

**FEAR**  
**THE TEMPTATIONS**  
**OF THE DUNYÁ**  
**THIS WORDLY LIFE**

**EXPLANATION OF A POEM ON THE ABSTINENCE OF THE  
WORLDLY LIFE, ENTICEMENT TO GOOD AND  
THE DETERRENT FROM EVIL**

By al-Shaykh Ḥāfiz al-Ḥakamī

Explanation by al-Shaykh 'Abd al-Razzāq Ibn 'Abd al-Muḥsin al-Badr

# -The Ode of *al-Hā'iyah*-

On The Abstinence of the Worldly Life,  
Enticement to Good and the Deterrent from Evil

By al-Shaykh Ḥāfiẓ al-Ḥakamī

Explanation by al-Shaykh 'Abd al-Razzāq  
Ibn 'Abd al-Muḥsin al-Badr

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# Transliteration Table

## Consonants

ء	د	د	d	ض	ḍ	ك	k
ب	ذ	ذ	dh	ط	ṭ	ل	l
ت	ر	ر	r	ظ	ẓ	م	m
ث	ز	ز	z	ع	‘	ن	n
ج	س	س	s	غ	gh	ه	h
ح	ش	ش	sh	ف	f	و	w
خ	ص	ص	ṣ	ق	q	ي	y

## Vowels

Short	اَ	a	يَ	i	وُ	u
Long	آ	ā	يِ	ī	وِ	ū
Diphthongs	أُو	aw	أَيِ	ay		

عَزَّجَلَّ

The Mighty and Majestic.

سُبْحَانَهُ وَتَعَالَى

The Sublime and Exalted.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

May Allāh make good mention of His Prophet in the highest company and grant him safety in this life and the next.

رَضِيَ اللَّهُ عَنْهُ

May Allāh be pleased with him.

رَحِمَهُ اللَّهُ

May Allāh show mercy to him.

عَلَيْهِ السَّلَام

Peace be upon him.

## Arabic Text of The Ode of *al-Hā'iyah*

وَ لَا مُتَهَيِّ قَضِي وَلَسْتُ أَنَا لَهَا  
 رَأْسَانِي تَنْتَأُ وَقَبْحاً لِحَالِهَا  
 سَرِيحٌ تَقْضِي قَرِيبٌ زَوَالِهَا  
 وَأُرَابِحُهَا خَسِرٌ وَقَصٌّ كِبَالِهَا  
 غَيْبٌ فِيهَا شُرْعٌ انْقِطَاعٌ وَصَالِهَا  
 وَقُرْبٌ بَيْنِي وَبَيْنَ اغْتِيَالِهَا  
 أَلَا اطْلُبُ سِوَاهَا إِنَّمَا لَهَا  
 عَلَيْهَا فَلَمْ يَنْقَلِبْهَا أَنْ يَأْتِهَا  
 وَفِي الْكَهْفِ لِضَاحٍ بِضَرْبِ مِثَالِهَا  
 وَفِي غَائِرٍ قَدْ جَاءَ تَيْبَانٌ حَالِهَا  
 وَكَمْ مِنْ حَدِيدٍ مُوجِبٍ لَاعْتِزَالِهَا  
 إِلَيْهَا فَلَمْ تَقْضِ زُجْمٌ بِأَخْيَالِهَا  
 لِمِمْ جَنَّةِ الْفَرْدُوسِ لِرَأَى وَبِأَلِهَا  
 فَلَمَّا اطْلَعْنَا أَرْضَ قَتْمَتَيْهَا  
 فِيهَا الْحِزْبِي فِي الْأَخْرَى وَذَاقُوا وَبِأَلِهَا  
 فَلَمَّا اطْلَعْنَا أَرْضَ قَتْمَتَيْهَا  
 مَسْتَقْبَلِ الْمُسْمِ النَّبِيغِ زِلَالِهَا  
 مَتَى تَبْلُغُ الْحَقُوقَ تُضْرِمُ حِبَالِهَا  
 تَوَدُّ فِدَاءً لَوْ بَيْنَهَا وَمَالِهَا  
 إِنَّا أَحْسَنْتُ أَوْ ضَدُّ نَابِطِهَا  
 وَمَا قَدَّمْتُ مِنْ قَوْلِهَا وَفِعَالِهَا  
 فَلَمْ يُغْنِنِ عَنْهَا عُنُودَهَا وَجِدَالِهَا  
 إِذْ ذَاكَ تَلَقَى مَا إِلَيْهِ مَالِهَا

