found his fathers, predecessors, and their customs upon.

فَتَلَقَّوْا الْعَهْدَ تَلَقِّي مَنْ هُوَ مُكْتَفٍ بِمَا وَجَدَ عَلَيْهِ آبَاؤُهُ وَسُلَفُهُ وَعَادَتُهُمْ

That does not suffice for one *who* gathers his drive and his heart upon understanding the covenant and acting by it,

لَا تَكْفِي مَنْ يَجْمَعُ هَمَّهُ وَقَلْبُهُ عَلَى فَهْمِ الْعَهْدِ وَالْعَمَلِ بِهِ

until *it is* as if that covenant came to him alone, and *it was* said to him: reflect on what *is* in it, then act according to what it requires.

حَتَّى كَانَ ذَلِكَ الْعَهْدُ أَتَاهُ وَحْدَهُ وَقِيلَ لَهُ تَأْمَلْ مَا فِيهِ
ثُمَّ اْعْمَلْ بِمُوجِبِهِ

So if he did not receive his covenant *with this kind of* receiving, he settled into the ways of *his* relatives and what the habits of his family, companions, neighbors, and people of his town continued upon.

فَإِذَا لَمْ يَتَلَقَّ عَهْدَهُ هَذَا التَّلَقِّيَ أَخْلَدَ إِلَى سِيرِ الْقَرَابَةِ
وَمَا اسْتَمَرَّتْ عَلَيْهِ عَادَةُ أَهْلِهِ وَأَصْحَابِهِ وَجِيرَانِهِ وَأَهْلِ
بَلَدِهِ

And if his drive was high, he *still* settled into what his predecessors and those before him *were* upon, without turning to reflect on the covenant and understand it.

فَإِنْ عُلْتُ هِمَّتُهُ أَخْلَدَ إِلَى مَا عَلَيْهِ سَلْفُهُ وَمَنْ تَقَدَّمَ مِنْ
غَيْرِ التَّفَاتِ إِلَى تَدْبِيرِ الْعَهْدِ وَفَهْمِهِ

So he was content for himself that his religion *would* be the religion of habit.

فَرَضِي لِنَفْسِهِ أَنْ يَكُونَ دِينُهُ دِينَ الْعَادَةِ

So when Satan sensed him and saw that this *was* the extent of his drive and his resolve,

فَإِذَا شَامَهُ الشَّيْطَانُ وَرَأَى هَذَا مَبْلَغَ هِمَّتِهِ وَعَزِيمَتِهِ

he struck him with tribalism and zeal for *his* fathers and predecessors,

رَمَاهُ بِالْعَصْبِيَّةِ وَالْحِمِيَّةِ لِلآبَاءِ وَسَلْفِهِ

and made it seem beautiful to him that this *is* the truth and whatever opposes it *is* falsehood.

وَزَيَّنَ لَهُ أَنْ هَذَا هُوَ الْحَقُّ وَمَا خَالَفَهُ بَاطِلٌ

And *he* made guidance appear to him in the image of misguidance, and misguidance in the image of guidance,

وَمَثَلَ لَهُ الْهُدَى فِي صُورَةِ الضَّلَالِ وَالضَّلَالِ فِي صُورَةِ
الْهُدَى

through that tribalism and zeal that *were* founded upon other than knowledge.

بِتِلْكَ الْعَصْبِيَّةِ وَالْحِمِيَّةِ الَّتِي أُسِّسَتْ عَلَى غَيْرِ عِلْمٍ

So he was content to be with his clan and his people — for him *is* what *is* for them, and upon him *is* what *is* upon them.

فَرَضَاهُ أَنْ يَكُونَ مَعَ عَشِيرَتِهِ وَقَوْمِهِ لَهُ مَا لَهُمْ وَعَلَيْهِ
مَا عَلَيْهِمْ

So he was abandoned from guidance, and God turned him to what he *himself* turned to.

فَخَذَلَ عَنْ الْهُدَى وَوَلَاهُ اللَّهُ مَا تَوَلَّى

So even if every *form of* guidance that opposes his people and his clan came to him, he would not see it.

فَلَوْ جَاءَهُ كُلُّ هُدًى يُخَالِفُ قَوْمَهُ وَعَشِيرَتَهُ لَمْ يَرَهُ

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except misguidance.

إِلَّا ضَلَالَةً

And if his drive was higher than that, and his self *was* nobler, and his worth *was* higher,

وَإِذَا كَانَتْ هِمَّتُهُ أَعْلَى مِنْ ذَلِكَ وَنَفْسُهُ أَشْرَفَ وَقَدْرُهُ
أَعْلَى

he turned to preserving His covenant, understanding it, and reflecting on it.

أَقْبَلَ عَلَى حِفْظِ عَهْدِهِ وَفَهْمِهِ وَتَدْبِيرِهِ

And he knew that the Owner of the covenant has *a* status unlike the status of anyone else.

وَعَلِمَ أَنَّ لَصَاحِبِ الْعَهْدِ شَأْنًا لَيْسَ كَشَأْنِ غَيْرِهِ

So he took it upon himself to know Him from the covenant itself.

فَأَخَذَ نَفْسَهُ بِمَعْرِفَتِهِ مِنْ نَفْسِ الْعَهْدِ

And he found that He had made Himself known to him, and introduced him to His essence, His attributes, His names, His actions, and His rulings.

فَوَجَدَهُ قَدْ تَعَرَّفَ إِلَيْهِ وَعَرَفَهُ نَفْسَهُ وَصِفَاتِهِ وَأَسْمَاءَهُ وَأَفْعَالَهُ وَأَحْكَامَهُ

So he came to know from that covenant *a* Self-Sustainer by Himself, *a* Sustainer of everything else,

فَعَرَفَ مِنْ ذَلِكَ الْعَهْدِ قِيَوْمًا بِنَفْسِهِ مُقِيمًا لْغَيْرِهِ

free of need from all that is besides Him, while all that is besides Him is in need of Him,

غَنِيًّا عَنْ كُلِّ مَا سِوَاهُ وَكُلِّ مَا سِوَاهُ فَقِيرٌ إِلَيْهِ

risen over His Throne above all of His creation,

مُسْتَوٍ عَلَى عَرْشِهِ فَوْقَ جَمِيعِ خَلْقِهِ

He sees, hears, is pleased, is angry, loves, and hates,

يَرَى وَيَسْمَعُ وَيَرْضَى وَيَغْضَبُ وَيُحِبُّ وَيَبْغِضُ

and He manages the affairs of His kingdom while He is above His Throne,

وَيُدَبِّرُ أَمْرَ مَمْلَكَتِهِ وَهُوَ فَوْقَ عَرْشِهِ

He is speaking, commanding, forbidding,

مُتَكَلِّمٌ أَمْرٌ نَاهٍ

sending His messengers to the regions of His kingdom with His speech, which He makes heard by whoever He wills from His creation.

يُرْسِلُ رُسُلَهُ إِلَى أَقْطَارِ مَمْلَكَتِهِ بِكَلَامِهِ الَّذِي يَسْمَعُهُ مَنْ يَشَاءُ مِنْ خَلْقِهِ

And that He is upholding justice, repaying *both* good and evil.

وَأَنَّهُ قَائِمٌ بِالْقِسْطِ مُجَازٍ بِالْإِحْسَانِ وَالْإِسَاءَةِ

And that He is Forbearing, Forgiving, Grateful, Generous, *and* Good-doing,

وَأَنَّهُ حَلِيمٌ غَفُورٌ شَكُورٌ جَوَادٌ مُحْسِنٌ

described with every perfection, free from every flaw and deficiency,

مَوْصُوفٌ بِكُلِّ كَمَالٍ مُنْزَهُ عَنْ كُلِّ عَيْبٍ وَنَقْصٍ

and that there is nothing like Him.

وَأَنَّهُ لَا مِثْلَ لَهُ

And he witnesses His wisdom in managing His kingdom,

وَيَشْهَدُ حِكْمَتَهُ فِي تَدْبِيرِ مَمْلَكَتِهِ

and how He sets His decrees with *a* will that does not oppose His justice and His wisdom.

وَكَيْفَ يَقْدِرُ مَقَادِيرَهُ بِمَشِئَتِهِ غَيْرَ مُضَادَّةٍ لِعَدْلِهِ وَحِكْمَتِهِ

And reason, revealed law, and inborn nature supported one another for him,

وَتَظَاهَرُ عِنْدَهُ الْعَقْلُ وَالشَّرْعُ وَالْفِطْرَةُ

so each of them confirmed the other two.

فَصَدَّقَ كُلٌّ مِنْهُمَا صَاحِبِيهِ

And he understood from God — glorified is He — what He described Himself with in His Book:

وَفَهُمَ عَنِ اللَّهِ سُبْحَانَهُ مَا وَصَفَ بِهِ نَفْسَهُ فِي كِتَابِهِ

the realities of His names, by which the Book was sent down and by which it spoke,

مِنْ حَقَائِقِ أَسْمَائِهِ الَّتِي بِهَا نَزَلَ الْكِتَابُ وَبِهَا نَطَقَ

and for which it affirmed and confirmed, and by which He made Himself known to His servants,

وَلَهَا أَثْبَتَ وَحَقَّقَ وَبِهَا تَعَرَّفَ إِلَّا عِبَادَهُ

until minds accepted it and inborn natures testified to it.

حَتَّى أَقَرَّتْ بِهِ الْعُقُولُ وَشَهِدَتْ بِهِ الْفِطَرُ

So when he knew with his heart and became certain of the attributes of the Owner of the covenant,

فَإِذَا عَرَفَ بِقَلْبِهِ وَتَيَقَّنَ صِفَاتِ صَاحِبِ الْعَهْدِ

and their lights shone upon his heart until they became for him like direct seeing,

وَأَشْرَقَتْ أَنْوَارُهَا عَلَى قَلْبِهِ فَصَارَتْ لَهُ كَالْمَعَايِنَةِ

then he saw at that point their connection to creation and command, and their link to them,

فَرَأَى حَيْثُ تَعْلَقُهَا بِالْخَلْقِ وَالْأَمْرِ وَارْتِبَاطَهُمَا بِهَا

and the flowing of their effects through the physical world and the spiritual world.

وَسِرْيَانِ آثَارِهِمَا فِي الْعَالَمِ الْحَسِيِّ وَالْعَالَمِ الرُّوحِيِّ

And he saw their working among the creatures — how they *were* general and specific, bringing near and distancing, giving and withholding.

وَرَأَى تَصَرُّفَهَا فِي الْخَلَائِقِ كَيْفَ عَمَّتْ وَخَصَّتْ وَقَرَّبَتْ وَأَبْعَدَتْ وَأَعْطَتْ وَمَنْعَتْ

So he witnessed with his heart the places of His justice — glorified is He — His fairness, His grace, and His mercy.

فَشَاهَدَ بِقُلُوبِهِ مَوَاقِعَ عَدْلِهِ سُبْحَانَهُ وَقِسْطِهِ وَفَضْلِهِ وَرَحْمَتِهِ

And faith gathered for him *in* the binding nature of His proof along with the carrying out of His decrees,

وَأَجْتَمَعَ لَهُ الْإِيمَانُ بِلُزُومِ حُجَّتِهِ مَعَ تَفُؤُذِ أَقْضِيَّتِهِ

and the perfection of His power along with the perfection of His justice and His wisdom,

وَكَمَالِ قُدْرَتِهِ مَعَ كَمَالِ عَدْلِهِ وَحِكْمَتِهِ

and the utmost *extent* of His highness over all His creation along with His surrounding *knowledge* and His closeness,

وَنَهَايَةِ عُلُوِّهِ عَلَى جَمِيعِ خَلْقِهِ مَعَ إِحَاطَتِهِ وَمَعِيَّتِهِ

and His greatness, His majesty, His supreme glory, His might, and His punishment — along with His mercy, His goodness, His gentleness, His generosity, His pardon, and His forbearance.

وِعَظَمَتِهِ وَجَلَالِهِ وَكِبْرِيَاءِهِ وَبَطْشِهِ وَانْتِقَامِهِ مَعَ رَحْمَتِهِ وَبِرِّهِ وَلَطْفِهِ وَجُودِهِ وَعَفْوِهِ وَحِلْمِهِ

And he saw the binding nature of the proof along with the overpowering decrees that no created being can escape.

وَرَأَى لُزُومَ الْحُجَّةِ مَعَ قَهْرِ الْمَقَادِيرِ الَّتِي لَا خُرُوجَ لِمَخْلُوقٍ عَنْهَا

And *he saw* how the attributes accompany one another, agree with one another, and each testifies to the other.

وَكَيْفَ اصْطَحَابُ الصِّفَاتِ وَتَوَافُقُهَا وَشَهَادَةُ بَعْضِهَا لِبَعْضٍ

And *he saw* how wisdom — which *is* the end and the goal — turns back upon the decrees — which *are* the beginning and the start,

وَانْعِطَافِ الْحِكْمَةِ الَّتِي هِيَ نَهَايَةُ وَغَايَةُ عَلَى الْمَقَادِيرِ الَّتِي هِيَ أَوَّلُ وَبَدَايَةُ

and *how* its branches return to their roots, and its beginnings to —

وَرُجُوعِ فُرُوعِهَا إِلَى أَصُولِهَا وَمُبَادئِهَا إِلَى

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its ends — until *it is* as if he *is* witnessing the beginnings of wisdom, and the establishment of matters in accordance with wisdom, justice, benefit, mercy, and goodness.

غَايَاتِهَا حَتَّى كَأَنَّهُ مُشَاهِدٌ مُبَادِئِ الْحِكْمَةِ وَتَأْسِيسِ الْقَضَايَا عَلَى وَفْقِ الْحِكْمَةِ وَالْعَدْلِ وَالْمَصْلَحَةِ وَالرَّحْمَةِ وَالْإِحْسَانِ

No matter goes beyond that, until the end of all creation,

لَا تَخْرُجُ قَضِيَّةٌ عَنْ ذَلِكَ إِلَى انْقِصَاءِ الْأَكْوَانِ

and the settlement of judgments *on* the Day of Separation between the servants,

وَانْفِصَالِ الْأَحْكَامِ يَوْمَ الْفَصْلِ بَيْنَ الْعِبَادِ

and the appearance of His justice and His wisdom, and the truthfulness of His messengers and what they reported about Him — to all of creation, its humans and its jinn, its believers and its disbelievers.

وَظُهُورِ عَدْلِهِ وَحِكْمَتِهِ وَصَدَقَ رِسْلُهُ وَمَا أَخْبَرَتْ بِهِ عَنْهُ لِجَمِيعِ الْخَلِيقَةِ أَنْسَاهَا وَجَنَّتْهَا مِنْهَا وَكَافَرَهَا

And at that time, *there* will become clear — from the attributes of His majesty and descriptions of His perfection — to creation, what they did not used to know before that,

وَحَيِّئِذٍ يَتَّبِعْنَ مِنْ صِفَاتِ جَلَالِهِ وَنَعُوتِ كَمَالِهِ لِلْخَلْقِ
مَا لَمْ يَكُونُوا يَعْرِفُونَهُ قَبْلَ ذَلِكَ

such that the most knowledgeable of His creation about Him in this world will praise Him on that Day with attributes of His perfection and descriptions of His majesty that he did not used to master in this world.

حَتَّىٰ إِنْ أَعْرَفَ خَلْقُهُ بِهِ فِي الدُّنْيَا يَثْنِي عَلَيْهِ يَوْمَئِذٍ
مِنْ صِفَاتِ كَمَالِهِ وَنَعُوتِ جَلَالِهِ مَا لَمْ يَكُنْ يُحْسِنُهُ فِي
الدُّنْيَا

And just as that becomes clear to His creation, the reasons by which the deviant deviated, the misguided went astray, and the cut-off were cut off become clear to them.

وَكَمَا يُظْهِرُ ذَلِكَ لَخَلْقِهِ تَظْهَرُ لَهُمُ الْأَسْبَابُ الَّتِي بِهَا زَاغَ
الزَّائِعُونَ وَضَلَّ الضَّالُّونَ وَانْقَطَعَ الْمُنْقَطِعُونَ

So the difference between knowledge on that Day of the realities of the Names and Attributes, and knowledge of them in this world,

فَيَكُونُ الْفَرْقُ بَيْنَ الْعِلْمِ يَوْمَئِذٍ بِحَقَائِقِ الْأَسْمَاءِ
وَالصِّفَاتِ وَالْعِلْمِ بِهَا فِي الدُّنْيَا

will be like the difference between knowledge of Paradise and the Fire and *actually* witnessing them — and greater than that.

كَالْفَرْقِ بَيْنَ الْعِلْمِ بِالْجَنَّةِ وَالنَّارِ وَمَشَاهِدَتِهِمَا وَأَعْظَمُ
مِنْ ذَلِكَ

And likewise the servant understands how His Names and Attributes necessitated the existence of prophethood and *divine* laws,

وَكَذَلِكَ يَفْهَمُ مِنَ الْعَبْدِ كَيْفَ افْتَضَّتْ أَسْمَاؤُهُ وَصِفَاتُهُ
لَوْجُودِ النُّبُوَّةِ وَالشَّرَائِعِ

and that He *would* not leave His creation without purpose,

وَأَنْ لَا يَثْرِكَ خَلْقُهُ سُدًى

and how they necessitated what they contain of commands and prohibitions,

وَكَيْفَ افْتَضَّتْ مَا تَضَمَّنَتْهُ مِنَ الْأَوَامِرِ وَالنَّوَاهِي

and how they necessitated the occurrence of reward and punishment and the Return,

وَكَيْفَ افْتَضَّتْ وَقُوعَ الثَّوَابِ وَالْعِقَابِ وَالْمَعَادِ

and that all of that *is* from the requirements of His Names and Attributes,

وَأَنَّ ذَلِكَ مِنْ مُوجِبَاتِ أَسْمَائِهِ وَصِفَاتِهِ

such that He *is* exalted above what His enemies claimed of denying that.

بِحَيْثُ يَنْزِعُهُ عَمَّا زَعَمَ أَعْدَاؤُهُ مِنْ إِنْكَارِ ذَلِكَ

And he sees the all-encompassing *nature* of *His* power and its surrounding of all beings, such that not *even* the weight of an atom escapes it.

وَيَرَى شُمُولَ الْقُدْرَةِ وَإِحَاطَتَهَا بِجَمِيعِ الْكَائِنَاتِ حَتَّىٰ
لَا يَشُدُّ عَنْهَا مِثْقَالُ ذَرَّةٍ

And he sees that if there were with Him another god, this world would *have been* ruined,

وَيَرَى أَنَّهُ لَوْ كَانَ مَعَهُ إِلَهٌ آخَرُ لَفَسَدَ هَذَا الْعَالَمُ

and the heavens and the earth and whoever *is* in them would *have been* ruined.

فَكَانَتْ تَفْسُدُ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ

And that He — glorified *is* He — if sleep or death were possible for Him, this entire world would collapse and *would* not remain *for even* the blink of an eye.

وَأَنَّهُ سُبْحَانَهُ لَوْ جَارَ عَلَيْهِ النَّوْمُ أَوْ الْمَوْتُ لَتَدَكَّدَكَ هَذَا
الْعَالَمُ بِأَسْرِهِ وَلَمْ يَثْبُتْ طَرَفَةٌ عَيْنٍ

And he sees that Islam and faith — with which God obligated all His servants *to worship* —

وَيَرَى ذَلِكَ الْإِسْلَامَ وَالْإِيمَانَ اللَّذِينَ تَعْبُدُ اللَّهُ بِهِمَا
جَمِيعَ عِبَادِهِ

how they both spring from the sacred Attributes,

كَيْفَ انْبَعَاثُهُمَا مِنَ الصِّفَاتِ الْمُقَدَّسَةِ

and how they both necessitated reward and punishment, immediately and in the future.

وَكَيْفَ اقْتَضِيَا الثَّوَابَ وَالْعِقَابَ عَاجِلًا وَآجِلًا

And he sees along with that, that acceptance of this covenant and commitment to it is not sound for whoever denied His Attributes,

وَيَرَى مَعَ ذَلِكَ أَنَّهُ لَا يَسْتَقِيمُ قَبُولُ هَذَا الْعَهْدِ وَالتَّزَامِهِ
لِمَنْ جَحَدَ صِفَاتِهِ

and denied His elevation over His creation, and His speaking with His books and His covenants,

وَأَنْكَرَ عُلُوَّهُ عَلَى خَلْقِهِ وَتَكَلَّمَهُ بِكِتَابِهِ وَعَهْدِهِ

just as its acceptance is not sound for whoever denied the reality of His hearing, His sight, His life, His will, and His power.

كَمَا لَا يَسْتَقِيمُ قَبُولُهُ لِمَنْ أَنْكَرَ حَقِيقَةَ سَمْعِهِ وَبَصَرِهِ
وَحَيَاتِهِ وَإِرَادَتِهِ وَقُوَّتِهِ

And that these *are* the ones who rejected His covenant and refused to accept it,

وَأَنَّ هَؤُلَاءِ هُمُ الَّذِينَ رَدُّوا عَهْدَهُ وَأَبَوْا قَبُولَهُ

and that whoever among them accepted it did not accept it with all that is in it.

وَأَنَّ مَنْ قَبِلَهُ مِنْهُمْ لَمْ يَقْبَلْهُ بِجَمِيعِ مَا فِيهِ

And with God is success.

وَبِاللَّهِ التَّوْفِيقُ

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فصل خلق بدن ابن آدم من الأرض وروحه من ملكوت السماء وقرن بينهما

Chapter: The body of the son of Adam was created from the earth, and his spirit from the kingdom of the heavens, and *God* joined between them

So when he starves his body, and keeps it awake, and establishes it in service,

فَإِذَا أَجَاعَ بَدَنَهُ وَأَسْهَرَهُ وَأَقَامَهُ فِي الْخِدْمَةِ

his spirit finds lightness and comfort,

وَجَدَتْ رُوحَهُ خِفَّةً وَرَاحَةً

and *it* yearns for the place from which it was created, and *it* longs for its upper world.

فَتَأْتَتْ إِلَى الْمَوْضِعِ الَّذِي خَلَقَتْ مِنْهُ وَاشْتَاقَتْ إِلَى
عَالَمِهَا الْعُلَوِيِّ

And when he fills it, and pampers it, and lets it sleep, and busies himself with its comfort and rest,

وَإِذَا أَشْبَعَهُ وَنَعَّمَهُ وَنَوْمَهُ وَاشْتَغَلَ بِخِدْمَتِهِ وَرَاحَتِهِ

the body settles down toward the place from which it was created,

أَخْلَدَ الْبَدَنُ إِلَى الْمَوْضِعِ الَّذِي خُلِقَ مِنْهُ

and the spirit is pulled along with it, and *it* ends up in a prison.

فَانْجَذَبَتِ الرُّوحُ مَعَهُ فَصَارَتْ فِي السِّجْنِ

And were it not that it had grown used to the prison, it would cry out from the pain of its separation and its being cut off from the world from which it was created,

فَلَوْلَا أَنَّهَا أَلْفَتْ السِّجْنَ لَاسْتَفَاثَتْ مِنْ أَلَمٍ وَفَارَقَتْهَا
وَانْقِطَاعِهَا عَنْ عَالَمِهَا الَّذِي خَلَقَتْ مِنْهُ

just as the one being punished cries out.

كَمَا يَسْتَغِيثُ الْمَعْدَّبُ

And in summary, the lighter the body *becomes*, the more the spirit becomes refined and light, and *it* seeks its upper world.

وَبِالْجُمْلَةِ فَكَمَا خَفَ الْبَدَنُ لَطِفَتِ الرُّوحُ وَخَفَتْ وَطَلَبَتْ
عَالَمِهَا الْعُلَوِيِّ

And the heavier *it becomes* and the more it settles into desires and comfort,

وَكَلَمَا ثَقُلَ وَأَخْلَدَ إِلَى الشَّهَوَاتِ وَالرَّاحَةِ

the heavier the spirit *becomes*, and *it* descends from its world and becomes earthly *and* lowly.

ثَقُلَتْ الرُّوحُ وَهَبَطَتْ مِنْ عَالَمِهَا وَصَارَتْ أَرْضِيَّةً سَفَلِيَّةً

So you see *a* man — his spirit *is* in the Highest Company while his body *is* with you.

فَتَرَى الرَّجُلَ رُوحَهُ فِي الرَّفِيقِ الْأَعْلَى وَبَدَنَهُ عِنْدَكَ

He may be sleeping on his bed while his spirit *is* at the Lote Tree of the Utmost Boundary, roaming around the Throne.

فَيَكُونُ نَائِمًا عَلَى فَرَّاشِهِ وَرُوحَهُ عِنْدَ سِدْرَةِ الْمُنْتَهَى
تَجُولُ حَوْلَ الْعَرْشِ

And another *is* standing in service with his body, while his spirit *is* in the lowest *depths*, roaming around lowly things.

وَأَخْرَاقَ فِي الْخِدْمَةِ بِبَدَنِهِ وَرُوحَهُ فِي السَّفَلِ
تَجُولُ حَوْلَ السَّفَلِيَّاتِ

So when the spirit leaves the body, it joins its companion — the higher or the lower.

فَإِذَا فَارَقَتْ الرُّوحُ الْبَدَنَ التَّحَقَّتْ بِرَفِيقِهَا الْأَعْلَى أَوْ
الْأَدْنَى

With the higher companion *there is* every delight of the eye, and every blessing, and joy, and happiness, and pleasure, and *a* good life.

فَعِنْدَ الرَّفِيقِ الْأَعْلَى كُلُّ قَرَّةٍ عَيْنٍ وَكُلُّ نَعِيمٍ وَسُرُورٍ
وَبَهْجَةٍ وَلَذَّةٍ وَحَيَاةٍ طَيِّبَةٍ

And with the lower companion *there is* every worry, and grief, and tightness, and sadness, and *a* miserable life, and *a* wretched living.

وَعِنْدَ الرَّفِيقِ الْأَسْفَلِ كُلُّ هَمٍّ وَغَمٍّ وَضِيقٍ وَحُزْنٍ وَحَيَاةٍ
نَكْدَةٍ وَمَعِيشَةٍ ضَنْكٍ

God Most High said:

قَالَ تَعَالَى

And whoever turns away from My remembrance, then indeed for him *there is* a wretched living.

﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا﴾

[20:124] — Sahih Intl: And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind."

So His remembrance *is* His speech which He sent down upon His Messenger,

فَذِكْرُهُ كَلَامُهُ الَّذِي أَنْزَلَهُ عَلَى رَسُولِهِ

and turning away from it *is* abandoning reflection on it and acting by it.

وَالْإِعْرَاضُ عَنْهُ تَرْكُ تَدْبِيرِهِ وَالْعَمَلُ بِهِ

And the wretched living — most of what came in the interpretation *is* that it *is* the punishment of the grave.

وَالْمَعِيشَةُ الضَّنْكَ فَأَكْثَرُ مَا جَاءَ فِي التَّفْسِيرِ أَنَّهَا عَذَابُ الْقَبْرِ

Ibn Mas'ūd said this, and Abū Hurayrah, and Abū Sa'īd al-Khudrī, and Ibn 'Abbās — and *there is* a raised narration about it.

قَالَ ابْنُ مَسْعُودٍ وَأَبُو هُرَيْرَةَ وَأَبُو سَعِيدٍ الْخُدْرِيُّ وَابْنُ عَبَّاسٍ وَفِيهِ حَدِيثُ مَرْفُوعٍ

And the root of "wretched" in the language *is* tightness and hardship.

وَأَصْلُ الضَّنْكَ فِي اللُّغَةِ الضِّيقُ وَالشَّدَّةُ

And everything that *is* tight, then it *is* wretched — *one* says: *a* wretched dwelling and *a* wretched life.

وَكُلُّ مَا ضَاقَ فَهُوَ ضَنْكَ يُقَالُ مَنْزِلُ ضَنْكَ وَعَيْشُ الضَّنْكَ

So this wretched living *is* in return for giving the self and the body ease through desires, and pleasures, and comfort.

فَهَذِهِ الْمَعِيشَةُ الضَّنْكَ فِي مُقَابَلَةِ التَّوْسِيعِ عَلَى النَّفْسِ
وَالْبَدَنِ بِالشَّهَوَاتِ وَاللَّذَّاتِ وَالرَّاحَةِ

For indeed the self — the more you give it ease, the more it tightens upon the heart, until *its* living becomes wretched.

فَإِنَّ النَّفْسَ كُلَّمَا وَسَعَتْ عَلَيْهَا ضَيَّقَتْ عَلَى الْقَلْبِ حَتَّى
تَصِيرَ مَعِيشَةً ضَنْكًا

And the more you tighten upon it, the more it gives ease to the heart, until it opens up and expands.

وَكُلَّمَا ضَيَّقَتْ عَلَيْهَا وَسَعَتْ عَلَى الْقَلْبِ حَتَّى يَنْشَرِحَ
وَيَنْفَسُخَ

So the wretchedness of living *is* in —

فَضْنُكَ الْمَعِيشَةُ فِي

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فصل بين رعاية الحقوق مع الضر ورعايتها مع العافية بون بعيد إن عبدي

Section: Between observing the rights with hardship and observing them with well-being *is a* far distance — 'Indeed My servant...'

this world, according to God-consciousness — its spaciousness *is* in the Barzakh and the Hereafter.

الدُّنْيَا بِمُوجِبِ التَّقْوَى سَعَتُهَا فِي الْبَرْزَخِ وَالْآخِرَةِ

And the spaciousness of livelihood in this world by the rule of desire *is* its constriction in the Barzakh and the Hereafter.

وَسَعَةُ الْمَعِيشَةِ فِي الدُّنْيَا بِحُكْمِ الْهَوَى ضَنْكُهَا فِي
الْبَرْزَخِ وَالْآخِرَةِ

So prefer the better of the two lives, the more pleasant of them, and the more lasting of them.

فَاطْرَ أَحْسَنَ الْمَعِشَتَيْنِ وَأَطْيَبَهُمَا وَأَدْوَمَهُمَا

And tire the body with the bliss of the spirit, and do not tire the spirit with the bliss of the body.

وَأَشَقَّ الْبَدْنَ بِنَعِيمِ الرُّوحِ وَلَا تَشَقَّ الرُّوحَ بِنَعِيمِ الْبَدَنِ

For the bliss of the spirit and its misery *are* greater and more lasting,

فَإِنَّ نَعِيمَ الرُّوحِ وَشَقَاءَهَا أَعْظَمُ وَأَدْوَمُ

and the bliss of the body and its misery *are* shorter and lighter. And God *is* the One whose help *is* sought.

وَنَعِيمُ الْبَدَنِ وَشَقَاؤُهُ أَقْصَرُ وَأَهْوَنُ وَاللَّهُ الْمُسْتَعَانُ

The knower does not command people to leave this world, for they are not able to leave it.

الْعَارِفُ لَا يَأْمُرُ النَّاسَ بِتَرْكِ الدُّنْيَا فَإِنَّهُمْ لَا يَقْدِرُونَ عَلَى
تَرْكِهَا

But he commands them to leave sins while remaining in their worldly life.

وَلَكِنْ يَأْمُرُهُمْ بِتَرْكِ الذُّنُوبِ مَعَ إِقَامَتِهِمْ عَلَى دُنْيَاهُمْ

For leaving this world *is a* virtue, and leaving sins *is an* obligation.

فَتَرْكُ الدُّنْيَا فَضِيلَةٌ وَتَرْكُ الذُّنُوبِ فَرِيضَةٌ

So how *can* one who has not fulfilled the obligation be commanded with the virtue?

فَكَيْفَ يُؤْمَرُ بِالْفَضِيلَةِ مَنْ لَمْ يَقُمْ الْفَرِيضَةَ

And if leaving sins *is* difficult for them, then strive to make God beloved to them

فَإِنْ صَعِبَ عَلَيْهِمْ تَرْكُ الذُّنُوبِ فَاجْتَهِدْ أَنْ تُحِبَّ إِلَيْهِمْ
إِلَّاهُ

by mentioning His blessings, His favors, His goodness, the attributes of His perfection, and the descriptions of His majesty.

يَذْكُرُ آلَاتِهِ وَإِنْعَامَهُ وَإِحْسَانَهُ وَصِفَاتِ كَمَالِهِ وَنِعْوَتِ جَلَالِهِ

For hearts *are* naturally inclined toward loving Him.

فَإِنَّ الْقُلُوبَ مَفْطُورَةٌ عَلَى مَحَبَّتِهِ

And when they become attached to His love, leaving sins becomes easy for them, and *so does* freeing themselves from them and *abandoning* persistence in them.

فَإِذَا تَعَلَّقَتْ بِحَبِّهِ هَانَ عَلَيْهِمَا تَرْكُ الذُّنُوبِ وَالِاسْتِقْلَالُ مِنْهَا وَالِإِصْرَارُ عَلَيْهَا

And Yahya ibn Mu'adh said: the wise person's pursuit of this world is better than the ignorant person's leaving of it.

وَقَدْ قَالَ يَحْيَى بْنُ مَعَاذٍ طَلَبُ الْعَاقِلِ لِلدُّنْيَا خَيْرٌ مِنْ تَرْكِ الْجَاهِلِ لَهَا

The knower calls people to God from within their worldly life, so the response is easy for them.

الْعَارِفُ يَدْعُو النَّاسَ إِلَى اللَّهِ مِنْ دُنْيَاهُمْ فَتَسْهَلُ عَلَيْهِمُ الْإِجَابَةُ

And the ascetic calls them to God by leaving this world, so the response is hard for them.

وَالزَّاهِدُ يَدْعُوهُمْ إِلَى اللَّهِ بِتَرْكِ الدُّنْيَا فَتَشَقُّ عَلَيْهِمُ الْإِجَابَةُ

For weaning from the breast — which a person has never been aware of himself except while nursing from it — is severe.

فَإِنَّ الْفِطَامَ عَنِ الثَدِيِّ الَّذِي مَا عَقَلَ الْإِنْسَانُ نَفْسَهُ إِلَّا وَهُوَ يَرْتَضِعُ مِنْهُ شَدِيدٌ

But *choose* the best of wet-nurses — the purest and finest of them.

وَلَكِنْ بِخَيْرٍ مِنَ الْمَرْضَعَاتِ أَزْكَاهُنَّ وَأَفْضَلُهُنَّ

For milk has *an* effect on the nature of the nursling.

فَإِنَّ اللَّبْنَ تَأْثِيرًا فِي طَبِيعَةِ الْمَرْتَضِعِ

And the nursing of the foolish woman leads to the foolishness of the child.

وَرِضَاعُ الْمَرْأَةِ الْحَمْقَى يَعُودُ بِحَمَقِ الْوَلَدِ

And the most beneficial nursing is what comes from hunger.

وَأَنْفَعُ الرِّضَاعَةِ مَا كَانَ مِنَ الْمَجَاعَةِ

So if you can bear the bitterness of weaning, *then do so*; otherwise, nurse in moderation.

فَإِنْ قَوَيْتَ عَلَى مَرَارَةِ الْفِطَامِ وَإِلَّا فَارْتَضِعْ بِقَدَرٍ

For among overeating *there is* what kills.

فَإِنَّ مِنَ الْبَشْمِ مَا يَقْتُلُ

is truly My servant — the one who remembers Me while he is meeting his match.

كُلُّ عَبْدِي الَّذِي يَذْكُرُنِي وَهُوَ مُلَاقٍ قَرْنَهُ

O you who believe, when you meet a group, stand firm and remember God much, so that you may succeed.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ﴾

[8:45] — Sahih Intl: O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful.

It is not amazing *that* a healthy, free person stands firm in service.

لَيْسَ الْعَجَبُ مِنْ صَحِيحٍ فَارِعٍ وَاقِفٍ مَعَ الْخِدْمَةِ

Rather, the amazing *thing is* a weak, sick person whom tasks overwhelm and conditions change upon him,

إِنَّمَا الْعَجَبُ مِنْ ضَعِيفٍ سَقِيمٍ تَعْتَوِرُهُ الْأَشْغَالُ وَتَخْتَلِفُ عَلَيْهِ الْأَحْوَالُ

while his heart *is* standing firm in service, not falling behind, with whatever he *is* able *to do*.

وَقَلْبُهُ وَاقِفٌ فِي الْخِدْمَةِ غَيْرَ مُتَخَلِّفٍ بِمَا يَقْدِرُ عَلَيْهِ

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فصل

Chapter

فصل

Chapter

Knowledge of God, glorified *is* He, *is of* two types.

مَعْرِفَةُ اللَّهِ سُبْحَانَهُ نَوْعَانِ

A knowledge of acknowledgment, and it *is* that which people share in — the righteous and the wicked, the obedient and the disobedient.

مَعْرِفَةُ إِقْرَارٍ وَهِيَ الَّتِي اشْتَرَكَ فِيهَا النَّاسُ الْبَرُّ وَالْفَاجِرُ وَالْمُطِيعُ وَالْعَاصِي

And the second *is a* knowledge that requires shyness before Him, and love for Him, and the attachment of the heart to Him, and longing to meet Him,

وَالثَّانِي مَعْرِفَةٌ تَوْجِبُ الْحَيَاءَ مِنْهُ وَالْمَحَبَّةَ لَهُ وَتَعْلُقُ الْقَلْبَ بِهِ وَالشَّوْقَ إِلَى لِقَائِهِ

and fear of Him, and turning back to Him, and finding comfort in Him, and fleeing from the creation to Him.

وَخَشْيَتَهُ وَالْإِنَابَةَ إِلَيْهِ وَالْأُنْسَ بِهِ وَالْفِرَارَ مِنَ الْخَلْقِ إِلَيْهِ

And this — it *is* the pure knowledge that flows on the tongues of the people.

وَهَذِهِ هِيَ الْمَعْرِفَةُ الْخَالِصَةُ الْجَارِيَةُ عَلَى لِسَنِ الْقَوْمِ

And their differences in it — none can count them except the One who made them know Himself,

وَتَفَاوُتُهُمْ فِيهَا لَا يُحْصِيهِ إِلَّا الَّذِي عَرَفَهُمْ بِنَفْسِهِ

and *He* revealed to their hearts of His knowledge what He hid from others.

وَكَشَفَ لِقُلُوبِهِمْ مِنْ مَعْرِفَتِهِ مَا أَخْفَاهُ عَنْ سِوَاهُمْ

And each *one* pointed to this knowledge according to his station and what was revealed to him of it.

وَكُلٌّ أَشَارَ إِلَى هَذِهِ الْمَعْرِفَةِ بِحَسَبِ مَقَامِهِ وَمَا كَشَفَ لَهُ مِنْهَا

And the most knowledgeable of creation about Him said: "I cannot count praise upon You; You *are* as You have praised Yourself."

وَقَدْ قَالَ أَعْرَفُ الْخَلْقِ بِهِ لَا أَحْصِي ثَنَاءَ عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

And he informed that He, glorified *is* He, *will* open for him on the Day of Judgment *such* praises that he does not know now.

وَأَخْبَرَ أَنَّهُ سُبْحَانَهُ يَفْتَحُ عَلَيْهِ يَوْمَ الْقِيَامَةِ مِنْ مَحَامِدِهِ بِمَا لَا يُحْسِنُهُ الْآنَ

And this knowledge has two wide doors.

وَلِهَذِهِ الْمَعْرِفَةُ بَابَانِ وَاسِعَانِ

The door of reflection and contemplation on all the verses of the Quran, and the special understanding from God and His Messenger.

بَابِ التَّفَكُّرِ وَالتَّأَمُّلِ فِي آيَاتِ الْقُرْآنِ كُلِّهَا وَالْفَهْمِ
الْخَاصِّ عَنِ اللَّهِ وَرَسُولِهِ

And the second door is reflection on His witnessed signs, and contemplating His wisdom in them, and His power, and His kindness, and His goodness,

وَالْبَابُ الثَّانِي التَّفَكُّرُ فِي آيَاتِهِ الْمَشْهُودَةِ وَتَأَمُّلِ
حِكْمَتِهِ فِيهَا وَقُدْرَتِهِ وَلَطْفِهِ وَإِحْسَانِهِ

and His justice, and His upholding of fairness over His creation.

وَعَدْلِهِ وَقِيَامِهِ بِالْقِسْطِ عَلَى خَلْقِهِ

And the sum of all that is deep understanding of the meanings of His Most Beautiful Names, and their majesty, and their perfection,

وَجَمَاعَ ذَلِكَ الْفِقْهُ فِي مَعَانِي أَسْمَائِهِ الْحَسَنَى وَجَلَالِهَا
وَكَمَالِهَا

and His uniqueness in that, and their connection to the creation and the command.

وَتَفَرُّدِهِ بِذَلِكَ وَتَعَلُّقِهَا بِالْخَلْقِ وَالْأَمْرِ

So he becomes deeply understanding of His commands and prohibitions, deeply understanding of His decree and destiny,

فَيَكُونُ فَقِيْهَا فِي أَوَامِرِهِ وَنَوَاهِيهِ فَقِيْهَا فِي قَضَائِهِ
وَقُدْرِهِ

deeply understanding of His names and attributes, deeply understanding of the religious law and the cosmic decree.

فَقِيْهَا فِي أَسْمَائِهِ وَصِفَاتِهِ فَقِيْهَا فِي الْحُكْمِ الدِّينِيِّ
الشَّرْعِيِّ وَالْحُكْمِ الْكُونِيِّ الْقَدَرِيِّ

And that is the bounty of God, He gives it to whom He wills, and God is the possessor of great bounty.

﴿وَذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ﴾

[62:4] — Sahih Intl: That is the bounty of Allah, which He gives to whom He wills, and Allah is the possessor of great bounty.

Coins are of four types.

الدَّرَاهِمُ أَرْبَعَةٌ

A coin earned through obedience to God and spent in the right of God — that is the best of coins.

وَيَرْزَهُمْ اِكْتَسَبَ بِطَاعَةِ اللَّهِ وَأَخْرَجَ فِي حَقِّ اللَّهِ فَذَلِكَ
خَيْرُ الدَّرَاهِمِ

And a coin earned through disobedience to God and spent in disobedience to God — that is the worst of coins.

وَيَرْزَهُمْ اِكْتَسَبَ بِمَعْصِيَةِ اللَّهِ وَأَخْرَجَ فِي مَعْصِيَةِ اللَّهِ
فَذَلِكَ شَرُّ الدَّرَاهِمِ

And a coin earned by harming a Muslim and spent in harming a Muslim — it is likewise.

وَيَرْزَهُمْ اِكْتَسَبَ بِأَذَى مُسْلِمٍ وَأَخْرَجَ فِي أَذَى مُسْلِمٍ فَهُوَ
كَذَلِكَ

And a coin earned through something permissible and spent on a permissible desire — that is neither for him nor against him.

وَيَرْزَهُمْ اِكْتَسَبَ بِمُبَاحٍ وَأَنْفَقَ فِي شَهْوَةٍ مُبَاحَةٍ فَذَلِكَ لَا
لَهُ وَلَا عَلَيْهِ

These are the foundations of the types of coins, and from them branches out —

هَذِهِ أَصُولُ الدَّرَاهِمِ وَيَتَفَرَّعُ

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فصل الجهل بالطريق وآفاتا والمقصود يوجب التعب الكثير مع الفائدة

Section: Ignorance of the Path, Its Ailments, and the Goal Causes Much Fatigue with Little Benefit

Upon it *are* other dirhams. Among them: *a* dirham earned through right and spent on falsehood,

عَلَيْهَا دَرَاهِمُ أُخِرَ مِنْهَا دِرْهَمٌ اُكْتَسَبَ بِحَقٍّ وَأُنْفَقَ فِي بَاطِلٍ

and *a* dirham earned through falsehood and spent on right — so its spending *is* its expiation,

وَدِرْهَمٌ اُكْتَسَبَ بِبَاطِلٍ وَأُنْفَقَ فِي حَقٍّ فَإِنْفَاقُهُ كَفَّارَتُهُ

and *a* dirham earned from *a* doubtful source — so its expiation *is* that he spends *it* in obedience.

وَدِرْهَمٌ اُكْتَسَبَ مِنْ شُبْهَةٍ فَكَفَّارَتُهُ أَنْ يُنْفِقَ فِي طَاعَةٍ

And just as reward and punishment, praise and blame relate to spending the dirham, likewise they relate to earning it.

وَكَمَا يَتَعَلَّقُ الثَّوَابُ وَالْعِقَابُ وَالْمَدْحُ وَالذَّمُّ بِإِخْرَاجِ الدَّرْهَمِ فَكَذَلِكَ يَتَعَلَّقُ بِاِكْتِسَابِهِ

And likewise he *will be* asked about it — its earning and its spending: from where he earned it and in what he spent it.

وَكَذَلِكَ يُسْأَلُ عَنْهُ مُسْتَخْرِجُهُ وَمَصْرُوفُهُ مِنْ أَيْنَ اُكْتَسَبَ وَفِيمَا أَنْفَقَهُ

Section

فصل

Supporting the believer *has* types:

الْمُؤَاَسَاةُ لِلْمُؤْمِنِ أَنْوَاعٌ

support with wealth, support with status, support with the body and service,

مُؤَاَسَاةٌ بِالْمَالِ وَمُؤَاَسَاةٌ بِالْجَاهِ وَمُؤَاَسَاةٌ بِالْبَدَنِ وَالْخِدْمَةِ

support with advice and guidance, support with supplication and seeking forgiveness for them, and support by feeling their pain.

وَمُؤَاَسَاةٌ بِالنَّصِيحَةِ وَالْإِرشَادِ وَمُؤَاَسَاةٌ بِالْإِسْتِغْفَارِ لَهُمْ وَبِالْوَجْعِ لَهُمْ

According to the measure of faith *is* this support.

عَلَى قَدْرِ الْإِيمَانِ تَكُونُ هَذِهِ الْمُؤَاَسَاةُ

So whenever faith weakens, support weakens, and whenever it strengthens, *it* strengthens.

فَكُلَّمَا ضَعُفَ الْإِيمَانُ ضَعُفَتِ الْمُؤَاَسَاةُ وَكُلَّمَا قَوِيَ قَوِيَ

And the Messenger of God ﷺ was the greatest of people in supporting his companions with all of that.

وَكَانَ رَسُولُ اللَّهِ ﷺ أَعْظَمَ النَّاسِ مُؤَاَسَاةً لِأَصْحَابِهِ بِذَلِكَ كُلِّهِ

So for his followers *there is* support according to their following of him.

فَلَاتَّبَاعُهُ مِنَ الْمُؤَاَسَاةِ بِحَسَبِ اتِّبَاعِهِمْ لَهُ

And they entered upon Bishr al-Hafi on *a* severely cold day, and he had stripped *his clothes* and was shivering.

وَدَخَلُوا عَلَى بَشْرِ الْحَافِيِّ فِي يَوْمٍ شَدِيدِ الْبَرْدِ وَقَدْ تَجَرَّدَ وَهُوَ يَنْتَفِضُ

So they said: 'What is this, O Abu Nasr?'

فَقَالُوا مَا هَذَا يَا أَبَا نَصْرٍ

So he said: 'I remembered the poor and their cold, and I have nothing to support them with,

فَقَالَ ذَكَرْتُ الْفُقَرَاءَ وَبَرْدَهُمْ وَلَيْسَ لِي مَا أُوَاسِيهِمْ بِهِ

so I wanted to share with them in their cold.'

فَأَحْبَبْتُ أَنْ أُوَاسِيَهُمْ فِي بَرْدِهِمْ

Section

فصل

Ignorance of the path, its ailments, and the goal causes much fatigue with little benefit.

الْجَهْلُ بِالطَّرِيقِ وَآفَاتُهَا وَالْمَقْصُودُ يُوجِبُ التَّعَبَ
الْكَثِيرَ مَعَ الْقَائِدَةِ الْقَلِيلَةِ

For its person either strives in *a* voluntary deed while neglecting the obligatory,

فَإِنْ صَاحِبُهُ إِمَّا أَنْ يَجْتَهِدَ فِي نَافِلَةٍ مَعَ إِضَاعَةِ الْفَرَضِ

or in *a* deed of the limbs that the work of the heart did not match,

أَوْ فِي عَمَلٍ بِالْجَوَارِحِ لَمْ يُوَاطِئْهُ عَمَلُ الْقَلْبِ

or *a* deed of the inner and outer *self* not bound by following the Prophet,

أَوْ عَمَلٌ بِالْبَاطِنِ وَالظَّاهِرِ لَمْ يَتَقَيَّدَ بِالْإِقْتِدَاءِ

or *a* drive toward *a* deed that did not elevate its person to observing the goal,

أَوْ هِمَّةٌ إِلَى عَمَلٍ لَمْ تَرْقُ بِصَاحِبِهَا إِلَى مُلَاحَظَةِ
الْمَقْصُودِ

or *a* deed in which he did not guard against its corrupting ailments during the deed and after it,

أَوْ عَمَلٌ لَمْ يَتَحَرَّزْ مِنْ آفَاتِهِ الْمُفْسِدَةِ لَهُ حَالِ الْعَمَلِ
وَبَعْدِهِ

or *a* deed in which he was heedless of witnessing God's favor, so he did not free himself from the self's involvement in it,

أَوْ عَمَلٌ غَفَلَ فِيهِ عَنْ مُشَاهَدَةِ الْمَنَّةِ فَلَمْ يَتَجَرَّدْ عَنْ
مُشَارَكَةِ النَّفْسِ فِيهِ

or *a* deed in which he did not witness his shortcoming, so *that* he *would* stand after it in the position of apologizing for it,

أَوْ عَمَلٌ لَمْ يَشْهَدْ تَقْصِيرَهُ فِيهِ فَيَقُومُ بَعْدَهُ فِي مَقَامِ
الِإِعْتِذَارِ مِنْهُ

or *a* deed *that* he did not give its right of sincerity and excellence, while he thinks he *has* given it *its due*.

أَوْ عَمَلٌ لَمْ يُوَفِّهِ حَقَّهُ مِنَ النِّصْحِ وَالْإِحْسَانِ وَهُوَ يَظُنُّ
أَنَّهُ وَقَاهُ

So all of this *is* from what reduces the fruit despite the abundance of effort. And God is the One who grants success.

فَهَذَا كُلُّهُ مِمَّا يَنْقُصُ الثَّمَرَةَ مَعَ كَثْرَةِ التَّعَبِ وَاللَّهِ
الْمَوْفِّقُ

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فصل النعم ثلاثة نعمة حاصلة يعلم بها العبد ونعمة منتظرة يرجوها ونعمة

Section: Blessings *are* three — *a* blessing *that* is present *which* the servant knows, *a* blessing awaited *which* he hopes for, and *a* blessing

Section

فصل

When the servant resolves upon the journey to God Most High and desiring Him, the deceptions and obstacles present themselves to him.

إِذَا عَزَمَ الْعَبْدُ عَلَى السَّفَرِ إِلَى اللَّهِ تَعَالَى وَإِرَادَتِهِ
عَرَضَتْ لَهُ الْخَوَادِعُ وَالْقَوَاطِعُ

So he *is* first deceived by desires, positions of authority, pleasures, women, and clothing.

فَيُنْخَدِعُ أَوَّلًا بِالشَّهَوَاتِ وَالرِّيَاسَاتِ وَالْمَلَاذِ وَالْمَنَاحِكِ
وَالْمَلَابِسِ

If he stops with them, he *is* cut off.

فَإِنْ وَقَفَ مَعَهَا انْقَطَعَ

And if he rejects them and does not stop with them and is sincere in his seeking,	وَإِنْ رَفَضَهَا وَلَمْ يَقِفْ مَعَهَا وَصَدَقَ فِي طَلْبِهِ
he is tested with people stepping on his heels, kissing his hand, making room for him in the gathering, pointing to him for supplication, hoping for his blessing, and the like.	ابْتُلِيَ بِوُطْءِ عَقْبِهِ وَتَقْبِيلِ يَدِهِ وَالتَّوَسُّعَةِ لَهُ فِي الْمَجْلَسِ وَالْإِشَارَةِ إِلَيْهِ بِالْدُّعَاءِ وَرَجَاءِ بَرَكَتِهِ وَنَحْوِ ذَلِكَ
If he stops with that and is cut off by it from God, then it becomes his share from Him.	فَإِنْ وَقَفَ مَعَهُ وَانْقَطَعَ بِهِ عَنِ اللَّهِ وَكَانَ حَظُّهُ مِنْهُ
And if he cuts past it and does not stop with it, he is tested with miracles and spiritual unveilings.	وَإِنْ قَطَعَهُ وَلَمْ يَقِفْ مَعَهُ ابْتُلِيَ بِالْكَرَامَاتِ وَالْكَشُوفَاتِ
If he stops with them, he is cut off by them from God, and they become his share.	فَإِنْ وَقَفَ مَعَهَا انْقَطَعَ بِهَا عَنِ اللَّهِ وَكَانَتْ حَظُّهُ
If he does not stop with them, he is tested with renunciation, withdrawal, the sweetness of inner focus, the comfort of solitude, and emptiness from this world.	إِنْ لَمْ يَقِفْ مَعَهَا ابْتُلِيَ بِالتَّجْرِيدِ وَالتَّخْلِیِ وَلَذَّةِ الْجَمْعِيَّةِ وَعِزَّةِ الْوَحْدَةِ وَالْفَرَاغِ مِنَ الدُّنْيَا
If he stops with that, he is cut off from the goal.	فَإِنْ وَقَفَ مَعَ ذَلِكَ انْقَطَعَ الْمَقْصُودُ
And if he does not stop with it and continues, looking to what God wants from him and what He loves from him,	وَإِنْ لَمْ يَقِفْ مَعَهُ وَسَارَ نَازِلًا إِلَى مُرَادِ اللَّهِ مِنْهُ وَمَا يُحِبُّهُ مِنْهُ
such that he becomes His servant, devoted to what He loves and what pleases Him, wherever it is and however it is —	بِحَيْثُ يَكُونُ عَبْدُهُ الْمُؤَقُّوفُ عَلَى مُحَابَّهِ وَمَرْضَاهُ أَيْنَ كَانَتْ وَكَيْفَ كَانَتْ
whether he tires by it or rests, enjoys or suffers, whether it brings him out to people or secludes him from them —	تَعَبَ بِهَا أَوْ اسْتَرَاحَ تَنَعَّمَ أَوْ تَأَلَّمَ أَخْرَجَتْهُ إِلَى النَّاسِ أَوْ عَزَلَتْهُ عَنْهُمْ
he does not choose for himself other than what his Master and Lord chooses for him,	لَا يَخْتَارُ لِنَفْسِهِ غَيْرَ مَا يَخْتَارُهُ لَهُ وَلِيهِ وَسَيِّدُهُ
standing with His command, carrying it out as best he can,	وَاقِفَ مَعَ أَمْرِهِ يَنْفِذُهُ بِحَسَبِ الْإِمْكَانِ
and his self is too lowly in his eyes for him to put its comfort and pleasure before the pleasure of his Master and His command.	وَنَفْسُهُ عِنْدَهُ أَهْوَنُ عَلَيْهِ أَنْ يَقْدِمَ رَاحَتَهَا وَلَذَّتَهَا عَلَى مَرْضَاةِ سَيِّدِهِ وَأَمْرِهِ
So this — he is the servant who has arrived and succeeded, and nothing cut him off from his Master.	فَهَذَا هُوَ الْعَبْدُ الَّذِي قَدْ وَصَلَ وَنَفَذَ وَلَمْ يَقْطَعْهُ عَنِ سَيِّدِهِ شَيْءٌ
And with God is success.	وَبِاللَّهِ التَّوْفِيقُ
Section: Blessings are three — a blessing that is present which the servant knows, a blessing awaited which he hopes for, and a blessing he is in and does not feel.	فصل النعم ثلاثة نعمة حاصلة يعلم بها العبد ونعمة منتظرة يرجوها ونعمة هو فيها لا يشعر بها
So when God wants to complete His blessing upon His servant, He makes him recognize His present blessing,	فَإِذَا أَرَادَ اللَّهُ إِثْمَامَ نِعْمَتِهِ عَلَى عَبْدِهِ عَرَفَهُ نِعْمَتَهُ الْحَاضِرَةَ

and gives him from gratitude *a* chain for it so that it does not flee.

وَأَعْطَاهُ مِنْ شُكْرِهِ قَيْدًا بِهِ حَتَّى لَا تَشْرُدَ

For it flees through disobedience and is chained by gratitude.

فَإِنَّهَا تَشْرُدُ بِالْمَعْصِيَةِ وَتَقْبَدُ بِالشُّكْرِ

And *He* gives him *the* means for *a* deed by which he attracts the awaited blessing,

وَرَفَقَةً لِّعَمَلٍ يَسْتَجْلِبُ بِهِ النُّعْمَةَ الْمُنْتَظَرَةَ

and shows him the paths that block it and cut off its way,

وَبَصَّرَهُ بِالطَّرِيقِ الَّتِي تَسُدُّهَا وَتَقْطَعُ طَرِيقَهَا

and *the* means to avoid them.

وَرَفَقَةً لِاجْتِنَابِهَا

And then it comes to him in the most complete way.

وَإِذَا بِهَا قَدْ وَافَتْ إِلَيْهِ عَلَى أَتَمِّ الْوُجُوهِ

And He makes him recognize the blessings that —

وَعَرَّفَهُ النِّعَمَ الَّتِي

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قاعدة جليلة مبدأ كل علم نظري وعمل اختياري هو الخواطر والأفكار فإنها

An Important Principle: The origin of every theoretical knowledge and voluntary action *is* thoughts and ideas, for they...

he *is* in them but does not feel them.

هُوَ فِيهَا فَلَا يَشْعُرُ بِهَا

And it is narrated that *a* Bedouin entered upon al-Rashid,

ويحكى أن أعزَابِيًّا دخل على الرشيد

and he said: "O Commander of the Believers, may God make firm upon you the blessings that you *are* in, by continuing to be grateful for them,

فَقَالَ أَمِيرَ الْمُؤْمِنِينَ ثَبَّتْ اللَّهُ عَلَيْكَ النِّعَمَ الَّتِي أَنْتَ فِيهَا بِإِدَامَةِ شُكْرِهَا

and may He fulfill for you the blessings that you hope for, by having good expectations of Him and continuous obedience to Him,

وَحَقِّقْ لَكَ النِّعَمَ الَّتِي تَرْجُوهَا بِحَسَنِ الظَّنِّ بِهِ وَدَوَامِ طَاعَتِهِ

and may He make you recognize the blessings that you *are* in but do not recognize, so that you may be grateful for them."

وَعَرَّفَكَ النِّعَمَ الَّتِي أَنْتَ فِيهَا وَلَا تَعْرِفُهَا لِشُكْرِهَا

So that pleased him from him, and he said: "How excellent is his classification!"

فَأَعْجَبَهُ ذَلِكَ مِنْهُ وَقَالَ مَا أَحْسَنَ تَقْسِيمِهِ

The origin of every theoretical knowledge and voluntary action *is* thoughts and ideas.

مَبْدَأُ كُلِّ عِلْمٍ نَظَرِيٍّ وَعَمَلٍ اخْتِيَارِيٍّ هُوَ الْخَوَاطِرُ وَالْأَفْكَارُ

For they bring about mental images, and mental images call to intentions,

فَإِنَّهَا تَوْجِبُ التَّصَوُّرَاتِ وَالتَّصَوُّرَاتُ تَدْعُو إِلَى الْإِيرَادَاتِ

and intentions require the occurrence of action, and frequent repetition of it produces *the* habit.

وَالْإِيرَادَاتُ تَقْتَضِي وُقُوعَ الْفِعْلِ وَكَثْرَةَ تَكَرُّارِهِ تُعْطِي الْعَادَةَ

So the soundness of these stages is by the soundness of thoughts and ideas, and their corruption is by their corruption.

فصَلاح هَذِهِ الْمَرَاتِبِ بِصَلاحِ الْخَوَاطِرِ وَالْأَفْكَارِ
وَفَسَادِهَا بِفَسَادِهَا

So the soundness of thoughts is by them being watchful of their Master and their God, ascending to Him, revolving around His pleasure and what He loves.

فصَلاحِ الْخَوَاطِرِ بِأَنْ تَكُونَ مَرَاقِبَةً لَوْلِيَّهَا وَإِلَهَيَّهَا
صَاعِدَةً إِلَيْهِ دَائِرَةً عَلَى مَرْضَاتِهِ وَمَحَابِّهِ

For glorified is He — with Him is every soundness, and from Him is every guidance,

فَإِنَّهُ سُبْحَانَهُ بِهِ كُلُّ صَلاحٍ وَمِنْ عِنْدِهِ كُلُّ هَدًى

and from His granting success is every right direction, and from His care for His servant is every protection,

وَمِنْ تَوْفِيقِهِ كُلُّ رِشْدٍ وَمِنْ تَوَلِيهِ لِعَبْدِهِ كُلُّ حِفْظٍ

and from His turning away and His neglect of him is every misguidance and misery.

وَمِنْ تَوَلَّيِهِ وَإِعْرَاضِهِ عَنْهُ كُلُّ ضَلَالٍ وَشَقَاءٍ

So the servant attains every good and guidance and right direction,

فَيُظْفِرُ الْعَبْدُ بِكُلِّ خَيْرٍ وَهَدًى وَرِشْدٍ

in proportion to fixing the eye of his thought on His blessings and His favors and His oneness,

يُقَدِّرُ اثْبَاتَاتٍ عَيْنَ فِكْرَتِهِ فِي آلَانِهِ وَنَعْمِهِ وَتَوْحِيدِهِ

and the paths of knowing Him and the paths of worshipping Him,

وَطَرِيقَ مَعْرِفَتِهِ وَطَرِيقَ عِبَادَتِهِ

and regarding Him as present with him, witnessing him, looking at him, watching over him, aware of his thoughts and intentions and concerns.

وَإِنْزَالَهُ إِلَيْيَاهُ حَاضِرًا مَعَهُ مَشَاهِدًا لَهُ نَاطِرًا إِلَيْهِ رَقِيبًا
عَلَيْهِ مَطَّلَعًا عَلَى خَوَاطِرِهِ وَإِرَادَتِهِ وَهَمِّهِ

So then he *would* feel shy before Him and honor Him —

فَجَيِّئُذٍ يَسْتَحْيِي مِنْهُ وَيَجْلَهُ

too much to expose to Him from himself a flaw that he *would* hate for a created being like him to see,

أَنْ يَطْلُعَهُ مِنْهُ عَلَى عَوْرَةٍ يَكْرَهُ أَنْ يَطْلُعَ عَلَيْهَا مَخْلُوقٌ
مِثْلَهُ

or for *God* to see from him a thought for which He *would* despise him.

أَوْ يَرَى مِنْ نَفْسِهِ خَاطِرًا يَمَقْتُهُ عَلَيْهِ

So whenever he placed his Lord in this position from him, He *would* raise him and bring him close to Him and honor him and choose him and care for him.

فَمَتَى أَنْزَلَ رَبَّهُ هَذِهِ الْمَنْزِلَةَ مِنْهُ رَفَعَهُ وَقَرَّبَهُ مِنْهُ
وَأَكْرَمَهُ وَاجْتَبَاهُ وَوَلَّاهُ

And in proportion to that, he distances *himself* from filth and lowliness and bad thoughts and base ideas,

وَبَقَدَرَ ذَلِكَ يَبْعَدُ عَنِ الْأَوْسَاحِ وَالْدَنَائَاتِ وَالْخَوَاطِرِ
الرَّدِيئَةِ وَالْأَفْكَارِ الدَّنِيئَةِ

just as when he distances from Him and turns away from Him, he draws near to filth and lowliness and impurities,

كَمَّا أَنَّهُ بَعْدَ مِنْهُ وَأَعْرَضَ عَنْهُ وَقَرَّبَ مِنَ الْأَوْسَاحِ
وَالدَنَائَاتِ وَالْأَقْدَارِ

and is cut off from all perfections and connected to all deficiencies.

وَيُقَطِّعُ عَنِ جَمِيعِ الْكَمَالَاتِ وَيَتَّصِلُ بِجَمِيعِ النِّقَاطِ

So the human is the best of creatures when he draws near to his Creator and follows His commands and prohibitions,

فَالْإِنْسَانُ خَيْرُ الْمَخْلُوقَاتِ إِذَا تَقَرَّبَ مِنْ بَارِيهِ وَاتَّزَمَ
أَوْامِرَهُ وَنَوَاهِيَهُ

and acts according to His pleasure and prefers Him over his desire.

وَعَمِلَ بِمَرْضَاتِهِ وَآثَرَهُ عَلَى هَوَاهُ

and *the* worst of creatures if he distances himself from Him and his heart does not move toward His closeness and His obedience and seeking His pleasure.

وشرُّ المخلوقات إذا تباعد عنه ولم يتحرك قلبه لقربه وطاعته وابتغاء مرضاته

So whenever he chooses drawing near to Him and prefers Him over his self and his desire,

فَمَتَى اخْتَارَ التَّقَرُّبَ إِلَيْهِ وَآثَرَهُ عَلَى نَفْسِهِ وَهَوَاهُ

then his heart has given authority *to* his intellect and his faith over his self and his devil, and given authority *to* his right guidance over his misguidance, and his guidance over his desire.

فَقَدْ حَكَمَ قَلْبُهُ عَقْلَهُ وَإِيمَانَهُ عَلَى نَفْسِهِ وَشَيْطَانِهِ وَحُكْمَ رَشْدِهِ عَلَى غِيَّهِ وَهْدَاهُ عَلَى هَوَاهُ

And whenever he chooses distancing from Him, then he has given authority *to* his self and his desire and his devil over his intellect and his heart and his right guidance.

وَمَتَى اخْتَارَ التَّبَاعِدَ مِنْهُ فَقَدْ حَكَمَ نَفْسَهُ وَهَوَاهُ وَشَيْطَانَهُ عَلَى عَقْلِهِ وَقَلْبِهِ وَرَشْدِهِ

And know that passing thoughts and whisperings deliver what is attached to them to reflection, then reflection takes them and delivers them to recollection,

وَأَعْلَمُ أَنَّ الْخَاطِرَاتِ وَالْوَسَاوِسَ تُؤَدِّي مَتَعَلَقَاتَهَا إِلَى الْفِكْرِ فَيَأْخُذُهَا الْفِكْرُ فَيُؤَدِّيهِمَا إِلَى التَّذَكُّرِ

then recollection takes them and delivers them to the will, then the will takes them and delivers them to the limbs and action.

فَيَأْخُذُهَا الذِّكْرُ فَيُؤَدِّيهِمَا إِلَى الْإِرَادَةِ فَتَأْخُذُهَا الْإِرَادَةُ فَتُؤَدِّيهِمَا إِلَى الْجَوَارِحِ وَالْعَمَلِ

Then they become firmly rooted and turn into *a* habit.

فَتَسْتَحْكِمُ فَتَصِيرُ عَادَةً

So repelling them from their beginnings is easier than cutting them off after their strength and completion.

فَرَدُّهَا مِنْ مَبَادِئِهَا أَسْهَلُ مِنْ قَطْعِهَا بَعْدَ قُوَّتِهَا وَتَمَامِهَا

And *it* is known that the human being was not given *the ability* to kill *his* thoughts, nor the power to cut them off,

وَمَعْلُومٌ أَنَّهُ لَمْ يُعْطِ الْإِنْسَانُ إِمَاتَةَ الْخَوَاطِرِ وَلَا الْقُوَّةَ عَلَى قَطْعِهَا

for they rush upon him *like* the rushing of breath.

فَإِنَّهَا تَهْجُمُ عَلَيْهِ هُجُومَ النَّفْسِ

However, the strength of faith and intellect helps him to accept the best of them and *to* be pleased with it and settle with it,

إِلَّا أَنَّ قُوَّةَ الْإِيمَانِ وَالْعَقْلِ تَعِينُهُ عَلَى قَبُولِ أَحْسَنِهَا وَرِضَاهُ بِهِ وَمَسَاكِنَتِهِ لَهُ

and to reject the ugliest of them and dislike it and be repelled by it.

وَعَلَى رَفْعِ أَقْبَحِهَا وَكَرَاهَتِهِ لَهُ نَفَرْتِهِ مِنْهُ

As the Companions said: 'O Messenger of God, one of us finds in himself something that to burn until he becomes charcoal *would be* more beloved to him than to speak of it.'

كَمَا قَالَ الصَّحَابَةُ يَا رَسُولَ اللَّهِ إِنْ أَحْدَنَا يَجِدُ فِي نَفْسِهِ مَا لَنْ يَحْتَرِقَ حَتَّى يَصِيرَ حِمْمَةً أَحَبَّ إِلَيْهِ مِنْ أَنْ يَتَكَلَّمَ بِهِ

So he said: 'Have you *really* found it?' They said: 'Yes.' He said: 'That is pure faith.'

فَقَالَ أَوْ قَدْ وَجَدْتُمُوهُ قَالُوا نَعَمْ قَالَ ذَاكَ صَرِيحُ الْإِيمَانِ

And in *another* wording: 'Praise *be* to God who reduced his plot to *mere* whispering.'

وَفِي لَفْظِ الْحَمْدِ لِلَّهِ الَّذِي رَدَّ كَيْدَهُ إِلَى الْوَسْوَاسَةِ

And regarding it *there are* two views. The first *is* that rejecting it and disliking it *is* pure faith.

وَفِيهِ قَوْلَانِ أَحَدُهُمَا أَنَّ رَدَّهُ وَكَرَاهِيَتَهُ صَرِيحُ الْإِيمَانِ

And the second *is* that its occurrence and the devil's casting of it into the self *is* pure faith,

وَالثَّانِي أَنَّ وَجُودَهُ وَإِلْقَاءَ الشَّيْطَانِ لَهُ فِي النَّفْسِ صَرِيحُ الْإِيمَانِ

for he only cast it into the self seeking to oppose faith and remove it by it.

فَإِنَّهُ إِنَّمَا أَلْقَاهُ فِي النَّفْسِ طَلِبًا لِمَعَارِضَةِ الْإِيمَانِ وَإِزَالَتِهِ بِهِ

And God, glorified is He, created the self resembling the turning millstone that does not stop.

وَقَدْ خَلَقَ اللَّهُ سُبْحَانَهُ النَّفْسَ شَبِيهَةً بِالرَّحَا الدَّائِرَةِ الَّتِي لَا تَسْكُنُ

And it must have something to grind.

وَلَا بُدَّ لَهَا مِنْ شَيْءٍ تَطْحَنُهُ

So if grain is placed in it, it grinds it; and if dirt or pebbles are placed in it, it grinds them.

فَإِنْ وَضَعَ فِيهَا حَبَّ طَحْنَتَهُ وَإِنْ وَضَعَ فِيهَا تُرَابًا أَوْ حَصَا طَحْنَتَهُ

So the thoughts and ideas that roam in the self — they are like the grain that is placed in the millstone.

فَالْأَفْكَارُ وَالْخَوَاطِرُ الَّتِي تَجُولُ فِي النَّفْسِ هِيَ بِمَنْزِلَةِ الْحَبِّ الَّذِي يَوْضَعُ فِي الرَّحَا

And that millstone never remains idle at all; rather, it must have something placed in it.

وَلَا تَبْقَى تِلْكَ الرَّحَا مَعْطَلَةً قَطُّ بَلْ لَا بُدَّ لَهَا مِنْ شَيْءٍ يَوْضَعُ فِيهَا

So among people *there is he* whose millstone grinds grain that produces flour, *by which* he benefits himself and others.

فَمَنْ النَّاسِ مَنْ تَطْحَنُ رَحَاهُ حَبًّا يَخْرُجُ دَقِيقًا يَنْفَعُ بِهِ نَفْسَهُ وَغَيْرَهُ

And most of them grind sand and pebbles and straw and the like.

وَأَكْثَرُهُمْ يَطْحَنُ رَمْلًا وَحَصَا وَتَبْنًا وَنَحْوَ ذَلِكَ

So when the time of kneading and baking comes, the reality of his grinding becomes clear to him.

فَإِذَا جَاءَ وَقْتُ الْعَجْنِ وَالْخُبْزِ تَبَيَّنَ لَهُ حَقِيقَةُ طَحْنِهِ

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فصل فإذا دفعت الخاطر الوارد عليك اندفع عنك ما بعده وإن قبلته صار

Section: If you push away the passing thought that comes to you, what *comes* after it is pushed away from you, and if you accept it, it becomes...

So if you push away the passing thought that comes to you, what *comes* after it is pushed away from you.

فَإِذَا دَفَعْتَ الْخَاطِرَ الْوَارِدَ عَلَيْكَ ائْتَدَفَعْتَ عَنْكَ مَا بَعْدَهُ

And if you accept it, it becomes *a* roaming thought, and it puts the will to work.

وَإِنْ قَبِلْتَهُ صَارَ فِكْرًا جَوَّالًا فَاسْتُخْدِمَ الْإِرَادَةُ

So it and the thought cooperate in putting the limbs to work.

فَتَسَاعَدَتِ هِيَ وَالْفِكْرُ عَلَى اسْتِخْدَامِ الْجَوَارِحِ

And if putting them to work is not possible, they both return to the heart with wishful thinking and desire, directing it toward what is wanted.

فَإِنْ تَعَذَّرَ اسْتِخْدَامُهَا رَجَعَا إِلَى الْقَلْبِ بِالْمَنِيِّ وَالشَّهْوَةِ وَتَوَجَّهَ إِلَى جِهَةِ الْمُرَادِ

And *it is* known that correcting passing thoughts is easier than correcting *sustained* thoughts.

وَمَنْ الْمَعْلُومُ أَنَّ إِصْلَاحَ الْخَوَاطِرِ أَسْهَلَ مِنْ إِصْلَاحِ الْأَفْكَارِ

And correcting *sustained* thoughts is easier than correcting intentions.

وَإِصْلَاحُ الْأَفْكَارِ أَسْهَلُ مِنْ إِصْلَاحِ الْإِرَادَاتِ

And correcting intentions is easier than fixing the corruption of action.

وَإِصْلَاحُ الْإِرَادَاتِ أَسْهَلُ مِنْ تَدَارِكِ فَسَادِ الْعَمَلِ

And fixing it is easier than breaking habits.

وَتَدَارِكُهُ أَسْهَلُ مِنْ قَطْعِ الْعَوَائِدِ

So the most beneficial cure is that you occupy yourself with thinking about what concerns you, not what does not concern you.

فَأَنْفَعُ الدَّوَاءِ أَنْ تَشْغَلَ نَفْسُكَ بِالْفِكْرِ فِيمَا يَعْْنِيكَ دُونَ مَا لَا يَعْْنِيكَ

For thinking about what does not concern *you* is the door of every evil.

فَالْفِكْرُ فِيمَا لَا يَعْْنِيكَ بَابُ كُلِّ شَرٍّ

And whoever thinks about what does not concern him, what concerns him passes him by.

وَمَنْ فَكَّرَ فِيمَا لَا يَعْنِيهِ فَاتَهُ مَا يَعْنِيهِ

And he becomes busy away from the most beneficial things for him with what has no benefit for him in it.

وَاشْتَغَلَ عَنِ أَنْفَعِ الْأَشْيَاءِ لَهُ بِمَا لَا مَنْفَعَةَ لَهُ فِيهِ

So thought, passing thoughts, will, and drive *are* the most deserving thing of your self to be corrected.

فَالْفِكْرُ وَالْخَوَاطِرُ وَالْإِرَادَةُ وَالْهَمَةُ أَحَقُّ شَيْءٍ بِإِصْلَاحِهِ مِنْ نَفْسِكَ

For these *are* your essence and your reality, by which you distance *yourself* or draw near to your God and the One you worship —

فَإِنَّ هَذِهِ خَاصَّتُكَ وَحَقِيقَتُكَ الَّتِي تَبْتَغِدُ بِهَا أَوْ تَقْرُبُ مِنْ إِلَهِكَ وَمَعْبُودِكَ

the One for whom there is no happiness for you except in nearness to Him and His pleasure with you.

الَّذِي لَا سَعَادَةَ لَكَ إِلَّا فِي قُرْبِهِ وَرِضَاهُ عَنْكَ

And all misery is in your distance from Him and His anger upon you.

وَكُلُّ الشَّقَاءِ فِي بَعْدِكَ عَنْهُ وَسَخَطُهُ عَلَيْكَ

And whoever was in his passing thoughts and the areas of his thinking low *and* worthless,

وَمَنْ كَانَ فِي خَوَاطِرِهِ وَمَجَالَاتِ فِكْرِهِ دَنِيئًا خَسِيسًا

he would not be in the rest of his affairs except like that.

لَمْ يَكُنْ فِي سَائِرِ أَمْرِهِ إِلَّا كَذَلِكَ

And beware of giving Satan *access to* the house of your thoughts and your will,

وَإِيَّاكَ أَنْ تَمَكَّنَ الشَّيْطَانُ مِنْ بَيْتِ أَفْكَارِكَ وَإِرَادَتِكَ

for he *will* corrupt them against you *with a corruption that is* hard to fix.

فَإِنَّهُ يُفْسِدُهَا عَلَيْكَ فَسَادًا يَصْعَبُ تَدَارِكُهُ

And he *will* throw at you types of whispers and harmful thoughts,

وَيُلْقِي إِلَيْكَ أَنْوَاعَ الْوَسَاوِسِ وَالْأَفْكَارِ الْمَضِرَّةِ

and he *will* come between you and thinking about what benefits you.

وَيَحُولُ بَيْنَكَ وَبَيْنَ الْفِكْرِ فِيمَا يَنْفَعُكَ

And you *are* the one who helped him against yourself by giving him access to your heart and your passing thoughts, so he took control of them over you.

وَأَنْتَ الَّذِي أَعْنَتَهُ عَلَى نَفْسِكَ بِتَمَكُّنِهِ مِنْ قَلْبِكَ وَخَوَاطِرِكَ فَمَلَكَهَا عَلَيْكَ

So your example with him is the example of the owner of a mill, grinding in it good grain.

فَمِثَالُكَ مَعَهُ مِثَالُ صَاحِبِ رَحَا يَطْحَنُ فِيهَا حَبَّ الْحُبُوبِ

Then a person came to him carrying dirt, dung, coal, and debris to grind it in his mill.

فَأَتَاهُ شَخْصٌ مَعَهُ حَمْلُ تُرَابٍ وَبَعَرٍ وَفَحْمٍ وَغَنَاءٍ لِيَطْحَنَهُ فِي طَاحُونَتِهِ

So if he drives him away and does not let him throw what he has into the mill, he continues grinding what benefits him.

فَإِنْ طَرَدَهُ وَلَمْ يُمَكِّنْهُ مِنْ إِلْقَاءِ مَا مَعَهُ فِي الطَّاحُونِ اسْتَمَرَّ عَلَى طَحْنِ مَا يَنْفَعُهُ

And if he lets him throw that into the mill, it ruins what is in it of grain, and the flour all comes out ruined.

وَإِنْ مَكَّنَهُ فِي إِلْقَاءِ ذَلِكَ فِي الطَّاحُونِ أَفْسَدَ مَا فِيهَا مِنَ الْحَبِّ وَخَرَجَ الطَّحِينَ كُلُّهُ فَاسِيدًا

And what Satan throws into the self does not go beyond thinking about what happened and entered existence — *wondering* if it had been different from that,

وَالَّذِي يُلْقِيهِ الشَّيْطَانُ فِي النَّفْسِ لَا يَخْرُجُ عَنِ الْفِكْرِ فِيمَا كَانَ وَدَخَلَ الْوُجُودَ لَوْ كَانَ عَلَى خِلَافِ ذَلِكَ

and *thinking* about what did not happen — if it had *happened*, how it would have been,

وَفِيمَا لَمْ يَكُنْ لَوْ كَانَ كَيْفَ كَانَ يَكُونُ

or *thinking* about what one has no power over, of types of —

أَوْ فِيمَا يَمْلِكُ الْفِكْرُ فِيهِ مِنْ أَنْوَاعٍ

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indecencies and the forbidden, or in imaginary fantasies that have no reality.

الْفَوَاحِشَ وَالْحَرَامَ أَوْ فِي خَيَالَاتٍ وَهْمِيَّةٍ لِحَقِيقَةٍ لَهَا

Or in falsehood, or in what there is no way to grasp — from the types of what *its* knowledge has been hidden from him.

وَأَمَّا فِي بَاطِلٍ أَوْ فِيمَا لَا سَبِيلَ إِلَى إِدْرَاكِهِ مِنْ أَنْوَاعٍ مَا طَوَى عَنْهُ عِلْمُهُ

So it throws him into those thoughts from which he reaches no end and from which he arrives at no conclusion.

فِيَلْقِيهِ فِي تِلْكَ الْخَوَاطِرِ الَّتِي لَا يَبْلُغُ مِنْهَا غَايَةَ وَلَا يَقِفُ مِنْهَا عَلَى نَهَائِيَةٍ

So he makes that the field of his thinking and the playground of his imagination.

فَيَجْعَلُ ذَلِكَ مَجَالَ فِكْرِهِ وَمَسْرَحَ وَهْمِهِ

And the sum of fixing that is that you occupy your thinking — in the area of knowledge and ideas — with knowing what monotheism and its rights require of you.

وَجَمَاعِ إِصْلَاحِ ذَلِكَ أَنْ تَشْغَلَ فِكْرَكَ فِي بَابِ الْعُلُومِ وَالتَّصَوُّرَاتِ بِمَعْرِفَةِ مَا يُلْزِمُكَ التَّوْحِيدَ وَحَقُوقَهُ

And *with thinking* about death and what *comes* after it, up to the entering into Paradise and the Fire.

وَفِي الْمَوْتِ وَمَا بَعْدَهُ إِلَى الدُّخُولِ إِلَى الْجَنَّةِ وَالنَّارِ

And about the diseases of deeds and the ways of guarding against them.

وَفِي آفَاتِ الْأَعْمَالِ وَطُرُقِ التَّحَرُّزِ مِنْهَا

And in the area of intentions and resolves, *it is* that you occupy yourself with wanting what benefits you to want, and dropping the want of what harms you to want.

وَفِي بَابِ الْإِرَادَاتِ وَالْعَزُومِ أَنْ تَشْغَلَ نَفْسَكَ بِإِرَادَةِ مَا يَنْفَعُكَ إِرَادَتَهُ وَطَرَحَ إِرَادَةَ مَا يَضُرُّكَ إِرَادَتَهُ

And according to those who know, wishing for betrayal and occupying the thought and the heart with it is more harmful to the heart than the betrayal itself.

وَعِنْدَ الْعَارِفِينَ أَنْ تَمْنِيَ الْخِيَانَةَ وَإِشْغَالَ الْفِكْرِ وَالْقَلْبِ بِهَا أَضَرَّ عَلَى الْقَلْبِ مِنْ نَفْسِ الْخِيَانَةِ

Especially if his heart is emptied of it after committing it.

وَلَا سِيَمًا إِذَا فَرَّغَ قَلْبُهُ مِنْهَا بَعْدَ مَبَاشَرَتِهَا

For wishing for it occupies the heart with it, and fills it with it, and makes it his concern and his desire.

فَإِنْ تَمْنِيهَا يَشْغَلُ الْقَلْبَ بِهَا وَيَمْلَأُهُ مِنْهَا وَيَجْعَلُهَا هَمَّهُ وَمَرَادَهُ

And you find in real life that *when* a king among people has among some of his court and servants someone who is wishing to betray him, *with* his heart and thought occupied with it, filled with it —

وَأَنْتَ تَجِدُ فِي الشَّاهِدِ أَنَّ الْمَلِكَ مِنَ الْبَشَرِ إِذَا كَانَ فِي بَعْضِ حَاشِيَّتِهِ وَخَدَمِهِ مَنْ هُوَ مَتَمِّنٌ لَخِيَانَتِهِ مَشْغُولُ الْقَلْبِ وَالْفِكْرِ بِهَا مَمْتَلِئٌ مِنْهَا

while he *is* despite that in his service and carrying out his tasks —

وَهُوَ مَعَ ذَلِكَ فِي خِدْمَتِهِ وَقَضَاءِ أَشْغَالِهِ

then if *the king* discovered his secret and intention, he *would* hate him with the utmost hatred and despise him and treat him with what he deserves.

فَإِذَا أَطْلَعَ عَلَى سِرِّهِ وَقَصَدَ مَقْتَهُ غَايَةَ الْمَقْتِ وَأَبْغَضَهُ وَقَابَلَهُ بِمَا يَسْتَحِقُّهُ

And he *would be* more hateful to him than *a* man far from him *who* committed some crimes,

وَكَانَ أَبْغَضَ إِلَيْهِ مِنْ رَجُلٍ بَعِيدٍ عَنْهُ جَنَى بَعْضِ الْجَنَائِيَّاتِ

while his heart and his inner *self are* with the king, not harboring the wish for betrayal, nor love of it, nor eagerness for it.

وَقَلْبُهُ وَسِرِّهِ مَعَ الْمَلِكِ غَيْرِ مَنْطُوٍ عَلَى تَمَنِّي الْخِيَانَةِ وَمَحَبَّتِهَا وَالْحَرَصِ عَلَيْهَا

So the first *man* leaves it *only* out of inability and being busy with what he *is* in, while his heart *is* filled with it.

فَالأَوَّلُ يَتْرُكُهَا عَجْزًا وَاشْتِغَالًا بِمَا هُوَ فِيهِ وَقَلْبُهُ مَمْتَلِئٌ بِهَا

And the second *man* does it while his heart *is* hating it — there *is* not in him the hiding of betrayal nor the insistence on it.

وَالثَّانِي يَفْعَلُهَا وَقَلْبُهُ كَارِهِ لَهَا لَيْسَ فِيهِ إِضْمَارُ الْخِيَانَةِ وَلَا الْإِضْرَارَ عَلَيْهَا

So this one *is* better in condition and safer in outcome than the first.

فَهَذَا أَحْسَنُ حَالًا وَأَسْلَمُ عَاقِبَةً مِنَ الْأَوَّلِ

And in summary, the heart *is* never free from thought:

وَبِالْجُمْلَةِ فَالْقَلْبُ لَا يَخْلُو مِنَ الْفِكْرِ

either in what *is* required for his Hereafter and its benefits,

وَأَمَّا فِي وَاجِبِ آخِرَتِهِ وَمَصَالِحِهَا

or in the benefits of his world and his livelihood,

وَأَمَّا فِي مَصَالِحِ دُنْيَاهُ وَمَعَاشِهِ

or in whispers and false wishes and imagined situations.

وَأَمَّا فِي الْوَسَاوِسِ وَالْأَمَانِيِّ الْبَاطِلَةِ وَالْمَقْدَرَاتِ الْمَقْرُوضَةِ

And it has been mentioned before that the self — its example *is* like *a* millstone that turns with whatever *is* thrown into it.

وَقَدْ تَقَدَّمَ أَنَّ النَّفْسَ مِثْلَهَا كَمِثْلِ رَحَا تَدُورُ بِمَا يُلْقَى فِيهَا

So if you throw grain into it, it turns with it.

فَإِنْ أَلْقَيْتَ فِيهَا حَبًّا دَارَتْ بِهِ

And if you throw glass, pebbles, and dung into it, it turns with that.

وَإِنْ أَلْقَيْتَ فِيهَا زَجَاجًا وَحَصًا وَبَعْرًا دَارَتْ بِهِ

And God, glorified *is* He, *is* the keeper of that millstone, its owner, and its director.

وَاللَّهُ سُبْحَانَهُ هُوَ قِيمُ تِلْكَ الرَّحَا وَمَالِكُهَا وَمَصْرِفُهَا

And He has appointed for it an angel who throws into it what benefits it, so it turns with that;

وَقَدْ أَقَامَ لَهَا مَلَكًا يُلْقِي فِيهَا مَا يَنْفَعُهَا فَتَدُورُ بِهِ

and *a* devil who throws into it what harms it, so it turns with that.