مَا لِي وَاللَّيْنِي وَلَسْتُ بِتَغْيِي  
 وَلَسْتُ بِمَيْمَالِ إِلَيْهَا وَلَا لِي  
 هِيَ النَّازِ نَازِ الْمَسْمِ وَالنَّغْمِ وَالنَّعْمِ  
 مِيَا سِيرُهَا غُنْمٌ وَحَزْنٌ سِرُورِهَا  
 إِنَّا أَضْحَكْتُ أَبْكْتُ وَإِنْ رَامَ وَصَالِهَا  
 فَأَسْأَلُ رَبِّي أَنْ يَحُولَ بِحَوْلِهِ  
 فَيَا طَالِبَ النَّبِيَا الدَّيْنِيَّةَ جَاهِدَا  
 فَكَمْ قَدْ رَأَيْتَا مِنْ حَرِيصٍ وَمَشْفِقٍ  
 لَقَدْ جَاءَ فِي آيِ الْحَدِيدِ وَتُونِسٍ  
 وَفِي آلِ عَمْرَانَ وَسُورَةَ فَاطِرٍ  
 وَفِي سُورَةِ الْأَحْقَافِ أَعْظَمِ وَأَعْظِرٍ  
 لَقَدْ نَظَرُوا قَوْمٌ بَعِينٍ بِصِيرَةٍ  
 أَوْلَيْكَ أَهْلُ اللَّهِ حَقّاً وَحَزْنِهِ  
 وَمَالِ إِلَيْهَا آخِرُونَ لِيَجْهَلُوا  
 أَوْلَيْكَ قَوْمٌ آتَرُواهَا فَأَعْيُوا  
 وَمَالِ إِلَيْهَا آخِرُونَ لِيَجْهَلُوا  
 فَكُلٌّ لِلذَّيْنِ اسْتَعْدَبُوا زُوْدَكُمْ  
 لِيَجْهَلُوا وَيَغْتَرُوا بِمَا بَدَا لَهُمْ  
 وَيَوْمَ تَوَفَّى كُلُّ نَفْسٍ بِكَمَالِهَا  
 وَتَأْخُذُ مَا بِالْيَمِينِ كَاتِبِهَا  
 وَيَدُو لَتْنِهَا مَا أَسْرَتْ وَأَعْلَنَتْ  
 بِأَيْدِي الْكِرَامِ الْكَلْبِينَ مَسْطَرِهَا  
 هَذَاكَ تَدْرِي رَجْمَهَا وَخَسَارِهَا



فلن تك من أهل السعادة والنعى  
تفورز يجنات النعم وحورها  
وترزق فما تشتهي من نعمها  
وان لم يوم المزيد لموعدا  
وجوة إلى وجه الإله نواظر  
تجلى لها الرب الرحيم مسلماً  
بمقد صدق حينما الجاز رهم  
فواكفها مما تلذ عيونهم  
على سرر موضوعة تم فرشهم  
بطائنها استبرق كيف ظنكم  
وان تكن الأخرى فويل وحسرة  
لمن تحبهم منها مماذ وفوقهم  
طعامهم الفسلىن فيها وان شعروا  
أمانهم فيها الهلاك وما لهم  
مخلفين قل للنفس ليس سواها  
فطوبى لنفس جؤزت وتحققنت

فلن لها الحسنى يحسن فعلها  
وتحبر في روضاتها وظلالها  
وتشرى من تشينها وزلالها  
زيادة زلفى غيرهم لا ينالها  
لقد طال ما باللمع كان ابتلاؤها  
فيرتاد من ذاك الكجلى جمالها  
ودار خلود لم يخافوا زوالها  
وتطرد الأنهار بين خللالها  
كما قال فيه رثا واصفا لها  
ظواهرها لا منتهى لجمالها  
وان حجيم ما أشد نكالها  
غواصن ومن بمحوم ساء ظلالها  
حمياً به الأمعاء كان انجلالها  
خروج ولا موت كما لا فنا لها  
لتكسب أو فلتسكت ما بدا لها  
فتنجو كفافاً لا عليها ولا لها

## English Translation of The Ode of *al-Hā'iyah*

What concern do I have with this *Dunyā* (Worldly life), it isn't my aim --- nor my ultimate objective  
nor is it my purpose

I do not incline to it or to --- its leadership, awful  
and foul is its condition

It is the abode of worry, anguish and hardship ---  
swift is its passing, soon is its end

Joy in it comes with hardship, its sorrow comes  
with joy ---Its profits come with loss and its  
fullness is deficient

If it brings laughter, it also brings tears. The one  
who aims to amass it --- foolish, how quickly it  
will come to an end

So I ask my Lord to intervene by His power ---  
and might between its traps and me

O you who pursues the lowly *Dunyā* diligently ---  
seek other than it, it has no loyalty

How many have we seen of those who were keen  
and eager --- for it but did not prosper in gaining  
it!