شَيْطَانًا يُلْقِي فِيهَا مَا يَضُرُّهَا فَتَدُورُ بِهِ

So the angel visits it once and the devil visits it once.	فَالْمَلِكُ يَلِمُ بِهَا مَرَّةً وَالشَّيْطَانُ يَلِمُ بِهَا مَرَّةً
And the grain that protects it —	فَالْحَبُّ الَّذِي يَقِيهِ
<i>vol. p. 176</i> <i>that of the angel is a promise of good and confirmation of the promise.</i>	الْمَلِكُ إِيعَادُ بِالْخَيْرِ وَتَصْدِيقُ بِالْوَعْدِ
And the grain that Satan throws is a promise of evil and denial of the promise.	وَالْحَبُّ الَّذِي يَلْقِيهِ الشَّيْطَانُ إِيعَادُ بِالشَّرِّ وَتَكْذِيبُ بِالْوَعْدِ
And the grinding is according to the grain.	وَالطَّحِينَ عَلَى قَدَرِ الْحَبِّ
And the owner of the harmful grain cannot throw it in except when he finds the mill empty of beneficial grain,	وَصَاحِبُ الْحَبِّ الْمَضَرِّ لَا يَتَمَكَّنُ مِنْ إِلقَاءِهِ إِلَّا إِذَا وَجَدَ الرَّحَى فَارِغَةً مِنَ الْحَبِّ النَّافِعِ
and its keeper has neglected it and turned away from it.	وَقِيمَهَا قَدْ أَهْمَلَهَا وَأَعْرَضَ عَنْهَا
So then he rushes to throw what he has into it.	فَحَيِّئْ يَبَادِرْ إِلَى إِلقَاءِ مَا مَعَهُ فِيهَا
And in summary, the keeper of the mill — when he abandons it and <i>abandons</i> repairing it and throwing beneficial grain into it —	وَبِالْجُمْلَةِ فَقِيمِ الرَّحَا إِذَا تَخَلَّى عَنْهَا وَعَنْ إِصْلَاحِهَا وَإِلقَاءِ الْحَبِّ النَّافِعِ فِيهَا
the enemy finds the way to corrupting it and running it with what he has.	وَجَدَ الْعَدُوَّ السَّبِيلَ إِلَى إِفْسَادِهَا وَإِرَادَتِهَا بِمَا مَعَهُ
And the root of the soundness of this mill is in occupying <i>yourself</i> with what concerns you,	وَأَصْلُ صَلَاحِ هَذِهِ الرَّحَى بِالِاشْتِغَالِ بِمَا يَعْْنِيكَ
and all its corruption is in occupying <i>yourself</i> with what does not concern you.	وَفَسَادُهَا كُلُّهُ فِي الْإِشْتِغَالِ بِمَا لَا يَعْْنِيكَ
And how excellent is what some wise people said:	وَمَا أَحْسَنَ مَا قَالَ بَعْضُ الْعُقَلَاءِ
"When I found the types of treasures set up as a target for ruin,	لَمَّا وَجَدْتُ أَنْوَاعَ الذَّخَائِرِ مَنْصُوبَةً غَرَضًا لِلْمِتَالَفِ
and I saw decline ruling over them, overtaking them,	وَرَأَيْتُ الزَّوَالَ حَاكِمًا عَلَيْهَا مَذْرَكًا لَهَا
I turned away from all of them toward what the intellect does not dispute	انصرفت عَنْ جَمِيعِهَا إِلَى مَا لَا يُنَازَعُ فِيهِ الْحُجَا
— that it is the most beneficial of treasures, the best of earnings, and the most profitable of trades."	أَنَّهُ أَتَمُّ الذَّخَائِرِ وَأَفْضَلُ الْمَكَاسِبِ وَأَرْبَحُ الْمَتَاجِرِ
And God is the One whose help is sought.	وَاللَّهُ الْمُسْتَعَانُ
Shaqiq ibn Ibrahim said:	قَالَ شَقِيقُ بْنُ إِبرَاهِيمَ
"The door of divine guidance was closed upon creation because of six things:	أَغْلَقَ بَابَ التَّوْفِيقِ عَنِ الْخَلْقِ مِنْ سِتَّةِ أَشْيَاءَ
their preoccupation with blessings instead of being grateful for them,	إِشْتَغَالُهُمُ بِالنِّعَمَةِ عَنْ شُكْرِهَا
and their desire for knowledge while abandoning action,	وَرَغْبَتُهُمْ فِي الْعِلْمِ وَتَرْكُهُمُ الْعَمَلَ

and rushing toward sin and delaying repentance,	والمسارعة إِلَى الدُّنْبِ وَتَأْخِيرُ التَّوْبَةِ
and being fooled by the company of the righteous while abandoning following their deeds,	وَالِاغْتِرَارُ بِصُحْبَةِ الصَّالِحِينَ وَتَرْكُ الْإِقْتِدَاءِ بِفَعَالِهِمْ
and this world turning away from them while they chase it,	وَادْبَارُ الدُّنْيَا عَنْهُمْ وَهُمْ يَتَّبِعُونَهَا
and the Hereafter approaching them while they turn away from it."	وَإِقْبَالُ الْآخِرَةِ عَلَيْهِمْ وَهُمْ مَعْرُضُونَ عَنْهَا
I say: the root of that <i>is</i> the lack of desire and fear,	قُلْتُ وَأَصْلُ ذَلِكَ عَدَمُ الرِّغْبَةِ وَالرَّهْبَةِ
and its root <i>is</i> the weakness of certainty,	وَأَصْلُهُ ضَعْفُ الْيَقِينِ
and its root <i>is</i> the weakness of insight,	وَأَصْلُهُ ضَعْفُ الْبَصِيرَةِ
and its root <i>is</i> the lowliness of the self and its baseness,	وَأَصْلُهُ مَهَانَةُ النَّفْسِ وَدَنَاءَتُهَا
and exchanging that which <i>is</i> lower for that which <i>is</i> better.	وَاسْتِبْدَالُ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ
Otherwise, if the self were noble <i>and</i> great, it would not be content with what <i>is</i> lesser.	وَلَا فَلَوْ كَانَتْ النَّفْسُ شَرِيفَةً كَبِيرَةً لَمْ تَرْضَ بِالْدُونِ
So the root of all good — by God's guidance and <i>His</i> will — <i>is</i> the nobility of the self, its honor, and its greatness,	فَأَصْلُ الْخَيْرِ كُلِّهِ بِتَوْفِيقِ اللَّهِ وَمَشِئَتِهِ وَشَرَفِ النَّفْسِ وَنُبُلِهَا وَكِبَرِهَا
and the root of evil <i>is</i> its lowliness, its baseness, and its smallness.	وَأَصْلُ الشَّرِّ خُسْرَتُهَا وَدَنَاءَتُهَا وَصُغَرُهَا
God Most High said:	قَالَ تَعَالَى
He has succeeded — whoever purified it. [91:9]	﴿قَدْ أَفْلَحَ مَنْ زَكَّاهَا﴾.
And he has failed — whoever corrupted it. [91:10]	﴿وَقَدْ خَابَ مَنْ دَسَّاهَا﴾.
Meaning: he succeeded who made it great and increased it and grew it through obedience to God,	أَيُّ أَفْلَحَ مَنْ كَبَرَهَا وَكَثَرَهَا وَنَمَاهَا بِطَاعَةِ اللَّهِ
and he failed who made it small and belittled it through disobedience to God.	وَخَابَ مَنْ صَغَرَهَا وَحَقَرَهَا بِمَعَاصِي اللَّهِ
So the noble souls <i>are</i> not content with things except the highest of them, the best of them, and the most praiseworthy of them in outcome.	فَالنَّفُوسُ الشَّرِيفَةُ لَا تَرْضَى مِنَ الْأَشْيَاءِ إِلَّا بِأَعْلَاهَا وَأَفْضَلَهَا وَأَحْمَدَهَا عَاقِبَةً
And the lowly souls circle around lowly things and fall upon them,	وَالنَّفُوسُ الدَّنِيئَةُ تَحُومُ حَوْلَ الدَّنَاءَاتِ وَتَقَعُ عَلَيْهَا
just as flies fall upon filth.	كَمَا يَقَعُ الذُّبَابُ عَلَى الْأَقْذَارِ
So the noble, lofty self <i>is</i> not content with injustice, nor with shameful deeds, nor with theft and betrayal,	فَالنَّفْسُ الشَّرِيفَةُ الْعُلْيَا لَا تَرْضَى بِالظُّلْمِ وَلَا بِالْفَوَاحِشِ وَلَا بِالسَّرْقَةِ وَالْخِيَانَةِ

because it is greater than that and more dignified.

لِأَنَّهَا أَكْبَرُ مِنْ ذَلِكَ وَأَجَلُّ

And the lowly self —

وَالنَّفْسُ الْمَهِينَةُ

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فصل

Section

the lowly and base *ones are* the opposite of that.

الحقيرة والخسيسة بالضد من ذلك

So every soul inclines toward what suits it and resembles it.

فَكُلُّ نَفْسٍ تَمِيلُ إِلَى مَا يُنَاسِبُهَا وَيَشَاكِلُهَا

And this *is* the meaning of *God* Most High's saying:

وَهَذَا مَعْنَى قَوْلِهِ تَعَالَى

Say: each acts according to his nature.

﴿قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ﴾.

[17:84] — Sahih Intl: Say, "Each works according to his manner, but your Lord is most knowing of who is best guided in way."

meaning, according to what resembles him and suits him.

أَيُّ عَلَى مَا يَشَاكِلُهُ وَيُنَاسِبُهُ

So he acts along his way that suits his character and nature.

فَهُوَ يَعْمَلُ عَلَى طَرِيقَتِهِ الَّتِي تَنَاسَبُ أَخْلَاقَهُ وَطَبِيعَتَهُ

And every person runs along his way, his path, and his habit that he grew used to and was shaped upon.

وَكُلُّ إِنْسَانٍ يَجْرِي عَلَى طَرِيقَتِهِ وَمَذْهَبِهِ وَعَادَتِهِ الَّتِي أَلْفَهَا وَجَبَلَ عَلَيْهَا

So the sinful one acts according to what resembles his way — of meeting blessings with sins and turning away from blessings.

فَالفَاجِرُ يَعْمَلُ بِمَا يَشْبَهُ طَرِيقَتَهُ مِنْ مُقَابَلَةِ النِّعَمِ بِالْمَعَاصِي وَالْإِعْرَاضِ عَنِ النِّعَمِ

And the believer acts according to what resembles him — of thankfulness for blessings, loving Him, and praising Him.

وَالْمُؤْمِنُ يَعْمَلُ بِمَا يَشَاكِلُهُ مِنْ شُكْرِ النِّعَمِ وَمَحَبَّتِهِ وَالثَّنَاءِ عَلَيْهِ

and showing affection toward Him, feeling shy before Him, being watchful of Him, honoring Him, and revering Him.

وَالْتَوَدُّ إِلَيْهِ وَالْحَيَاءُ مِنْهُ وَالْمِرَاقَبَةُ لَهُ وَتَعْظِيمُهُ وَإِجْلَالُهُ

Whoever does not know himself — how *can* he know his Creator?

مَنْ لَمْ يَعْرِفْ نَفْسَهُ كَيْفَ يَعْرِفُ خَالِقَهُ

So know that God Most High created in your chest *a* house, and it is the heart.

فَاعْلَمْ أَنَّ اللَّهَ تَعَالَى خَلَقَ فِي صَدْرِكَ بَيْتًا وَهُوَ الْقَلْبُ

And He placed in its center *a* throne for knowing Him, upon which the highest description rises.

وَوَضَعَ فِي صَدْرِهِ عَرْشًا لِمَعْرِفَتِهِ يَسْتَوِي عَلَيْهِ الْمَثَلُ الْأَعْلَى

So He *is* risen over His Throne by His essence, separate from His creation.

فَهُوَ مُسْتَوٍ عَلَى عَرْشِهِ بِذَاتِهِ بَائِنٌ مِنْ خَلْقِهِ

And the highest description — of knowing Him, loving Him, and monotheism — is risen upon the seat of the heart.

والمثل الأعلى من معرفته ومحبه وتوحيده مستو
على سرير القلب

And upon the seat is a carpet of contentment.

وعلى السرير بساط من الرضا

And He placed on its right and left the supports of His laws and commands.

ووضع عن يمينه وشماله مرافق شرائعه وأوامره

And He opened toward it a door from the garden of His mercy, intimacy with Him, and longing to meet Him.

وفتح إليه بابا من جنة رحمته والأنس به والشوق إلى
لِقائه

And He rained upon it from the downpour of His speech what grew in it *all* kinds of fragrant plants and fruit-bearing trees.

وأمطره من وابل كلامه ما أنبت فيه أصناف الرياحين
والأشجار المثمرة

of types of obedience — declaring God's oneness, glorification, praise, and sanctification.

من أنواع الطاعات والتهليل والتسبيح والتحميد
والتقديس

And He placed in the middle of the garden a tree of knowledge.

وجعل في وسط البستان شجرة معرفة

And it gives its fruit every season by the permission of its Lord.

فهي تؤتي أكلها كل حين بإذن ربها

of love, turning *to God*, awe, joy in Him, and delight in His closeness.

من المحبة والإنابة والخشية والفرح به والابتهاج
بقربه

And He made to flow toward that tree what waters it — of reflecting on His speech, understanding it, and acting upon His instructions.

وأجرى إلى تلك الشجرة ما يسقيها من تدبير كلامه
وفهمه والعمل بوصاياه

And He hung in that house a lamp, *which* He lit with the light of knowing Him, faith in Him, and monotheism.

وعلق في ذلك البيت قنديلا أسرجه بضياء معرفته
والإيمان به وتوحيده

So it draws from a blessed tree — an olive — neither eastern nor western, whose oil nearly glows even if no fire touched it.

فهو يستمد من شجرة مباركة زيتونة لا شرقية ولا
غربية يكاد زيتها يضيء ولو لم تمسسه نار

Then He surrounded it with a wall preventing the entry of harms, corrupters, and whoever *would* hurt the garden — so their harm does not reach it.

ثم أحاط عليه حائطاً يمنع من دخول الآفات
والمفسدين ومن يؤذي البستان فلا يلحقه إذا هم

And He stationed over it guards from the angels who protect him in his wakefulness and sleep.

وأقام عليه حرساً من الملائكة يحفظونه في يقظته
ومنامه

Then He informed the owner of the house and garden about the one dwelling in it.

ثم أعلم صاحب البيت والبستان بالسكن فيه

So his constant concern is fixing the dwelling and mending its disrepair, so the dweller is pleased with it as a home.

فهو دائماً همه إصلاح السكن ولم شعثه ليرضاه
السكن منزلاً

And whenever he senses the slightest disrepair in the dwelling

وإذا أحس بأدنى شعث في السكن

he rushed to repair it and mend it, fearing the departure of the resident from it.

بَادِرْ إِلَى إِصْلَاحِهِ وَلَمْهَ خَشْيَةَ انْتِقَالِ السَّاكِنِ مِنْهُ

So what an excellent resident, and what an excellent dwelling!

فَنَعَمُ السَّاكِنُ وَنَعَمُ الْمَسْكَنُ

So glorified is God, Lord of the worlds —

فَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ

how *great is the difference* between this house and *a* house that ruin has overtaken,

كَمْ بَيْنَ هَذَا الْبَيْتِ وَبَيْتٍ قَدْ اسْتَوْلَى عَلَيْهِ الْخَرَابُ

and *it* became *a* shelter for insects and vermin,

وَصَارَ مَأْوًى لِلْحَشَرَاتِ وَالْهُوَامِ

and *a* place for throwing filth and waste into it.

وَمَحَلًّا لِلْإِقْلَاعِ الْأَنْتَانِ وَالْقَاذُورَاتِ فِيهِ

So whoever wanted to relieve himself and answer the call of nature found *a* ruin — no resident in it and no guardian for it,

فَمَنْ أَرَادَ التَّخْلِيَّ وَقَضَاءَ الْحَاجَةِ وَجَدَ خَرِبَةً لَا سَاكِنَ فِيهَا وَلَا حَافِظَ لَهَا

and *it* is prepared for answering the call of nature, dark in *its* corners, foul in *its* smell,

وَهِيَ مَعْدَةٌ لِقَضَاءِ الْحَاجَةِ مَظْلَمَةٌ الْأَرْجَاءِ مُنْتَنَةٌ الرَّائِحَةِ

ruin has spread through it and filth has filled it.

قَدْ عَمَّهَا الْخَرَابُ وَمَلَأَتْهَا الْقَاذُورَاتُ

So no one feels at ease in it or settles in it except one whom dwelling there suits —

فَلَا يَأْنِسُ بِهَا وَلَا يَنْزِلُ فِيهَا إِلَّا مَنْ يُنَاسِبُهُ سَكْنَاهَا

that is, the insects, worms, and vermin.

مِنَ الْحَشَرَاتِ وَالْدِيدَانِ وَالْهُوَامِ

Satan *is* sitting on its throne,

الشَّيْطَانُ جَالِسٌ عَلَى سَرِيرِهَا

and on the throne *is* a carpet of ignorance,

وَعَلَى السَّرِيرِ بَسَاطٌ مِنَ الْجَهْلِ

and desires flutter within it.

وَتَخْفِقُ فِيهِ الْأَهْوَاءُ

And the comforts of lusts *have* spread to his right and his left.

وَعَمَّ يَمِينَهُ وَشِمَالَهُ مِرَافِقُ الشَّهَوَاتِ

And *there* has been opened toward it *a* door from *a* field of abandonment and loneliness,

وَقَدْ فَتَحَ إِلَيْهِ بَابٌ مِنْ حَقْلِ الْخِذْلَانِ وَالْوَحْشَةِ

and leaning toward this world, and feeling secure in it, and having no interest in the Hereafter.

وَالرُّكُونِ إِلَى الدُّنْيَا وَالطَّمَأْنِينَةِ بِهَا وَالزَّهْدِ فِي الْآخِرَةِ

And *it* was rained upon with *a* downpour of ignorance, desire, associating partners *with God*, and innovations.

وَأَمَطَ مِنْ وَابِلِ الْجَهْلِ وَالْهُوَى وَالشَّرْكِ وَالْبَدْعِ

And how *many* types of thorns and bitter fruit it grew in it!

وَمَا أَنْبَتَ فِيهِ أَصْنَافُ الشُّوكِ وَالْحَنْظَلِ

And trees bearing fruit of *all* kinds of sins and violations —

وَالْأَشْجَارِ الْمَثْمَرَةِ بِأَنْوَاعِ الْمَعَاصِي وَالْمَخَالَفَاتِ

from tall tales, laments, anecdotes, jokes, and laughable things,

مِنَ الرُّوَايِدِ وَالتَّنْدِييَاتِ وَالتَّوَادِرِ وَالْهَزْلِيَّاتِ وَالْمُضْحَكَاتِ

and love poems and wine poems

وَالْأَشْعَارِ الْغَزَلِيَّاتِ وَالْخَمْرِيَّاتِ

that stir *one* toward committing forbidden things and make *one* lose interest in acts of obedience.

الَّتِي تَهيجُ عَلَى ارْتِكَابِ الْمُحَرَّمَاتِ وَتَزْهَدُ فِي
الطَّاعَاتِ

And he placed in the middle of the field the tree of ignorance of Him and turning away from Him.

وَجَعَلَ فِي وَسْطِ الْحَقْلِ شَجَرَةَ الْجَهْلِ بِهِ وَالْإِعْرَاضِ
عَنْهُ

So it gives its fruit every time —

فَهِیَ تُؤْتِي أَكْلَهَا كُلَّ حِينٍ

fruit of wickedness, sins, amusement, play, and shamelessness,

مِنَ الْفُسُوقِ وَالْمَعَاصِي وَاللَّهْوِ وَاللَّعِبِ وَالْمَجُونِ

and going with every wind and following every lust.

وَالذَّهَابِ مَعَ كُلِّ رِيحٍ وَاتِّبَاعِ كُلِّ شَهْوَةٍ

And among its fruits *are* worries, sorrows, grief, and pains,

وَمِنْ ثَمَرِهَا الْعُغُومُ وَالْغُمُومُ وَالْأَحْزَانُ وَالْآلَامُ

but they *are* hidden by keeping the self busy with its amusement and its play.

وَلَكِنَّهَا مُتَوَارِيَةٌ بِإِشْغَالِ النَّفْسِ بِلَهْوِهَا وَلَعِبِهَا

So when *the self* wakes up from its drunkenness,

فَإِذَا أَفَاقَتْ مِنْ سُكْرِهَا

the tree brings every worry, distress, sadness, anxiety, and a miserable life.

أَحْضَرَتْ كُلَّ هَمٍّ وَغَمٍّ وَحُزْنٍ وَقَلْقٍ وَمَعِيشَةٍ ضَنْكٍ

And he made flow to that tree what waters it — from following desire, long hopes, and delusion.

وَأَجْرَى إِلَى تِلْكَ الشَّجَرَةِ مَا يَسْقِيهَا مِنْ اتِّبَاعِ الْهَوَى
وَطُولِ الْأَمَلِ وَالْغُرُورِ

Then he left that house in its darkness and the ruin of its walls,

ثُمَّ تَرَكَ ذَلِكَ الْبَيْتَ وَظُلُمَاتِهِ وَخَرَابَ حَيْطَانِهِ

such that nothing prevents from it *any* corruptor, nor *any* animal, nor *any* harmful thing, nor *any* filth.

بِحَيْثُ لَا يَمْنَعُ مِنْهُ مُفْسِدٌ وَلَا حَيَوَانٌ وَلَا مُؤَدٌّ وَلَا قَدْرٌ

So glorified *is* the Creator of this house and that house!

فَسُبْحَانَ خَالِقِ هَذَا الْبَيْتِ وَذَلِكَ الْبَيْتِ

So whoever knew his house and *knew* the value of the resident in it,

فَمَنْ عَرَفَ بَيْتَهُ وَقَدَّرَ السَّاكِنَ فِيهِ

and appreciated what *is* in it of treasures, stored riches, and tools —

وَقَدَّرَ مَا فِيهِ مِنَ الْكُنُوزِ وَالذَّخَائِرِ وَالْآلَاتِ

he benefited from his life and his self.

انْتَفَعَ بِحَيَاتِهِ وَنَفْسِهِ

And whoever *was* ignorant of that *was* ignorant of himself and wasted his happiness.

وَمَنْ جَهِلَ ذَلِكَ جَهِلَ نَفْسَهُ وَأَضَاعَ سَعَادَتَهُ

And with God *is* success.

وَبِاللَّهِ التَّوْفِيقُ

Sahl al-Tustari was asked *about a man who* eats one meal in the day.

سَأَلَ سَهْلَ التُّسْتَرِيِّ الرَّجُلَ يَأْكُلُ فِي الْيَوْمِ أَكْلَةً

He said: *That is* the eating of the truthful ones.

قَالَ أَكَلَ الصِّدِّيقِينَ

It was said to him: And two meals?

قِيلَ لَهُ فَأَكَلْتَيْنِ

He said: *That is* the eating of the believers.

قَالَ أَكَلَ الْمُؤْمِنِينَ

It was said to him: And three meals?

قِيلَ لَهُ فَثَلَاثَ أَكَلَاتٍ

So he said: Tell his family *to build for him a feeding trough.*

فَقَالَ قُلْ لِأَهْلِهِ يَبْنُوا

vol. p. 179

فائدة من الآفات الخفية العامة أن يكون العبد في نعمة أنعم الله بها

Benefit: Among the hidden, common afflictions *is* that the servant *is* in *a* blessing *that* God blessed him with

for it *a* manger.

لَهُ مَعْلَفًا

Al-Aswad ibn Salim said: "Two units of prayer *that* I pray for God *are* more beloved to me than Paradise with all that *is* in it."

قَالَ الْأَسْوَدُ بْنُ سَالِمٍ رَكَعَتَيْنِ أَصْلِيهِمَا لِلَّهِ أَحَبُّ إِلَيَّ مِنَ الْجَنَّةِ بِمَا فِيهَا

So it was said to him: "This *is* *a* mistake."

فَقِيلَ لَهُ هَذَا خَطَأٌ

So he said: "Leave us alone with your talk.

فَقَالَ دَعُونَا مِنْ كَلَامِكُمْ

Paradise *is* the pleasure of my self, and the two units of prayer *are* the pleasure of my Lord.

الْجَنَّةُ رِضَى نَفْسِي وَالرَّكَعَتَانِ رِضَى رَبِّي

And the pleasure of my Lord *is* more beloved to me than the pleasure of my self."

وَرِضَى رَبِّي أَحَبُّ إِلَيَّ مِنْ رِضَى نَفْسِي

The knower on the earth *is* *a* sweet basil from the sweet basils of Paradise.

الْعَارِفُ فِي الْأَرْضِ رِيحَانَةٌ مِنْ رِيَا حِينَ الْجَنَّةِ

When the seeker smells it, his soul longs for Paradise.

إِذَا شَمَّهَا الْمُرِيدُ اشْتَاقَتْ نَفْسُهُ إِلَى الْجَنَّةِ

The heart of the lover *is* between the majesty of his Beloved and His beauty.

قَلْبُ الْمُحِبِّ بَيْنَ جَلَالِ مَحْبُوبِهِ وَجَمَالِهِ

So when he observes His majesty, he fears Him and honors Him.

فَإِذَا لَاحَظَ جَلَالَه هَابَهُ وَعَظَّمَهُ

And when he observes His beauty, he loves Him and longs for Him.

وَإِذَا لَاحَظَ جَمَالَهُ أَحَبَّهُ وَاشْتَاقَ إِلَيْهِ

Benefit

فَائِدَةٌ

Among people *there is* *he* who knows God through generosity, grace, and goodness.

مِنَ النَّاسِ مَنْ يَعْرِفُ اللَّهَ بِالْجُودِ وَالْإِفْضَالِ وَالْإِحْسَانِ

And among them *is* *he* who knows Him through pardon, forbearance, and overlooking.

وَمِنْهُمْ مَنْ يَعْرِفُهُ بِالْعَفْوِ وَالْحِلْمِ وَالتَّجَاوُزِ

And among them *is* *he* who knows Him through might and vengeance.

وَمِنْهُمْ مَنْ يَعْرِفُهُ بِالْبَطْشِ وَالْإِنْتِقَامِ

And among them *is* *he* who knows Him through knowledge and wisdom.

وَمِنْهُمْ مَنْ يَعْرِفُهُ بِالْعِلْمِ وَالْحِكْمَةِ

And among them *is* *he* who knows Him through honor and greatness.

وَمِنْهُمْ مَنْ يَعْرِفُهُ بِالْعِزَّةِ وَالْكِبَرِيَاءِ

And among them *is* *he* who knows Him through mercy, goodness, and gentleness.

وَمِنْهُمْ مَنْ يَعْرِفُهُ بِالرَّحْمَةِ وَالْبَرِّ وَاللِّطْفِ

And among them *is he* who knows Him through domination and sovereignty.

وَمِنْهُمْ مَنْ يَعْرِفُهُ بِالْقَهْرِ وَالْمَلِكِ

And among them *is he* who knows Him through answering his call, relieving his distress, and fulfilling his need.

وَمِنْهُمْ مَنْ يَعْرِفُهُ بِإِجَابَةِ دَعْوَتِهِ وَإِغَاثَةِ لَهْفَتِهِ وَقَضَاءِ حَاجَتِهِ

And the most complete of these in knowledge *is the one* who knew Him from His speech.

وَأَعْمَ هَؤُلَاءِ مَعْرِفَةً مِنْ عَرَفِهِ مِنْ كَلَامِهِ

For he knows *a Lord* for whom the attributes of perfection and the descriptions of majesty have gathered together.

فَإِنَّهُ يَعْرِفُ رَبًّا قَدْ اجْتَمَعَتْ لَهُ صِفَاتُ الْكَمَالِ وَنَعَوَاتُ الْجَلَالِ

He is free from any likeness, clear of flaws and defects.

مَنْزَهُ عَنِ الْمِثَالِ بَرِيٍّ مِنَ النَّقَائِصِ وَالْعُيُوبِ

To Him *belongs* every beautiful name and every attribute of perfection.

لَهُ كُلُّ اسْمٍ حَسَنٍ وَكُلُّ وَصْفٍ كَمَالٍ

He is a doer of whatever He wills, above everything and with everything.

فَعَالٌ لِمَا يُرِيدُ فَوْقَ كُلِّ شَيْءٍ وَمَعَ كُلِّ شَيْءٍ

And *He is* capable of everything and sustaining everything.

وَقَادِرٌ عَلَى كُلِّ شَيْءٍ وَمُقِيمٌ لِكُلِّ شَيْءٍ

He is commanding *and* forbidding, speaking with His words — religious and cosmic.

أَمْرَانَهُ مُتَكَلِّمٌ بِكَلِمَاتِهِ الدِّينِيَّةِ وَالْكُونِيَّةِ

Greater than everything and more beautiful than everything.

أَكْبَرُ مِنْ كُلِّ شَيْءٍ وَأَجْمَلُ مِنْ كُلِّ شَيْءٍ

The Most Merciful of those who show mercy, the Most Powerful of those who have power, and the Wisest of those who judge.

أَرْحَمُ الرَّاحِمِينَ وَأَقْدَرُ الْقَادِرِينَ وَأَحْكَمُ الْحَاكِمِينَ

So the Quran was sent down to make His servants know Him,

فَالْقُرْآنَ أَنْزَلَ لِتَعْرِيفِ عِبَادِهِ بِهِ

and *to know* His path that leads to Him, and the state of the travelers after reaching Him.

وَبَصْرَاتِهِ الْمَوْصِلِ إِلَيْهِ وَبِحَالِ السَّالِكِينَ بَعْدَ الْوُضُولِ إِلَيْهِ

Benefit

فَائِدَةٌ

Among the hidden, common afflictions *is* that the servant *is in* a blessing *that* God blessed him with and chose for him.

مِنَ الْآفَاتِ الْخَفِيَّةِ الْعَامَّةِ أَنْ يَكُونَ الْعَبْدُ فِي نِعْمَةٍ أَنْعَمَ اللَّهُ بِهَا عَلَيْهِ وَاخْتَارَهَا لَهُ

But the servant becomes bored of it and seeks to move away from it,

فِيَمْلِكُهَا الْعَبْدُ وَيَطْلُبُ الْإِنْتِقَالَ مِنْهَا

to what he claims, out of his ignorance, *is* better for him than it.

إِلَى مَا يَزْعَمُ لَجْهَلِهِ أَنَّهُ خَيْرٌ لَهُ مِنْهَا

And his Lord, out of His mercy, does not take him out of that blessing,

وَرَبُّهُ بِرَحْمَتِهِ لَا يُخْرِجُهُ مِنْ تِلْكَ النِّعْمَةِ

and excuses him for his ignorance and his poor choosing for himself,

وَبِعُذْرِهِ بِجْهَلِهِ وَسُوءِ اخْتِيَارِهِ لِنَفْسِهِ

until when he becomes fed up —

حَتَّى إِذَا صَاقَ ذُرْعًا

فصل ومن أعز أنواع المعرفة معرفة الرب سبحانه بالجمال وهي معرفة خواص

Section: Among the most precious types of knowledge *is* knowing the Lord, glorified *is* He, through beauty — and it *is* the knowledge of the elite

with that blessing, and *he* resented it and grew tired of it, and *when* his possession of it *was* firmly established, God stripped it from him.

بِتِلْكَ النُّعْمَةِ وَسَخَطَهَا وَتَبَرَّمَ بِهَا وَاسْتَحْكَمَ مَلِكُهُ لَهَا
سَلَبَهُ اللَّهُ إِيَّاهَا

So when he moved on to what he had sought and saw the difference between what he *had* been in and what he ended up in,

فَإِذَا انْتَقَلَ إِلَى مَا طَلَبَهُ وَرَأَى التَّفَاوُتَ بَيْنَ مَا كَانَ فِيهِ
وَمَا صَارَ إِلَيْهِ

his worry and regret grew strong, and he sought to return to what he *had* been in.

اشْتَدَّ قَلْقُهُ وَنَدَمَهُ وَطَلَبَ الْعُودَةَ إِلَى مَا كَانَ فِيهِ

So when God wants good and guidance for His servant, He makes him witness that what he *is* in *is* a blessing from His blessings upon him,

فَإِذَا أَرَادَ اللَّهُ بِعَبْدِهِ خَيْرًا وَرَشِدًا أَشْهَدَهُ أَنَّ مَا هُوَ فِيهِ
نِعْمَةٌ مِنْ نِعَمِهِ عَلَيْهِ

and *grants* him contentment with it, and inspires him to give thanks for it.

وَرَضَاهُ بِهِ وَأَوْزَعَهُ شُكْرَهُ عَلَيْهِ

So when his self urges him to move away from it, he seeks guidance from his Lord — the seeking of one *who is* ignorant of what *is* good for him, unable *to achieve* it,

فَإِذَا حَدَّثَتْهُ نَفْسُهُ بِالْإِنْتِقَالِ عَنْهُ اسْتَخَارَ رَبَّهُ اسْتِخَارَةً
جَاهِلٍ بِمَصْلَحَتِهِ عَاجِزٍ عَنْهَا

entrusting *his affair* to God, asking Him for the best of His choice for him.

مَفُوضٍ إِلَى اللَّهِ طَالِبٍ مِنْهُ حَسَنَ اخْتِيَارِهِ لَهُ

And nothing *is* more harmful to the servant than his boredom with God's blessings,

وَلَيْسَ عَلَى الْعَبْدِ أَضَرُّ مِنْ مَلَلِهِ لِنِعَمِ اللَّهِ

for he does not see it *as* a blessing, and does not thank Him for it, and does not rejoice in it,

فَإِنَّهُ لَا يَرَاهَا نِعْمَةً وَلَا يَشْكُرُهُ عَلَيْهَا وَلَا يَفْرَحُ بِهَا

but rather he resents it, complains about it, and counts it *as* a hardship —

بَلْ يَسْخَطُهَا وَيَشْكُوهَا وَيَعْدُهَا مُصِيبَةً

this, while it *is* among the greatest of God's blessings upon him.

هَذَا وَهِيَ مِنْ أَعْظَمِ نِعَمِ اللَّهِ عَلَيْهِ

So most people *are* enemies of God's blessings upon them,

فَأَكْثَرُ النَّاسِ أَعْدَاءُ نِعَمِ اللَّهِ عَلَيْهِمْ

and they do not feel God opening His blessings upon them while they *are* striving to push them away and reject them out of ignorance and wrongdoing.

وَلَا يَشْعُرُونَ بِفَتْحِ اللَّهِ عَلَيْهِمْ نِعْمَهُ وَهُمْ مُجْتَهِدُونَ فِي
دَفْعِهَا وَرَدِّهَا جَهْلًا وَظُلْمًا

So how many a blessing came toward one of them while he *was* striving with all his effort to reject it,

فَكَمْ مِنْ سَعَتٍ إِلَى أَحَدِهِمْ مِنْ نِعْمَةٍ وَهُوَ سَاعٍ فِي
رَدِّهَا بِجَهْدِهِ

and how many *a blessing* reached him while he *was* striving to push it away and remove it through his wrongdoing and ignorance.

وَكَمْ وَصَلَتْ إِلَيْهِ وَهُوَ سَاعٍ فِي دَفْعِهَا وَزَوَالِهَا بِظُلْمِهِ
وَجَهْلِهِ

God Most High said:

قَالَ تَعَالَى

That is because God would not change a blessing He had blessed upon a people until they change what is in themselves.

[8:53] — Sahih Intl: That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves. And indeed, Allah is Hearing and Knowing.

﴿ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾.

And God Most High said:

وَقَالَ تَعَالَى

Indeed God does not change what is with a people until they change what is in themselves.

[13:11] — Sahih Intl: For each one are successive [angels] before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.

﴿إِنَّ اللَّهَ لَا يَغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾.

So nothing is more hostile to blessings than the self of the servant.

فَلَيْسَ لِلنَّعْمِ أَعْدَى مِنْ نَفْسِ الْعَبْدِ

For he is with his enemy a supporter against himself.

فَهُوَ مَعَ عَدُوِّهِ ظَهِيرٌ عَلَى نَفْسِهِ

His enemy throws fire into his blessings, and he is blowing on it.

فَعَدُوُّهُ يَطْرَحُ النَّارَ فِي نِعْمِهِ وَهُوَ يُنْفَخُ فِيهَا

So he is the one who enabled him to throw the fire, then helped him by blowing.

فَهُوَ الَّذِي مَكَّنَهُ مِنْ طَرَحِ النَّارِ ثُمَّ أَعَانَهُ بِالنَّفْخِ

So when its blaze grew fierce, he cried for help from the burning, and the most he *could* do was blaming fate.

فَإِذَا اشْتَدَّ ضَرَامُهَا اسْتَعَاثَ مِنَ الْحَرِيقِ وَكَانَ غَايَتَهُ مَعَاتِبَةُ الْأَقْدَارِ

The one weak in judgment wastes his chance... until when a matter passes him by, he blames fate.

وَعَاجَزَ الرَّأْيِ مُضِياعَ لِفُرْصَتِهِ ... حَتَّى إِذَا فَاتَ أَمْرٌ غَاتَبَ الْقَدْرَ

Section

فصل

And among the most precious types of knowledge is knowing the Lord, glorified is He, through His beauty.

وَمِنْ أَعَزِّ أَنْوَاعِ الْمَعْرِفَةِ مَعْرِفَةُ الرَّبِّ سُبْحَانَهُ بِالْجَمَالِ

And it is the knowledge of the elite of creation.

وَهِيَ مَعْرِفَةُ خَوَاصِ الْخَلْقِ

And all of them knew Him through a quality from His qualities,

وَكُلُّهُمْ عَرَفَهُ بِصِفَةٍ مِنْ صِفَاتِهِ

and the most complete of them in knowledge is the one who knew Him through His perfection, His majesty, and His beauty, glorified is He.

وَأَتَمُّهُمْ مَعْرِفَةً مِنْ عَرَفِهِ بِكَمَالِهِ وَجَلَالِهِ وَجَمَالِهِ سُبْحَانَهُ

Nothing is like Him in any of His qualities.

لَيْسَ كَمِثْلِهِ شَيْءٌ فِي سَائِرِ صِفَاتِهِ

And if you imagined all of creation in the most beautiful form among them, and all of them upon that form,

وَلَوْ فَرَضْتَ الْخَلْقَ كُلَّهُمْ عَلَى أَجْمَلِهِمْ صُورَةً وَكُلُّهُمْ عَلَى تِلْكَ الصُّورَةِ

and you compared their beauty, outer and inner, to the beauty of the Lord, glorified is He,

وَنَسَبْتَ جَمَالَهُمُ الظَّاهِرَ وَالْبَاطِنَ إِلَى جَمَالِ الرَّبِّ سُبْحَانَهُ

it would <i>be</i> less than the comparison of <i>a</i> weak lamp to the disk of the sun.	لَكَانَ أَقْلَ مِنْ نِسْبَةِ سِرَاجٍ ضَعِيفٍ إِلَى قَرَصِ الشَّمْسِ
And it is enough <i>to say</i> about His beauty that if the veil were lifted —	وَيَكْفِي فِي جَمَالِهِ أَنَّهُ لَوْ كُشِفَ الْحِجَابُ
from His face — glorified is He — <i>it</i> would have burned whatever His sight reaches of His creation.	عَنْ وَجْهِهِ لِأَحْرَقَتْ سُبْحَانَهُ مَا أَنْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ
And <i>it</i> suffices regarding His beauty that every beauty, outward and inward, in this world and the Hereafter, is from the traces of His craftsmanship.	وَيَكْفِي فِي جَمَالِهِ أَنْ كُلَّ جَمَالٍ ظَاهِرٍ وَبَاطِنٍ فِي الدُّنْيَا وَالْآخِرَةِ فَمِنْ آثَارِ صَنْعَتِهِ
So what is the thought about the One from whom this beauty came?	فَمَا الظَّنُّ بِمَنْ صَدَرَ عَنْهُ هَذَا الْجَمَالُ
And <i>it</i> suffices regarding His beauty that to Him <i>belongs</i> all might, all power, all generosity, all goodness, all knowledge, and all favor.	وَيَكْفِي فِي جَمَالِهِ أَنَّهُ لَهُ الْعِزَّةُ جَمِيعًا وَالْقُوَّةُ جَمِيعًا وَالْجُودُ كُلُّهُ وَالْإِحْسَانُ كُلُّهُ وَالْعِلْمُ كُلُّهُ وَالْفَضْلُ كُلُّهُ
And by the light of His face the darknesses were illuminated.	وَلِنُورِ وَجْهِهِ أَشْرَقَتِ الظُّلُمَاتُ
As the Prophet said in the supplication of Ta'if:	كَمَا قَالَ النَّبِيُّ فِي دُعَاءِ الطَّائِفِ
"I seek refuge in the light of Your face, by which the darknesses were illuminated and the affairs of this world and the Hereafter were set right."	أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ الظُّلُمَاتُ وَصَلَحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَالْآخِرَةِ
And Abdullah ibn Mas'ud said: "There is no night nor day with your Lord.	وَقَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ لَيْسَ عِنْدَ رَبِّكُمْ لَيْلٌ وَلَا نَهَارٌ
The light of the heavens and the earth is from the light of His face."	نُورُ السَّمَوَاتِ وَالْأَرْضِ مِنْ نُورِ وَجْهِهِ
So He — glorified is He — <i>is</i> the light of the heavens and the earth.	فَهُوَ سُبْحَانَهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ
And <i>on</i> the Day of Judgment, when He comes to settle the decree, the earth <i>will</i> shine with His light.	وَيَوْمَ الْقِيَامَةِ إِذَا جَاءَ لِفَصْلِ الْقَضَاءِ وَتَشْرَقُ الْأَرْضُ بِنُورِهِ
And among His most beautiful names is "the Beautiful."	وَمِنْ أَسْمَائِهِ الْحُسْنَى الْجَمِيلِ
And in the authentic <i>hadith</i> from him: "Indeed God is beautiful and loves beauty."	وَفِي الصَّحِيحِ عَنْهُ إِنْ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ
And His beauty — glorified is He — <i>is</i> upon four levels:	وَجَمَالُهُ سُبْحَانَهُ عَلَى أَرْبَعٍ مَرَاتِبٍ
the beauty of the Essence, the beauty of the Attributes, the beauty of the Actions, and the beauty of the Names.	جَمَالَ الذَّاتِ وَجَمَالَ الصِّفَاتِ وَجَمَالَ الْأَفْعَالِ وَجَمَالَ الْأَسْمَاءِ
So His names <i>are</i> all most beautiful, and His attributes <i>are</i> all attributes of perfection.	فَأَسْمَاؤُهُ كُلُّهَا حُسْنَى وَصِفَاتُهُ كُلُّهَا صِفَاتُ كَمَالٍ
And His actions <i>are</i> all wisdom, benefit, justice, and mercy.	وَأَفْعَالُهُ كُلُّهَا حِكْمَةٌ وَمَصْلَحَةٌ وَعَدْلٌ وَرَحْمَةٌ

As for the beauty of the Essence and what He is upon, it is a matter none can grasp except Him, and none knows it other than Him.

وَأَمَّا جَمَالُ الذَّاتِ وَمَا هُوَ عَلَيْهِ فَأَمْرٌ لَا يُدْرِكُهُ سِوَاهُ وَلَا يُعْلَمُهُ غَيْرُهُ

And the created beings have nothing of it except glimpses by which He made Himself known to those He honored among His servants.

وَلَيْسَ عِنْدَ الْمَخْلُوقِينَ مِنْهُ إِلَّا تَعْرِيفَاتٌ تَعْرِفُ بِهَا إِلَى مَنْ أَكْرَمَهُ مِنْ عِبَادِهِ

For that beauty is guarded from others, veiled by the covering of the upper garment and the lower garment.

فَإِنَّ ذَلِكَ الْجَمَالَ مَصُونٌ عَنِ الْأَغْيَارِ مَحْجُوبٌ بَسْتَرِ الرِّدَاءِ وَالْإِزَارِ

As His Messenger said, in what is narrated from Him:

كَمَا قَالَ رَسُولُهُ فِيمَا يَخْكِي عَنْهُ

"Pride is My upper garment and greatness is My lower garment."

الْكِبْرِيَاءُ رِدَائِي وَالْعَظَمَةُ إِزَارِي

And since pride was greater and more vast, it was more fitting for the name "upper garment."

وَلَمَّا كَانَتْ الْكِبْرِيَاءُ أَعْظَمَ وَأَوْسَعَ كَانَتْ أَحَقَّ بِاسْمِ الرِّدَاءِ

For He — glorified is He — is the Great, the Most High.

فَإِنَّهُ سُبْحَانَهُ الْكَبِيرُ الْمُتَعَالِ

So He — glorified is He — is the Most High, the Supreme.

فَهُوَ سُبْحَانَهُ الْعَلِيُّ الْعَظِيمُ

Ibn Abbas said: He veiled the Essence with the Attributes, and veiled the Attributes with the Actions.

قَالَ ابْنُ عَبَّاسٍ حَجَبَ الذَّاتَ بِالصِّفَاتِ وَحَجَبَ الصِّفَاتَ بِالْأَفْعَالِ

So what is your thought about a beauty that was veiled by descriptions of perfection and covered by qualities of greatness and majesty?

فَمَا ظَنُّكَ بِجَمَالٍ حَجَبَ بِأَوْصَافِ الْكَمَالِ وَسْتَرِ بِنِعْوَتِ الْعَظَمَةِ وَالْجَلَالِ

And from this meaning, some of the meanings of the beauty of His Essence are understood.

وَمِنْ هَذَا الْمَعْنَى يَفْهَمُ بَعْضُ مَعَانِي جَمَالِ ذَاتِهِ

For the servant rises from knowledge of the Actions to knowledge of the Attributes,

فَإِنَّ الْعَبْدَ يَتَرَقَّى مِنْ مَعْرِفَةِ الْأَفْعَالِ إِلَى مَعْرِفَةِ الصِّفَاتِ

and from knowledge of the Attributes to knowledge of the Essence.

وَمِنْ مَعْرِفَةِ الصِّفَاتِ إِلَى مَعْرِفَةِ الذَّاتِ

So when he witnesses something of the beauty of the Actions, he uses it as proof of the beauty of the Attributes.

فَإِذَا شَهِدَ شَيْئًا مِنْ جَمَالِ الْأَفْعَالِ اسْتَدَلَّ بِهِ عَلَى جَمَالِ الصِّفَاتِ

Then he infers from the beauty of the Attributes the beauty of the Essence.

ثُمَّ اسْتَدَلَّ بِجَمَالِ الصِّفَاتِ عَلَى جَمَالِ الذَّاتِ

And from here it becomes clear that He — glorified is He — to Him belongs all praise,

وَمِنْ هَهُنَا يَتَبَيَّنُ أَنَّهُ سُبْحَانَهُ لَهُ الْحَمْدُ كُلُّهُ

and that no one among His creation can count His praise.

وَأَنَّ أَحَدًا مِنْ خَلْقِهِ لَا يَحْصِي ثَنَاءً

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upon Him, rather He is as He praised Himself

عَلَيْهِ بَلْ هُوَ كَمَا أَثْنَى عَلَى نَفْسِهِ

and that He deserves to be worshipped for His essence, and loved for His essence, and thanked for His essence	وَأَنَّهُ يَسْتَحِقُّ أَنْ يَعْبُدَ لِدَاتِهِ وَيُحِبَّ لِدَاتِهِ وَيُشْكِرَ لِدَاتِهِ
and that He, glorified <i>is</i> He, loves Himself and praises Himself and commends Himself	وَأَنَّهُ سُبْحَانَهُ يُحِبُّ نَفْسَهُ وَيُثْنِي عَلَى نَفْسِهِ وَيَحْمَدُ نَفْسَهُ
and that His love for Himself, and His commending of Himself, and His praise of Himself, and His declaring oneness of Himself — that <i>is</i> in reality the <i>true</i> commending, and praise, and love, and monotheism	وَأَنَّ مُحِبَّتَهُ لِنَفْسِهِ وَحَمْدَهُ لِنَفْسِهِ وَثَنَاءَهُ عَلَى نَفْسِهِ وَتَوْحِيدَهُ لِنَفْسِهِ هُوَ فِي الْحَقِيقَةِ الْحَمْدُ وَالثَنَاءُ وَالْحُبُّ وَالتَّوْحِيدُ
so He, glorified <i>is</i> He, <i>is</i> as He praised Himself, and above what His creation praises Him with	فَهُوَ سُبْحَانَهُ كَمَا أَثْنَى عَلَى نَفْسِهِ وَفَوْقَ مَا يَثْنِي بِهِ عَلَيْهِ خَلْقُهُ
and He, glorified <i>is</i> He, just as He loves His essence, He loves His attributes and His actions	وَهُوَ سُبْحَانَهُ كَمَا يُحِبُّ ذَاتَهُ يُحِبُّ صِفَاتِهِ وَأَفْعَالَهُ
so all His actions <i>are</i> good <i>and</i> beloved	فَكُلُّ أَفْعَالِهِ حَسَنٌ مَحْبُوبٌ
and even if among His created things <i>there is</i> what He hates and dislikes	وَإِنْ كَانَ فِي مَفْعُولَاتِهِ مَا يَبْغِضُهُ وَيَكْرَهُهُ
then <i>there is</i> nothing in His actions that <i>is</i> hated <i>or</i> displeasing	فَلَيْسَ فِي أَفْعَالِهِ مَا هُوَ مَكْرُوهٌ مَسْخُوطٌ
and <i>there is</i> nothing in existence that <i>is</i> loved for its essence and commended for its essence except Him, glorified <i>is</i> He	وَلَيْسَ فِي الْوُجُودِ مَا يُحِبُّ لِدَاتِهِ وَيَحْمَدُ لِدَاتِهِ إِلَّا هُوَ سُبْحَانَهُ
and everything that <i>is</i> loved besides Him — if its love <i>is</i> following from love of Him, glorified <i>is</i> He, such that it <i>is</i> loved for His sake, then its love <i>is</i> correct	وَكُلُّ مَا يُحِبُّ سِوَاهُ فَإِنْ كَانَتْ مُحِبَّتُهُ تَابِعَةً لِمُحِبَّتِهِ سُبْحَانَهُ بِحَيْثُ يُحِبُّ لِأَجَلِهِ فَمُحِبَّتُهُ صَحِيحَةٌ
and otherwise, then it <i>is</i> a false love	وَالْإِلَّا فَهِيَ مُحَبَّةٌ بَاطِلَةٌ
and this — it <i>is</i> the reality of divinity	وَهَذَا هُوَ حَقِيقَةُ الْإِلَهِيَّةِ
for the true God — He <i>is</i> the one who <i>is</i> loved for His essence and commended for His essence	فَإِنَّ الْإِلَهَ الْحَقَّ هُوَ الَّذِي يُحِبُّ لِدَاتِهِ وَيَحْمَدُ لِدَاتِهِ
so how <i>much more</i> when added to that <i>is</i> His kindness, and His granting of blessings, and His forbearance, and His overlooking, and His pardon, and His goodness, and His mercy	فَكَيْفَ إِذَا انْضَافَ إِلَى ذَلِكَ إِحْسَانُهُ وَإِنْعَامُهُ وَحِلْمُهُ وَتَجَاوُزُهُ وَعَفْوُهُ وَبِرُّهُ وَرَحْمَتُهُ
so the servant must know that there <i>is</i> no god but God, and <i>so</i> love Him and commend Him for His essence and His perfection	فَعَلَى الْعَبْدِ أَنْ يَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ فَيُحِبُّهُ وَيَحْمَدُهُ لِدَاتِهِ وَكَمَالِهِ
and <i>he must</i> know that there <i>is</i> no <i>one</i> truly kind with <i>all</i> types of blessings, outer and inner, except Him	وَأَنْ يَعْلَمَ أَنَّهُ لَا مُحْسِنَ عَلَى الْحَقِيقَةِ بِأَصْنَافِ النِّعَمِ الظَّاهِرَةِ وَالْبَاطِنَةِ إِلَّا هُوَ
so <i>he should</i> love Him for His kindness and His granting of blessings, and commend Him for that	فَيُحِبُّهُ لِإِحْسَانِهِ وَإِنْعَامِهِ وَيَحْمَدُهُ عَلَى ذَلِكَ
so <i>he should</i> love Him from both angles together	فَيُحِبُّهُ مِنَ الْوَجْهَيْنِ جَمِيعًا

and just as there is nothing like Him, so there is no love like the love of Him

وكما أنه ليس كمثله شيء فليس كمحبته محبة

and love together with submission — it is the servitude for which the creation was created

والمحبة مع الخضوع هي العبودية التي خلق الخلق لأجلها

for it is the utmost love with the utmost humility

فإنها غاية الحب بغاية الذل

and that is not fitting except for Him, glorified is He

ولا يصلح ذلك إلا له سبحانه

and associating partners with Him in this — it is the associating of partners that God does not forgive, and He does not accept from its doer any deed

والإشراك به في هذا هو الشرك الذي لا يغفره الله ولا يقبل لصاحبه عملا

and His commending contains two foundations

وحمده يتضمن أصلين

reporting His praiseworthy qualities and attributes of His perfection, and loving Him for them

الإخبار بمحامده وصفات كماله والمحبة له عليها

so whoever reports the good qualities of another without love for him, he is not one who is commending

فمن أخبر بمحاسن غيره من غير محبة له لم يكن حامدا

and whoever loves him without reporting his good qualities, he is not one who is commending — until he combines the two matters

ومن أحبه من غير إخبار بمحاسنه لم يكن حامدا حتى يجمع الأمرين

and He, glorified is He, commends Himself by Himself

وهو سبحانه يحمده نفسه بنفسه

and He commends Himself through what He causes to flow upon the tongues of those who commend Him — from His angels, and His prophets, and His messengers, and His believing servants

ويحمده نفسه بما يجريه على ألسنة الحامدين له من ملائكته وأنبيائه ورسله وعباده المؤمنين

so He is the one commending Himself through this and this

فهو الحامد لنفسه بهذا وهذا

for their commending of Him is by His will, and His permission, and His bringing it into being

فإن حمدهم له بمشيئته وإذنه وتكوينه

for He is the one who made the one commending a commender, and the Muslim a Muslim, and the one praying a prayer, and the one repenting a repentant

فإنه هو الذي جعل الحامد حامدا والمسلم مسلما والمُصلي مُصليا والتائب تائبا

so from Him the blessings began, and to Him they returned

فمنه ابتدأت النعم واليه انتهت

so they began with His commending and ended at His commending

فابتدأت بحمده وانتهت إلى حمده

and He is the one who inspired His servant with repentance and He rejoiced

وهو الذي ألهم عبده التوبة وفرح

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فصل وقوله في الحديث إن الله جميل يحب الجمال يتناول جمال الثياب

Section: His saying in the hadith 'God is beautiful and loves beauty' covers the beauty of clothing

with it is the greatest joy, and it is from His grace and generosity.

بَهَا أَعْظَمُ فَرَحٍ وَهِيَ مِنْ فَضْلِهِ وَجُودِهِ

And He inspired His servant *to* obedience and helped him upon it.

وَأَلْهِمَ عَبْدَهُ الطَّاعَةَ وَأَعَانَهُ عَلَيْهَا

Then He rewarded him for it, and it is from His grace and generosity.

ثُمَّ أَثَابَهُ عَلَيْهَا وَهِيَ مِنْ فَضْلِهِ وَجُودِهِ

And He, glorified is He, is free of need from everything other than Him in every way.

وَهُوَ سُبْحَانَهُ غَنِيٌّ عَنْ كُلِّ مَا سِوَاهُ بِكُلِّ وَجْهِ

And everything other than Him is in need of Him in every way.

وَمَا سِوَاهُ فَقِيرٌ إِلَيْهِ بِكُلِّ وَجْهِ

And the servant is in need of Him by his very nature, in *both* the means and the ends.

وَالْعَبْدُ مَفْتَقِرٌ إِلَيْهِ لِدَاثِهِ فِي الْأَسْبَابِ وَالْغَايَاتِ

For what does not come about through Him does not come about, and what is not for Him does not benefit.

فَإِنْ مَا لَا يَكُونُ بِهِ لَا يَكُونُ وَمَا لَا يَكُونُ لَهُ لَا يَنْفَعُ

And his saying in the hadith, 'God is beautiful *and* loves beauty,' covers the beauty of clothing that was asked about in the hadith itself.

وَقَوْلُهُ فِي الْحَدِيثِ إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ يَتَنَاوَلُ
جَمَالَ الثِّيَابِ الْمَسْئُولَ عَنْهُ فِي نَفْسِ الْحَدِيثِ

And included in it, by way of generality, is beauty in everything.

وَيَدْخُلُ فِيهِ بِطَرِيقِ الْعُمُومِ الْجَمَالُ مِنْ كُلِّ شَيْءٍ

As in the other hadith: 'God is clean *and* loves cleanliness.'

كَمَا فِي الْحَدِيثِ الْآخِرِ إِنَّ اللَّهَ نَظِيفٌ يُحِبُّ النَّظَافَةَ

And in the Sahih: 'God is good *and* does not accept except *what* is good.'

وَفِي الصَّحِيحِ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا

And in the Sunan: 'God loves to see the trace of His blessing on His servant.'

وَفِي السُّنَنِ إِنَّ اللَّهَ يُحِبُّ أَنْ يَرَى أَثَرَ نِعْمَتِهِ عَلَى عَبْدِهِ

And in it, from Abu al-Ahwas al-Jushami, he said: 'The Prophet saw me and on me *were* worn-out clothes.'

وَفِيهَا عَنْ أَبِي الْأَحْوَصِ الْجُشَمِيِّ قَالَ رَأَيْتُ النَّبِيَّ
وَعَلَيَّ أَطْمَارٌ

So he said: 'Do you have any wealth?' I said: 'Yes.' He said: 'What kind of wealth?'

فَقَالَ هَلْ لَكَ مِنْ مَالٍ قُلْتَ نَعَمْ قَالَ مِنْ أَيِّ الْمَالِ

I said: 'From everything God has given *me* — camels and sheep.'

قُلْتُ مِنْ كُلِّ مَا آتَى اللَّهُ مِنَ الْإِبِلِ وَالشَّاهِ

He said: 'Then let His blessing and His honor be seen on you.'

قَالَ فَلْتَرِ نِعْمَتَهُ وَكَرَامَتَهُ عَلَيْكَ

So He, glorified is He, loves the appearance of the trace of His blessing on His servant.

فَهُوَ سُبْحَانَهُ يُحِبُّ ظُهُورَ أَثَرِ نِعْمَتِهِ عَلَى عَبْدِهِ

For it is from the beauty that He loves.

فَإِنَّهُ مِنَ الْجَمَالِ الَّذِي يُحِبُّهُ

And that is from gratitude to Him for His blessings, and it is an inner beauty.

وَذَلِكَ مِنْ شُكْرِهِ عَلَى نِعْمِهِ وَهُوَ جَمَالٌ بَاطِنٌ

So He loves to see on His servant the outer beauty through *His* blessing, and the inner beauty through gratitude for it.

فِيحِبُّ أَنْ يَرَى عَلَى عَبْدِهِ الْجَمَالَ الظَّاهِرَ بِالنِّعْمَةِ
وَالْجَمَالَ الْبَاطِنَ بِالشُّكْرِ عَلَيْهَا

And because of His love, glorified is He, for beauty, He sent down upon His servants clothing and adornment *that* beautifies their outward *appearance*, and God-consciousness *that* beautifies their inward *selves*.

وَلِمَحَبَّتِهِ سُبْحَانَهُ لِلْجَمَالِ أَنْزَلَ عَلَى عِبَادِهِ لِبَاسًا وَزِينَةً
تَجَمَّلُ ظَوَاهِرُهُمْ وَتَقْوَى تَجَمَّلُ بَوَاطِنُهُمْ

So He said:

فَقَالَ

O children of Adam, We have sent down upon you clothing *that* covers your nakedness, and *as* adornment. But the clothing of God-consciousness — that is better.

[7:26] — Sahih Intl: O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best. That is from the signs of Allah that perhaps they will remember.

﴿يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَى ذَٰلِكَ خَيْرٌ﴾

And He said about the people of Paradise:

وَقَالَ فِي أَهْلِ الْجَنَّةِ

And He *will* meet them *with* radiance and joy.

[76:11]

﴿وَلَقَاهُمْ نَضْرَةٌ وَسُرُورًا﴾

And *will* reward them for their patience *with* Paradise and silk.

[76:12] — Sahih Intl: And will reward them for what they patiently endured [with] a garden [in Paradise] and silk [garments].

﴿وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا﴾

So He beautified their faces with radiance, and their inner *selves* with joy, and their bodies with silk.

فَجَمَلَ وُجُوهُهُمْ بِالنَّضْرِ وَبَوَاطِنَهُم بِالسُّرُورِ وَأَبْدَانَهُمْ بِالْحَرِيرِ

And He, glorified *is* He, just as He loves beauty in words and deeds and clothing and appearance,

وَهُوَ سُبْحَانَهُ كَمَا يَحِبُّ الْجَمَالَ فِي الْأَقْوَالِ وَالْأَفْعَالِ وَاللِّبَاسِ وَالْهَيَاةِ

He hates ugliness in words and deeds and clothing and appearance.

يَبْغِضُ الْقَبِيحَ مِنَ الْأَقْوَالِ وَالْأَفْعَالِ وَالثِّيَابِ وَالْهَيَاةِ

So He hates ugliness and its people, and loves beauty and its people.

فَيَبْغِضُ الْقَبِيحَ وَأَهْلَهُ وَيُحِبُّ الْجَمَالَ وَأَهْلَهُ

But two groups went astray regarding this matter:

وَلَكِنْ ضَلَّ فِي هَٰذَا الْمَوْضُوعِ فَرِيقَانِ

The first group said: 'Everything He created *is* beautiful, so He loves everything He created, and we love all'

فَرِيقٌ قَالُوا كُلُّ مَا خَلَقَهُ جَمِيلٌ فَهُوَ يَحِبُّ كُلَّ مَا خَلَقَهُ وَنَحْنُ نَحِبُّ جَمِيعَ

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فصل وقابلهم في الفريق الثاني فقالوا قد ذم الله سبحانه جمال الصور

Section: The second group opposed them, saying God, glorified *is* He, condemned the beauty of appearances

what He created, so we do not hate anything of it.

مَا خَلَقَهُ فَلَا نَبْغِضُ مِنْهُ شَيْئًا

They said: and whoever sees *all* beings *as coming* from Him, sees them all *as* beautiful.

قَالُوا وَمَنْ رَأَى الْكَائِنَاتِ مِنْهُ رَأَاهَا كُلَّهَا جَمِيلَةً

And one of their poets recited:

وَأُنْشَدَ مِنْهُمْ

And when you see *all* beings through their eyes... then everything that existence holds is beautiful.

وَإِذَا رَأَيْتَ الْكَائِنَاتِ بِعَيْنِهِمْ ... فَجَمِيعَ مَا يَحْوِي الْوُجُودَ
مليح

And they argued with the saying of God Most High:

وَاحْتَجُّوا بِقَوْلِهِ تَعَالَى

the One who made everything He created well,

{الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ}

[32:7] — Sahih Intl: Who perfected everything which He created and began the creation of man from clay.

and His saying:

وَقَوْلِهِ

It is the work of God, who perfected everything,

{صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ}

[27:88] — Sahih Intl: And you see the mountains, thinking them rigid, while they will pass as the passing of clouds. [It is] the work of Allah, who perfected all things. Indeed, He is Acquainted with that which you do.

and His saying:

وَقَوْلِهِ

you do not see in the creation of the Most Merciful any flaw.

{مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ}

[67:3] — Sahih Intl: [And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks?

And the knower, according to them, is the one who declares beauty without limit,

والعارف عندهم هو الذي يُصرح بإطلاق الجمال

and does not see in existence anything ugly.

وَلَا يَرَى فِي الْوُجُودِ قَبِيحًا

And these *people* — protective jealousy for God has vanished from their hearts,

وهؤلاء قد عدمت الغيرة لله من قلوبهم

and hatred for the sake of God, and enmity for His sake, and rejecting *the* wrong,

والبغض في الله والمعاداة فيه وإنكار المنكر

and striving in His path, and upholding His limits.

وَالْجِهَادَ فِي سَبِيلِهِ وَإِقَامَةَ حُدُودِهِ

And *one of them* sees the beauty of appearances — of males and females — as *part* of the beauty that God loves,

وَيَرَى جَمَالَ الصُّورِ مِنَ الذُّكُورِ وَالْإِنَاثِ مِنَ الْجَمَالِ
الَّذِي يُحِبُّهُ اللَّهُ

so they worship *God* through their sinfulness.

فَيَتَعْبُدُونَ بِفُسْقِهِمْ

And perhaps some of them go so far as to claim that their object of worship appears in that form and dwells in it.

وَرُبَّمَا غَلَا بَعْضُهُمْ حَتَّى يُزْعِمَنَّ أَنَّ مَعْبُودَهُ يُظْهَرُ فِي تِلْكَ
الصُّورَةِ وَيَحِلُّ فِيهَا

And if *he* was a unificationist, he said: it is a manifestation of the manifestations of the Truth,

وَإِنْ كَانَ اتِّحَادِيَا قَالَ هِيَ مَظْهَرٌ مِنْ مَظَاهِرِ الْحَقِّ

and he calls them the beautiful manifestations.

وَيَسْمِيهَا الْمَظَاهِرَ الْجَمَالِيَّةَ

Section: And the second group opposed them, and they said: God, glorified is He, *has* condemned the beauty of appearances,

فَصَلَ وَقَابَلَهُمْ فِي الْفَرِيقِ الثَّانِي فَقَالُوا قَدْ ذَمَّ اللَّهُ
سُبْحَانَهُ جَمَالَ الصُّورِ

and the perfection of stature and form.

وَتَمَامُ الْقَامَةِ وَالْخَلْقَةِ

So He said about the hypocrites:

فَقَالَ عَنِ النَّاظِقِينَ

And when you see them, their bodies impress you.

﴿وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ﴾.

[63:4]

And He said:

وَقَالَ

And how many a generation We destroyed before them — *they* were better in possessions and appearance!

﴿وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثَانًا وَرِئِيًّا﴾.

[19:74] — Sahih Intl: And how many a generation have We destroyed before them who were better in possessions and [outward] appearance?

meaning: wealth and looks.

أَيَّ أَمْوَالًا وَمَنَاظِرَ

Al-Hasan said: it *means* the appearances.

قَالَ الْحَسَنُ هُوَ الصُّورُ

And in Sahih Muslim, from him *the Prophet* ﷺ:

وَفِي صَحِيحِ مُسْلِمٍ عَنْهُ

"God does not look at your appearances and your wealth,

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صَوْرِكُمْ وَأَمْوَالِكُمْ

but rather He looks at your hearts and your deeds."

وَإِنَّمَا يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

They said: and *it is* known that He did not negate the looking of awareness,

قَالُوا وَمَعْلُومٌ أَنَّهُ لَمْ يَنْفِ نَظَرَ الْإِدْرَاكِ

but rather He negated the looking of love.

وَإِنَّمَا نَفَى نَظَرَ الْمَحَبَّةِ

They said: and He *has* forbidden for us the wearing of silk and gold, and vessels of gold and silver,

قَالُوا وَقَدْ حَرَّمَ عَلَيْنَا لِبَاسَ الْحَرِيرِ وَالذَّهَبِ وَأَتِيَةِ الذَّهَبِ وَالْفِضَّةِ

and that *is* from the greatest beauty of this world.

وَذَلِكَ مِنْ أَعْظَمِ جَمَالِ الدُّنْيَا

And He said:

وَقَالَ

And do not extend your eyes toward what We have given *as* enjoyment to groups of them — the splendor of the life of this world — so that We may test them through it.

﴿وَلَا تَمُدَّنْ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ﴾.

[20:131] — Sahih Intl: And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring.

And in the hadith: "Simplicity in dress *is* from faith."

وَفِي الْحَدِيثِ الْبَذَاةُ مِنَ الْإِيمَانِ

And God *has* condemned the wasteful.

وَقَدْ ذَمَّ اللَّهُ الْمُسْرِفِينَ

And excess, just as it occurs in food and drink, *also* occurs in clothing.

وَالْمُسْرِفُ كَمَا يَكُونُ فِي الطَّعَامِ وَالشَّرَابِ يَكُونُ فِي اللِّبَاسِ

And the settling of the dispute is to say:

وَفَصَلَ النِّزَاعَ أَنَّ يُقَالَ

beauty in appearance, clothing, and presentation is of three types:

الْجَمَالَ فِي الصُّورَةِ وَاللِّبَاسِ وَالْهَيَاةِ ثَلَاثَةَ أَنْوَاعٍ

of it is what is praised, and of it is what is condemned, and of it is what has no praise or blame attached to it.

مِنْهُ مَا يَحْمَدُ وَمِنْهُ مَا يَذُمُ وَمِنْهُ مَا لَا يَتَعَلَّقُ بِهِ مَدْحٌ وَلَا ذَمٌّ

So the praised of it is what was

فَالْمَحْمُودُ مِنْهُ مَا كَانَ

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فصل ليس للعبد شيء أنفع من صدقه ربه في جميع أموره مع صدق

Section: There is nothing more beneficial for the servant than his truthfulness with his Lord in all his affairs, with truthfulness

for God, and helped in obeying God and carrying out His commands and responding to Him

لِلَّهِ وَأَعَانَ عَلَى طَاعَةِ اللَّهِ وَتَنْفِيزِ أَوَامِرِهِ وَالِاسْتِجَابَةَ لَهُ

just as the Prophet used to beautify *himself* for the delegations

كَمَا كَانَ النَّبِيُّ يَتَجَمَّلُ لِلْوُفُودِ

And it is similar to wearing the armor of war for fighting, and wearing silk in war, and strutting in it

وَهُوَ نَظِيرُ لِبَاسِ آلَةِ الْحَرْبِ لِلْقِتَالِ وَلِبَاسِ الْحَرِيرِ فِي الْحَرْبِ وَالْخُبْلَاءِ فِيهِ

For that is praiseworthy when it involves raising the word of God, and supporting His religion, and angering His enemy

فَإِنَّ ذَلِكَ مَحْمُودٌ إِذَا تَضَمَّنَ إِعْلَاءَ كَلِمَةِ اللَّهِ وَنَصْرَ دِينِهِ وَغِيظَ عَدُوَّهُ

And the blameworthy of it is what was for this world, and leadership, and boasting, and strutting

وَالْمَذْمُومُ مِنْهُ مَا كَانَ لِلدُّنْيَا وَالرِّيَاسَةِ وَالْفَخْرِ وَالْخُبْلَاءِ

and a means to desires, and that it be the goal of the servant and the utmost of his pursuit

وَالْتَوَسُّلَ إِلَى الشَّهَوَاتِ وَأَنْ يَكُونَ هُوَ غَايَةَ الْعَبْدِ وَأَقْصَى مَطْلَبِهِ

For many of the souls have no concern in anything other than that

فَإِنَّ كَثِيرًا مِنَ النَّفُوسِ لَيْسَ لَهَا هَمَّةٌ فِي سِوَى ذَلِكَ

And as for what is neither praised nor blamed — it is what is free from these two intentions and stripped of the two descriptions

وَأَمَّا مَا لَا يَحْمَدُ وَلَا يَذُمُ هُوَ مَا خَلَا عَنْ هَذَيْنِ الْقَصْدَيْنِ وَتَجَرَّدَ عَنِ الْوَصْفَيْنِ

And the point is that this noble hadith contains two great foundations

وَالْمَقْصُودُ أَنَّ هَذَا الْحَدِيثَ الشَّرِيفَ مُشْتَمِلٌ عَلَى أَصْلَيْنِ عَظِيمَيْنِ

its beginning is knowledge and its end is conduct

فَأَوَّلُهُ مَعْرِفَةٌ وَآخِرُهُ سُلُوكٌ

So God, glorified is He, is known by the beauty that nothing resembles Him in

فَيَعْرِفُ اللَّهُ سُبْحَانَهُ بِالْجَمَالِ الَّذِي لَا يَمِثْلُهُ فِيهِ شَيْءٌ

and *He* is worshipped through the beauty that He loves of speech, and deeds, and character

ويعبد بالجمال الَّذِي يُحِبُّهُ مِنَ الْأَقْوَالِ وَالْأَعْمَالِ وَالْأَخْلَاقِ

So He loves from His servant that he beautify his tongue with truthfulness, and his heart with sincerity, and love, and turning to God, and reliance on God

فِيحِبُّ مِنْ عَبْدِهِ أَنْ يَجْمَلَ لِسَانَهُ بِالصِّدْقِ وَقَلْبَهُ بِالْإِخْلَاصِ وَالْمَحَبَّةِ وَالْإِنَابَةِ وَالتَّوَكُّلِ

and his limbs with obedience, and his body by showing His blessings upon him in his clothing

وَجَوَارِحِهِ بِالطَّاعَةِ وَبَدَنِهِ بِإِظْهَارِ نِعَمِهِ عَلَيْهِ فِي لِبَاسِهِ

and purifying it from filth, and impurities, and dirt, and disliked hair, and circumcision, and trimming the nails

وَتَطْهِيرِهِ لَهُ مِنَ الْأَنْجَاسِ وَالْأَحْدَاثِ وَالْأَوْسَاحِ وَالشُّعُورِ الْمَكْرُوهَةِ وَالْخِتَانِ وَتَقْلِيمِ الْأُظْفَارِ

So he knows Him by the attributes of beauty, and draws near to Him through beautiful deeds, and speech, and character

فَيَعْرِفُهُ بِصِفَاتِ الْجَمَالِ وَيَتَعَرَّفُ إِلَيْهِ بِالْأَفْعَالِ وَالْأَقْوَالِ وَالْأَخْلَاقِ الْجَمِيلَةِ

So he knows Him by the beauty that is His description, and worships Him by the beauty that is His law and His religion

فَيَعْرِفُهُ بِالْجَمَالِ الَّذِي هُوَ وَصَفَهُ وَيَعْبُدُهُ بِالْجَمَالِ الَّذِي هُوَ شَرَعَهُ وَدِينَهُ

So the hadith gathered two principles: knowledge and conduct

فَجَمَعَ الْحَدِيثُ قَاعِدَتَيْنِ الْمَعْرِفَةَ وَالسُّلُوكَ

There is nothing more beneficial for the servant than his truthfulness with his Lord in all his affairs, with truthfulness of resolve

لَيْسَ لِلْعَبْدِ شَيْءٌ أَنْفَعُ مِنْ صِدْقِهِ رَبَّهُ فِي جَمِيعِ أُمُورِهِ مَعَ صِدْقِ الْعَزِيمَةِ

so he is truthful to Him in his resolve and in his action

فَيَصْدُقُهُ فِي عَزْمِهِ وَفِي فِعْلِهِ

God Most High said

قَالَ تَعَالَى

And when the matter is decided, then if they were truthful to God, it would have been better for them

﴿فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ﴾.

[47:21] — Sahih Intl: Obedience and good words. And when the matter [of fighting] was determined, if they had been true to Allah, it would have been better for them.

So his happiness is in truthfulness of resolve and truthfulness of action

فَسَعَادَتُهُ فِي صِدْقِ الْعَزِيمَةِ وَصِدْقِ الْفِعْلِ

And truthfulness of resolve is gathering it and being firm in it and not hesitating in it

فَصِدْقُ الْعَزِيمَةِ جَمْعُهَا وَجَزْمُهَا وَعَدَمُ التَّرَدُّدِ فِيهَا

rather, it is a resolve that no hesitation mixes with and no second-guessing

بَلْ تَكُونُ عَزِيمَةً لَا يَشُوبُهَا تَرَدُّدٌ وَلَا تَلَوُّمٌ

And when his resolve is truthful, there remains upon him truthfulness of action

فَإِذَا صَدَقَتْ عَزِيمَتُهُ بَقِيَ عَلَيْهِ صِدْقُ الْفِعْلِ

and that is exhausting one's capacity and giving one's effort in it

وَهُوَ اسْتِفْرَاغُ الْوَسْعِ وَبَذْلُ الْجُهِدِ فِيهِ

and that nothing of his outward or inward holds back from it

وَأَنْ لَا يَتَخَلَّفَ عَنْهُ شَيْءٌ مِنْ ظَاهِرِهِ وَبَاطِنِهِ

So the resolve of intention prevents him from weakness of will and concern

فَعَزِيمَةُ الْقُصْدِ تَمْنَعُهُ مِنْ ضَعْفِ الْإِرَادَةِ وَالْهَمَّةِ

and truthfulness of action prevents him from laziness and slackness

وَصَدَقَ الْفِعْلُ يَمْنَعُهُ مِنَ الْكُسْلِ وَالْفَتُورِ

And whoever is truthful with God in all his affairs, God *will* do for him beyond what He does for others

وَمَنْ صَدَقَ اللَّهَ فِي جَمِيعِ أُمُورِهِ صَنَعَ اللَّهُ لَهُ فَوْقَ مَا يَصْنَعُ لغيره

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فصل من أعظم الظلم والجهل أن تطلب التعظيم والتوقير من الناس وقلبك

Chapter: Among the greatest injustice and ignorance *is* that you seek glorification and reverence from people while your heart...

And this truthfulness *is* a meaning that comes together from the soundness of sincerity and the truthfulness of reliance *on God*.

وَهَذَا الصِّدْقُ مَعْنَى يَلْتَنِمُ مِنْ صِحَّةِ الْإِخْلَاصِ وَصَدَقَ التَّوَكُّلُ

So the most truthful of people *is* the one whose sincerity and reliance *on God* are sound.

فَأَصْدَقُ النَّاسِ مَنْ صَحَّ إِخْلَاصُهُ وَتَوَكَّلَهُ

A great benefit regarding divine decree:

فَائِدَةٌ جَلِيلَةٌ فِي الْقَدْرِ

A Lord possessing will commanded a servant possessing will.

رَبُّ دُوْا إِزَادَةً أَمَرَ عَبْدًا دَا إِزَادَةً

So if He grants him success and wills from Himself to help him and inspire him, he does what he was commanded with.

فَإِنْ وَفَّقَهُ وَأَرَادَ مِنْ نَفْسِهِ أَنْ يُعِينَهُ وَيُلْهِمَهُ فَعَلَ مَا أَمَرَ بِهِ

And if He abandons him and leaves him to his *own* will and self —

وَإِنْ خَذَلَهُ وَخَلَّاهُ وَإِرَادَتَهُ وَنَفْسَهُ

and he, from this aspect, does not choose except what his self and his nature desire —

وَهُوَ مِنْ هَذِهِ الْحَثِيثَةِ لَا يَخْتَارُ إِلَّا مَا تَهْوَاهُ نَفْسُهُ وَطَبْعُهُ

then he, in so far as he *is* a human being, does not want except that.

فَهُوَ مِنْ حَيْثُ هُوَ إِنْسَانٌ لَا يُرِيدُ إِلَّا ذَلِكَ

And for that *reason* God blamed him in His Book from this aspect,

وَلِذَلِكَ ذَمَّهُ اللَّهُ فِي كِتَابِهِ مِنْ هَذِهِ الْحَثِيثَةِ

and did not praise him except for something additional beyond that aspect,

وَلَمْ يَمْدَحْهُ إِلَّا بِأَمْرِ زَائِدٍ عَلَى تِلْكَ الْحَثِيثَةِ

and that *is* his being a Muslim, a believer, patient, good-doing, grateful, God-conscious, righteous, and the like of that.

وَهُوَ كَوْنُهُ مُسْلِمًا وَمُؤْمِنًا وَصَابِرًا وَمَحْسِنًا وَشُكْرًا وَتَقِيًّا وَبِرًّا وَنَحْوَ ذَلِكَ

And this *is* something additional beyond merely being a human being.

وَهَذَا أَمْرٌ زَائِدٌ عَلَى مَجْرَدِ كَوْنِهِ إِنْسَانًا

And his will is sound, but the mere soundness of it is not enough if it is not supported by a decree additional to that, and that is God's granting of success.

وَإِرَادَتُهُ صَالِحَةٌ وَلَكِنْ لَا يَكْفِي مَجْرَدَ صِلَاحِهَا إِنْ لَمْ تُوَيَّدْ بِقَدْرِ زَائِدٍ عَلَى ذَلِكَ وَهُوَ التَّوْفِيقُ

Just as it is not enough for seeing *that there is* merely the soundness of the eye for perception, if there does not come about another cause — *that is*, the light separate from it.

كَمَا أَنَّهُ لَا يَكْفِي فِي الرُّؤْيَةِ مَجَرَّدَ صَلَابَةِ الْعَيْنِ
لِلإِدْرَاكِ إِنَّمَا يَحْصُلُ سَبَبٌ آخَرُ مِنَ الثُّورِ الْمُفْصَلِ
عَنْهَا

Chapter:

فصل

Among the greatest injustice and ignorance is that you seek glorification and reverence from people while your heart is empty of glorifying God and revering Him.

مِنْ أَعْظَمِ الظُّلْمِ وَالْجَهْلِ أَنْ تَطْلُبَ التَّعْظِيمَ وَالتَّوْقِيرَ
مِنَ النَّاسِ وَقَلْبُكَ خَالٍ مِنْ تَعْظِيمِ اللَّهِ وَتَوْقِيرِهِ

For you revere the created being and honor him *so much* that he *would* see you in a state —

فَأَنَّكَ تَوْقِرُ الْمَخْلُوقَ وَتَجْلِّهِ أَنْ يَرَاكَ فِي حَالٍ

yet you do not revere God *enough* that He *would* see you upon it.

لَا تَوْقِرُ اللَّهَ أَنْ يَرَاكَ عَلَيْهَا

What is *wrong* with you that you do not attribute to God *due* reverence?

{مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا}

[71:13] — Sahih Intl: What is [the matter] with you that you do not attribute to Allah [due] grandeur

meaning: you do not treat Him *with* the treatment of one you revere.

أَيُّ لَا تَعَامِلُونَهُ مُعَامَلَةً مِنْ تَوْقِيرُونَهُ

And reverence is greatness.

وَالْتَوْقِيرُ وَالْعِظَمَةُ

And from it is His saying, Most High:

وَمِنْهُ قَوْلُهُ تَعَالَى

and *that* you revere Him.

{وَتَوْقِرُونَهُ}

[48:9]

Al-Hasan said: What is *wrong* with you that you do not recognize for God *a* right and you do not thank Him?

قَالَ الْحَسَنُ مَا لَكُمْ لَا تَعْرِفُونَ لِلَّهِ حَقًّا وَلَا تَشْكُرُونَهُ

And Mujahid said: You do not care about the greatness of your Lord.

وَقَالَ مُجَاهِدٌ لَا تَبَالُونَ عِظَمَةَ رَبِّكُمْ

And Ibn Zayd said: You do not see for God *any* obedience *as due*.

وَقَالَ ابْنُ زَيْدٍ لَا تَرَوْنَ لِلَّهِ طَاعَةً

And Ibn Abbas said: You do not recognize the right of His greatness.

وَقَالَ ابْنُ عَبَّاسٍ لَا تَعْرِفُونَ حَقَّ عِظَمَتِهِ

And these sayings all return to one meaning,

وَهَذِهِ الْأَقْوَالُ تَرْجِعُ إِلَى مَعْنَى وَاحِدٍ

and that is that if they had glorified God and recognized the right of His greatness, they would have declared His oneness, obeyed Him, and thanked Him.

وَهُوَ أَنَّهُمْ لَوْ عَظَّمُوا اللَّهَ وَعَرَفُوا حَقَّ عِظَمَتِهِ وَحَدُودَهُ
وَأَطَاعُوهُ وَشَكَرُوهُ

For obedience to Him, glorified is He, is avoiding His disobedience and *having* shyness before Him according to His reverence.

فَطَاعَتُهُ سُبْحَانَهُ اجْتِنَابُ مَعَاصِيهِ وَالْحَيَاءُ مِنْهُ بِحَسَبِ
وَقَارِهِ

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in the heart.

فِي الْقَلْبِ

And for this reason, some of the early generations said: let the reverence of God <i>be</i> great in the heart of each of you —	وَلَهَذَا قَالَ بَعْضُ السَّلَفِ لِيَعْظُمَ وَقَارَ اللَّهِ فِي قَلْبِ أَحَدِكُمْ
that he mention Him alongside what he <i>would be</i> ashamed to mention, pairing His name with it,	أَنْ يَذْكُرَهُ عِنْدَ مَا يَسْتَحْيِي مِنْ ذِكْرِهِ فَيُقِرَّنَ اسْمُهُ بِهِ
as <i>when</i> you say: 'May God curse the dog, the pig, and the filth,' and things like that.	كَمَا تَقُولُ قَبِّحَ اللَّهُ الْكَلْبَ وَالْخِنْزِيرَ وَالتَّنَّ وَنَحْوَ ذَلِكَ
So this <i>is</i> from the reverence of God.	فَهَذَا مِنْ وَقَارِ اللَّهِ
And from His reverence <i>is</i> that you do not equate anything from His creation with Him — not in speech,	وَمِنْ وَقَارِهِ أَنْ لَا تَعْدِلَ بِهِ شَيْئًا مِنْ خَلْقِهِ لَا فِي اللَّفْظِ
such that you say: 'By God and by your life,' or 'I have no one but God and you,' or 'What God willed and <i>what</i> you willed.'	بِحَيْثُ تَقُولُ وَاللَّهِ وَحَيَاتِكَ مَالِي إِلَّا اللَّهُ وَأَنْتَ وَمَا شَاءَ اللَّهُ وَشِئْتَ
And not in love, glorification, or honor.	وَلَا فِي الْحُبِّ وَالتَّعْظِيمِ وَالْإِجْلَالِ
And not in obedience — so you obey the created being in his commands and prohibitions as you obey God, or even more,	وَلَا فِي الطَّاعَةِ فَتَطِيعَ الْمَخْلُوقِ فِي أَمْرِهِ وَنَهْيِهِ كَمَا تَطِيعُ اللَّهُ بَلْ أَعْظَمَ
as <i>is the case</i> with most of the wrongdoers and the wicked.	كَمَا عَلَيْهِ أَكْثَرُ الظُّلْمَةِ وَالْفَجْرَةِ
And not in fear and hope.	وَلَا فِي الْخَوْفِ وَالرَّجَاءِ
And <i>that</i> he makes Him the least <i>important</i> of those watching him,	وَيَجْعَلُهُ أَهْوَنَ النَّازِلِينَ إِلَيْهِ
and <i>that</i> he not take His right lightly and say: 'It is built on leniency,'	وَلَا يَسْتَهِينُ بِحَقِّهِ وَيَقُولُ هُوَ مَبْنِيٌّ عَلَى الْمُسَامَحَةِ
and <i>that</i> he not place Him as secondary and give the right of the created being priority over Him,	وَلَا يَجْعَلُهُ عَلَى الْفَضْلَةِ وَيَقْدِّمُ حَقَّ الْمَخْلُوقِ عَلَيْهِ
and <i>that</i> God and His Messenger not <i>be</i> on one side, and the people on <i>another</i> side,	وَلَا يَكُونُ اللَّهُ وَرَسُولُهُ فِي حَدٍ وَنَاحِيَةٍ وَالنَّاسُ فِي نَاحِيَةٍ وَحَدٍ
so that he <i>is</i> on the side and the part where the people <i>are</i> , rather than the side and the part where God and His Messenger <i>are</i> .	فَيَكُونُ فِي الْحَدِّ وَالشَّقِّ الَّذِي فِيهِ النَّاسُ دُونَ الْحَدِّ وَالشَّقِّ الَّذِي فِيهِ اللَّهُ وَرَسُولُهُ
And <i>that</i> he not give the created being, in addressing him, his heart and his core,	وَلَا يُعْطِي الْخُلُقَ فِي مَخَاطَبَتِهِ قَلْبَهُ وَلَبَهُ
while giving God in His service <i>only</i> his body and his tongue, without his heart and his spirit.	وَيُعْطِي اللَّهَ فِي خِدْمَتِهِ بَدَنَهُ وَلِسَانَهُ دُونَ قَلْبِهِ وَرُوحِهِ
And <i>that</i> he not make what his self wants take priority over what his Lord wants.	وَلَا يَجْعَلَ مُرَادَ نَفْسِهِ مُقَدِّمًا عَلَى مُرَادِ رَبِّهِ
So all of this <i>is</i> from a lack of reverence of God in the heart.	فَهَذَا كُلُّهُ مِنْ عَدَمِ وَقَارِ اللَّهِ فِي الْقَلْبِ
And whoever <i>is</i> like that, then God <i>will</i> not place for him in the hearts of people any reverence or awe,	وَمَنْ كَانَ كَذَلِكَ فَإِنَّ اللَّهَ لَا يُلْقِي لَهُ فِي قُلُوبِ النَّاسِ وَقَارًا وَلَا هَيْبَةً

rather He *will* cause his reverence and his awe to fall from their hearts.

بَلْ يَسْقُطْ وَقَارُهُ وَهَيْبَتُهُ فِي قُلُوبِهِمْ

And if they revere him out of fear of his harm, then that *is* a reverence of hatred, not a reverence of love and glorification.

وَإِنْ وَقَرُّهُ مَخَافَةٌ شَرِّهِ فَذَٰكَ وَقَارُ بَغْضٍ لَا وَقَارُ حُبٍّ وَتَعْظِيمٍ

And from the reverence of God *is* that he *be* ashamed of His looking into his secret and his inner thoughts, and *God* seeing in it what He dislikes.

وَمَنْ وَقَارَ اللَّهِ أَنْ يَسْتَحْيِيَ مِنْ أَطْلَاعِهِ عَلَى سِرِّهِ وَضَمِيرِهِ فَيَرَى فِيهِ مَا يَكْرَهُ

And from His reverence *is* that he *be* ashamed before Him in private more than he *is* ashamed before the greatest of people.

وَمَنْ وَقَارَهُ أَنْ يَسْتَحْيِيَ مِنْهُ فِي الْخُلُوةِ أَعْظَمَ مِمَّا يَسْتَحْيِيَ مِنْ أَكْبَارِ النَّاسِ

And the point *is* that whoever does not revere God, and His speech, and what He gave him of knowledge and wisdom —

وَالْمَقْصُودُ أَنْ مَنْ لَا يُوقِّرُ اللَّهَ وَكَلَامَهُ وَمَا آتَاهُ مِنَ الْعِلْمِ وَالْحِكْمَةِ

how *can* he seek from the people reverence and glorification *for himself*?

كَيْفَ يَطْلُبُ مِنَ النَّاسِ تَوْقِيرَهُ وَتَعْظِيمَهُ

The Quran, knowledge, and the speech of the Messenger *are* connections from the Truth, and warnings, and restraints, and reprimands coming to you.

الْقُرْآنُ وَالْعِلْمُ وَكَلَامُ الرَّسُولِ صَلَاتٌ مِنَ الْحَقِّ وَتَنْبِيهَاتٌ وَرَوَادِعٌ وَزَوَاجِرٌ وَإِلَيْكَ

And grey hair *is* a reprimand, and a restraint, and a wake-up call standing within you.

وَالشَّيْبُ زَاجِرٌ وَرَادِعٌ وَمَوْقُظٌ قَائِمٌ بِكَ

So neither what came to you *has* advised you, nor what stood within you *has* counseled you.

فَلَا مَا وَرَدَ إِلَيْكَ وَعِظُكَ وَلَا مَا قَامَ بِكَ نَصْحُكَ

And despite this, you seek reverence and glorification from others!

وَمَعَ هَٰذَا تَطْلُبُ التَّوْقِيرَ وَالتَّعْظِيمَ مِنْ غَيْرِكَ

So you *are* like one struck *by calamity* whom a calamity did not affect *with* admonition or restraint,

فَأَنْتَ كَمَصَابٍ لَمْ تُؤْثَرِ فِيهِ مُصِيبَةٌ وَعِظًا وَانْزَجَارًا

yet he seeks from others that they take heed and *be* restrained by looking at his calamity.

وَهُوَ يَطْلُبُ مِنْ غَيْرِهِ أَنْ يَتَّعِظَ وَيَنْزَجِرَ بِالنَّظَرِ إِلَى مَصَابِهِ

So the beating did not produce in him *any* restraint, yet he wants restraint from whoever looked at his beating — from *those who merely* heard of punishments and penalties.

فَالضَّرْبُ لَمْ يُؤْثَرِ فِيهِ زَجْرًا وَهُوَ يُرِيدُ الْانْزَجَارَ مِمَّنْ نَظَرَ إِلَى ضَرْبِهِ مِنْ سَمْعٍ بِالْمَثَلَاتِ وَالْعُقُوبَاتِ

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and the signs regarding other than him.

وَالْآيَاتُ فِي حَقِّ غَيْرِهِ

And — by God — *he* is not like the one who saw them with his own eyes in other than himself.

وَلَيْسَ اللَّهُ كَمَنْ رَأَاهَا عَيْنَانًا فِي غَيْرِهِ

So how about the one who found them in himself?

فَكَيْفَ بِمَنْ وَجَدَهَا فِي نَفْسِهِ

We will show them Our signs in the horizons and in themselves.

﴿سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ﴾

[41:53] — Sahih Intl: We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?

So His signs in the horizons *are* heard *and* known,

فآياته في الأفاق مسموعة معلومة

and His signs in the self *are* witnessed *and* seen.

وآياته في النفس مشهودة مرئية

So *we seek* refuge in God from abandonment!

فعيذا بالله من الخذلان

God Most High said:

قَالَ تَعَالَى

Indeed, those upon whom the word of your Lord has been justified — they *will* not believe,

{إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ}

[10:96] — Sahih Intl: Indeed, those upon whom the word of your Lord has come into effect will not believe,

even if every sign came to them, until they see the painful punishment.

{وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ}

[10:97] — Sahih Intl: Even if every sign should come to them, until they see the painful punishment.

And He said:

وَقَالَ

And if We had sent down to them the angels, and the dead spoke to them, and We gathered before them everything face to face,

{وَلَوْ أَنَّا أَنْزَلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى

وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا}

[6:111] — Sahih Intl: And even if We had sent down to them the angels [with the message] and the dead spoke to them [of it] and We gathered together every [created] thing in front of them, they would not believe unless Allah should will. But most of them, [of that], are ignorant.

they would not have believed — unless God willed.

{مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ}

[6:111]

And the wise one, supported with *divine* success, takes *a* lesson from less than this,

والعقل المؤيد بالتوفيق يعتبر بدون هذا

and completes the deficiencies of his creation with the virtues of his character and deeds.

ويتم نقائص خلقته بفضائل أخلاقه وأعماله

So whenever *a* trace *was* erased from his body, his faith increased,

فكلما امتحى من جثمانه أثر زاد إيمانه

and whenever his bodily strength decreased, *it* increased in the strength of his faith, his certainty, and his longing for God and the Hereafter.

وكلما نقص من قوى بدنه زاد في قوة إيمانه ويقينه

ورغبته في الله والدار الآخرة

And if *he* was not like this, then death *is* better for him,

وإن لم يكن هكذا فالموت خير له

because it stops him at *a* set limit of pain and corruption,

لأنه يقف به على حد معين من الألم والفساد

unlike faults and deficiencies with *a* long life,

بخلاف العيوب والنقائص مع طول العمر

for they *are* an increase in his pain, his worry, his grief, and his regret.

فإنها زيادة في ألمه وهمه وغمه وحسرتة

And a long life is only good and beneficial so that remembering, making amends, seizing the opportunity, and sincere repentance may happen,

وَأَيُّمَا حَسَنَ طَوَّلِ الْعُمَرِ وَنَفْعَ لِيَحْصَلَ التَّذَكُّرُ
وَالِاسْتِدْرَاكُ وَاغْتِنَامُ الْغَرَضِ وَالتَّوْبَةُ النَّصُوحِ

as God Most High said:

كَمَا قَالَ تَعَالَى

Did We not give you a life long enough for whoever would remember to remember in it?

{أَوَلَمْ نَعْمَرْكُمْ مَا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ}.

[35:37] — Sahih Intl: And they will cry out therein, "Our Lord, remove us; we will do righteousness - other than what we were doing!" But did We not grant you life enough for whoever would remember therein to remember, and the warner had come to you? So taste [the punishment], for there is not for the wrongdoers any helper.

So whoever was not led by long life and length of remaining to fix his faults, make up for what he missed, and seize the rest of his breaths,

فَمَنْ لَمْ يُوْرثْهُ التَّعْمِيرُ وَطَوَّلَ الْبَقَاءَ إِصْلَاحَ مَعَائِبِهِ
وَتِدَارِكَ فَارْطِهِ وَاغْتِنَامَ بَقِيَّةِ أَنْفَاسِهِ

working for the life of his heart and the gaining of lasting bliss —

فَيَعْمَلُ عَلَى حَيَاةِ قَلْبِهِ وَحُصُولِ النَّعِيمِ الْمُقِيمِ

then *there is* no good for him in his life.

وَالْإِلَّا فَلَا خَيْرَ لَهُ فِي حَيَاتِهِ

For the servant is on the wing of a journey —

فَإِنَّ الْعَبْدَ عَلَى جَنَاحِ سَفَرٍ

either to Paradise or to the Fire.

إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ

So if his life was long and his deeds were good, then the length of his journey was an increase for him in gaining bliss and pleasure.

فَإِذَا طَالَ عَمْرُهُ وَحَسَنَ عَمَلُهُ كَانَ طَوَّلُ سَفَرِهِ زِيَادَةً لَهُ
فِي حُصُولِ النَّعِيمِ وَاللَّذَّةِ

For whenever the journey was longer, the longing was greater and finer.

فَإِنَّهُ كُلَّمَا طَالَ السَّفَرُ أَهْيَا كَانَتْ الصَّبَابَةُ أَجَلًا وَأَفْضَلَ

And if his life was long and his deeds were bad, then the length of his journey was an increase in his pain and punishment,

وَإِذَا طَالَ عَمْرُهُ وَسَاءَ عَمَلُهُ كَانَ طَوَّلُ سَفَرِهِ زِيَادَةً فِي
أَلَمِهِ وَعَذَابِهِ

and a descent for him to a lower place.

وَنَزُولًا لَهُ إِلَى أَسْفَلٍ

So the traveler is either ascending or descending.

فَالْمَسَافِرُ إِمَّا صَاعِدٌ وَإِمَّا نَازِلٌ

And in the raised hadith:

وَفِي الْحَدِيثِ الْمَرْفُوعِ

"The best of you is the one whose life is long and whose deeds are good,

خَيْرُكُمْ مَنْ طَالَ عَمْرُهُ وَحَسَنَ عَمَلُهُ

and the worst of you is the one whose life is long and whose deeds are ugly."

وَشَرُّكُمْ مَنْ طَالَ عَمْرُهُ وَقَبِيحَ عَمَلُهُ

So the sincere seeker in his seeking — whenever something of his self was ruined, he made it a building up of his heart and spirit.

فَالطَّالِبُ الصَّادِقُ فِي طَلْبِهِ كَمَا خَرَبَ شَيْءٌ مِنْ ذَاتِهِ
جَعَلَهُ عِمَارَةً لِقَلْبِهِ وَرُوحِهِ

And whenever something decreased from this world of his, he made it an increase in his Hereafter.

وَكُلَّمَا نَقَصَ شَيْءٌ مِنْ دُنْيَاهُ جَعَلَهُ زِيَادَةً فِي آخِرَتِهِ

And whenever he *was* denied something of the pleasures of this world, he made it an increase in the pleasures of his Hereafter.

وَكَلَّمَا مَنَعَ شَيْئًا مِنْ لَذَاتِ دُنْيَاهُ جَعَلَهُ زِيَادَةً فِي لَذَاتِ
آخِرَتِهِ

And whenever worry, sadness, or grief reached him, he placed it among the joys of his Hereafter.

وَكَلَّمَا نَالَ هَمٌّ أَوْ حُزْنٌ أَوْ غَمٌّ جَعَلَهُ فِي أَفْرَاحِ آخِرَتِهِ

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فَائِدَةٌ

A Benefit

فائدة عند العارفين أن الاشتغال بالمشاهدة عن البر في السير في السر

A Benefit: According to the knowers, being occupied with contemplation at the expense of righteous *action* in the journey in the inner *realm*

So the decrease of his body, his worldly *life*, his pleasure, his status, and his leadership —

فَنَقْصَانِ بَدَنِهِ وَدُنْيَاہِ وَلَذَّتِهِ وَجَاهِهِ وَرِئَاسَتِهِ

if it increased the gaining of that and its preservation for him in his Return, *then* it was *a* mercy for him and *a* good for him.

إِنْ زَادَ فِي حُصُولِ ذَلِكَ وَتَوْفِيرِهِ عَلَيْهِ فِي مَعَادِهِ كَانَ
رَحْمَةً بِهِ وَخَيْرًا لَهُ

And otherwise, it was *a* deprivation and *a* punishment for sins — outward or inward —

وَالْإِلَّا كَانَ حَرَمَانًا وَعَقُوبَةً عَلَى ذُنُوبٍ ظَاهِرَةٍ أَوْ بَاطِنَةٍ

or *the* leaving of *an* obligation — outward or inward.

أَوْ تَرَكَ وَاجِبَ ظَاهِرٍ أَوْ بَاطِنٍ

For the deprivation of the good of this world and the Hereafter is based on these four.

فَإِنَّ حَرَمَانَ خَيْرِ الدُّنْيَا وَالْآخِرَةِ مَرْتَّبٌ عَلَى هَذِهِ
الْأَرْبَعَةِ

And with God *is* success.

وَبِاللَّهِ التَّوْفِيقُ

People, since they were created, have not ceased *to be* travelers.

النَّاسُ مُنْذُ خُلِقُوا لَمْ يَزَالُوا مَسَافِرِينَ

And there *is* no setting down of their baggage except in Paradise or the Fire.

وَلَيْسَ لَهُمْ حُطٌّ عَنْ رِحَالِهِمْ إِلَّا فِي الْجَنَّةِ أَوْ النَّارِ

And the wise *person* knows that travel *is* built upon hardship and facing dangers.

وَالْعَاقِلُ يَعْلَمُ أَنَّ السَّفَرَ مَبْنِيٌّ عَلَى الْمَشَقَّةِ وَرُكُوبِ
الْأَخْطَارِ

And it *is* normally impossible to seek in it comfort, pleasure, and rest.

وَمِنْ الْمَحَالِ عَادَةً أَنْ يُطْلَبَ فِيهِ نَعِيمٌ وَلَذَّةٌ وَرَاحَةٌ

That *is* only after the end of the journey.

إِنَّمَا ذَلِكَ بَعْدَ انْتِهَاءِ السَّفَرِ

And it is known that every footstep, or every moment of the moments of the journey, is not standing still — nor is the responsible *person* standing still.

وَمِنَ الْمَعْلُومِ أَنَّ كُلَّ وَطْأَةٍ قَدَمٍ أَوْ كُلَّ آتٍ مِنْ آتَاتِ السَّفَرِ
غَيْرِ وَاقِفَةٍ وَلَا الْمُكَلَّفِ وَاقِفٍ

And it *has been* established that he is *a* traveler, in the state that the traveler must be in — of preparing the provisions that deliver *him*.

وَقَدْ ثَبَتَ أَنَّهُ مُسَافِرٌ عَلَى الْحَالِ الَّتِي يَجِبُ أَنْ يَكُونَ
الْمُسَافِرُ عَلَيْهَا مِنْ تَهْيِئَةِ الزَّادِ الْمَوْصِلِ

And when he stops, or sleeps, or rests, *it is upon the* readiness to continue the journey.

وَإِذَا نَزَلَ أَوْ نَامَ أَوْ اسْتَرَحَّ فَعَلَى قَدَمِ الْإِسْتِعْدَادِ لِلسَّيْرِ

that being occupied with contemplation at the expense of righteous *action* in the journey in the inner *realm* is a standstill.

أَنَّ الْإِسْتِغَالَ بِالْمُشَاهَدَةِ عَنْ الْبُرِّ فِي السَّيْرِ فِي السَّرِّ
وَقُوفٍ

Because during the time of contemplation, if he were *a* person of outward or inward action, or of increase in knowledge and detailed faith, that would be better for him.

لِأَنَّهُ فِي زَمَنِ الْمُشَاهَدَةِ لَوْ كَانَ صَاحِبَ عَمَلٍ ظَاهِرٍ أَوْ
بَاطِنٍ أَوْ أَزْدِيَادٍ مِنْ مَعْرِفَةٍ وَإِيمَانٍ مَفْصَلٍ كَانَ أَوْلَى بِهِ

For the human spirit is gathered on the form of its action, its knowledge, its resolve, and its will.

فَإِنَّ اللَّطِيفَةَ الْإِنْسَانِيَّةَ تَحْشُرُ عَلَى صُورَةِ عَمَلِهَا
وَمَعْرِفَتِهَا وَهَمَّتْهَا وَإِرَادَتِهَا

And the body is gathered on the form of its action — good or ugly.

وَالْبَدَنُ يَحْشُرُ عَلَى صُورَةِ عَمَلِهِ الْحَسَنِ أَوْ الْقَبِيحِ

And when it departs from this abode, it witnesses the reality of that.

وَإِذَا انْتَقَلَتْ مِنْ هَذِهِ الدَّارِ شَاهَدَتْ حَقِيقَةَ ذَلِكَ

And to the degree of your heart's closeness to God, you distance *yourself* from comfort with people and dwelling with them.

وَعَلَى قَدَرِ قُرْبِ قَلْبِكَ مِنَ اللَّهِ تَبْعُدُ مِنَ الْأَنْسِ بِالْأَنْسِ
وَمَسَاكِنَتِهِمْ

And to the degree of your guarding of your inner secret and your will, *will be* its protection.

وَعَلَى قَدَرِ صِيَانَتِكَ لِسِرِّكَ وَإِرَادَتِكَ يَكُونُ حِفْظُهُ

And the foundation of that *is the* soundness of monotheism,

وَمَلَكَ ذَلِكَ صِحَّةُ التَّوْحِيدِ

then *the* soundness of knowledge of the path,

ثُمَّ صِحَّةُ الْعِلْمِ بِالطَّرِيقِ

then *the* soundness of the will,

ثُمَّ صِحَّةُ الْإِرَادَةِ

then *the* soundness of action and caution.

ثُمَّ صِحَّةُ الْعَمَلِ وَالْحَذَرِ

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فائدة طالب النفوذ إلى الله والدار الآخرة بل وإلى كل علم وصناعة

Benefit: The Seeker of Passage to God and the Hereafter — Rather, to Every Knowledge and Craft

Be on complete guard against people turning to you and their approaching you

كُلَّ الْحَذَرِ مِنْ قَصْدِ النَّاسِ لَكَ وَإِقْبَالِهِمْ عَلَيْكَ

and *against* them discovering the place of your purpose, for it is the greatest affliction.

وَأَنْ يَعْثُرُوا عَلَى مَوْضِعِ غَرَضِكَ فَإِنَّهَا الْآفَةُ الْعُظْمَى

Benefit: Every person of understanding knows that there is no path for Satan over him except from three directions.

فَإِذْة: كُلِّ ذِي لُبٍّ يَعْلَمُ أَنَّهُ لَا طَرِيقَ لِلشَّيْطَانِ عَلَيْهِ إِلَّا
مِنْ ثَلَاثِ جِهَاتٍ

The first of them is excess and extravagance — so *one* increases beyond the measure of need, and it becomes *a* surplus,

أَحَدَهَا التَّزْيِيدَ وَالْإِسْرَافَ فَيَزِيدُ عَلَى قَدْرِ الْحَاجَةِ
فَتَصِيرُ فَضْلَةً

and it is the share of Satan and his entry point to the heart.

وَهِيَ حَظُّ الشَّيْطَانِ وَمَدْخَلُهُ إِلَى الْقَلْبِ

And the way of caution is to *refrain* from giving the self all of what it seeks of food, or sleep, or pleasure, or rest.

وَطَرِيقُ الْإِحْتِرَازِ مِنْ إِعْطَاءِ النَّفْسِ تَمَامَ مَطْلُوبِهَا مِنْ
غَذَاءٍ أَوْ نَوْمٍ أَوْ لَذَّةٍ أَوْ رَاحَةٍ

So whenever you close this door, safety from the enemy entering through it is achieved.

فَمَتَى أَغْلَقْتَ هَذَا الْبَابَ حَصَلَ الْأَمَانُ مِنْ دُخُولِ الْعَدُوِّ
مِنْهُ

The second is heedlessness, for the one who remembers is in *a* fortress of remembrance.

الثَّانِيَةُ الْعَقْلَةُ فَإِنَّ الذَّاكِرَ فِي حَصَنِ الذِّكْرِ

So whenever he becomes heedless, the door of the fortress is opened, and the enemy enters it, and it becomes hard for him — or difficult — to drive him out.

فَمَتَى غَفَلَ فَتَحَ بَابَ الْحَصَنِ فَوَلَّجَهُ الْعَدُوُّ فَيَعْسُرُ عَلَيْهِ
أَوْ يَصْعَبُ إِخْرَاجُهُ

The third is burdening oneself with what does not concern him of all things.

الثَّالِثَةُ تَكْلُفٌ مَا لَا يَعْنِيهِ مِنْ جَمِيعِ الْأَشْيَاءِ

Benefit: The seeker of passage to God and the Hereafter — rather, *even* to every knowledge and craft

فَإِذْة: طَالِبُ التَّنُفُّذِ إِلَى اللَّهِ وَالْدَّارِ الْآخِرَةِ بَلْ وَإِلَى كُلِّ
عِلْمٍ وَصِنَاعَةٍ

and leadership, such that he becomes *a* leader in that, followed in it —

وَرِئَاسَةً بِحَيْثُ يَكُونُ رَأْسًا فِي ذَلِكَ مُقْتَدِي بِهِ فِيهِ

he needs to be brave, bold, ruling over his doubts,

يَحْتَاجُ أَنْ يَكُونَ شَجَاعًا مُقْدَامًا حَاكِمًا عَلَى وَهْمِهِ

not overcome under the power of his imagination,

غَيْرَ مُقَهْوَرٍ تَحْتَ سُلْطَانِ تَخَيُّلِهِ

detached from everything other than his goal, passionately devoted to what he has turned toward,

زَاهِدًا فِي كُلِّ مَا سِوَى مَطْلُوبِهِ عَاشِقًا لِمَا تَوَجَّهَ إِلَيْهِ

knowing the path of reaching it and the paths that cut *one* off from it,

عَارِفًا بِطَرِيقِ الْوُصُولِ إِلَيْهِ وَالطَّرِيقِ الْقَوَاطِعِ عَنْهُ

bold in ambition, firm in resolve — the blame of *a* blamer does not turn him from his goal, nor the reproach of *a* reproacher,

مُقْدَامُ الْهَمَةِ ثَابِتُ الْجَاشِ لَا يَنْتَبِهُ عَنْ مَطْلُوبِهِ لَوْمَ لَائِمٍ
وَلَا عَذْلَ عَاذِلٍ

much in stillness, constant in thought,

كَثِيرُ السَّكُونِ دَائِمُ الْفِكْرِ

not leaning with the pleasure of praise nor the pain of blame,

غَيْرُ مَائِلٍ مَعَ لَذَّةِ الْمَدْحِ وَلَا أَلَمِ الذَّمِّ

standing by what he needs of the means of his support — obstacles do not shake him,

قَائِمًا بِمَا يَحْتَاجُ إِلَيْهِ مِنْ أَسْبَابٍ مَعُونَتِهِ لَا تَسْتَفْزِهِ
الْمَعَارِضَاتُ

his motto is patience and his rest is hard work,

شِعَارُهُ الصَّبْرُ وَرَاحَتُهُ التَّعَبُ

loving noble character, guarding his time,

محبا لمكارم الأخلاق حافِظًا لوقته

not mixing with people except with caution, like a bird that picks up seeds among them,

لَا يخالط النَّاسَ إِلَّا عَلَى حَذَرٍ كَالطَّائِرِ الَّذِي يَلْتَقِطُ الْحَبَّ بَيْنَهُمْ

standing over himself with hope and fear,

قَائِمًا عَلَى نَفْسِهِ بِالرَّغْبَةِ وَالرَّهْبَةِ

aspiring to the fruits of distinction over his fellow kind,

طَامِعًا فِي نَتَائِجِ الْإِخْتِصَاصِ عَلَى بَنِي جِنْسِهِ

not releasing any of his senses without purpose, nor letting *them* wander.

غَيْرُ مُرْسِلٍ شَيْئًا مِنْ حَوَاسِهِ عَبَثًا وَلَا مُسْرَحًا

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فائدة

A Benefit

فصل

Section

فصل اللذة المحرمة ممزوجة بالقبح حال تناولها مثمرة للألم بعد انقضائها

Section: The Forbidden Pleasure *is* Mixed with Ugliness at the Time of Taking It, *and* Produces Pain after Its End

his thoughts in the ranks of existence.

خواطره فِي مَرَاتِبِ الْكَوْنِ

And the key to that *is* abandoning habits and cutting the ties standing between you and what *is* sought.

وَمَلَاكَ ذَلِكَ هَجْرَ الْعَوَائِدِ وَقَطْعَ الْعَلَائِقِ الْحَائِلَةِ بَيْنَكَ وَبَيْنَ الْمَطْلُوبِ

And according to the common people, holding to good manners with *the* veil *is* better than dropping good manners with *the* unveiling.

وَعِنْدَ الْعَوَامِ أَنَّ لُزُومَ الْأَدَبِ مَعَ الْحِجَابِ خَيْرٌ مِنْ إِطْرَاحِ الْأَدَبِ مَعَ الْكُشْفِ

Among those who remember *God are* those who begin with remembrance of the tongue, even if *they are* in heedlessness.

مِنَ الذَّاكِرِينَ مَنْ يَبْتَدِئُ بِذِكْرِ اللِّسَانِ وَإِنْ كَانَ عَلَى غَفْلَةٍ

Then *they* keep at it until their heart becomes present, and the two agree upon the remembrance.

ثُمَّ لَا يَزَالُ فِيهِ حَتَّى يَحْضُرَ قَلْبُهُ فَيَتَوَاطَأُ عَلَى الذِّكْرِ

And among them *are* those who do not see that *as right* and do not begin in heedlessness.

وَمِنْهُمْ مَنْ لَا يَرَى ذَلِكَ وَلَا يَبْتَدِئُ عَلَى غَفْلَةٍ

Rather, *they* become still until their heart becomes present, then *they* begin the remembrance with their heart.

بَلْ يَسْكُنُ حَتَّى يَحْضُرَ قَلْبُهُ فَيُشْرِعَ فِي الذِّكْرِ بِقَلْبِهِ

And when it grows strong, it draws the tongue along, and the two agree together.

فَإِذَا قَوِيَ اسْتَتَبَعَ لِسَانُهُ فَتَوَاطَأَ جَمِيعًا

So the first — the remembrance moves from his tongue to his heart.

فَالْأَوَّلُ يَنْتَقِلُ الذِّكْرُ مِنْ لِسَانِهِ إِلَى قَلْبِهِ

And the second — *it* moves from his heart to his tongue,

وَالثَّانِي يَنْتَقِلُ مِنْ قَلْبِهِ إِلَى لِسَانِهِ

without his heart being empty of it.

مِنْ غَيْرِ أَنْ يَخْلُوَ قَلْبُهُ مِنْهُ

Rather, he becomes still first until he senses the appearance of the speaker within him.

بَلْ يَسْكُنُ أَوَّلًا حَتَّى يَحْسُ بِظُهُورِ النَّاطِقِ فِيهِ

And when he senses that, his heart speaks.

فَإِذَا أَحْسَسَ بِذَلِكَ نَطَقَ قَلْبُهُ

Then the speech of the heart moves to the remembrance of the tongue.

ثُمَّ انْتَقَلَ النَّطْقُ الْقَلْبِيُّ إِلَى الذِّكْرِ اللَّسَانِيِّ

Then he becomes absorbed in that until he finds every part of him remembering.

ثُمَّ يَسْتَغْرَقُ فِي ذَلِكَ حَتَّى يَجِدَ كُلَّ شَيْءٍ مِنْهُ ذَاكِرًا

And the best remembrance and the most beneficial *is* that in which the heart agrees with the tongue,

وَأَفْضَلُ الذِّكْرِ وَأَنْفَعُهُ مَا وَاطَأَ فِيهِ الْقَلْبُ اللَّسَانَ

and *it* was from the Prophetic remembrances, and the one remembering witnessed its meanings and purposes.

وَكَانَ مِنَ الْأَذْكَارِ النَّبَوِيَّةِ وَشَهِدَ الذَّاكِرُ مَعَانِيَهُ وَمَقَاصِدَهُ

The most beneficial of people to you *is* a man *who* gave you access to himself so that you plant good in him,

أَنْفَعُ النَّاسِ لَكَ رَجُلٌ مَكَّنَكَ مِنْ نَفْسِهِ حَتَّى تَزْرَعَ فِيهِ خَيْرًا

or do *a* kindness to him.

أَوْ تَصْنَعُ إِلَيْهِ مَعْرُوفًا

For he *is* the best helper for you toward your benefit and your completeness.

فَإِنَّهُ نِعْمَ الْعَوْنُ لَكَ عَلَى مَنَفْعَتِكَ وَكَمَالِكَ

So your benefit from him in reality *is* like his benefit from you, or more.

فَانْتِفَاعُكَ بِهِ فِي الْحَقِيقَةِ مِثْلُ انتِفَاعِهِ بِكَ أَوْ أَكْثَرُ

And the most harmful of people to you *is* whoever gained power over you so that you disobey God through him.

وَأَضَرُّ النَّاسِ عَلَيْكَ مَنْ مَكَّنَ نَفْسَهُ مِنْكَ حَتَّى تَعْصِيَ اللَّهَ فِيهِ

For he *is* *a* helper for you toward your harm and your deficiency.

فَإِنَّهُ عَوْنٌ لَكَ عَلَى مَضَرَّتِكَ وَنَقْصِكَ

The forbidden pleasure *is* mixed with ugliness at the time of taking it,

اللَّذَّةُ الْمَحْرَمَةُ مَمْزُوجَةٌ بِالْقُبْحِ حَالَ تَنَاوُلِهَا

and *is* producing pain after its end.

مَثْمَرَةٌ لِلْأَلَمِ بَعْدَ انْقِضَائِهَا

So when the urge within you toward it grows strong, then reflect on its passing and the remaining of its ugliness and its pain.

فَإِذَا اشْتَدَّتْ الدَّاعِيَةُ مِنْكَ إِلَيْهَا فَفَكِّرْ فِي انْقِطَاعِهَا وَبَقَاءِ قُبْحِهَا وَأَلَمِهَا

Then weigh between the two matters.

ثُمَّ وَازِنْ بَيْنَ الْأَمْرَيْنِ

فصل لله على العبد في كل عضو من أعضائه أمر وله عليه فيه نهى وله فيه نعمة وله به منفعة ولذة

Section: God has upon the servant in every limb of his limbs *a* command, and He has upon him regarding it *a* prohibition, and He has in it *a* blessing, and he has through it benefit and pleasure

فصل أقام الله سبحانه هذا الخلق بين الأمر والنهي والعطاء والمنع

Section: God, glorified is He, established this creation between command and prohibition, and giving and withholding

And look at what *is* between them of difference.

وَأَنْظُرْ مَا بَيْنَهُمَا مِنَ التَّفَاوُتِ

And the tiredness from obedience *is* mixed with goodness, producing pleasure and rest.

وَالْتَعَبُ بِالطَّاعَةِ مَمزُوجٌ بِالْحَسَنِ مَثْمَرٌ لِلذِّمَّةِ وَالرَّاحَةِ

So if it weighs heavy on the self, then think about the end of its tiredness and the lasting of its goodness, its pleasure, and its joy.

فَإِذَا ثَقُلَتْ عَلَى النَّفْسِ فَفَكِّرْ فِي انْقِطَاعِ تَعَبِهَا وَبَقَاءِ حَسَنَاتِهَا وَلَذَّتِهَا وَسُرُورِهَا

And weigh between the two matters, and prefer the stronger over the weaker.

وَوَازِنَ بَيْنَ الْأَمْرَيْنِ وَآثَرَ الرَّاجِحِ عَلَى الْمَرْجُوحِ

So if you feel pain from the cause, then look at what *is* in the result of happiness, joy, and pleasure —

فَإِنْ تَأَلَّمْتَ بِالسَّبَبِ فَانْظُرْ إِلَى مَا فِي الْمُسَبَّبِ مِنَ الْفَرَحَةِ وَالسُّرُورِ وَاللَّذَةِ

and its hardship *will* become easy for you.

يَهْنُ عَلَيْكَ مَقَاسَاتُهُ

And if you feel pain from leaving the forbidden pleasure, then look at the pain that follows it.

وَإِنْ تَأَلَّمْتَ بِتَرْكِ اللَّذَّةِ الْمُحَرَّمَةِ فَانْظُرْ إِلَى الْأَلَمِ الَّذِي يَعْقِبُهُ

And weigh between the two pains.

وَوَازِنَ بَيْنَ الْأَلَمَيْنِ

And the special quality of the mind *is* gaining the greater of the two benefits by letting go of the lesser of them,

وَخَاصِيَّةُ الْعَقْلِ تَحْصِيلُ أَكْثَرِ الْمَنْفَعَتَيْنِ بِتَفْوِيتِ أَدْنَاهُمَا

and bearing the smaller of the two pains to push away the greater of them.

وَأَخْتِمَالُ أَصْغَرِ الْأَلَمَيْنِ لِدَفْعِ أَكْثَرِهِمَا

And this needs knowledge of the causes and what they lead to,

وَهَذَا يَحْتَاجُ إِلَى عِلْمٍ بِالْأَسْبَابِ وَمَقْتَضِيَّاتِهَا

and *a* mind with which *one* chooses what *is* better,

وَالْإِلَى عَقْلٍ يَخْتَارُ بِهِ الْأَوْلَى

otherwise *there is* no benefit for him from them.

وَالْإِلَّا نَفْعٌ بِهِ لَهُ مِنْهَا

So whoever was given his full share of mind and knowledge chose the best and preferred it.

فَمَنْ وَقِرَ قِسْمَهُ مِنَ الْعَقْلِ وَالْعِلْمِ اخْتَارَ الْأَفْضَلَ وَآثَرَهُ

And whoever had less of his share of them — or of one of them — chose the opposite.

وَمَنْ نَقَصَ حَظَّهُ مِنْهُمَا أَوْ مِنْ أَحَدِهِمَا اخْتَارَ خِلَافَهُ

And whoever thought about this world and the Hereafter knew that he <i>will</i> not reach either of them except with hardship.	وَمَنْ فَكَّرَ فِي الدُّنْيَا وَالْآخِرَةِ عِلْمٌ أَنَّهُ لَا يَنَالُ وَاحِدًا مِنْهُمَا إِلَّا بِمُشَقَّةٍ
So let him bear the hardship for the better and more lasting of them.	فَلْيَتَحَمَّلِ الْمَشَقَّةَ لَخَيْرِهِمَا وَأَبْقَاهُمَا
God has upon the servant in every limb of his limbs <i>a</i> command,	لِلَّهِ عَلَى الْعَبْدِ فِي كُلِّ عُضْوٍ مِنْ أَعْضَائِهِ أَمْرٌ
and He has upon him regarding it <i>a</i> prohibition, and He has in it <i>a</i> blessing,	وَلَهُ عَلَيْهِ فِيهِ نَهْيٌ وَلَهُ فِيهِ نِعْمَةٌ
and he has through it benefit and pleasure.	وَلَهُ بِهِ مَنَفَعَةٌ وَلَذَّةٌ
So if he stands for God in that limb <i>by fulfilling</i> His command and avoids in it His prohibition,	فَإِنْ قَامَ لِلَّهِ فِي ذَلِكَ الْعُضْوِ بِأَمْرِهِ وَاجْتَنَبَ فِيهِ نَهْيِهِ
then he has fulfilled the gratitude for His blessing upon him in it,	فَقَدْ أَدَّى شُكْرَ نِعْمَتِهِ عَلَيْهِ فِيهِ
and strived to complete his benefit and pleasure through it.	وَسَعَى فِي تَكْمِيلِ انْتِفَاعِهِ وَلَذَتِهِ بِهِ
And if he neglected God's command and His prohibition in it,	وَإِنْ عَطَلَ أَمْرَ اللَّهِ وَنَهْيَهُ فِيهِ
God <i>will</i> deprive him of his benefit from that limb,	عَطَّلَهُ اللَّهُ مِنْ انْتِفَاعِهِ بِذَلِكَ الْعُضْوِ
and make it one of the greatest causes of his pain and harm.	وَجَعَلَهُ مِنْ أَكْبَرِ أَسْبَابِ أَلَمِهِ وَمُضَرَّتِهِ
And He has upon him in every moment of his moments <i>a</i> servitude that advances him toward Him <i>and</i> brings him closer to Him.	وَلَهُ عَلَيْهِ فِي كُلِّ وَقْتٍ مِنْ أَوْقَاتِهِ عِبَادِيَّةٌ تَقْدِمُهُ إِلَيْهِ
So if he fills his time with the servitude of the moment, he advances toward his Lord.	فَإِنْ شَغَلَ وَقْتَهُ بِعِبَادِيَةِ الْوَقْتِ تَقْدَمَ إِلَى رَبِّهِ
And if he fills it with desire, or comfort, and idleness, he falls behind.	وَإِنْ شَغَلَهُ بِهَوَىٰ أَرْوَاحِهِ وَبَطَالَةٍ تَأَخَّرَ
So the servant never stops <i>being</i> in advancement or falling behind, and <i>there is</i> no standing still on the path at all.	فَالْعَبْدُ لَا يَزَالُ فِي التَّقَدُّمِ أَوْ تَأَخَّرٍ وَلَا وَقُوفٍ فِي الطَّرِيقِ الْبَتَّةَ

for whoever among you wills to advance or fall behind.

{لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ}.

[74:37] — Sahih Intl: To whoever wills among you to proceed or stay behind.

God, glorified is He, established this creation between command and prohibition, and giving and withholding.	أَقَامَ اللَّهُ سُبْحَانَهُ هَذَا الْخَلْقَ بَيْنَ الْأَمْرِ وَالنَّهْيِ وَالْعَطَاءِ وَالْمَنْعِ
So they split into two groups:	فَافْتَرَقُوا فِرْقَتَيْنِ
<i>a</i> group <i>that</i> met His command with abandonment and His prohibition with committing <i>it</i> ,	فِرْقَةٌ قَابِلَتْ أَمْرَهُ بِالتَّرْكِ وَنَهْيَهُ بِالِارْتِكَابِ
and His giving with heedlessness from gratitude, and His withholding —	وَعَطَاءَهُ بِالْغَفْلَةِ عَنِ الشُّكْرِ وَمَنْعَهُ

فصل التوحيد أصلف شيء وأنزهه وأنظفه وأصفاه فأدنى شيء يخدشه ويدنسه

Chapter: Monotheism *is* the most delicate thing, the purest, the cleanest, and the clearest — so the slightest thing scratches it and stains it

with displeasure. And these *are* His enemies, and in them is enmity according to what is in them of that.

بالسخط وهؤلاء أعداؤه وفيهم من العداوة بحسب ما فيهم من ذلك

And *a* group said: 'We *are* only your servants.

وقسم قالوا إنما نحن عبيدك

If you command us, we hasten to respond. And if you forbid us, we hold back ourselves and restrain them from what you forbade us from.

فإن أمرتنا سارعنا إلى الإجابة وإن نهيتنا أمسكنا نفوسنا وكففناها عما نهيتنا عنه

And if you give us, we praise you and thank you. And if you withhold from us, we humbly turn to you and remember you.'

وإن أعطيتنا حمدناك وشكرناك وإن منعتنا تضرعنا إليك وذكرناك

So there *is* nothing between these *people* and Paradise except the veil of the life of this world.

فليس بين هؤلاء وبين الجنة إلا ستر الحياة الدنيا

So when death tears it away from them, they arrive at lasting bliss and delight of the eyes.

فإذا مزقه عليهم الموت صاروا إلى النعيم المقيم وقرة الأعين

Just as those *others* — there *is* nothing between them and the Fire except the veil of life.

كما أن أولئك ليس بينهم وبين النار إلا ستر الحياة

So when death tears it, they arrive at regret and pain.

فإذا مزقه الموت صاروا إلى الحسرة والألم

So when the armies of this world and the Hereafter clash in your heart,

فإذا تصادمت جيوش الدنيا والآخرة في قلبك

and you want to know from which of the two groups you *are*,

وأردت أن تعلم من أي الفريقين أنت

then look: with which of them do you side, and with which do you fight?

فانظر مع من تميل منهما ومع من تقاتل

Since it is not possible for you to stand between the two armies — so you *are* with one of them, without doubt.

إذ لا يمكنك الوقوف بين الجيشين فأنت مع أحدهما لا محالة

The first group suspected desire, so they opposed it.

فالفريق الأول استغشوا الهوى فخالفوه

And they sought sincere advice from reason, so they consulted it.

واستنصحو العقل فشاوروه

And they freed their hearts to reflect on what they were created for.

وفرغوا قلوبهم للفكر فيما خلقوا له

And *they freed* their limbs to act upon what they were commanded with.

وجوارحهم للعمل بما أمروا به

And *they freed* their times to fill them with what builds their stations in the Hereafter.

وأوقاتهم لعمارتها بما يعمر منازلهم في الآخرة

And they prepared against the swiftness of death by rushing to <i>good</i> deeds.	واستظهروا على سرعة الأجل بالمبادرة إِلَى الْأَعْمَالِ
And they lived in this world while their hearts were traveling away from it.	وَسَكَنُوا الدُّنْيَا وَقُلُوبُهُمْ مَسَافِرَةٌ عَنْهَا
And they settled in the Hereafter before their departure to it.	وَاسْتَوْتَنُوا الْآخِرَةَ قَبْلَ انْتِقَالِهِمْ إِلَيْهَا
And they concerned themselves with God and His obedience according to their need of Him.	وَاهْتَمُّوا بِاللَّهِ وَطَاعَتِهِ عَلَى قَدَرِ حَاجَتِهِمْ إِلَيْهِ
And they took provision for the Hereafter according to their stay in it.	وَتَزَوَّدُوا لِلْآخِرَةِ عَلَى قَدَرِ مَقَامِهِمْ فِيهَا
So He — glorified is He — hastened for them from the bliss of Paradise and its comfort:	فَعَجَلَ لَهُمْ سُبْحَانَهُ مِنْ نَعِيمِ الْجَنَّةِ وَرُوحِهَا
that He gave them closeness with Himself, and turned their hearts toward Him,	أَنْ أَنَسَهُمْ بِنَفْسِهِ وَأَقْبَلَ بِقُلُوبِهِمْ إِلَيْهِ
and gathered them upon His love, and made them long for meeting Him,	وَجَمَعَهَا عَلَى مَحَبَّتِهِ وَشَوْقِهِمْ إِلَى لِقَائِهِ
and blessed them with His closeness, and freed their hearts from what filled the hearts of others —	وَنَعَمَهُمْ بِقُرْبِهِ وَفَرَّغَ قُلُوبَهُمْ مِمَّا مَلَأَ قُلُوبَ غَيْرِهِمْ
of love of this world, and worry and sadness over missing it, and distress from fear of its loss.	مِنْ مَحَبَّةِ الدُّنْيَا وَالْهَمِّ وَالْحُزْنِ عَلَى قَوْتِهَا وَالْعَمِّ مِنْ خَوْفِ ذَهَابِهَا
So they found soft what the comfortable <i>ones</i> found rough.	فَاسْتَلَانُوا مَا اسْتَوَعَرَهُ الْمَتَرَفُونَ
And they found comfort in what the ignorant found frightening.	وَأَنَسُوا بِمَا اسْتَوْحَشَ مِنْهُ الْجَاهِلُونَ
They accompanied this world with their bodies, and the Highest Assembly with their souls.	صَحَبُوا الدُّنْيَا بِأَبْدَانِهِمْ وَالْمَلَأَ الْأَعْلَى بِأَرْوَاحِهِمْ
Monotheism <i>is</i> the most delicate thing, the purest, the cleanest, and the clearest.	التَّوْحِيدُ أَصْلَفُ شَيْءٍ وَأَنْزَهٌ وَأَنْظَفُ وَأَصْفَاهُ
So the slightest thing scratches it, stains it, and affects it.	فَأَدْنَى شَيْءٍ يَخْدَشُهُ وَيَدْنُسُهُ وَيُؤَثِّرُ فِيهِ
For it <i>is</i> like the whitest garment — the slightest mark affects it.	فَهُوَ كَأَبْيَضِ ثَوْبٍ يَكُونُ يُؤَثِّرُ فِيهِ أَدْنَى أَثَرٍ
And like <i>a</i> very clear mirror — the slightest thing affects it.	وَكَالْمِرَاةِ الصَّافِيَةِ جَدَا أَدْنَى شَيْءٍ يُؤَثِّرُ فِيهَا
And for this reason, <i>a</i> glance disturbs it, and <i>a</i> word, and <i>a</i> hidden desire.	وَلِهَذَا تَشْوِشُهُ اللَّحْظَةُ وَاللَّفْظَةُ وَالشَّهْوَةُ الْخَفِيَّةُ
So if its companion hastens —	فَإِنْ بَادَرَ صَاحِبَهُ

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فائدة ترك الشهوات لله وإن أنجى من عذاب الله وأوجب الفوز برحمته

A Benefit: Leaving desires for God, even though *it* saves from the punishment of God and earns the winning of His mercy

and uprooting that trace with its opposite — otherwise it *will* take hold and become a nature *that is* difficult for him to uproot.

وَقَلَعَ ذَلِكَ الْأَثَرَ بَضْدَهُ وَإِلَّا اسْتَحْكَمَ وَصَارَ طَبْعًا يَتَعَسَّرُ عَلَيْهِ قَلْعُهُ

And these traces and natures that occur in it — some of them *are* quick to come *and* quick to go,

وَهَذِهِ الْأَثَارُ وَالطَّبَوِعُ الَّتِي تَحْصُلُ فِيهِ مِنْهَا مَا يَكُونُ سَرِيعَ الْحُصُولِ سَرِيعَ الزَّوَالِ

and some of them *are* quick to come *and* slow to go,

وَمِنْهَا مَا يَكُونُ سَرِيعَ الْحُصُولِ بَطِيءَ الزَّوَالِ

and some of them *are* slow to come *and* quick to go,

وَمِنْهَا مَا يَكُونُ بَطِيءَ الْحُصُولِ سَرِيعَ الزَّوَالِ

and some of them *are* slow to come *and* slow to go.

وَمِنْهَا مَا يَكُونُ بَطِيءَ الْحُصُولِ بَطِيءَ الزَّوَالِ

But among people *there are* those whose monotheism *is* great *and* mighty — many of those traces *are* drowned in it and dissolved in it,

وَلَكِنْ مِنَ النَّاسِ مَنْ يَكُونُ تَوْحِيدُهُ كَبِيرًا عَظِيمًا يَنْغَمَرُ فِيهِ كَثِيرٌ مِنَ تِلْكَ الْأَثَارِ وَيَسْتَحِيلُ فِيهِ

like abundant water that *is* mixed with the slightest filth or dirt.

بِمَنْزِلَةِ الْمَاءِ الْكَثِيرِ الَّذِي يَخَالِطُهُ أَدْنَى نَجَاسَةٍ أَوْ وَسْخٍ

So the person of monotheism who *is* below him is deceived by that,

فَيَغْتَرُّ بِهِ صَاحِبُ التَّوْحِيدِ الَّذِي هُوَ دُونَهُ

and *he* mixes his weak monotheism with what the person of great *and* abundant monotheism mixed with.

فَيَخْلُطُ تَوْحِيدَهُ الضَّعِيفَ بِمَا خَلَطَ بِهِ صَاحِبُ التَّوْحِيدِ الْعَظِيمِ الْكَثِيرِ تَوْحِيدَهُ

So its effect appears in it in *a way* that *did* not appear in the abundant monotheism.

فَيُظْهِرُ تَأْثِيرَهُ فِيهِ مَا لَمْ يَظْهِرْ فِي التَّوْحِيدِ الْكَثِيرِ

And also, the very pure place — there appears to its owner from what stains it what does not appear in the place that has not reached its level of purity.

وَأَيْضًا فَإِنَّ الْمَحَلَّ الصَّافِيَ جَدًّا يَظْهَرُ لَصَاحِبِهِ مِمَّا يَدْنُسُهُ مَا لَا يَظْهَرُ فِي الْمَحَلِّ الَّذِي لَمْ يَبْلُغْ فِي الصَّفَاءِ مَبْلَغَهُ

So *he* catches it by removing *it*, unlike this *other* one, for he does not feel it.

فَيَتَدَارَكُهُ بِالْإِزَالَةِ دُونَ هَذَا فَإِنَّهُ لَا يَشْعُرُ بِهِ

And also, the strength of faith and monotheism, when it *is* very strong, *it* transforms the bad substances and overpowers them,

وَأَيْضًا فَإِنَّ قُوَّةَ الْإِيمَانِ وَالتَّوْحِيدِ إِذَا كَانَتْ قُوَّةً جَدًّا أَحَالَتْ الْمَوَادَّ الرَّدِيئَةَ وَقَهَرَتْهَا

unlike the weak strength.

بِخِلَافِ الْقُوَّةِ الضَّعِيفَةِ

And also, the person of many good deeds that overwhelm *his* bad deeds — *he* is forgiven for what *is* not forgiven for the one who committed the same bad deeds but does not have the same good deeds.

وَأَيْضًا فَإِنَّ صَاحِبَ الْمَحَاسِنِ الْكَثِيرَةِ وَالْغَامِرَةِ لِلْسَّيِّئَاتِ لَيْسَ بِمُحْسِنٍ بِمَا لَا يَسَامَحُ بِهِ مِنْ أَتَى مِثْلَ تِلْكَ السَّيِّئَاتِ وَلَيْسَتْ لَهُ مِثْلَ تِلْكَ الْمَحَاسِنِ

As it was said:

كَمَا قِيلَ

And when the beloved comes with *a* single sin, his good qualities come with *a* thousand intercessors.

وَإِذَا الْحَبِيبُ أَتَى بِذَنْبٍ وَاحِدٍ ... جَاءَتْ مُحَاسِنُهُ بِأَلْفِ شَفِيعٍ

And also, the truthfulness of seeking, the strength of will, and the completeness of submission — *they* transform those foreign symptoms and coverings to what *they* require and demand,

وَأَيْضًا فَإِنْ صدق الطَّلَب وَقُوَّةُ الإرَادَةِ وَكَمَالُ الانقياد
يُحِيلُ تِلْكَ العَوَارِضَ والغَوَاشِي الغريبةَ إِلَى مُقْتَضَاهُ
وموجبه

just as lying, corruption of intention, and weakness of submission transform praiseworthy words and deeds to what *they* require and demand,

كَمَا أَنَّ الكَذِبَ وَفَسَادَ القُّصْدِ وَضعف الانقياد يُحِيلُ
الأقْوَالَ والأَفْعَالَ الممدوحةَ إِلَى مُقْتَضَاهُ وموجبه

just as that is seen in the dominant bodily humors and their transforming of good foods to their *own* nature.

كَمَا يُشَاهِدُ ذَلِكَ فِي الأخْلَاطِ الغَالِيَةِ وإِحَالَتهَا لصالح
الأغذية إِلَى طبعها

So the treasures of God, the stores of goodness, the sweetness of closeness *to Him*, the longing for Him, the joy and delight in Him —

ف ذخائر الله وكنوز البر وَلَذَّةُ الأُنْسِ والشوق إِلَيْهِ
والفرح والابتهاج بِهِ

they do not settle in a heart that has other than Him in it,

لَا يحصل فِي قلب فِيهِ غَيْرُهُ

even if *he* was from the people of worship, and renunciation, and knowledge.

وَإِنْ كَانَ من أَهْلِ العِبَادَةِ والزهد وَالْعِلْمِ

For glorified is He — *He* refused to place

فَإِنْ سُبْحَانَهُ أَبَى أَنْ يَجْعَلَ

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فائدة الإنابة هي عكوف القلب على الله وَتَجَنُّبُ كاعتكاف البدن في المسجد

Benefit: Turning back *to God* is the devotion of the heart to God, Mighty and Majestic, like the seclusion of the body in the mosque

His treasures in a heart that has other than Him in it, and its concern is attached to other than Him.

ذخائره فِي قلب فِيهِ سِوَاهُ وهَمَّتْهُ ومتعلقة بِغَيْرِهِ

Rather, He deposits His treasures in a heart *that* sees poverty as richness with God, and richness as poverty without God,

وَإِنَّمَا يودع ذخائره فِي قلب يرى الْفقر غنى مَعَ الله
والغنى فقرا دون الله

and honor as humiliation without Him, and humiliation as honor with Him,

والعز ذلا دونه والذل عزا وَمَعَهُ

and bliss as torment without Him, and torment as bliss with Him.

وَالنَّعيم عَذَابًا دونه وَالْعَذَابُ نعيما مَعَ

And in summary, *he* does not see life except with Him,

وَبِالْجُمْلَةِ فَلَا يرى الْحَيَاةَ إِلَّا بِهِ

and *he* is with death and pain and worry and grief and sorrow if *he* is not with Him.

وَمَعَ المَوْتِ والألم والهم وَالْعَم والحزن إِذَا لم يكن مَعَ

So this *person* has two paradises: a paradise in this world *that* is hastened, and a paradise on the Day of Judgment.

فَهَذَا لَهُ جنتان جَنَّةٌ فِي الدُّنْيَا مُعَجَّلَةٌ وجنة يَوْمِ
الْقِيَامَةِ

Turning back *to God* — it is the devotion of the heart to God, Mighty and Majestic, like the seclusion of the body in the mosque, not leaving Him.

الْإِبَابَةُ هِيَ عُكُوفُ الْقَلْبِ عَلَى اللَّهِ وَتَجَنُّبُ كَاعْتِكَافِ الْبَدَنِ فِي الْمَسْجِدِ لَا يُقَارِقُهُ

And the reality of that is the devotion of the heart to His love and His remembrance with reverence and glorification,

وَحَقِيقَةُ ذَلِكَ عُكُوفُ الْقَلْبِ عَلَى مُحَبَّتِهِ وَذِكْرِهِ بِالْإِجْلَالِ وَالتَّعْظِيمِ

and the devotion of the limbs to His obedience with sincerity to Him and following His Messenger.

وَعُكُوفُ الْجَوَارِحِ عَلَى طَاعَتِهِ بِالْإِخْلَاصِ لَهُ وَالْمُتَابَعَةِ لِرَسُولِهِ

And whoever's heart does not devote itself to God alone, it devotes itself to various idols,

وَمَنْ لَمْ يَعْكِفْ قَلْبَهُ عَلَى اللَّهِ وَاحِدَهُ عَكَفَ عَلَى التَّمَاثِيلِ الْمُتَنَوِّعَةِ

as the leader of the monotheists said to his people:

كَمَا قَالَ إِمَامُ الْحَنْفَاءِ لِقَوْمِهِ

"What *are* these statues that you *are* devoted to?"

{مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ}.

[21:52] — Sahih Intl: When he said to his father and his people, "What are these statues to which you are devoted?"

So he and his people divided the reality of devotion between them.

فَانْتَسَمَ هُوَ وَقَوْمُهُ حَقِيقَةَ الْعُكُوفِ

His people's share was devotion to the statues, and his share was devotion to the Majestic Lord.

فَكَانَ حَظُّ قَوْمِهِ الْعُكُوفَ عَلَى التَّمَاثِيلِ وَكَانَ حَظُّهُ الْعُكُوفَ عَلَى الرَّبِّ الْجَلِيلِ

And "statues" is the plural of "statue," and it *means* the represented images.

وَالْتَمَاثِيلُ جَمْعُ تِمَثَالٍ وَهُوَ الصُّورُ الْمُمَثِّلَةُ

So the heart's attachment to other than God, and its preoccupation with it, and leaning toward it, is devotion from it to the idols that have been set up in its heart,

فَتَعْلُقُ الْقَلْبُ بِغَيْرِ اللَّهِ وَاشْتِغَالُهُ بِهِ وَالرُّكُونُ إِلَيْهِ عُكُوفٌ مِنْهُ عَلَى التَّمَاثِيلِ الَّتِي قَامَتْ بِقَلْبِهِ

and it is the equivalent of devotion to the statues of *physical* idols.

وَهُوَ نَظِيرُ الْعُكُوفِ عَلَى تَمَاثِيلِ الْأَصْنَامِ

And for this reason, the associating partners *with God* of the idol worshippers was through the devotion of their hearts and their concerns and their desires to their idols.

وَلِهَذَا كَانَ شَرِكُ عِبَادِ الْأَصْنَامِ بِالْعُكُوفِ بِقُلُوبِهِمْ وَهَمَمِهِمْ وَإِرَادَتِهِمْ عَلَى تَمَاثِيلِهِمْ

So if there are in the heart idols that have possessed it and enslaved it, such that *he* is devoted to them,

فَإِذَا كَانَ فِي الْقَلْبِ تَمَاثِيلٌ قَدْ مَلَكَتْهُ وَاسْتَعْبَدَتْهُ بِحَيْثُ يَكُونُ عَاكِفًا عَلَيْهَا

then it is the equivalent of the *idol worshippers'* devotion to their idols.

فَهُوَ نَظِيرُ عُكُوفِ الْأَصْنَامِ عَلَيْهَا

And for this reason, the Prophet called him *a slave* to them, and prayed against him with ruin and downfall.

وَلِهَذَا سَمَّاهُ النَّبِيُّ عَبْدًا لَهَا وَدَعَا عَلَيْهِ بِالتَّعْسِ وَالنَّكَسِ

So he said: "Ruined is the slave of the gold coin, ruined is the slave of the silver coin — ruined and fallen, and if *he* is pricked by a thorn, may *he* not be able to pull it out."

فَقَالَ تَعْسَ عَبْدُ الدِّيَّارِ تَعْسَ عَبْدُ الدَّرْهِمِ تَعْسَ وَانْتَكَسَ وَإِذَا شَيْكَ فَلَا انْتَقَشَ

People in this abode *are* all on the wing of travel.

النَّاسُ فِي هَذِهِ الدَّارِ عَلَى جَنَاحِ سَفَرٍ كُلُّهُمْ

And every traveler — he is departing toward his destination and arriving at *the one* who is pleased by his arrival.

وكل مُسَافِر فَهُوَ ظَاعِنٌ إِلَى مَقْصَدِهِ وَنَازِلٌ عَلَى مَنْ
يَسِرُّ بِالنَّزُولِ عَلَيْهِ

And the seeker of God and the Hereafter — he is only departing toward God during his journey, and arriving at Him upon reaching Him.

وطالب الله وَالِدَارِ الْآخِرَةِ إِنَّمَا هُوَ ظَاعِنٌ إِلَى اللَّهِ فِي
حَالِ سَفَرِهِ وَنَازِلٌ عَلَيْهِ عِنْدَ الْقُدُومِ عَلَيْهِ

So this is his concern during his journey and during —

فَهَذِهِ هِمَّتُهُ فِي سَفَرِهِ وَفِي

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فائدة الشبهة التي تعرض عند سماع القرآن أو غيره لها أسباب أحدها يلوح

Benefit: The gasp that occurs when hearing the Quran or other than it has causes — the first appears

its ending—

انقضائه

O tranquil soul!

[89:27]

﴿يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ﴾

Return to your Lord, pleased *and* pleasing!

[89:28] — Sahih Intl: Return to your Lord, well-pleased and pleasing [to Him],

﴿ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً﴾

So enter among My servants!

[89:29]

﴿فَادْخُلِي فِي عِبَادِي﴾

And enter My Paradise!

[89:30]

﴿وَادْخُلِي جَنَّتِي﴾

And the wife of Pharaoh said:

[66:11]

﴿وَقَالَتِ امْرَأَةُ فِرْعَوْنَ﴾

My Lord, build for me near You a house in Paradise.

[66:11] — Sahih Intl: And Allah presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people."

﴿رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ﴾

So she asked for the house to be near Him before she asked for it to be in Paradise.

فطلبت كون البيت عنده قبل طلبها أن يكون في الجنة

For indeed the neighbor *comes* before the house.

فإن الجار قبل الدار

From the words of Sheikh Ali:

من كلام الشيخ على

It was said to me in <i>a</i> sleep like wakefulness, or <i>a</i> wakefulness like sleep:	قِيلَ لِي فِي نَوْمٍ كَالْيَقَظَةِ أَوْ يَقَظَةٍ كَالنَّوْمِ
"Do not show need to other than Me, for I <i>will</i> multiply it upon you,	لَا تَبْدُ فَاغَةً إِلَى غَيْرِي فَأُضَاعِفُهَا عَلَيْكَ
as repayment for your going beyond your limit in your servitude.	مُكَافَأَةً لَخُرُوجِكَ عَنْ حَدِّكَ فِي عِبَادَتِكَ
I tested you with poverty so that you become pure gold,	ابْتَلَيْتُكَ بِالْفَقْرِ لِتَصِيرَ ذَهَبًا خَالِصًا
so do not become counterfeit after the smelting.	فَلَا تَزَيِّفَنَّ بَعْدَ السَّبْكِ
I decreed poverty <i>for you</i> , and for Myself <i>I decreed</i> richness.	حَكَمْتُ بِالْفَقْرِ وَلِنَفْسِي بِالْغِنَى
So if you connect it to Me, I <i>will</i> connect you to richness.	فَإِنْ وَصَلْتَهَا بِي وَصَلْتُكَ بِالْغِنَى
And if you connect it to other than Me, I <i>will</i> cut off from you the sources of My aid,	وَإِنْ وَصَلْتَهَا بِغَيْرِي حَسَمْتُ عَنْكَ مَوَادَّ مَعُونَتِي
driving you away from My door.	طَرَدَا لَكَ عَنْ بَابِي
Do not lean on anything other than Us, for it is harm upon you and <i>a</i> killer of you.	لَا تَرْكُنْ إِلَى شَيْءٍ دُونَنَا فَانِهِ وَبَالَ عَلَيْكَ وَقَاتِلْ لَكَ
If you lean on <i>good</i> deeds, We <i>will</i> turn them back upon you.	إِنْ رَكَنْتَ إِلَى الْعَمَلِ رَدَدْنَاهُ عَلَيْكَ
And if you lean on spiritual knowledge, We <i>will</i> make it strange to you.	وَإِنْ رَكَنْتَ إِلَى الْمَعْرِفَةِ نَكَرْنَاهَا عَلَيْكَ
And if you lean on ecstasy, We <i>will</i> gradually lead you astray through it.	وَإِنْ رَكَنْتَ إِلَى الْوَجْدِ اسْتَدْرَجْنَاكَ فِيهِ
And if you lean on knowledge, We <i>will</i> halt you with it.	وَإِنْ رَكَنْتَ إِلَى الْعِلْمِ أَوْ قَفْنَاكَ مَعَهُ
And if you lean on created beings, We <i>will</i> leave you to them.	وَإِنْ رَكَنْتَ إِلَى الْمَخْلُوقِينَ وَكَلْنَاكَ إِلَيْهِمْ
Please Us as <i>a</i> Lord for you, <i>and</i> We <i>will</i> please you as <i>a</i> servant for Us."	أَرْضْنَا لَكَ رَبًّا نَرْضَاكَ لَنَا عَبْدًا
Benefit:	فَائِدَةٌ
The gasp that occurs when hearing the Quran or other <i>than</i> it has <i>several</i> causes.	الشَّهْقَةُ الَّتِي تَعْرُضُ عِنْدَ سَمَاعِ الْقُرْآنِ أَوْ غَيْرِهِ لَهَا أَسْبَابٌ
The first: <i>a</i> rank that is not his appears to him when listening,	أَحَدُهَا يَلُوحُ لَهُ عِنْدَ سَمَاعِ دَرَجَةٍ لَيْسَتْ لَهُ
so he longs for it, and the gasp happens to him.	فَيُرْتَاحُ إِلَيْهَا فَتَحْدُثُ لَهُ الشَّهْقَةُ
So this <i>is a</i> gasp of longing.	فَهَذِهِ شَهْقَةُ شَوْقٍ
And the second: <i>a</i> sin he committed appears to him,	وَتَانِيهَا أَنْ يَلُوحَ لَهُ ذَنْبٌ ارْتَكَبَهُ
so he gasps <i>in</i> fear and grief over himself.	فَيَشْهَقُ خَوْفًا وَحُزْنًا عَلَى نَفْسِهِ
And this <i>is a</i> gasp of awe.	وَهَذِهِ شَهْقَةُ خَشْيَةٍ

And the third: *a* shortcoming in him appears to him *that* he cannot remove,

وَتَأْلِيهَا أَنْ يُلَوِّحَ لَهُ نَقْصٌ فِيهِ لَا يَقْدِرُ عَلَى دَفْعِهِ

so that produces grief in him, and he gasps *a* gasp of grief.

فَيَحْدُثُ لَهُ ذَلِكَ حَزَنًا فَيَشْهَقُ شَهْقَةً حَزَنٌ

And the fourth: the perfection of his Beloved appears to him,

وَرَأَيْهَا أَنْ يُلَوِّحَ لَهُ كَمَالٌ مَحْبُوبِهِ

and he sees the path to Him blocked from him.

وَيَرَى الطَّرِيقَ إِلَيْهِ مَسْدُودَةً عَنْهُ

So that produces *a* gasp of regret and grief.

فَيَحْدُثُ ذَلِكَ شَهْقَةً أَسْفَ وَحَزَنٌ

And the fifth: his Beloved had hidden from him and he became busy with other than Him,

وَخَامِسُهَا أَنْ يَكُونَ قَدْ تَوَارَى عَنْهُ مَحْبُوبُهُ وَاشْتَغَلَ بِغَيْرِهِ

so the listening reminded him of his Beloved, and His beauty appeared to him,

فَذَكَرَهُ السَّمَاعُ مَحْبُوبَهُ فَلَاحَ لَهُ جَمَالُهُ

and he saw the door *was* open and the path *was* clear.

وَرَأَى الْبَابَ مَفْتُوحًا وَالطَّرِيقَ ظَاهِرَةً

So he gasped *in* joy and happiness at what appeared.

فَشْهَقَ فَرَحًا وَسُرُورًا بِمَا لَاحَ

And in every case, the cause of the gasp *is* the strength of the incoming *state* and the weakness of—

وَبِكُلِّ حَالٍ فَسَبَبُ الشَّهْقَةِ قُوَّةُ الْوَارِدِ وَضَعْفُ

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قاعدة جليلة أصل الخير والشر من قبل التفكير فإن الفكر مبدأ الإرادة

A Great Principle: The Origin of Good and Evil is from Thinking, for Thought is the Beginning of Will

the place *is too full* to bear it, and the strength is that that incoming *feeling* does its work inwardly and does not appear on him.

الْمَحَلُّ عَنِ الْإِحْتِمَالِ وَالْقُوَّةِ أَنْ يَعْمَلَ ذَلِكَ الْوَارِدُ عَمَلَهُ دَاخِلًا وَلَا يَظْهَرُ عَلَيْهِ

And that *is* stronger for him and more lasting.

وَذَلِكَ أَقْوَى لَهُ وَأَدْوَمُ

For when he shows it, its effect weakens and its end draws near.

فَإِنَّهُ إِذَا أَظْهَرَهُ ضَعْفَ أَثَرِهِ وَأَوْشَكَ انْقِطَاعَهُ

This *is* the ruling on the gasp from the truthful one.

هَذَا حُكْمُ الشَّهْقَةِ مِنَ الصَّادِقِ

For the one who gasps *is* either truthful, or *a* thief, or *a* hypocrite.

فَإِنَّ الشَّاهِقَ إِمَّا صَادِقٌ وَإِمَّا سَارِقٌ وَإِمَّا مُنَافِقٌ

A great principle:

قَاعِدَةٌ جَلِيلَةٌ

The origin of good and evil *is* from thinking, for thought *is* the beginning of will and pursuit — in renunciation and abandonment, and in love and hatred.

أَصْلُ الْخَيْرِ وَالشَّرِّ مِنْ قَبْلِ التَّفَكُّرِ فَإِنَّ الْفِكْرَ مَبْدَأُ الْإِرَادَةِ وَالطَّلَبِ فِي الزَّهْدِ وَالتَّزَكُّ وَالْحُبِّ وَالْبَغْضِ

And the most beneficial thought *is* thinking about the interests of the Return and the ways to bring them about,

وَأَنْفَعُ الْفِكْرِ الْفِكْرُ فِي مَصَالِحِ الْمَعَادِ وَفِي طَرِيقِ اجْتِلَابِهَا

and about warding off the harms of the Return and the ways to avoid them.

وَفِي دَفْعِ مَفَاسِدِ الْمَعَادِ وَفِي طَرُقِ اجْتِنَابِهَا

So these *are* four thoughts — they *are* the noblest of thoughts.

فَهَذِهِ أَرْبَعَةُ أَفْكَارٍ هِيَ أَجَلُّ الْأَفْكَارِ

And after them *come* four *more*: thinking about the interests of this world and the ways to achieve them,

وَيَلِيهَا أَرْبَعَةُ فِكْرٍ فِي مَصَالِحِ الدُّنْيَا وَطَرُقِ تَحْصِيلِهَا

and thinking about the harms of this world and the ways to guard against them.

وَفِكْرٍ فِي مَفَاسِدِ الدُّنْيَا وَطَرُقِ الْإِخْتِرَازِ مِنْهَا

So upon these eight categories the thoughts of the wise revolve.

فَعَلَى هَذِهِ الْأَقْسَامِ الثَّمَانِيَةِ دَارَتْ أَفْكَارُ الْعُقَلَاءِ

And the head of the first category is thinking about the blessings of God and His favors, and His commands and His prohibitions,

وَرَأْسُ الْقِسْمِ الْأَوَّلِ الْفِكْرُ فِي آلَاءِ اللَّهِ وَنِعَمِهِ وَأَمْرِهِ

وَنَهْيِهِ

and the paths of knowledge of Him, and of His names and attributes, from His Book and the way of His Prophet and what follows them.

وَطَرُقُ الْعِلْمِ بِهِ وَبِأَسْمَائِهِ وَصِفَاتِهِ مِنْ كِتَابِهِ وَسُنَّةِ نَبِيِّهِ

وَمَا وَلاَهُمَا

And this thought produces for its companion love and knowledge *of God*.

وَهَذَا الْفِكْرُ يُثْمِرُ لِصَاحِبِهِ الْمَحَبَّةَ وَالْمَعْرِفَةَ

And when he thinks about the Hereafter and its nobility and permanence, and about this world and its lowliness and passing away,

فَإِذَا فَكَّرَ فِي الْآخِرَةِ وَشَرَفِهَا وَدَوَامِهَا وَفِي الدُّنْيَا

وَخُسْطِهَا وَفَنَائِهَا

that produces for him desire for the Hereafter and renunciation of this world.

أَثْمَرُ لَهُ ذَلِكَ الرِّغْبَةُ فِي الْآخِرَةِ وَالزَّهْدُ فِي الدُّنْيَا

And whenever he thinks about the shortness of hope and the narrowness of time,

وَكَلِمَا فَكَّرَ فِي قِصْرِ الْأَمَلِ وَضِيقِ الْوَقْتِ

that gives him seriousness and striving and putting forth *his* effort in seizing the moment.

أَوْرَثَهُ ذَلِكَ الْجَدَّ وَالْإِجْتِهَادَ وَبَذَلَ الْوَسْعَ فِي اغْتِنَامِ

الْوَقْتِ

And these thoughts raise his ambition and bring it to life after its death and decline,

وَهَذِهِ الْأَفْكَارُ تَعْلِي هِمَّتِهِ وَتَحْيِيهَا بَعْدَ مَوْتِهَا وَسَفَوْلِهَا

and place him in *one* valley and the people in *another* valley.

وَتَجْعَلُهُ فِي وَادٍ وَالنَّاسَ فِي وَادٍ

And opposite these thoughts *are* the bad thoughts that wander in the hearts of most of this creation,

وِبِإِزَاءِ هَذِهِ الْأَفْكَارِ الْأَفْكَارُ الرَّدِيئَةُ الَّتِي تَجُولُ فِي

قُلُوبِ أَكْثَرِ هَذَا الْخَلْقِ

like thinking about what one was not charged to think about, and was not given the ability to grasp — from excess knowledge that does not benefit.

كَالْفِكْرِ فِي مَا لَمْ يُكَلَّفِ الْفِكْرَ فِيهِ وَلَا أُعْطِيَ الْإِحَاطَةَ بِهِ

مِنْ فَضُولِ الْعِلْمِ الَّذِي لَا يَنْفَعُ

Like thinking about the nature of the Lord's essence and His attributes — *things* that minds have no way to grasp.

كَالْفِكْرِ فِي كَيْفِيَّةِ ذَاتِ الرَّبِّ وَصِفَاتِهِ مِمَّا لَا سَبِيلَ

لِلْعُقُولِ إِلَى إِدْرَاكِهِ

And among them *is* thinking about fine crafts that do not benefit but rather cause harm,

وَمِنْهَا الْفِكْرُ فِي الصَّنَاعَاتِ الدَّقِيقَةِ الَّتِي لَا تَنْفَعُ بَلْ

تَضُرُّ

like thinking about chess, music, and types of shapes and images.

كالفكر في الشطرنج والموسيقى وأنواع الأشكال
والتصاویر

And among them is thinking about sciences that, even if they were correct, thinking about them would not give the soul perfection or nobility,

وَمِنْهَا الْفِكْرُ فِي الْعُلُومِ الَّتِي لَوْ كَانَتْ صَحِيحَةً لَمْ يُعْطِ
الْفِكْرُ فِيهَا النَّفْسَ كَمَالًا وَلَا شَرَفًا

like thinking about the fine points of logic, mathematics, and natural science,

كالفكر في دقائق المنطق وَالْعِلْمِ الرِّيَاضِيِّ والطَّبِيعِيِّ

and most of the sciences of the philosophers — which, even if a person reached their limit, he would not become complete by that nor purify his soul.

وَأَكْثَرُ عُلُومِ الْفَلَسَفَةِ الَّتِي لَوْ بَلَغَ الْإِنْسَانُ غَايَتَهَا لَمْ
يَكْمَلْ بِذَلِكَ وَلَمْ يَزَكْ نَفْسَهُ

And among them is thinking about desires.

وَمِنْهَا الْفِكْرُ فِي الشَّهَوَاتِ

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قاعدة الطلب لقاح الإيمان فإذا اجتمع الإيمان والطلب أثمر العمل

A Principle: Seeking *is* the fertilizer of faith — so when faith and seeking come together, they bear fruit *in* deeds

and pleasures, and the ways of obtaining them.

وَاللَّذَاتِ وَطَرَقَ تَحْصِيلُهَا

And this, even if the self finds pleasure in it, yet *there is no good* outcome for it,

وَهَذَا وَإِنْ كَانَ لِلنَّفْسِ فِيهِ لَذَّةٌ لَكِنْ لَا عَاقِبَةُ لَهُ

and its harm in the outcome of this world — before the Hereafter — *is* many times its joy.

وَمُضَرَّتُهُ فِي عَاقِبَةِ الدُّنْيَا قَبْلَ الْآخِرَةِ أَضْعَافُ مَسَرَّتِهِ

And among them is thinking about what has not happened — if it had happened, how it would be —

وَمِنْهَا الْفِكْرُ فِي مَا لَمْ يَكُنْ لَوْ كَانَ كَيْفَ كَانَ يَكُونُ

like thinking about if *one* became a king, or found *a* treasure, or owned *an* estate —

كَالْفِكْرِ فِي مَا إِذَا صَارَ مَلِكًا أَوْ وَجَدَ كَنْزًا أَوْ مَلَكَ ضَيْعَةً

what *he* would do, and how *he* would act, and take, and give, and take revenge,

مَاذَا يَصْنَعُ وَكَيْفَ يَتَصَرَّفُ وَيَأْخُذُ وَيُعْطِي وَيَنْتَقِمُ

and the like of that, from the thoughts of the lowly.

وَنَحْوَ ذَلِكَ مِنْ أَفْكَارِ السَّفَلِ

And among them is thinking about the petty details of people's affairs —

وَمِنْهَا الْفِكْرُ فِي جَزِئِيَّاتِ أَحْوَالِ النَّاسِ

their dealings, their ins and outs, and what follows from that —

وَمَا جَرَايَاتِهِمْ وَمَدَاخِلَهُمْ وَمَخَارِجَهُمْ وَتَوَابِعَ ذَلِكَ

from the thoughts of idle souls, empty of God and His Messenger and the Abode of the Hereafter.

مِنْ فِكْرِ النَّفُوسِ الْمَبْطَلَةِ الْفَارِغَةِ مِنْ اللَّهِ وَرَسُولِهِ
وَالدَّارِ الْآخِرَةِ

And among them is thinking about the fine points of tricks and schemes by which *one* reaches his goals and his desire,

وَمِنْهَا الْفِكْرُ فِي دَقَائِقِ الْحِيلِ وَالْمَكْرِ الَّتِي يَتَوَصَّلُ بِهَا
إِلَى أَغْرَاضِهِ وَهَوَاهِ

whether they were permissible or forbidden.

مُبَاحَةً كَانَتْ أَوْ مُحَرَّمَةً

And among them is thinking about the types of poetry, its forms, and its styles —

وَمِنْهَا الْفِكْرُ فِي أَنْوَاعِ الشَّعْرِ وَصُرُوفِهِ وَأَفَانِيْنِهِ

in praise, satire, love poetry, elegies, and the like.

فِي الْمَدْحِ وَالْهَجَاءِ وَالْغَزْلِ وَالْمَرَاثِي وَنَحْوِهَا

For it distracts a person from thinking about what contains his happiness and his lasting life.

فَإِنَّهُ يَشْغُلُ الْإِنْسَانَ عَنِ الْفِكْرِ فِيمَا فِيهِ سَعَادَتُهُ وَحَيَاتُهُ الدَّائِمَةُ

And among them is thinking about mental hypotheticals that have no existence in reality,

وَمِنْهَا الْفِكْرُ فِي الْمَقْدَرَاتِ الذَّهْنِيَّةِ الَّتِي لَا وَجُودَ لَهَا فِي الْخَارِجِ

and people have no need for them at all.

وَلَا بِالنَّاسِ حَاجَةٌ إِلَيْهَا الْبَتَّةَ

And that is found in every field of knowledge, even in jurisprudence, legal theory, and medicine.

وَذَلِكَ مَوْجُودٌ فِي كُلِّ عِلْمٍ حَتَّى فِي عِلْمِ الْفِقْهِ وَالْأُصُولِ وَالطَّبِّ

So all these thoughts — their harm outweighs their benefit,

فَكُلُّ هَذِهِ الْأَفْكَارِ مُضَرَّتُهَا أَرْجَحُ مِنْ مَنَفَعَتِهَا

and it suffices as their harm that they distract from thinking about what is more deserving of *one's attention* and more beneficial to him, now and later.

وَيَكْتَفِي فِي مُضَرَّتِهَا شُغْلُهَا عَنِ الْفِكْرِ فِيمَا هُوَ أَوْلَى بِهِ وَأَعُودُ عَلَيْهِ بِالنَّفْعِ عَاجِلًا وَآجِلًا

A Principle: Seeking is the fertilizer of faith.

قَاعِدَةٌ: الطَّلَبُ لِقَاحُ الْإِيْمَانِ

So when faith and seeking come together, they bear fruit in righteous deeds.

فَإِذَا اجْتَمَعَ الْإِيْمَانُ وَالطَّلَبُ أَثْمَرَ الْعَمَلَ الصَّالِحَ

And good opinion of God is the fertilizer of neediness and desperation toward Him.

وَحَسَنُ الظَّنِّ بِاللَّهِ لِقَاحُ الْاِفْتِقَارِ وَالْاِضْطِرَارِ إِلَيْهِ

So when they come together, they bear fruit in the answering of supplication.

فَإِذَا اجْتَمَعَ أَثْمَرَ إِجَابَةِ الدُّعَاءِ

And awe is the fertilizer of love.

وَالْخَشْيَةُ لِقَاحُ الْمَحَبَّةِ

So when they come together, they bear fruit in obeying the commands and avoiding the prohibitions.

فَإِذَا اجْتَمَعَ أَثْمَرَ امْتِنَالِ الْأَوْامِرِ وَاجْتِنَابِ النَّوَهِ

And patience is the fertilizer of certainty.

وَالصَّبْرُ لِقَاحُ الْيَقِيْنِ

So when they come together, they produce leadership in the religion.

فَإِذَا اجْتَمَعَ أَوْرَثَا الْإِمَامَةِ فِي الدِّيْنِ

And We made from among them leaders who guide by Our command, when they were patient and had certainty in Our signs.

﴿وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ﴾

[32:24] — Sahih Intl: And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.

And soundly following the Messenger is the fertilizer of sincerity.

وَصِحَّةُ الْاِقْتِدَاءِ بِالرَّسُولِ لِقَاحُ الْاِخْلَاصِ

So when they come together, they bear fruit in the acceptance of the deed and its being counted.

فَإِذَا اجْتَمَعَ أَثْمَرَ قَبُولِ الْعَمَلِ وَالْاِعْتِدَادِ بِهِ

And deeds *are* the fertilizer of knowledge.

وَالْعَمَلُ لِقَاحُ الْعِلْمِ

So when they come together, *there is* success and happiness.

فَإِذَا اجْتَمَعَا كَانَ الْفَلَاحُ وَالسَّعَادَةُ

And if one of them *is* separated from the other, it does not benefit *at* all.

وَإِنْ انْفَرَدَ أَحَدُهُمَا عَنِ الْآخَرِ لَمْ يَفِدْ شَيْئًا

And forbearance *is* the fertilizer of knowledge.

وَالْحِلْمُ لِقَاحُ الْعِلْمِ

So when they come together, mastery of this world and the Hereafter *is* achieved,

فَإِذَا اجْتَمَعَا حَصَلَتْ سَيَادَةُ الدُّنْيَا وَالْآخِرَةِ

and benefit *is* gained from the knowledge of the scholar, even if *he is* alone.

وَحَصَلَ الْإِنْتِفَاعُ بِعِلْمِ الْعَالِمِ وَإِنْ انْفَرَدَ

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قاعدة للعبد بين يدي الله موقفان

Principle: The Servant Has Two Standings Before God

قاعدة اللذة من حيث هي مطلوبة للإنسان بل ولكل حي فلا تدم من

Principle: Pleasure, in That It Is Sought by Every Human and Every Living Being, Is Not to Be Blamed

one of them from its companion, benefit and gaining benefit *are* lost.

أَحَدُهُمَا عَنْ صَاحِبِهِ فَاتَّ النَّفْعُ وَالْإِنْتِفَاعُ

And determination *is* the pollinator of insight.

وَالْعَزِيمَةُ لِقَاحُ الْبَصِيرَةِ

So when they come together, their possessor attains the good of this world and the Hereafter,

فَإِذَا اجْتَمَعَا نَالَ صَاحِبُهُمَا خَيْرَ الدُّنْيَا وَالْآخِرَةِ

and his ambition reaches through them every high place.

وَبَلَغَتْ بِهِ هَمَّتُهُ مِنَ الْعِلْيَاءِ كُلِّ مَكَانٍ

So the falling behind of perfections *is* either from the lack of insight or from the lack of determination.

فَتَخَلَّفَ الْكَمَالَاتُ إِمَّا مِنْ عَدَمِ الْبَصِيرَةِ وَإِمَّا مِنْ عَدَمِ الْعَزِيمَةِ

And good intention *is* a pollinator for soundness of mind.

وَحَسَنُ الْقَصْدِ لِقَاحُ لَصِحَّةِ الدِّهْنِ

So when they *are* lost, all good *is* lost.

فَإِذَا فَقِدَا فَقَدَا الْخَيْرَ كُلَّهُ

And when they come together, they bear fruit *in* all types of good things.

وَإِذَا اجْتَمَعَا أَثْمَرَا أَنْوَاعَ الْخَيْرَاتِ

And soundness of judgment *is* the pollinator of courage.

وَصِحَّةُ الرَّأْيِ لِقَاحُ الشَّجَاعَةِ

So when they come together, *there is* victory and triumph.

فَإِذَا اجْتَمَعَا كَانَ النَّصْرُ وَالظَّفَرُ

And if they *are* absent, then *there is* failure and disappointment.

وَإِنْ قَعِدَا فَالْخِذْلَانُ وَالْخِيبَةُ

And if judgment is found without courage, then *there is cowardice and weakness.*

وَإِنْ وَجَدَ الرَّأْيُ بِلَا شَجَاعَةٍ فَالْجَبْنُ وَالْعُجْزُ

And if courage is found without judgment, then *there is recklessness and ruin.*

وَإِنْ حَصَلَتِ الشَّجَاعَةُ بِلَا رَأْيٍ فَالتَّهَوُّرُ وَالْعَطْبُ

And patience is the pollinator of insight.

وَالصَّبْرُ لِقَاحُ الْبَصِيرَةِ

So when they come together, the good is in their togetherness.

فَإِذَا اجْتَمَعَا فَالْخَيْرُ فِي اجْتِمَاعِهِمَا

Al-Hasan said: if you wish to see one with insight *but* no patience, you *will* see him.

قَالَ الْحَسَنُ إِذَا شِئْتَ أَنْ تَرَى بَصِيرًا لَا صَبْرَ لَهُ رَأَيْتَهُ

And if you wish to see a patient one *with* no insight, you *will* see him.

وَإِذَا شِئْتَ أَنْ تَرَى صَابِرًا لَا بَصِيرَةَ لَهُ رَأَيْتَهُ

But when you see a patient and insightful one — then that is *it!*

فَإِذَا رَأَيْتَ صَابِرًا بَصِيرًا فَذَاكَ

And sincere advice is the pollinator of the intellect.

وَالنَّصِيحَةُ لِقَاحُ الْعَقْلِ

So the stronger the sincere advice, the stronger the intellect *becomes* and the more illuminated.

فَكُلَّمَا قَوِيََتِ النَّصِيحَةُ قَوِيَ الْعَقْلُ وَاسْتَنَارَ

And remembering and reflecting — each of them is the pollinator of the other.

وَالتَّذَكُّرُ وَالتَّفَكُّرُ كُلُّهُمَا لِقَاحُ الْآخَرِ

When they come together, they produce detachment from this world and longing for the Hereafter.

إِذَا اجْتَمَعَا أُنتَجَا الزَّهْدُ فِي الدُّنْيَا وَالرَّغْبَةُ فِي الْآخِرَةِ

And God-consciousness is the pollinator of reliance on God.

وَالتَّقْوَى لِقَاحُ التَّوَكُّلِ

So when they come together, the heart becomes upright.

فَإِذَا اجْتَمَعَا اسْتَقَامَ الْقَلْبُ

And the pollinator of preparing *oneself* for the meeting *with God* is shortening of hope.

وَلِقَاحُ اخْتِزَالِ أَمَلِ الْعَبْدِ اسْتِعْدَادُ لِقَاءِ قَصْرِ الْأَمَلِ

So when they come together, all good is in their togetherness, and evil is in their separation.

فَإِذَا اجْتَمَعَا فَالْخَيْرُ كُلُّهُ فِي اجْتِمَاعِهِمَا وَالشَّرُّ فِي فَرَقَتِهِمَا

And the pollinator of high ambition is sound intention.

وَلِقَاحُ الْهَمِّ الْعَالِيَةِ النِّيَّةُ الصَّحِيحَةُ

So when they come together, the servant reaches the ultimate goal.

فَإِذَا اجْتَمَعَا بَلَغَ الْعَبْدُ غَايَةَ الْمُرَادِ

The servant has before God two standings:

لِلْعَبْدِ بَيْنَ يَدَيِ اللَّهِ مَوْقفَانِ

a standing before Him in prayer,

مَوْقفٌ بَيْنَ يَدَيْهِ فِي الصَّلَاةِ

and a standing before Him on the Day of meeting Him.

وَمَوْقفٌ بَيْنَ يَدَيْهِ يَوْمَ لِقَائِهِ

So whoever fulfills the right of the first standing, the other standing *will be* made easy for him.

فَمَنْ قَامَ بِحَقِّ الْمَوْقفِ الْأَوَّلِ هَوَّنَ عَلَيْهِ الْمَوْقفُ الْآخَرُ

And whoever belittles this standing and does not give it its right, that standing *will be* made hard for him.

وَمَنْ اسْتَهَانَ بِهَذَا الْمَوْقفِ وَلَمْ يَوْفِهِ حَقَّهُ شَدَّدَ عَلَيْهِ ذَلِكَ الْمَوْقفُ

God Most High said:

قَالَ تَعَالَى

And from the night, prostrate to Him and glorify Him *through a long night*.

[76:26] — Sahih Intl: And during the night prostrate to Him and exalt Him a long [part of the] night.

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا.

Indeed, these *people* love the immediate *life* and leave behind them *a heavy Day*.

[76:27] — Sahih Intl: Indeed, these [disbelievers] love the immediate and leave behind them a grave Day.

إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا.

Pleasure, in that it is sought by *every* human — rather, by every living being —

it is not to be blamed from the standpoint of it being *a* pleasure.

Rather, it is blamed and leaving it is better and more beneficial than attaining it,

when it leads to the loss of *a* pleasure

اللَّذَّةُ مِنْ حَيْثُ هِيَ مَطْلُوبَةٌ لِلْإِنْسَانِ بَلْ وَلِكُلِّ حَيٍّ

فَلَا تَذَمُّ مِنْ جِهَةٍ كَوْنَهَا لَذَّةٌ

وَأَيُّمَا تَذَمُّ وَيَكُونُ تَرْكُهَا خَيْرًا مِنْ نِيلِهَا وَأَنْفَعُ

إِذَا تَضَمَّنَتْ قَوَاتٍ لَذَّةٌ

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فائدة قوله تعالى عن يوسف نبيه أنه قال

A Benefit: *God* Most High's saying about Yusuf, His prophet, that he said

greater than it and more complete, or *it* resulted in *a* pain whose occurrence is greater than the pain of missing it —

أَعْظَمُ مِنْهَا وَأَكْمَلُ أَوْ أَعْقَبُ أَلَمًا حُصُولُهُ أَعْظَمُ مِنْ أَلَمِ قَوَاتِهَا

so here the difference appears between the wise, sharp person and the foolish, ignorant one.

فَهْهَذَا يَطْهَرُ الْفَرْقُ بَيْنَ الْعَاقِلِ الْفَطْنِ وَالْأَحْمَقِ الْجَاهِلِ

So whenever he knows the difference between the two pleasures and the two pains,

فَمَتَى عَلِمَ التَّفَاوُتَ بَيْنَ اللَّذَتَيْنِ وَالْأَلَمَيْنِ

and that there is no comparison between one of them and the other,

وَأَنَّهُ لَا نِسْبَةَ لِأَحَدِهِمَا إِلَى الْآخَرِ

it became easy for him *to* leave the lesser of the two pleasures to attain the higher of them,

هَانَ عَلَيْهِ تَرْكُ أَدْنَى اللَّذَتَيْنِ لِتَحْصِيلِ أَعْلَاهُمَا

and *to* bear the easier of the two pains to repel the greater of them.

وَإِحْتِمَالِ أَيْسَرِ الْأَلَمَيْنِ لِدَفْعِ أَعْلَاهُمَا

And when this principle is established, then the pleasure of the Hereafter is greater and more lasting,

وَإِذَا تَقَرَّرَتْ هَذِهِ الْقَاعِدَةُ فَلَذَةُ الْآخِرَةِ أَكْبَرُ وَأَدْوَمُ

and the pleasure of this world is smaller and shorter.

وَلَذَةُ الدُّنْيَا أَصْغَرُ وَأَقْصَرُ

And likewise *for* the pain of the Hereafter and the pain of this world.

وَكَذَلِكَ أَلَمُ الْآخِرَةِ وَأَلَمُ الدُّنْيَا

And what is relied upon in that is faith and certainty.

وَالْمَعْوَلُ فِي ذَلِكَ عَلَى الْإِيمَانِ وَالْيَقِينِ

So when certainty is strong and it directly touches the heart,

فَإِذَا قَوِيَ الْيَقِينُ وَبَاشَرَ الْقَلْبُ

one prefers the higher over the lower in the matter of pleasure,

أَثَرَ الْأَعْلَى عَلَى الْأَدْنَى فِي جَانِبِ اللَّذَّةِ

and bears the easier pain over the harder.

وَاحْتَمَلَ الْأَلَمَ الْأَسْهَلَ عَلَى الْأَصْعَبِ

And God is the One whose help is sought.

وَاللَّهُ الْمُسْتَعَانُ

A Benefit: *God* Most High said:

فَإِذْ قَوْلُهُ تَعَالَى

And Ayyub, when he called upon his Lord: "Harm has touched me, and You *are* the most merciful of the merciful."

﴿وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾

[21:83] — Sahih Intl: And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and you are the Most Merciful of the merciful."

He combined in this supplication the reality of monotheism and showing poverty and need to his Lord,

جَمَعَ فِي هَذَا الدُّعَاءِ بَيْنَ حَقِيقَةِ التَّوْحِيدِ وَإِظْهَارِ الْفَقْرِ وَالْفَاقَةِ إِلَى رَبِّهِ

and the presence of the taste of love in *his* humbling himself to Him,

وَوُجُودِ طَعْمِ الْمَحَبَّةِ فِي الْمَتَمَلِّقِ لَهُ

and acknowledging to Him the attribute of mercy and that He is the most merciful of the merciful,

وَالْإِقْرَارَ لَهُ بِصِفَةِ الرَّحْمَةِ وَأَنَّهُ أَرْحَمُ الرَّاحِمِينَ

and seeking nearness to Him through His attributes, glorified is He, and *through* the severity of his need — which is his poverty.

وَالْتَوَسُّلَ إِلَيْهِ بِصِفَاتِهِ سُبْحَانَهُ وَشِدَّةِ حَاجَتِهِ وَهُوَ فَقْرُهُ

And whenever the afflicted one finds this, *God* removes from him his trial.

وَمَتَى وَجَدَ الْمُبْتَلَى هَذَا كَشَفَ عَنْهُ بَلَوَاهُ

And it has been tried that whoever says it seven times — especially with this understanding — *God* removes his harm.

وَقَدْ جَرَّبَ أَنَّهُ مَنْ قَالَهَا سَبْعَ مَرَّاتٍ وَلَا سِيَمًا مَعَ هَذِهِ الْمَعْرِفَةِ كَشَفَ اللَّهُ ضَرَّهُ

You *are* my protector in this world and the Hereafter. Take me in death as *a* Muslim and join me with the righteous.

﴿أَنْتَ وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ﴾

[12:101] — Sahih Intl: My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous."

This supplication combined the acknowledgment of monotheism and submission to the Lord and showing need for Him,

جَمَعَتْ هَذِهِ الدُّعْوَةُ الْإِقْرَارَ بِالتَّوْحِيدِ وَالِاسْتِغَاثَةَ لِلرَّبِّ وَإِظْهَارَ الْإِفْتِقَارَ إِلَيْهِ

and disassociation from allegiance to other than Him, glorified is He,

وَالْبِرَاءَةَ مِنْ مُوَالَاةِ غَيْرِهِ سُبْحَانَهُ

and *the fact* that dying upon Islam is the greatest of the servant's goals,

وَكَوْنِ الْوَفَاةِ عَلَى الْإِسْلَامِ أَجَلَّ غَايَاتِ الْعَبْدِ

and that this is in the hand of *God*, not in the hand of the servant,

وَأَنَّ ذَلِكَ بِيَدِ اللَّهِ لَا بِيَدِ الْعَبْدِ

and the acknowledgment of the Return and the request for the companionship of the blessed ones.

وَالِاعْتِرَافَ بِالْمَعَادِ وَطَلِبَ مِرَافَقَةِ السُّعَدَاءِ

فائدة قول الله تعالى

A Benefit from the Words of God Most High

"And *there is not a thing except that with Us are its treasures*"

وَأَنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ

is containing a treasure from among the treasures,

مُتَّصِمًا لِكُنْزٍ مِنَ الْكُنُوزِ

and it is that everything *one* seeks should not be sought except from the One who has its treasures,

وَهُوَ أَنْ يُطْلَبَ كُلُّ شَيْءٍ لَا يُطْلَبُ إِلَّا مِمَّنْ عِنْدَهُ خَزَائِنُهُ

and the keys of those treasures *are* in His hands,

وَمَفَاتِيحُ تِلْكَ الْخَزَائِنِ بِيَدَيْهِ

and that seeking it from other than Him *is* seeking from one who does not have it and has no power over it.

وَأَنْ طَلَبَهُ مِنْ غَيْرِهِ طَلَبٌ مِمَّنْ لَيْسَ عِنْدَهُ وَلَا يَقْدِرُ عَلَيْهِ

And His saying: "And that to your Lord is the final end"

وَقَوْلُهُ وَأَنَّ إِلَىٰ رَبِّكَ الْمُنتَهَىٰ

is containing a great treasure,

مُتَّصِمًا لِكُنْزٍ عَظِيمٍ

and it is that every desired thing — if it is not desired for His sake and connected to Him — then it is fading *and* cut off,

وَهُوَ أَنْ كُلُّ مُرَادٍ إِنْ لَمْ يَرِدْ لِأَجَلِهِ وَيَتَّصِلُ بِهِ وَإِلَّا فَهُوَ مَضْمُولٌ مُنْقَطِعٌ

for the final end is not to it.

فَإِنَّهُ لَيْسَ إِلَيْهِ الْمُنتَهَىٰ

And the final end is only to the One to whom all matters reach their end,

وَلَيْسَ الْمُنتَهَىٰ إِلَّا إِلَىٰ الَّذِي انْتَهَتْ إِلَيْهِ الْأُمُورُ كُلُّهَا

so they ended at His creation, His will, His wisdom, and His knowledge.

فَانْتَهَتْ إِلَىٰ خَلْقِهِ وَمَشِيئَتِهِ وَحُكْمَتِهِ وَعِلْمِهِ

So He is the goal of everything sought.

فَهُوَ غَايَةُ كُلِّ مَطْلُوبٍ

And every beloved *thing* not loved for His sake — its love is suffering and torment.

وَكُلُّ مَحْبُوبٍ لَا يُحِبُّ لِأَجَلِهِ فَمَحَبَّتُهُ عَنَاءٌ وَعَذَابٌ

And every deed not intended for His sake — it is wasted and void.

وَكُلُّ عَمَلٍ لَا يُرَادُ لِأَجَلِهِ فَهُوَ ضَائِعٌ وَبَاطِلٌ

And every heart that does not reach Him — it is miserable, veiled from its happiness and its success.

وَكُلُّ قَلْبٍ لَا يَصِلُ إِلَيْهِ فَهُوَ شَقِيٌّ مَحْجُوبٌ عَنْ سَعَادَتِهِ وَفَلَاحِهِ

So everything that is desired from Him gathered together in His saying:

فَاجْتَمَعَ مَا يُرَادُ مِنْهُ كُلُّهُ فِي قَوْلِهِ

"And *there is not a thing except that with Us are its treasures.*"

{وَأِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ}.

[15:21] — Sahih Intl: And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known measure.

And everything that is desired for His sake gathered together in His saying:

وَأَجْتَمَعَ مَا يُرَاد لَهُ كُلُّهُ فِي قَوْلِهِ

"And that to your Lord is the final end."

﴿وَأَنَّ إِلَىٰ رَبِّكَ الْمُنتَهَىٰ﴾.

[53:42]

So there is not beyond Him — glorified is He — a goal to be sought,

فَلَيْسَ وَرَاءَهُ سُبْحَانَهُ غَايَةٌ تَطْلُبُ

and there is not besides Him a goal to which is the final end.

وَلَيْسَ دُونَهُ غَايَةٌ إِلَيْهَا الْمُنتَهَى

And beneath this is a great secret from the secrets of monotheism,

وَتَحْتَ هَذَا سِرٌّ عَظِيمٌ مِنْ أَسْرَارِ التَّوْحِيدِ

and it is that the heart does not settle, nor find peace and calm, except by reaching Him.

وَهُوَ أَنَّ الْقَلْبَ لَا يَسْتَقِرُّ وَلَا يَطْمئن وَيَسْكُنُ إِلَّا بِالْوَصُولِ إِلَيْهِ

And everything other than Him that is loved and desired — it is desired for *something* other than itself.

وَكُلُّ مَا سِوَاهُ مِمَّا يَحِبُّ وَيُرَادُ فَمَرَادٌ لِّغَيْرِهِ

And the One desired *and* loved for His own sake is none but One — to Him is the final end.

وَلَيْسَ الْمُرَادُ الْمَحْبُوبُ لِدَاثِهِ إِلَّا وَاحِدٌ إِلَيْهِ الْمُنتَهَى

And it is impossible that the final end *would* be to two,

وَيَسْتَحِيلُ أَنْ يَكُونَ الْمُنتَهَىٰ إِلَىٰ اثْنَيْنِ

just as it is impossible that the beginning of creation *would* be from two.

كَمَا يَسْتَحِيلُ أَنْ يَكُونَ ابْتِدَاءُ الْمَخْلُوقَاتِ مِنْ اثْنَيْنِ

So whoever's love, longing, intention, and obedience end at other than Him —

فَمَنْ كَانَ انْتِهَاءُ مَحَبَّتِهِ وَرَغْبَتِهِ وَإِرَادَتِهِ وَطَاعَتِهِ إِلَىٰ غَيْرِهِ

that *will* fail him and leave him and depart from him when he is most in need of it.

بَطَلَ عَلَيْهِ ذَلِكَ وَزَالَ عَنْهُ وَفَارَقَهُ أَحْوجُ مَا كَانَ إِلَيْهِ

And whoever's love, longing, fear, and seeking end at Him — glorified is He —

وَمَنْ كَانَ انْتِهَاءُ مَحَبَّتِهِ وَرَغْبَتِهِ وَرَهْبَتِهِ وَطَلْبِهِ هُوَ سُبْحَانَهُ

will win His blessing, His delight, His joy, and His happiness for all eternity.

ظَفَرَ بِنِعْمِهِ وَلِذَلِكَ وَبِهَجَّتِهِ وَسَعَادَتِهِ أَبَدَ الْآبَادِ

The servant is always moving between the rulings of commands and the rulings of trials.

الْعَبْدُ دَائِمًا مُتَقَلِّبٌ بَيْنَ أَحْكَامِ الْأَوْامِرِ وَأَحْكَامِ النَّوَازِلِ

So he is in need — rather, forced to *turn* — to help at the *time of* commands and to gentleness at the *time of* trials.

فَهُوَ مُحْتَاجٌ بَلْ مُضْطَرٌّ إِلَىٰ الْعَوْنِ عِنْدَ الْأَوْامِرِ وَإِلَىٰ اللِّطْفِ عِنْدَ النَّوَازِلِ

And according to the *degree of* his carrying out the commands, he receives of gentleness at the *time of* trials.

وَعَلَىٰ قَدْرِ قِيَامِهِ بِالْأَوْامِرِ يَحْصُلُ لَهُ مِنَ اللِّطْفِ عِنْدَ النَّوَازِلِ

So if the carrying out of the commands is complete — outwardly and inwardly — gentleness reaches him.

فَإِنْ كَمَلَ الْقِيَامُ بِالْأَوْامِرِ ظَاهِرًا وَبَاطِنًا نَالَهُ اللِّطْفُ

فائدة جلية لا يزال منقطعا عن الله حتى تتصل إرادته ومحبه بوجه

A Great Benefit: *A person* remains cut off from God until his will and love connect with the Face

outwardly and inwardly.

ظَاهِرًا وَبَاطِنًا

And if he performed their outward forms without their realities and inner dimensions,

وَإِنْ قَامَ بِصُورِهَا دُونَ حَقَائِقِهَا وَبِوَاطِنِهَا

he would receive gentleness in the outward, but his share of gentleness in the inward would be little.

نَالَهُ اللَّطْفَ فِي الظَّاهِرِ وَقَلَّ نَصِيبُهُ مِنَ اللَّطْفِ فِي الْبَاطِنِ

So if you say: what is the inner gentleness?

فَإِنْ قُلْتَ وَمَا اللَّطْفُ الْبَاطِنِ

Then it is what comes to the heart during hardships — of tranquility, peace of mind, and the removal of anxiety, disturbance, and panic.

فَهُوَ مَا يَحْصُلُ لِلْقَلْبِ عِنْدَ التَّوَازُلِ مِنَ السَّكِينَةِ وَالطَّمَأْنِينَةِ وَزَوَالِ الْقَلْقِ وَالْإِضْطِرَابِ وَالْجَزَعِ

So he submits before his Master, humble to Him, yielding,

فَيَسْتَخْدِي بَيْنَ يَدَيْ سَيِّدِهِ ذَلِيلًا لَهُ مُسْتَكِينًا

looking to Him with his heart, finding rest in Him with his spirit and his innermost being.

نَاطِرًا إِلَيْهِ بِقَلْبِهِ سَاكِنًا إِلَيْهِ بِرُوحِهِ وَسِرِّهِ

Witnessing His gentleness toward him has distracted him from the severity of the pain he is in.

قَدْ شَغَلَهُ مُشَاهَدَةُ لَطْفِهِ بِهِ عَنْ شِدَّةِ مَا هُوَ فِيهِ مِنَ الْأَلَمِ

And his knowledge of *God's* good choice for him has made him absent from noticing that *pain*.

وَقَدْ غَيَّبَهُ عَنْ شُهُودِ ذَلِكَ مَعْرِفَتُهُ بِحَسَنِ اخْتِيَارِهِ لَهُ

And *he knows* that he is a pure servant upon whom his Master carries out His decrees —

وَأَنَّهُ عَبْدٌ مَخْضٌ يَجْرِي عَلَيْهِ سَيِّدُهُ أَحْكَامَهُ

whether he is pleased or displeased.

رَضِيَ أَوْ سَخَطَ

So if he is pleased, he attains *God's* pleasure. And if he is displeased, then his portion is displeasure.

فَإِنْ رَضِيَ نَالَ الرِّضَا وَإِنْ سَخَطَ فَحُظَّهُ السَّخَطُ

So this inner gentleness is the fruit of that inner conduct —

فَهَذَا اللَّطْفُ الْبَاطِنُ ثَمَرَةُ تِلْكَ الْمُعَامَلَةِ الْبَاطِنَةِ

it increases with its increase and decreases with its decrease.

يَزِيدُ بِزِيَادَتِهَا وَيَنْقُصُ بِنَقْصَانِهَا

A Great Benefit

فَائِدَةٌ جَلِيلَةٌ

A person remains cut off from God until his will and love connect with the Face of the Most High.

لَا يَزَالُ مُنْقَطِعًا عَنِ اللَّهِ حَتَّى تَتَّصِلَ إِرَادَتُهُ وَمَحَبَّتُهُ بِوَجْهِ الْأَعْلَى

And what is meant by this connection is that love reaches Him and attaches to Him alone,

وَالْمُرَادُ بِهَذَا الْإِتِّصَالِ أَنْ تُفْضِيَ الْمَحَبَّةُ إِلَيْهِ وَتَتَعَلَّقَ بِهِ وَحْدَهُ

so nothing veils it from Him.

فَلَا يَحْجُبُهَا شَيْءٌ دُونَهُ

And that knowledge connects with His names, attributes, and actions,

وَأَنَّ تَتَّصِلَ الْمَعْرِفَةُ بِأَسْمَائِهِ وَصِفَاتِهِ وَأَفْعَالِهِ

so that the darkness of denial does not put out its light —

فَلَا يَطْمَسُ نورها ظِلْمَةُ التَّعْطِيلِ

just as the darkness of associating partners *with God* does not put out the light of love.

كَمَا لَا يَطْمَسُ نورُ الْمَحَبَّةِ ظِلْمَةُ الشَّرْكَ

And that his remembrance connects with Him, glorified is He,

وَأَنْ يَتَّصِلَ ذكره بِهِ سُبْحَانَهُ

so the veil of heedlessness between the one remembering and the One remembered is removed,

فَيُزُولُ بَيْنَ الذَّاكِرِ وَالْمَذْكُورِ حِجَابُ الْغَفْلَةِ

and his turning during remembrance to other than the One he remembers.

وَالْتَفَاتِهِ فِي حَالِ الذِّكْرِ إِلَى غَيْرِ مَذْكُورِهِ

Then at that point, the remembrance connects with Him.

فَجِيئَئِذٍ يَتَّصِلُ الذِّكْرُ بِهِ

And action connects with His commands and prohibitions,

وَيَتَّصِلُ الْعَمَلُ بأوامره ونواهيه

so he does the act of obedience because He commanded it and loved it,

فَيَفْعَلُ الطَّاعَةَ لِأَنَّهُ أَمَرَ بِهَا وَأَحَبَّهَا

and he leaves the forbidden things because He forbade them and hated them.

وَيَتْرُكُ الْمَنَاهِيَ لَكُونِهِ نَهَى عَنْهَا وَأَبْغَضَهَا

So this is the meaning of action connecting with His command and prohibition,

فَهَذَا مَعْنَى اتِّصَالِ الْعَمَلِ بأمره ونهيهِ

and the reality of the removal of the motives driving doing and leaving — *motives of worldly purposes and immediate gains.*

وَحَقِيقَةُ زَوَالِ الْعِلَالِ الْبَاعِثَةِ عَلَى الْفِعْلِ وَالتَّزَكُّ مِنْ
الْأَغْرَاضِ وَالْحِظُوظِ الْعَاجِلَةِ

And reliance *on God* and love connect with Him,

وَيَتَّصِلُ التَّوَكُّلُ وَالْحُبُّ بِهِ

such that he becomes trusting in Him, glorified is He, at peace with Him,

بِحَيْثُ يَصِيرُ واثقًا بِهِ سُبْحَانَهُ مَطْمَئِنًا إِلَيْهِ

content with His good planning for him, not accusing Him in any situation.

رَاضِيًا بِحَسَنِ تَدْبِيرِهِ لَهُ غَيْرَ مُتَّهِمٍ لَهُ فِي حَالٍ مِنْ
الْأَحْوَالِ

And his poverty and need connect with Him, glorified is He, and not anyone else.

وَيَتَّصِلُ فَقْرُهُ وَفَاقَتُهُ بِهِ سُبْحَانَهُ دُونَ سِوَاهُ

And his fear, hope, joy, happiness, and delight connect with Him alone.

وَيَتَّصِلُ خَوْفُهُ وَرَجَاؤُهُ وَفَرَحُهُ وَسُرُورُهُ وَابْتِهَاجُهُ بِهِ
وَحْدَهُ

So he does not fear other than Him and does not hope in *anyone else*.

فَلَا يَخَافُ غَيْرَهُ وَلَا يَرْجُوهُ

And he does not rejoice in *anything else* with complete joy, nor is he happy with it with the utmost happiness.

وَلَا يَفْرَحُ بِهِ كُلُّ الْفَرَحِ وَلَا يَسُرُّ بِهِ غَايَةُ السُّرُورِ

And even if some joy and happiness reach him through a created being,

وَإِنْ نَالَهُ بِالْمَخْلُوقِ بَعْضُ الْفَرَحِ وَالسُّرُورِ

it is not the complete joy, the perfect happiness, the delight, the bliss, the coolness of the eye, and the rest of —

فَلَيْسَ الْفَرَحُ التَّامُّ وَالسُّرُورُ الْكَامِلُ وَالابْتِهَاجُ وَالنَّعِيمُ
وَقَرَّةُ الْعَيْنِ وَسُكُونُ

قاعدة جلية قد فكرت في هذا الأمر فإذا أصله أن تعلم أن النعم

A Noble Principle: I Reflected on This Matter and *Found* Its Foundation *Is* That You Know That Blessings...

the heart except through Him, glorified is He.

الْقَلْبُ إِلَّا بِهِ سُبْحَانَهُ

And whatever is besides Him — if it aids toward this goal, *one* rejoices in it and is delighted by it.

وَمَا سِوَاهُ إِنْ أَعَانَ عَلَى هَذَا الْمَطْلُوبِ فَرَحَ بِهِ وَسُرَّ بِهِ

And if it veils from Him, then it — with sadness over it, loneliness from it, and disturbance of the heart by its attainment — is more deserving than *one* rejoicing in it.

وَإِنْ حَجَبَ عَنْهُ فَهُوَ بِالْحُزْنِ بِهِ وَالْوَحْشَةِ مِنْهُ
وَاضْطِرَابِ الْقَلْبِ بِحَصُولِهِ أَحَقُّ مِنْهُ بِأَنْ يَفْرَحَ بِهِ

So *there* is no joy and no delight except in Him, or in what leads to Him and aids in *reaching* His pleasure.

فَلَا فَرَحَ وَلَا سُرُورَ إِلَّا بِهِ أَوْ بِمَا أَوْصَلَ إِلَيْهِ وَأَعَانَ
عَلَى مَرْضَاتِهِ

And He, glorified is He, has told *us* that He does not love those who rejoice in this world and its adornment.

وَقَدْ أَخْبَرَ سُبْحَانَهُ أَنَّهُ لَا يَحِبُّ الْفَرَحِينَ بِالدُّنْيَا وَزِينَتِهَا

And He commanded rejoicing in His grace and His mercy,

وَأَمَرَ بِالْفَرَحِ بِفَضْلِهِ وَرَحْمَتِهِ

and that is Islam, faith, and the Quran — as the Companions and the Successors explained it.

وَهُوَ الْإِسْلَامُ وَالْإِيمَانُ وَالْقُرْآنُ كَمَا فَسَّرَهُ الصَّحَابَةُ
وَالْتَابِعُونَ

And the point is that whoever connects these matters to God, glorified is He, has *truly* arrived.

وَالْمَقْصُودُ أَنْ مَنْ اتَّصَلَتْ لَهُ هَذِهِ الْأُمُورُ بِاللَّهِ سُبْحَانَهُ
فَقَدْ وَصَلَ

Otherwise, he is cut off from his Lord, attached to his own portion and his self,

وَالْإِلَّا فَهُوَ مَقْطُوعٌ عَنِ رَبِّهِ مُتَّصِلٌ بِحُظِّهِ وَنَفْسِهِ

confused in his knowledge, his intention, and his path.

مَلْبَسٌ عَلَيْهِ فِي مَعْرِفَتِهِ وَإِرَادَتِهِ وَسُلُوكِهِ

are all from God alone — blessings of obedience and blessings of pleasures.

كُلُّهَا مِنَ اللَّهِ وَحْدَهُ نِعَمُ الطَّاعَاتِ وَنِعَمُ اللَّذَاتِ

So you turn to Him *asking* that He inspire you and grant you *the* ability to give thanks for them.

فَتَرْغَبُ إِلَيْهِ أَنْ يُلْهِمَكَ وَيُوزِعَكَ شُكْرَهَا

God Most High said:

قَالَ تَعَالَى

And whatever blessing is with you is from God. Then when harm touches you, to Him you cry out.

{وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ

[16:53] — Sahih Intl: And whatever you have of favor - it is from Allah. Then when adversity touches you, to Him you cry for help.

تَجَازُونَ}

And He said:

وَقَالَ

So remember the favors of God, that you may succeed.

{فَاذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ}

[7:69] — Sahih Intl: Then do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you? And remember when He made you successors after the people of Noah and increased you in stature extensively. So remember the favors of Allah that you might succeed.

And He said:

وَقَالَ

And give thanks for the blessing of God, if it is Him you worship.

[16:114] — Sahih Intl: Then eat of what Allah has provided for you [which is] lawful and good. And be grateful for the favor of Allah, if it is [indeed] Him that you worship.

﴿وَاشْكُرُوا نِعْمَةَ اللَّهِ إِنَّ كُنتُمْ لِيَّاه تَعْبُدُونَ﴾.

And just as those blessings *are* from Him and from His sheer grace,

وَكَمَا أَنَّ تِلْكَ النِّعَمَ مِنْهُ وَمِنْ مُجَرَّدِ فَضْلِهِ

so remembering them and giving thanks for them *is* not reached except by His enabling.

فَذَكَرَهَا وَشَكَرَهَا لَا يَنَالُ إِلَّا بِتَوْفِيقِهِ

And sins *come* from His abandoning and forsaking His servant, and leaving him *alone* between himself and his self.

وَالذُّنُوبُ مِنْ خِذْلَانِهِ وَتَخْلِيهِ عَنْ عِبْدِهِ وَتَخْلِيَتِهِ بَيْنَهُ وَبَيْنَ نَفْسِهِ

And if He does not remove that from His servant, then *there is* no way for him to remove it from himself.

وَإِنْ لَمْ يَكْشِفْ ذَلِكَ عَنْ عِبْدِهِ فَلَا سَبِيلَ لَهُ إِلَى كَشْفِهِ عَنْ نَفْسِهِ

So he *is* in desperate need of humbling *himself* and pleading to Him, that He push away its causes from him, so that *sins* do not come from him.

فَإِذَا هُوَ مُضْطَرٌّ إِلَى التَّضَرُّعِ وَالِابْتِهَالِ إِلَيْهِ أَنْ تَدْفَعَ عَنْهُ أَسْبَابَهَا حَتَّى لَا تَصْدُرَ مِنْهُ

And when *sins* occur by the decree of destiny and the demands of human nature,

وَإِذَا وَقَعَتْ بِحُكْمِ الْمَقَادِيرِ وَمُقْتَضَى الْبَشَرِيَّةِ

he *is* in desperate need of humbling *himself* and supplication, that He push away their consequences and punishments from him.

فَهُوَ مُضْطَرٌّ إِلَى التَّضَرُّعِ وَالِدُّعَاءِ أَنْ يَدْفَعَ عَنْهُ مَوْجِبَاتِهَا وَعُقُوبَاتِهَا

So the servant never ceases *to have* his need for these three foundations, and *there is* no success for him except through them:

فَلَا يَنْفَكُ الْعَبْدُ عَنْ صُرُورَتِهِ إِلَى هَذِهِ الْأُصُولِ الثَّلَاثَةِ وَلَا فَلَاحَ لَهُ إِلَّا بِهَا

gratitude, seeking well-being, and sincere repentance.

الشُّكْرُ وَطَلَبُ الْعَافِيَةِ وَالتَّوْبَةُ النَّصُوحُ

Then I reflected, and *I found* that the pivot of all that is upon hope and fear.

ثُمَّ فَكَّرْتُ فَإِذَا مَدَارُ ذَلِكَ عَلَى الرَّغْبَةِ وَالرَّهْبَةِ

And they *are* not in the hand of the servant, but in the hand of the Turner of hearts and the One who directs them however He wills.

وَلَيْسَا بِيَدِ الْعَبْدِ بَلْ بِيَدِ مُقَلِّبِ الْقُلُوبِ وَمَصْرِفِهَا كَيْفَ يَشَاءُ

So if He grants His servant success, He turns his heart toward Him and fills it *with* hope and fear.

فَإِنْ وَفَّقَ عِبْدَهُ أَقْبَلَ بِقَلْبِهِ إِلَيْهِ وَمَلَأَهُ رَغْبَةً وَرَهْبَةً

And if He abandons him, He leaves him with his self, and does not take his heart toward Him, and *the servant* does not ask Him for that.

وَإِنْ خَذَلَهُ تَرَكَهُ وَنَفْسَهُ وَلَمْ يَأْخُذْ بِقَلْبِهِ إِلَيْهِ وَلَمْ يَسْأَلْهُ ذَلِكَ

And whatever God wills *will* be, and whatever He does not will *will* not be.

وَمَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَاءَ لَمْ يَكُنْ

فصل وسبب الخذلان عدم صلاحية المحل وأهليته وقبوله للنعمة بحيث لو

Section: The cause of abandonment *is* the lack of fitness of the place, its worthiness, and its receptivity to the blessing, such that if

Then I thought: does divine guidance and abandonment have a cause, or *are* they by mere will, *with* no cause for them?

ثُمَّ فَكَّرْتُ هَلْ لِلتَّوْفِيقِ وَالْخِذْلَانِ سَبَبٌ أَمْ هُمَا بِمُجَرَّدِ
الْمَشِيَةِ لَا سَبَبَ لَهُمَا

So their cause *is* the fitness of the place and its absence.

فَإِذَا سَبَبُهُمَا أَهْلِيَّةُ الْمَحَلِّ وَعَدَمُهَا

So He, glorified *is* He, *is* the Creator of places, varying in readiness and receptivity *with* the greatest variation.

فَهُوَ سُبْحَانَهُ خَالِقُ الْمَحَالِّ مُتَّفَاوِتَةٌ فِي الْإِسْتِعْدَادِ
وَالْقَبُولِ أَعْظَمَ تَفَاوُتٍ

So lifeless things do not accept what animals accept.

فَالْجَمَادَاتُ لَا تَقْبَلُ مَا يَقْبَلُهُ الْحَيَوَانَ

And likewise the two types — each of them varies in receptivity.

وَكَذَلِكَ النُّوعَانِ كُلُّ مِنْهُمَا مُتَّفَاوِتٌ فِي الْقَبُولِ

So the rational animal accepts what the non-rational *animal* does not accept.

فَالْحَيَوَانُ الرَّاطِقُ يَقْبَلُ مَا لَا يَقْبَلُهُ الْبَهِيمُ

And it varies in receptivity *with* the greatest variation.

وَهُوَ مُتَّفَاوِتٌ فِي الْقَبُولِ أَعْظَمَ تَفَاوُتٍ

And likewise the non-rational animal varies in receptivity.

وَكَذَلِكَ الْحَيَوَانُ الْبَهِيمُ مُتَّفَاوِتٌ فِي الْقَبُولِ

But there *is* not within *a* single species the *same* variation as *there is* within the human species.

لَكِنَّ لَيْسَ بَيْنَ النَّوعِ الْوَاحِدِ مِنَ التَّفَاوُتِ كَمَا بَيْنَ النَّوعِ
الْإِنْسَانِيِّ

So when the place was receptive to the blessing, such that he recognizes it and recognizes its worth and importance,

فَإِذَا كَانَ الْمَحَلُّ قَابِلًا لِلنِّعْمَةِ بِحَيْثُ يَعْرِفُهَا وَيَعْرِفُ
قَدْرَهَا وَخَطَرَهَا

and he thanks the Giver for it, and praises Him for it, and glorifies Him for it,

وَيُشْكِرُ الْمُنْعِمَ بِهَا وَيُثْنِي عَلَيْهِ بِهَا وَيُعْظِمُهُ عَلَيْهَا

and he knows that it *is* from pure generosity and the very essence of favor, without him being deserving of it,

وَيَعْلَمُ أَنَّهَا مِنْ مَخْضِ الْجُودِ وَعَيْنِ الْمِنَّةِ مِنْ غَيْرِ أَنْ
يَكُونَ هُوَ مُسْتَحَقًّا لَهَا

and it *is* not his, nor by him, but rather it *is* for God alone and by Him alone,

وَلَا هِيَ لَهُ وَلَا بِهِ وَإِنَّمَا هِيَ لِلَّهِ وَحْدَهُ وَبِهِ وَحْدَهُ

so he singled Him out with His blessing sincerely, and spent it in His love as gratitude,

فَوَحْدَهُ بِنِعْمَتِهِ إِخْلَاصًا وَصَرَفَهَا فِي مَحَبَّتِهِ شُكْرًا

and witnessed it *as being* from *His* pure generosity *and* favor,

وَشَهِدَهَا مِنْ مَخْضِ جُودِهِ مَنَّةً

and recognized his falling short and his neglect in being grateful for it — *whether from* inability, or weakness, or negligence,

وَعَرَفَ قُصُورَهُ وَتَقْصِيرَهُ فِي شُكْرِهَا عِزًّا أَوْ ضَعْفًا
وَتَفْرِيطًا

and knew that if He continues it upon him, then that is purely His charity, His favor, and His goodness,

وَعَلِمَ أَنَّهُ إِنْ أَدَامَهَا عَلَيْهِ فَذَلِكَ مَحْضُ صَدَقَتِهِ وَفَضْلِهِ وَإِحْسَانِهِ

and if He takes it from him, then he is deserving of that, worthy of it,

وَإِنْ سَلَبَهُ إِيَّاهَا فَهُوَ أَهْلٌ لَذَلِكَ مُسْتَحَقٌّ لَهُ

and whenever He increases him in His blessings, he increases in humbleness and brokenness and submission before Him,

وَكَلَّمَا زَادَهُ مِنْ نِعَمِهِ أَزْدَادَ ذِلَالَةٍ وَانْكَسَارٍ وَخُضُوعٍ بَيْنَ يَدَيْهِ

and *in* standing in gratitude to Him, and fearing Him, glorified is He, that He *might* take it from him for not fulfilling its gratitude,

وَقِيَامًا بِشُكْرِهِ وَخَشْيَتِهِ لَهُ سُبْحَانَهُ أَنْ يَسْلُبَهُ إِيَّاهَا لِعَدَمِ تَوْفِيئِهِ شُكْرَهَا

just as He took His blessing from the one who did not recognize it and did not care for it *with* its due care.

كَفَمَا سَلَبَ نِعْمَتَهُ عَمَّنْ لَمْ يَعْرِفْهَا وَلَمْ يَرْعَهَا حَقَّ رِعَايَتِهَا

So if he does not thank *God* for His blessing and meets it with the opposite of what is fitting to meet *it* with, He *will* take it from him, without doubt.

فَإِنْ لَمْ يَشْكُرْ نِعْمَتَهُ وَقَابَلَهَا بِضَدِّ مَا يَلِيقُ أَنْ يُقَابَلَ بِهِ سَلَبَهُ إِيَّاهَا وَلَا بُدَّ

God Most High said:

قَالَ تَعَالَى

And thus We tested some of them so that they would say: 'Are these *the ones* God has favored from among us?' Is not God most knowing of the grateful?

﴿وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ﴾

[6:53] — Sahih Intl: And thus We have tried some of them through others that the disbelievers might say, "Is it these whom Allah has favored among us?" Is not Allah most knowing of those who are grateful?

And they *are* those who knew the worth of the blessing, and accepted it, and loved it,

وَهُمُ الَّذِينَ عَرَفُوا قَدْرَ النِّعْمَةِ وَقَبَلُوهَا وَأَحَبُّوهَا

and praised the Giver for it, and loved Him, and stood in gratitude to Him.

وَأَتْنَوْا عَلَى الْمُنْعَمِ بِهَا وَأَحَبُّوه وَقَامُوا بِشُكْرِهِ

And God Most High said:

وَقَالَ تَعَالَى

And when *a* sign comes to them, they say: 'We will never believe until we *are* given the like of what the messengers of God were given.'

﴿وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَى مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ﴾

[6:124] — Sahih Intl: And when a sign comes to them, they say, "Never will we believe until we are given like that which was given to the messengers of Allah." Allah is most knowing of where He places His message. There will afflict those who committed crimes debasement before Allah and severe punishment for what they used to conspire.

God is most knowing of where He places His messages.

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَاتِهِ﴾

[6:124]

And the cause of abandonment is the lack of fitness of the place, and its worthiness, and its receptivity to the blessing,

وَسَبَبُ الْخِذْلَانِ عَدَمُ صَالِحِيَةِ الْمَحَلِّ وَأَهْلِيَّتِهِ وَقَبُولِهِ لِلنِّعْمَةِ

such that if the blessings came to him, he would say: 'This is mine,

يَحْيْتُ لَوْ وَافَتْهُ النِّعَمَ لَقَالَ هَذَا لِي

and I was only given it because I *am* worthy of it and deserving of it,'

وَإِنَّمَا أُوتِيْتُهُ لِأَنِّي أَهْلُهُ وَمُسْتَحَقُّهُ

as *God* Most High said:

كَمَا قَالَ تَعَالَى

He said: 'I was only given it based on knowledge *that is* with me.'

﴿قَالَ إِنَّمَا أُوتِيْتُهُ عَلَى عِلْمٍ عِنْدِي﴾.

[28:78] — Sahih Intl: He said, "I was only given it because of knowledge I have." Did he not know that Allah had destroyed before him of generations those who were greater than him in power and greater in accumulation [of wealth]? But the criminals, about their sins, will not be asked.

Meaning: based on *a* knowledge He knew *was* in me, *by which* I deserve that, and *am* entitled to it, and *am* worthy of it.

أَيُّ عَلَى عِلْمٍ عِلْمُهُ عِنْدِي أَسْتَحِقُّ بِهِ ذَلِكَ وَأَسْتَوْجِبُهُ
وَأَسْتَأْهَلُهُ

He said:

قَالَ

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Al-Farra' *said*, meaning: "upon *a* favor I have — I was deserving of it and entitled to it when I was given it."

الْفَرَاءُ أَيُّ عَلَى فَضْلٍ عِنْدِي إِنِّي كُنْتُ أَهْلُهُ وَمُسْتَحَقًّا لَهُ
إِذْ أُعْطِيْتُهُ

And Muqatil said: he *is* saying "upon *a* good *that* God knew *was* in me."

وَقَالَ مُقَاتِلٌ يَقُولُ عَلَى خَيْرِ عِلْمِهِ اللَّهُ عِنْدِي

And Abdullah ibn al-Harith ibn Nawfal mentioned Sulayman ibn Dawud regarding what he was given of kingship.

وَذَكَرَ عَبْدُ اللَّهِ بْنُ الْحَارِثِ بْنِ نَوْفَلٍ سُلَيْمَانَ بْنَ دَاوُدَ
فِيمَا أُوتِيَ مِنَ الْمُلْكِ

Then he recited *the saying of God* Most High:

ثُمَّ قَرَأَ قَوْلَهُ تَعَالَى

"This *is* from the favor of my Lord, to test me — will I be grateful or ungrateful?"

﴿هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ﴾.

[27:40] — Sahih Intl: Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." And when [Solomon] saw it placed before him, he said, "This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous."

And he did not say "this *is* from my honor."

وَلَمْ يَقُلْ هَذَا مِنْ كَرَامَتِي

Then he mentioned Qarun and his saying:

ثُمَّ ذَكَرَ قَارُونَ وَقَوْلَهُ

"I was only given it because of knowledge I have."

﴿إِنَّمَا أُوتِيْتُهُ عَلَى عِلْمٍ عِنْدِي﴾.

[28:78] — Sahih Intl: He said, "I was only given it because of knowledge I have." Did he not know that Allah had destroyed before him of generations those who were greater than him in power and greater in accumulation [of wealth]? But the criminals, about their sins, will not be asked.

Meaning that Sulayman saw what he was given *as being* from the favor of God upon him and His grace.

يَعْنِي أَنْ سُلَيْمَانَ رَأَى مَا أُوتِيَتْهُ مِنْ فَضْلِ اللَّهِ عَلَيْهِ
ومنته

And that He tested his gratitude through it.

وَأَنَّهُ ابْتَلَى بِهِ شُكْرَهُ

And Qarun saw that *as being* from himself and his *own* deservingness.

وَقَارُونُ رَأَى ذَلِكَ مِنْ نَفْسِهِ وَاسْتَحْقَاقَهُ

And likewise His saying, glorified is He:

وَكَذَلِكَ قَوْلُهُ سُبْحَانَهُ

"And if We let him taste mercy from Us after hardship *that* touched him, he will surely say: 'This is for me.'"

﴿وَلَئِنْ أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ
هَذَا لِي﴾

[41:50] — Sahih Intl: And if We let him taste mercy from Us after an adversity which has touched him, he will surely say, "This is [due] to me, and I do not think the Hour will occur; and [even] if I should be returned to my Lord, indeed, for me there will be with Him the best." But We will surely inform those who disbelieved about what they did, and We will surely make them taste a massive punishment.

Meaning: I *am* deserving of it and worthy of it.

أَيَّ أَنَا أَهْلُهُ وَحَقِيقُ بِهِ

So my exclusive right to it *is* like the exclusive right of the owner to his property.

فَاخْتِصَاصِي بِهِ كَاخْتِصَاصِ الْمَالِكِ بِمِلْكِهِ

And the believer sees that *as* belonging to his Lord and *as* favor from Him.

وَالْمُؤْمِنُ يَرَى ذَلِكَ مِلْكًا لِرَبِّهِ وَفَضْلًا مِنْهُ

He granted it to His servant without *any* deservingness from him.

مِنْ بِيٍّ عَلَى عَبْدِهِ مِنْ غَيْرِ اسْتِحْقَاقٍ مِنْهُ

Rather, *it is a* charity *that* He gave to His servant.

بَلْ صَدَقَةٌ تَصَدَّقُ بِهَا عَلَى عَبْدِهِ

And He *has the right* not to give it.

وَلَهُ أَنْ لَا يَتَّصِدَّقَ بِهَا

So if He withheld it from him, He would not have withheld from him something that *was* his *and that* he deserved from Him.

فَلَوْ مَنَعَهُ إِيَّاهَا لَمْ يَكُنْ قَدْ مَنَعَهُ شَيْئًا هُوَ لَهُ يَسْتَحِقُّهُ
عَلَيْهِ

So when he does not witness that, he sees in himself *one who is* deserving and entitled.

فَإِذَا لَمْ يَشْهَدْ ذَلِكَ رَأَى فِيهِ أَهْلًا وَمُسْتَحِقًّا

So his self amazes him, and it transgresses with the blessing.

فَأَعْجَبَهُ نَفْسُهُ وَطَغَتْ بِالنِّعْمَةِ

And it rises with it and looks down upon others.

وَعَلَتْ بِهَا وَاسْتَطَالَتْ عَلَى غَيْرِهَا

So its share from it *was* joy and boasting.

فَكَانَ حَظُّهَا مِنْهَا الْفَرْحُ وَالْفَخْرُ

As God Most High said:

كَمَا قَالَ تَعَالَى

"And if We let the human taste mercy from Us, then We take it away from him — he is surely despairing, ungrateful."

﴿وَلَئِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ
لَيَكْفُورُ﴾

[11:9] — Sahih Intl: And if We give man a taste of mercy from Us and then We withdraw it from him, indeed, he is despairing and ungrateful.

"And if We let him taste good things after hardship *that* touched him, he will surely say: 'The bad things have gone from me.' He is surely joyful, boastful."

[11:10] — Sahih Intl: But if We give him a taste of favor after hardship has touched him, he will surely say, "Bad times have left me." Indeed, he is exultant and boastful -

﴿وَلَئِنْ أَذَقْنَاهُ نِعْمَاءَ بَعْدَ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ﴾

So He blamed him for despair and ingratitude when tested with hardship.

فذمه باليأس والكفر عند الامتحان بالبلاء

And for joy and boasting when tested with blessings.

وبالفرح والفخر عند الابتلاء بالنعماء

And he replaced praising God and thanking Him and glorifying Him — when He removed the hardship from him — with his saying: "The bad things have gone from me."

واستبدل بحمد الله وشكره والثناء عليه إذ كشف عنه البلاء قوله ذهب السيئات عني

If he had said "God removed the bad things from me by His mercy and His grace," he would not have been blamed for that.

لو أنه قال أذهب الله السيئات عني برحمته ومنه لما ذم على ذلك

Rather, he would have been praised for it.

بل كان محمودًا عليه

But he was heedless of the One who blessed *him* by removing it.

ولكنه غفل عن المُنعم بكشفها

And he attributed the departure to it *itself*.

ونسب الذهاب إليها

He rejoiced and boasted.

فرح وافتخر

So when God, glorified is He, knows this from the heart of a servant,

فإذا علم الله سبحانه هذا من قلب عبد

then that is among the greatest causes of abandoning him and leaving him.

فذلك من أعظم أسباب خذلانه وتخليه عنه

For his place does not suit the complete and total blessing.

فإن محله لا تناسبه النعمة المطلقة التامة

As God Most High said:

كما قال تعالى

"The worst of creatures before God *are* the deaf, the mute — those who do not understand."

﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ﴾

[8:22] — Sahih Intl: Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason.

"And if God knew *any* good in them, He would have made them hear. And if He made them hear, they would have turned away while they *were* refusing."

﴿وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ﴾

[8:23] — Sahih Intl: Had Allah known any good in them, He would have made them hear. And if He had made them hear, they would [still] have turned away, while they were refusing.

So He informed, glorified is He, that their place is not accepting of His blessing.

فأخبر سبحانه أن محلهم غير قابل لنعمته

And along with the lack of acceptance, there is in them another barrier preventing it from reaching them.

ومع عدم القبول ففيهم مانع آخر يمنع وصولها إليهم

And that is their turning away and their refusal when they recognize it and know it truly.

وَهُوَ تَوَلِيهِمْ وَإِعْرَاضَهُمْ إِذَا عَرَفُوهَا وَتَحَقَّقُوهَا

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فصل قال الله تعالى

Section: *God Most High said*

And among what should be known is that the causes of abandonment *are* from the self remaining upon what it was created upon originally, and neglecting it and leaving it *alone*.

وَمِمَّا يَنْبَغِي أَنْ يَعْلَمَ أَنَّ أَسْبَابَ الْخِذْلَانِ مِنْ بَقَاءِ النَّفْسِ عَلَى مَا خُلِقَتْ عَلَيْهِ فِي الْأَصْلِ وَإِهْمَالِهَا وَتَخْلِيَتِهَا

So the causes of abandonment *are* from it and within it.

فَأَسْبَابُ الْخِذْلَانِ مِنْهَا وَفِيهَا

And the causes of success *are* from God, glorified is He, making it able to receive the blessing.

وَأَسْبَابُ التَّوْفِيقِ مِنْ جَعَلَ اللَّهُ سُبْحَانَهُ لَهَا قَابِلَةً لِلنِّعْمَةِ

So the causes of success *are* from Him and from His grace.

فَأَسْبَابُ التَّوْفِيقِ مِنْهُ وَمِنْ فَضْلِهِ

And He is the Creator of this and that.

وَهُوَ الْخَالِقُ لِهَذِهِ وَهَذِهِ

Just as He created parts of the earth — this *part* able to produce plants, and that *part* not able to produce them.

كَمَا خَلَقَ أَجْزَاءَ الْأَرْضِ هَذِهِ قَابِلَةٌ لِلنَّبَاتِ وَهَذِهِ غَيْرُ قَابِلَةٍ لَهُ

And He created trees — this *one* accepts fruit, and that *one* does not accept it.

وَخَلَقَ الشَّجَرَ هَذِهِ تَقْبِلُ الثَّمَرَةَ وَهَذِهِ لَا تَقْبِلُهَا

And He created the bee, able to produce from its belly a drink of different colors,

وَخَلَقَ النِّحْلَةَ قَابِلَةً لِأَنْ يَخْرُجَ مِنْ بَطُونِهَا شَرَابٌ مُخْتَلَفٌ أَلْوَانُهُ

while the wasp is not able to do that.

وَالزَّنْبُورُ غَيْرُ قَابِلٍ لَذَلِكَ

And He created the good souls, able to receive remembrance of Him, gratitude to Him, His proof, honoring Him, glorifying Him, monotheism, and sincere advice to His servants.

وَخَلَقَ الْأَرْوَاحَ الطَّيِّبَةَ قَابِلَةَ لِذِكْرِهِ وَشُكْرِهِ وَحُجَّتِهِ وَإِجْلَالِهِ وَتَعْظِيمِهِ وَتَوْحِيدِهِ وَنَصِيحَةِ عِبَادِهِ

And He created the evil souls, not able to receive that, but rather able to receive its opposite.

وَخَلَقَ الْأَرْوَاحَ الْخَبِيثَةَ غَيْرَ قَابِلَةَ لِذَلِكَ بَلْ لَصْدَهُ

And He is the All-Wise, the All-Knowing.

وَهُوَ الْحَكِيمُ الْعَلِيمُ

The Sheikh of Islam, the ocean of knowledge, the mufti of the groups, Abu al-Abbas Ahmad ibn Taymiyyah, may God have mercy on him, said:

قَالَ شَيْخُ الْإِسْلَامِ بَحْرُ الْعُلُومِ مِفْتَاحُ الْفُرْقِ أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ تَيْمِيَّةَ رَحِمَهُ اللَّهُ

Section. *God Most High said:*

فصل قال الله تعالى

Alif, Lam, Mim.

{الم}

[29:1]

Do people think that they *will* be left *alone* because they say, 'We believe,' while they *are* not tested?

[29:2] — Sahih Intl: Do the people think that they will be left to say, "We believe" and they will not be tried?

﴿أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ﴾

And We certainly tested those before them, so God *will* surely know those who *are* truthful, and He *will* surely know the liars.

[29:3] — Sahih Intl: But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.

﴿وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ﴾

Or do those who do evil deeds think that they *will* escape Us? How bad is what they judge!

[29:4] — Sahih Intl: Or do those who do evil deeds think they can outrun Us? Evil is what they judge.

﴿أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ﴾

Whoever hopes for the meeting with God — then indeed the term of God *is* surely coming, and He *is* the All-Hearing, the All-Knowing.

[29:5] — Sahih Intl: Whoever should hope for the meeting with Allah - indeed, the term decreed by Allah is coming. And He is the Hearing, the Knowing.

﴿مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

And whoever strives, then he only strives for his own self. Indeed God *is* surely free of need of all the worlds.

[29:6] — Sahih Intl: And whoever strives only strives for [the benefit of] himself. Indeed, Allah is free from need of the worlds.

﴿وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ﴾

And those who believe and do righteous deeds — We *will* surely remove from them their evil deeds,

[29:7] — Sahih Intl: And those who believe and do righteous deeds - We will surely remove from them their misdeeds and will surely reward them according to the best of what they used to do.

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ﴾

and We *will* surely reward them *with* the best of what they used to do.

[29:7]

﴿وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ﴾

And We instructed man to *treat* his parents *with* goodness.

[29:8]

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا﴾

And if they strive against you to make you associate with Me what you have no knowledge of, then do not obey them.

[29:8] — Sahih Intl: And We have enjoined upon man goodness to parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them. To Me is your return, and I will inform you about what you used to do.

﴿وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا﴾

To Me is your return, and I *will* inform you of what you used to do.

[29:8]

﴿إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ﴾

And those who believe and do righteous deeds — We *will* surely enter them among the righteous.

[29:9] — Sahih Intl: And those who believe and do righteous deeds - We will surely admit them among the righteous [into Paradise].

﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ﴾

And among people *is he* who says, 'We believe in God,' but when he *is* harmed for *the sake of* God, he makes the trial of people like the punishment of God.

[29:10] — Sahih Intl: And of the people are some who say, "We believe in Allah," but when one [of them] is harmed for [the cause of] Allah, they consider the trial of the people as [if it were] the punishment of Allah. But if victory comes from your Lord, they say, "Indeed, We were with you." Is not Allah most knowing of what is within the breasts of all creatures?

﴿وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ﴾

And if victory comes from your Lord, they *will* surely say, 'Indeed, we were with you.'

[29:10]

﴿وَلَئِنْ جَاءَ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ﴾

Is God not most knowing of what *is* in the chests of *all* the worlds?

[29:10]

﴿أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ﴾

And God *will* surely know those who believe, and He *will* surely know the hypocrites.

[29:11] — Sahih Intl: And Allah will surely make evident those who believe, and He will surely make evident the hypocrites.

﴿وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ﴾

And God Most High said:

وَقَالَ اللَّهُ تَعَالَى

Or did you think that you *would* enter Paradise while there has not yet come to you the example of...

[2:214] — Sahih Intl: Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near.

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ﴾

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those who passed before you — hardship and suffering touched them and they were shaken,

[2:214] — Sahih Intl: Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near.

﴿الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا﴾

until the Messenger and those who believed with him said,
'When *will* the help of God *come*?'

[2:214]

حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ
اللَّهِ.

Indeed, the help of God *is* near.

[2:214]

إِنَّا نَصْرَ اللَّهُ قَرِيبٌ.

And God Most High said — when He mentioned the one who
turned back and the one who *was* forced — in His saying:

وَقَالَ اللَّهُ تَعَالَى لَمَّا ذَكَرَ الْمُتَدِّ وَالْمُكْرَهَ بِقَوْلِهِ

Whoever disbelieved in God after his faith —

[16:106] — Sahih Intl: Whoever disbelieves in Allah after his belief... except for
one who is forced [to renounce his religion] while his heart is secure in faith. But
those who [willingly] open their breasts to disbelief, upon them is wrath from
Allah, and for them is a great punishment;

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ.

He said after that:

قَالَ بَعْدَ ذَلِكَ

Then indeed your Lord — for those who emigrated after they
were tested, then struggled and *were* patient —

[16:110] — Sahih Intl: Then, indeed your Lord, to those who emigrated after they
had been compelled [to renounce their religion] and thereafter fought [for the
cause of Allah] and were patient - indeed, your Lord, after that, is Forgiving and
Merciful

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ
جَاهَدُوا وَصَبَرُوا.

indeed your Lord, after that, *is* surely Forgiving, Merciful.

[16:110]

إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ.

So people, when messengers are sent to them, *are* between two
matters:

فَالنَّاسُ إِذَا أُرْسِلَ إِلَيْهِمُ الرُّسُلُ بَيْنَ أَمْرَيْنِ

either one of them says, 'We believe,' or he does not say, 'We
believe,' but continues doing bad deeds.

إِمَّا أَنْ يَقُولَ أَحَدُهُمْ آمَنَّا وَإِمَّا أَنْ لَا يَقُولَ آمَنَّا بَلْ يَسْتَمِرُّ
عَلَى عَمَلِ السَّيِّئَاتِ

So whoever said, 'We believe,' the Lord, glorified and exalted *is*
He, tests him and tries him,

فَمَنْ قَالَ آمَنَّا امْتَحَنَهُ الرَّبُّ وَبَيَّنَّ وَابْتَلَاهُ

and clothes him *in* trial and testing, to distinguish the truthful
from the liar.

وَأَلْبَسَهُ الْإِبْتِلَاءَ وَالْإِخْتِبَارَ لِيُبَيِّنَ الصَّادِقَ مِنَ الْكَاذِبِ

And whoever did not say, 'We believe,' let him not think that he
will outrun the Lord or *escape* His test,

وَمَنْ لَمْ يَقُلْ آمَنَّا فَلَا يَحْسِبْ أَنَّهُ يَسْبِقُ الرَّبَّ لَتَجْرِبَتِهِ

for indeed no one *will* ever escape God Most High.

فَإِنْ أَحَدًا لَنْ يَعْجِزَ اللَّهُ تَعَالَى

This *is* His way, Most High — He sends the messengers to cre-
ation, and people deny them and harm them.

هَذِهِ سُنَّتُهُ تَعَالَى يُرْسِلُ الرُّسُلَ إِلَى الْخَلْقِ فَيَكْذِبُهُمُ
النَّاسُ وَيُؤْذِنُهُمُ

God Most High said:

قَالَ تَعَالَى

And likewise We made for every prophet an enemy — devils of mankind and jinn.

[6:112] — Sahih Intl: And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ.

And God Most High said:

Likewise, no messenger came to those before them except they said, 'He is a sorcerer or a madman.'

[51:52] — Sahih Intl: Similarly, there came not to those before them any messenger except that they said, "A magician or a madman."

كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنُونٌ.

And God Most High said:

Nothing is said to you except what was already said to the messengers before you.

[41:43] — Sahih Intl: Nothing is said to you, [O Muhammad], except what was already said to the messengers before you. Indeed, your Lord is a possessor of forgiveness and a possessor of painful penalty.

وَقَالَ تَعَالَى
{مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ}.

And whoever believed in the messengers and obeyed them — they opposed him and harmed him, so he *was* tested with what pains him.

وَمَنْ آمَنَ بِالرَّسْلِ وَأَطَاعَهُمْ عَادُوهُ وَأَذُوهُ فَأَبْتَلَى بِمَا يُوْلِمُهُ

And if he did not believe in them, he *was* punished, and what pains him *was* greater and longer lasting.

وَإِنْ لَمْ يُؤْمِنْ بِهِمْ عُوِّقَ فَحَصَلَ مَا يُوْلِمُهُ أَعْظَمُ وَأَدْوَمُ

So there *is* no escaping pain for every soul, whether it believed or disbelieved.

فَلَا بُدَّ مِنْ حُصُولِ الْأَلَمِ لِكُلِّ نَفْسٍ سَوَاءً آمَنَتْ أَمْ كَفَرَتْ

But the believer — pain comes to him in this world at first,

لَكِنَّ الْمُؤْمِنَ يَحْصُلُ لَهُ الْأَلَمُ فِي الدُّنْيَا ابْتِدَاءً

then the *good* outcome and the Hereafter *are* his.

ثُمَّ تَكُونُ لَهُ الْعَاقِبَةُ وَالْآخِرَةُ

And the disbeliever — comfort comes to him at first, then he ends up in pain.

وَالْكَافِرَ تَحْصُلُ لَهُ التَّغَمَّةُ ابْتِدَاءً ثُمَّ يَصِيرُ فِي الْأَلَمِ

A man asked al-Shafi'i and said, 'O Abu Abdullah, which *is* better for a man — to be empowered or to be tested?'

سَأَلَ رَجُلٌ الشَّافِعِيَّ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ أَيُّمَا أَفْضَلُ لِلرَّجُلِ أَنْ يُمْكَّنَ أَوْ يُبْتَلَى

Al-Shafi'i said, 'He *will* not be empowered until he *is* tested.'

فَقَالَ الشَّافِعِيُّ لَا يُمْكَّنُ حَتَّى يَبْتَلَى

'For indeed God tested Noah, Abraham, Moses, Jesus, and Muhammad — God's prayers and peace *be* upon them all.'

فَإِنَّ اللَّهَ ابْتَلَى نُوحًا وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى وَمُحَمَّدًا صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِمْ أَجْمَعِينَ

'And when they *were* patient, He empowered them.'

فَلَمَّا صَبَرُوا مَكَّنَهُمْ

So let no one think that he *will* escape pain completely.

فَلَا يَظُنُّ أَحَدٌ أَنَّهُ يَخْلُصُ مِنَ الْأَلَمِ الْبَيْتَةِ

And this *is* a great principle, so the wise person should know it.

وَهَذَا أَمْلٌ عَظِيمٌ فَيَنْبَغِي لِلْعَاقِلِ أَنْ يَعْرِفَهُ

And this happens to everyone, for *a human is social by nature.*

وَهَذَا يَحْصُلُ لِكُلِّ أَحَدٍ فَإِنَّ الْإِنْسَانَ مَدْنِيٌّ بِطَبْعِ

He must live with people.

لَا بُدَّ لَهُ مِنْ أَنْ يَعَيشَ مَعَ النَّاسِ

And people have desires and ideas — they demand from him that he agrees with them on these.

وَالنَّاسُ لَهُمْ إِرَادَاتٌ وَتَصَوُّرَاتٌ يَطْلُبُونَ مِنْهُ أَنْ يُوَافِقَهُمْ عَلَيْهَا

And if he does not agree with them, they harm him and punish him.

وَإِنْ لَمْ يُوَافِقَهُمْ آذَوْهُ وَعَذَّبُوهُ

And if he agrees with them, harm and punishment come to him — sometimes from them, and sometimes from others.

وَإِنْ وَافَقَهُمْ حَصَلَ لَهُ الْأَذَى وَالْعَذَابُ تَارَةً مِنْهُمْ وَتَارَةً مِنْ غَيْرِهِمْ

And whoever examines his own situation and the situations of people *will* find much of this —

وَمَنْ اخْتَبَرَ أَحْوَالَهُ وَأَحْوَالَ النَّاسِ وَجَدَ مِنْ هَذَا شَيْئًا كَثِيرًا

like people who want immoral acts and wrongdoing.

كَقَوْمٍ يُرِيدُونَ الْفَوَاحِشَ وَالظُّلْمَ

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And they have false statements in the religion, or associating partners *with God*.

وَلَهُمْ أَقْوَالٌ بَاطِلَةٌ فِي الدِّينِ أَوْ شَرِكٌ

So they *are* committing some of what God mentioned of the forbidden things, in His saying, Most High:

فَهُمْ مُرْتَكِبُونَ بَعْضَ مَا ذَكَرَهُ اللَّهُ مِنَ الْمُحَرَّمَاتِ فِي قَوْلِهِ تَعَالَى

Say: my Lord has only forbidden shameful deeds — what is apparent of them and what is hidden — and sin, and wrongful aggression without right,

{قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ}.

[7:33] — Sahih Intl: Say, "My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know."

and that you associate with God what He *has* not sent down any proof for,

{وَأَنْ تَشْرِكُوا بِاللَّهِ مَا لَمْ يُنْزَلْ بِهِ سُلْطَانًا}.

[7:33]

and that you say about God what you do not know.

{وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ}.

[7:33]

And they *are* in a shared place — like *a communal house*, or an inn, or *a marketplace*, or *a school*, or *a hospice*, or *a village*, or *a street*, or *a city* —

وَهُمْ فِي مَكَانٍ مُشْتَرَكٍ كَدَارِ جَامِعَةٍ أَوْ حَانَ أَوْ قَيْسَرِيَّةٍ أَوْ مَدْرَسَةٍ أَوْ رِبَاطٍ أَوْ قَرْيَةٍ أَوْ دَرْبٍ أَوْ مَدِينَةٍ

in which *there are* others besides them.

فِيهَا غَيْرُهُمْ

And they cannot achieve what they want except by the agreement of those *others*, or by their silence from objecting to them.

وَهُمْ لَا يَتِمَكِّنُونَ مِمَّا يُرِيدُونَ إِلَّا بِمُوافَقَةِ أَوْلِيَّكَ أَوْ بِسُكُوتِهِمْ عَنِ الْإِنْكَارِ عَلَيْهِمْ

So they demand from those *people* agreement or silence.

فَيَطْلُبُونَ مِنْ أَوْلَيْكَ الْمُؤَافَقَةَ أَوْ السُّكُوتَ

If they agree with them or stay silent, they *are* safe from their evil in *terms of* trial.

فَإِنْ وَافَقُوهُمْ أَوْ سَكَتُوا سَلِمُوا مِنْ شَرِّهِمْ فِي الْإِبْتِلَاءِ

Then they themselves may overpower those *people*, humiliating them and punishing them many times *more than* what those *people* feared at the beginning.

ثُمَّ قَدْ يَتَسَلْطُونَ هُمْ أَنْفُسَهُمْ عَلَى أَوْلَيْكَ يَهِينُونَهُمْ وَيُعَاقِبُونَهُمْ أَضْعَافَ مَا كَانَ أَوْلَيْكَ يَخَافُونَهُ ابْتِدَاءً

Like someone *who* is asked to give false testimony, or to speak in the religion with falsehood —

كَمَنْ يَطْلُبُ مِنْهُ شَهَادَةَ الزُّورِ أَوْ الْكَلَامَ فِي الدِّينِ بِالْبَاطِلِ

either in matters of information or in matters of command —

إِمَّا فِي الْخَبَرِ وَإِمَّا فِي الْأَمْرِ

or *asked* to help in indecency and injustice.

أَوْ الْمَعَاوَنَةَ عَلَى الْفَاحِشَةِ وَالظُّلْمِ

If he does not comply with them, they harm him and oppose him.

فَإِنْ لَمْ يَجِبْهُمْ آذُوهُ وَعَادُوهُ

And if he complies with them, then they themselves overpower him, humiliating him and harming him many times *more than* what he used to fear.

وَإِنْ أَجَابَهُمْ فَهُمْ أَنْفُسَهُمْ يَتَسَلْطُونَ عَلَيْهِ فِيهِينُونَهُ وَيُؤْذُونَهُ أَضْعَافَ مَا كَانَ يَخَافُهُ

And otherwise, he *is* punished by other than them.

وَالْإِلاَّ عَذَبَ بِغَيْرِهِمْ

So what *is* required *is* what *is* in the hadith of Aisha, which she sent to Muawiyah,

قَالُوا جِبَ مَا فِي حَدِيثِ عَائِشَةَ الَّتِي بَعَثَتْ بِهِ إِلَى مُعَاوِيَةَ

and *it is* narrated *both* as stopped *at the companion* and as raised *to the Prophet*:

وَيُرَوَّى مَوْفُوفًا وَمَرْفُوعًا

"Whoever pleases God *even* with the anger of people, God *will* spare him the trouble of people.

مَنْ أَرْضَى اللَّهَ بِسَخَطِ النَّاسِ كَفَاهُ اللَّهُ مُؤَنَّةَ النَّاسِ

And in *another* wording — may God be pleased with her — '*God* made the people pleased with him.'

وَفِي لَفْظِ رَضِيَ وَأَرْضَى عَنْهُ النَّاسِ

And whoever pleases the people with the anger of God, they *will* not help him against God *in* anything.

وَمَنْ أَرْضَى النَّاسَ بِسَخَطِ اللَّهِ لَمْ يَغْنُوا عَنْهُ مِنَ اللَّهِ شَيْئًا

And in *another* wording: 'his praiser among the people turned into a blamer.'

وَفِي لَفْظِ عَادَ حَامِدُهُ مِنَ النَّاسِ ذَامًّا

And this applies to whoever helps the kings and leaders in their corrupt purposes,

وَهَذَا يَجْرِي فِي مَنْ يَعِينُ الْمُلُوكَ وَالرُّؤَسَاءَ عَلَى أَغْرَاضِهِمُ الْقَاسِدَةِ

and to whoever helps the people of innovation — those who claim *to belong to* knowledge and religion — in their innovations.

وَفِي مَنْ يَعِينُ أَهْلَ الْبِدْعِ الْمُنْتَسِبِينَ إِلَى الْعِلْمِ وَالْدِّينِ عَلَى بَدْعِهِمْ

So whoever God guided and directed, he refrained from doing the forbidden and was patient with their harm and hostility.

فَمَنْ هَدَاهُ اللَّهُ وَأَرْشَدَهُ امْتَنَعَ مِنْ فِعْلِ الْمَحْرَمِ وَصَبَرَ عَلَى أَذَاهُمْ وَعِدَاوَتِهِمْ

Then the outcome *is* in this world and the Hereafter —

ثُمَّ تَكُونُ الْعَاقِبَةُ فِي الدُّنْيَا وَالْآخِرَةِ

as *it* happened for the messengers and their followers, with those who harmed them and opposed them —

كَمَا جَرَى لِلرَّسْلِ وَأَتْبَاعِهِمْ مَعَ مَنْ آذَاهُمْ وَعَادَاهُمْ

like the emigrants in this nation,

مِثْلَ الْمُهَاجِرِينَ فِي هَذِهِ الْأُمَّةِ

and those who were tested from its scholars, its worshippers, its merchants, and its rulers.

وَمَنْ ابْتُلِيَ مِنْ عِلْمَائِهَا وَعِبَادِهَا وَتَجَارِهَا وَوَلَاتِهَا

And it may be permissible in some matters to show agreement while hiding disagreement, like the one forced into disbelief,

وَقَدْ يَجُوزُ فِي بَعْضِ الْأُمُورِ إِظْهَارُ الْمَوَافَقَةِ وَإِبْطَانُ الْمَخَالَفَةِ كَالْمَكْرِهِ عَلَى الْكُفْرِ

as it is explained in detail in other than this place.

كَمَا هُوَ مَبْسُوطٌ فِي غَيْرِ هَذَا الْمَوْضِعِ

Since the purpose here is that there is no escape from trial with what harms people.

إِذِ الْمَقْصُودُ هُنَا أَنَّهُ لَا بُدَّ مِنَ الْإِبْتِلَاءِ بِمَا يُؤْذِي النَّاسَ

So there is no escape for anyone from what harms him, ever.

فَلَا خَلَاصَ لِأَحَدٍ مِمَّا يُؤْذِيهِ الْبَتَّةُ

And for this *reason*, God Most High mentioned in more than one place —

وَلِهَذَا ذَكَرَ اللَّهُ تَعَالَى فِي غَيْرِ مَوْضِعٍ

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that He must test people, and the testing is through ease and hardship

أَنَّهُ لَا بُدَّ أَنْ يَبْتَلِيَ النَّاسَ وَالْإِبْتِلَاءُ يَكُونُ بِالسَّرَّاءِ وَالصَّرَّاءِ

and the human must be tested with what pleases him and with what harms him

وَلَا بُدَّ أَنْ يَبْتَلَى الْإِنْسَانَ بِمَا يَسْرُهُ وَبِمَا يَسُوؤُهُ

so he is in need of being patient *and* grateful

فَهُوَ مُحْتَاجٌ إِلَى أَنْ يَكُونَ صَابِرًا شَكُورًا

God Most High said: "Indeed, We made what is on the earth as adornment for it, to test them *as to* which of them is best in deeds"

{قَالَ تَعَالَى إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا}.

[18:7] — Sahih Intl: Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed.

And God Most High said: "And We tested them with good *things* and bad *things*, so that they might return"

{وَقَالَ تَعَالَى وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ}.

[7:168] — Sahih Intl: And We divided them throughout the earth into nations. Of them some were righteous, and of them some were otherwise. And We tested them with good [times] and bad that perhaps they would return [to obedience].

And God Most High said: "Then if there comes to you from Me guidance, then whoever follows My guidance *will* not go astray and not suffer"

{وَقَالَ تَعَالَى فَإِذَا يَأْتِيَكُمُ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى}.

[20:123] — Sahih Intl: [Allah] said, "Descend from Paradise - all, [your descendants] being enemies to one another. And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]."

"And whoever turns away from My remembrance, then indeed for him is a tight life, and We will gather him on the Day of Resurrection blind"

[20:124] — Sahih Intl: And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind."

﴿وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى﴾

And God Most High said: "Or did you think you *would* enter Paradise while God has not yet known those among you who struggled, and known the patient ones?"

[3:142] — Sahih Intl: Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight in His cause and made evident those who are steadfast?

﴿وَقَالَ تَعَالَى أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ﴾

This is in Aal Imran, and He had said before that in al-Baqarah — most of which was revealed before Aal Imran:

هَذَا فِي آلِ عِمْرَانَ وَقَدْ قَالَ قَبْلَ ذَلِكَ فِي الْبَقَرَةِ نَزَلَ أَكْثَرُهَا قَبْلَ آلِ عِمْرَانَ

"Or did you think you *would* enter Paradise while there has not yet come to you the example of those who passed before you?"

[2:214] — Sahih Intl: Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near.

﴿أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ﴾

"Hardship and harm touched them and they were shaken, until the Messenger and those who believed with him said: When *will* the help of God *come*?"

[2:214]

﴿مَسَّئُهُمُ الْبَاسَاءُ وَالضَّرَاءُ وَرَزُلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ﴾

"Indeed, the help of God is near"

[2:214]

﴿إِنَّا إِنَّا نَصْرُ اللَّهِ قَرِيبٌ﴾

And that is because the self does not become pure or upright until it is refined through trials

وَذَلِكَ أَنَّ النَّفْسَ لَا تَزْكُو وَتَصْلَحُ حَتَّى تَمْحَصَ بِالْبَلَاءِ

like gold whose good *part* cannot be separated from its bad *part* until it is smelted in the furnace of testing

كَالذَّهَبِ الَّذِي لَا يَخْلُصُ جَيِّدُهُ مِنْ رَدِيئِهِ حَتَّى يَفْتَنَ فِي كِبَرِ الْامْتِحَانِ

since the self *was* ignorant *and* wrongdoing, and it is the source of every evil that happens to the servant

إِذْ كَانَتْ النَّفْسُ جَاهِلَةً ظَالِمَةً وَهِيَ مَنْشَأُ كُلِّ شَرٍّ يَحْصُلُ لِلْعَبْدِ

so no evil happens to him except from it

فَلَا يَحْصُلُ لَهُ شَرٌّ إِلَّا مِنْهَا

God Most High said: "Whatever good reaches you is from God, and whatever bad reaches you is from yourself"

[4:79] — Sahih Intl: What comes to you of good is from Allah, but what comes to you of evil, [O man], is from yourself. And We have sent you, [O Muhammad], to the people as a messenger, and sufficient is Allah as Witness.

﴿قَالَ تَعَالَى مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ﴾

And *God* Most High said: "And when *a* disaster struck you — *one* you had *already* struck *them* with twice its like — you said: How is this?"

[3:165] — Sahih Intl: Why [is it that] when a [single] disaster struck you [on the day of Uhud], although you had struck [the enemy in the battle of Badr] with one twice as great, you said, "From where is this?" Say, "It is from yourselves." Indeed, Allah is over all things competent.

﴿وَقَالَ تَعَالَى أَو لَمَّا أَصَابَكُمْ مُصِيبَةٌ مِنْ مُصِيبَةٍ قَدْ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ أَنَّى هَذَا﴾

"Say: It is from yourselves"

[3:165]

﴿قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ﴾

And *God* said: "And whatever disaster strikes you, *it* is because of what your hands have earned, and He pardons much"

[42:30] — Sahih Intl: And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much.

﴿(وَقَالَ) وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ﴾

And *God* Most High said: "That *is* because *God* *would* not change *a* blessing He had blessed upon *a* people until they change what *is* in themselves"

[8:53] — Sahih Intl: That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves. And indeed, Allah is Hearing and Knowing.

﴿(وَقَالَ تَعَالَى ذَلِكَ بَأَنَّ اللَّهَ لَمْ يَكْ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ﴾

"And when *God* intends evil for *a* people, there *is* no turning it back, and they have no protector besides Him"

[13:11] — Sahih Intl: For each one are successive [angels] before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.

﴿وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ وَمَالَهُمْ مِنْ دُونِهِ مِنْ وَالٍ﴾

And He has mentioned the punishments of the nations from Adam to the last time

and in all of that He says that they wronged themselves — so they *are* the wrongdoers, not the wronged

وَقَدْ ذَكَرَ عِقَابَاتِ الْأُمَمِ مِنْ آدَمَ إِلَى آخِرِ وَقْتٍ

وَفِي كُلِّ ذَلِكَ يَقُولُ إِنَّهُمْ ظَلَمُوا أَنْفُسَهُمْ فَهُمْ الظَّالِمُونَ لَا الْمَظْلُومُونَ

and the first to admit that *were* their parents

وَأَوَّلُ مَنْ اعْتَرَفَ بِذَلِكَ أَبُوَاهُمْ

They both said: "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy on us, we *will* surely be among the losers"

[7:23] — Sahih Intl: They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers."

﴿قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ﴾

And He said to Iblis:

وَقَالَ لِإِبْلِيسَ

"I *will* surely fill Hell with you and with whoever follows you from among them, all together"

[38:85] — Sahih Intl: [That] I will surely fill Hell with you and those of them that follow you all together."

﴿لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ﴾

And Iblis — only the misguided among them followed him, as he said:

وإِبلِسُ إِنَّمَا اتَّبَعَهُ الْغَوَاةُ مِنْهُمْ كَمَا قَالَ

"Because You have led me astray, I *will* surely make *things* attractive for them on the earth, and I *will* surely lead them all astray"

﴿فَبِمَا أَغْوَيْتَنِي لَأَرِيَنَّهُمْ فِي الْأَرْضِ وَلَا أَغْوِيَنَّهُمْ أَجْمَعِينَ﴾

[15:39] — Sahih Intl: [Iblees] said, "My Lord, because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all

"except Your servants among them, the sincere ones"

[15:40]

﴿إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ﴾

And God Most High said: "Indeed, My servants—"

[15:42]

﴿وَقَالَ تَعَالَى إِنَّ عِبَادِي﴾

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You have no authority over them, except whoever followed you from the deviants

﴿لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ﴾

[15:42] — Sahih Intl: Indeed, My servants - no authority will you have over them, except those who follow you of the deviators.

And deviation is following the desire of the self.

والغِي اتِّبَاعُ هَوَى النَّفْسِ

And the early *Muslims* continued to acknowledge that,

وَمَا زَالَ السَّلَفُ مُعْتَرِفُونَ بِذَلِكَ

like the saying of Abu Bakr, Umar, and Ibn Mas'ud:

كَقَوْلِ أَبِي بَكْرٍ وَعُمَرُ وَابْنُ مَسْعُودٍ

"I say regarding it with my *own* opinion, so if it is correct, then it is from God,

أَقُولُ فِيهَا بِرَأْيِي فَإِنْ يَكُنْ صَوَابًا فَمِنْ اللَّهِ

and if it is wrong, then it is from me and from Satan, and God and His Messenger *are* free of it."

وَإِنْ يَكُنْ خَطَأً فَمَنِي وَمِنَ الشَّيْطَانِ وَاللَّهُ وَرَسُولُهُ
بَرِيئَانِ مِنْهُ

And in the divine hadith — the hadith of Abu Dharr — which the Messenger narrates from his Lord, glorified and Most High:

وَفِي الْحَدِيثِ الْإِلَهِيِّ حَدِيثِ أَبِي ذَرٍّ الَّذِي يَرْوِيهِ
الرَّسُولُ عَنْ رَبِّهِ وَنَحْنُ

"O My servants, they *are* only your deeds — I count them for you,

يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصَيْهَا لَكُمْ

then I repay you for them in full.

ثُمَّ أَوْفَيْكُمْ إِيَّاهَا

So whoever finds good, let him praise God,

فَمَنْ وَجَدَ خَيْرًا فَلْيُحْمَدِ اللَّهَ

and whoever finds other than that, let him not blame *anyone* except himself."

وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

And in the authentic hadith — the hadith of the master of seeking forgiveness — is that the servant says:

وَفِي الْحَدِيثِ الصَّحِيحِ حَدِيثِ سَيِّدِ الْإِسْتِغْفَارِ أَنْ
يَقُولَ الْعَبْدُ

"O God, You *are* my Lord, there is no god except You, You created me and I *am* Your servant,

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ

and I <i>am</i> upon Your covenant and Your promise as much as I can.	وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ
I seek refuge in You from the evil of what I have done.	أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ
I acknowledge to You Your blessing upon me, and I acknowledge my sin.	وَأُبَوِّعُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأُبَوِّعُ بِذَنْبِي
So forgive me, for none forgives sins except You."	فَاغْفِرْ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ
Whoever says it when he reaches morning, having certainty in it, and dies that day — <i>he</i> enters Paradise.	مَنْ قَالَهَا إِذَا أَصْبَحَ مَوْقِنًا بِهَا فَمَاتَ مِنْ يَوْمِهِ دَخَلَ الْجَنَّةَ
And whoever says it when he reaches evening, having certainty in it, and dies that night — <i>he</i> enters Paradise.	وَمَنْ قَالَهَا إِذَا أَمْسَى مَوْقِنًا بِهَا فَمَاتَ مِنْ لَيْلَتِهِ دَخَلَ الْجَنَّةَ
And in the hadith of Abu Bakr al-Siddiq, through the route of Abu Hurayrah and Abdullah ibn Amr,	وَفِي حَدِيثِ أَبِي بَكْرٍ الصَّدِيقِ مِنْ طَرِيقِ أَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو
that the Messenger of God taught him what to say when he reaches morning, when he reaches evening, and when he goes to his bed:	أَنَّ رَسُولَ اللَّهِ عَلَّمَهُ مَا يَقُولُهُ إِذَا أَصْبَحَ وَإِذَا أَمْسَى وَإِذَا أَخَذَ مَضْجَعَهُ
"O God, Originator of the heavens and the earth, Knower of the unseen and the seen,	اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ
Lord of everything and its King,	رَبِّ كُلِّ شَيْءٍ وَمَلِكِهِ
I bear witness that there is no god except You.	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
I seek refuge in You from the evil of myself, the evil of Satan, and his traps,	أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَشَرِّ الشَّيْطَانِ وَشَرِّهِ
and from committing evil against myself or dragging it upon a Muslim."	وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجْرَهُ إِلَى مُسْلِمٍ
"Say it when you reach morning, when you reach evening, and when you go to your bed."	قُلْهُ إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ وَإِذَا أَخَذْتَ مَضْجَعَكَ
And the Prophet used to say in his sermon:	وَكَانَ النَّبِيُّ يَقُولُ فِي خُطْبَتِهِ
"All praise is for God, we seek His help and seek His forgiveness, and we seek refuge in God from the evils of ourselves and from the bad <i>deeds</i> of our actions."	الْحَمْدُ لِلَّهِ نَسْتَغِيثُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شَرِّهِ أَنْفُسَنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا
And the Prophet said: "I <i>am</i> holding you back by your waistbands from the Fire, and you <i>are</i> rushing in like moths rush <i>in</i> ."	وَقَدْ قَالَ النَّبِيُّ إِنِّي آخِذٌ بِحُزْزِكُمْ عَنِ النَّارِ وَأَنْتُمْ تَهَافْتُونَ تَهَافَتِ الْفَرَاشُ
He compared them to moths because of their ignorance and the lightness of their movement.	شَبَّهَهُمُ بِالْفَرَاشِ لَجَهْلِهِ وَخَفَةِ حَرَكَتِهِ
And they <i>are</i> small in self, for they <i>are</i> ignorant <i>and</i> quick in movement.	وَهِيَ صَغِيرَةٌ النَّفْسِ فَإِنَّهَا جَاهِلَةٌ سَرِيعَةُ الْحَرَكَةِ
And in the hadith: "The likeness of the heart is like a feather thrown in an open land."	وَفِي الْحَدِيثِ مِثْلُ الْقَلْبِ مِثْلُ رِيْشَةٍ مَلْقَاةٍ بِأَرْضٍ فَلَائَةٍ

And in another hadith: "The heart is more changeable than a pot when it reaches full boiling."

وَفِي حَدِيثٍ آخَرَ لِلْقَلْبِ أَشَدُّ تَقَلُّبًا مِنَ الْقَدْرِ إِذَا
اسْتَجْمَعَتْ غَلِيَانَا

And *it is known* — the speed of movement of the feather and the pot — along with ignorance.

وَمَعْلُومٌ سُرْعَةُ حَرَكَةِ الرِّيشَةِ وَالْقَدْرِ مَعَ الْجَهْلِ

And for this reason, it is said about whoever obeys the one who leads him astray — that he made him light-minded.

وَلِهَذَا يُقَالُ لِمَنْ أَطَاعَ مَنْ يَغْوِيهِ أَنَّهُ اسْتَخَفَّهُ

God said about Pharaoh: "He made his people light-minded, so they obeyed him."

قَالَ عَنْ فِرْعَوْنَ إِنَّهُ اسْتَخَفَّ قَوْمَهُ فَأَطَاعُوهُ

And God Most High said:

وَقَالَ تَعَالَى

So be patient, for the promise of God is true, and let not those who have no certainty make you light-minded

﴿فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا
يُوقِنُونَ﴾

[30:60] — Sahih Intl: So be patient. Indeed, the promise of Allah is truth. And let them not disquiet you who are not certain [in faith].

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For the light *thing* does not stay firm, rather it sways.

فَإِنَّ الْخَفِيفَ لَا يَثْبُتُ بَلْ يَطِيشُ

And the person of certainty is firm.

وَصَاحِبُ الْيَقِينِ ثَابِتٌ

It is said "*he* became certain" when he was settled.

يُقَالُ أَيقَنَ إِذَا كَانَ مُسْتَقَرًّا

And certainty is the settling of faith in the heart — *in* knowledge and action.

وَالْيَقِينُ وَاسْتِقْرَارُ الْإِيمَانِ فِي الْقَلْبِ عِلْمًا وَعَمَلًا

So the servant's knowledge may be good, but his self does not have patience at *times of hardship*, rather it sways.

فَقَدْ يَكُونُ عِلْمُ الْعَبْدِ جَيِّدًا لَكِنْ نَفْسُهُ لَا تَصْبِرُ عِنْدَ
الْمَصَائِبِ بَلْ تَطِيشُ

Al-Hasan al-Basri said: "If you wished to see a person of insight with no patience, you *would* see him.

قَالَ الْحَسَنُ الْبَصْرِيُّ إِذَا شِئْتَ أَنْ تَرَى بَصِيرًا لَا صَبْرَ
لَهُ رَأَيْتَهُ

And if you wished to see a patient person with no insight, you *would* see him.

وَإِذَا شِئْتَ أَنْ تَرَى صَابِرًا لَا بَصِيرَةَ لَهُ رَأَيْتَهُ

But if you saw a person of insight *who is* patient — then that *is it*."

فَإِذَا رَأَيْتَ بَصِيرًا صَابِرًا فَذَاكَ

God Most High said:

قَالَ تَعَالَى

And We made from among them leaders who guide by Our command, when they were patient and had certainty in Our signs.

﴿وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا
بَيِّنَاتًا يُوْقِنُونَ﴾

[32:24] — Sahih Intl: And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.

And for this *reason*, the self is compared to fire in the speed of its movement and its corruption.

وَلِهَذَا تُشَبَّهُ النَّفْسُ بِالنَّارِ فِي سُرْعَةِ حَرَكَتِهَا وَإِفْسَادِهَا

And its anger and its desire *are* from fire.

وِغَضَبُهَا وَشَهْوَتُهَا مِنَ النَّارِ

And Satan is from fire.

وَالشَّيْطَانُ مِنَ النَّارِ

And in the Sunan, from the Prophet ﷺ, he said:

وَفِي السَّنَنِ عَنِ النَّبِيِّ أَنَّهُ قَالَ

"Anger is from Satan, and Satan is from fire, and fire is only put out with water.

الْغَضَبُ مِنَ الشَّيْطَانِ وَالشَّيْطَانُ مِنَ النَّارِ وَإِنَّمَا تَطْفَأُ النَّارُ بِالْمَاءِ

So if one of you becomes angry, let him make ablution."

فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ

And in the other hadith:

وَفِي الْحَدِيثِ الْآخَرِ

"Anger is a burning coal lit in the belly of the son of Adam.

الْغَضَبُ جَمْرَةٌ تَوْقَدُ فِي جَوْفِ ابْنِ آدَمَ

Do you not see the redness of his eyes and the swelling of his veins?"

أَلَا تَرَى إِلَى حُمْرَةِ عَيْنَيْهِ وَانْتِفَاحِ أَوْدَاجِهِ

And it is the boiling of the blood of the heart, seeking revenge.

وَهُوَ غَلِيَانُ دَمِ الْقَلْبِ لَطَلَبِ الْإِنْتِقَامِ

And in the hadith agreed upon as authentic:

وَفِي الْحَدِيثِ الْمُتَّفَقِ عَلَى صِحَّتِهِ

"Satan flows through the son of Adam the way blood flows."

إِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِّ

And in the two Sahihs, two men insulted each other in the presence of the Prophet ﷺ,

وَفِي الصَّحِيحَيْنِ أَنَّ رَجُلَيْنِ اسْتَبَا عِنْدَ النَّبِيِّ

and the anger of one of them had become intense.

وَقَدْ اشْتَدَّ غَضَبُ أَحَدِهِمَا

So the Prophet ﷺ said: "I know a word — if he said it, what he is feeling would leave him.

فَقَالَ النَّبِيُّ إِنِّي لِأَعْلَمَ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ

If he said: 'I seek refuge in God from the accursed Satan.'"

لَوْ قَالَ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

And God Most High said:

وَقَدْ قَالَ تَعَالَى

Repel evil with that which is better; and then the one between you and him *there was hatred will become* as if he were a close friend.

﴿وَأَدْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾.

[41:34] — Sahih Intl: And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend.

And none is granted it except those who were patient, and none is granted it except the possessor of a great fortune.

﴿وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ﴾.

[41:35] — Sahih Intl: But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].

And if a provocation from Satan provokes you, then seek refuge in God. He — He is the All-Hearing, the All-Knowing.

﴿وَأِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾.

[41:36] — Sahih Intl: And if there comes to you from Satan an evil suggestion, then seek refuge in Allah. Indeed, He is the Hearing, the Knowing.

And God Most High said:

وَقَالَ تَعَالَى

Take *to* forgiveness, and command what is right, and turn away from the ignorant.

[7:199] — Sahih Intl: Take what is given freely, enjoin what is good, and turn away from the ignorant.

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾.

And if *a* provocation from Satan provokes you, then seek refuge in God. He is All-Hearing, All-Knowing.

[7:200] — Sahih Intl: And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing.

﴿وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ﴾.

And *God* Most High said:

وَقَالَ تَعَالَى

Repel the evil with that which *is* better. We *are* most knowing of what they describe.

[23:96] — Sahih Intl: Repel, by [means of] what is best, [their] evil. We are most knowing of what they describe.

﴿ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ﴾.

And say: "My Lord, I seek refuge in You from the whispers of the devils."

[23:97] — Sahih Intl: And say, "My Lord, I seek refuge in You from the incitements of the devils,

﴿وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ﴾.

And I seek refuge in You, my Lord, from them being present *with me*."

[23:98] — Sahih Intl: And I seek refuge in You, my Lord, lest they be present with me."

﴿وَأَعُوذُ بِكَ رَبَّ أَنْ يَحْضُرُونِ﴾.

The book is completed, and *all* praise is for God, first and last.

تَمَّ الْكِتَابُ وَالْحَمْدُ لِلَّهِ أَوَّلًا وَآخِرًا

And may God send blessings upon our Messenger Muhammad, the unlettered Prophet, and upon his family, his companions, and his followers,

وَصَلَّى اللَّهُ عَلَى رَسُولِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِهِ وَصَحْبِهِ وَتَابِعِيهِ

and those who follow in their footsteps until the Day of Judgment.

وَالْمُقْتَدِينَ بِآثَارِهِمْ إِلَى يَوْمِ الدِّينِ

And the last of our prayer is that *all* praise is for God, Lord of all the worlds.

وَأَخْرَجُوا دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