There in the verses of al-Ḥadīd and Yūnus --- and  
in al-Kahf is clarity and striking examples  
And in Āl 'Imrān and the chapter of Fāṭir --- And  
in Ghāfir there is a declaration of its condition

And in al-Aḥqāf is the greatest admonition ---  
along with how many narrations that warrant its  
abandonment

A group has reflected with a vision of insight --- at  
it, and weren't charmed by its spectacle  
They are the people truly dear to Allāh and they are  
His party --- for them is Paradise of *al-Firdaws*,  
how amazing is that as an inheritance

Others inclined to it from their ignorance --- and  
once they felt assured, it struck them with its  
arrows

They were a people who favored it so were  
recompensed --- by shame in the Hereafter and  
tasted its horrible consequences

So say to those who found it sweet, slow down ---  
this sweetness will become a harmful poison  
They should be amused and charmed by it as much  
as they want ---- (but) when the soul reaches the  
throat, the connection will be cut

On the day every soul shall be recompensed for  
what it reaped --- it would love to offer a ransom  
whether it is offspring or wealth  
You will receive your book either by the right ---  
if it was good, or otherwise with the left  
And it becomes clear, what it hid and exposed ---  
and what it put forth from its speech and action

Through the hands of the noble angels it is written  
--- not aided by any excuse or discussion

There you will know its profit from its loss --- and  
find out where you are going and where you will  
end up

If you were from the happy ones and the pious ---  
you receive Paradise from your good actions  
To triumph with Paradise and its *Hūr* --- to abide  
blissfully in its gardens and its shade  
Be provided with whatever you desire from its  
bounties --- and drink from its *Tasnīm* and its pure  
waters

They have 'the day of an extra reward' appointed  
for them --- an increase, other than them will not  
have

Faces radiant looking at the Face of Allāh --- how  
frequent would tears be shed for this day  
The Lord Most Merciful reveals Himself, saying  
'*Salām*' --- adding to their beauty through this

In a seat of truth close to their Lord --- and the  
eternal abode they should never fear it vanishing  
Its fruits are a joy to the eye --- and the rivers gush  
through it

On thrones woven in silk and gems --- as our Lord  
said in describing it

Its interiors are from silk brocade, what do you  
think --- of its exterior, endless beauty

But if it is the other place, then woe and despair ---  
and a fire severe is its punishment  
Beneath them a bed of fire, and above them --- a  
blanket of fire and a cover of smoke, horrible in  
shade

Their food is pus from wounds, and when they  
drink --- boiling hot water, their intestines will be  
torn

Their hope in it is to be destroyed, but they won't  
be freed from it or die, as it will never cease

Say to the soul, it's two outcomes no third --- to  
reap the good it has earned or bear the burden  
Glad tidings to the soul that is careful and suffices -  
-- to be saved nothing for him or against

## Introduction

**A**bsolute praise belongs to Allāh, we praise Him, seek His Aid and Assistance and we seek refuge in Allāh from the evil of ourselves and of our unfavorable actions. Whomsoever Allāh guides, none can then misguide and whomsoever Allāh misguides, none can then guide, and I bear testimony that there is none worthy of worship except Allāh alone, He has no partners, and I testify that Muḥammad is His servant and Messenger.

Before us is an instrumental ode, a beneficial poem composed by the great and eminent scholar, the Shaykh and Imām, Ḥāfiẓ Ibn Aḥmad Ibn ‘Alī al-Ḥakamī (رَحْمَةُ اللَّهِ) is well known for his excellency in his works, the beauty within his authorships and the high caliber of his knowledge- focused odes that branch into various Islāmic sciences and what they contain of deep rooted knowledge, beneficial adjudications, fine use of evidences, clarity in expression and satisfactoriness in advice from this noble guiding scholar.

From the works that he composed is this poem known as: *al-Hā’iyyah*. It refers to an aspect of knowledge that is both noble and important in that it discusses abstinence of the worldly life and carries a warning from ever being infatuated with it, competing for it or allowing it to become the main concern of oneself or an ultimate objective. Whoever finds themselves as such will be significantly harmed by it, and it will be the reason for his demise and a prevention from all that is good.

The author (رَحْمَةُ اللَّهِ) has expertly and adeptly presented this ode. Despite its succinctness, it has combined an abundant amount of good and great benefit.

The scholars have written numerous valuable works and beneficial authorships on this subject, from them is al-Imām Aḥmad, Ibn al-Mubārak, Wakī', Hannad Ibn al-Sari and others. Furthermore, the student of knowledge is in need of reading what the people of knowledge have penned down in this subject matter so that the soul becomes refined and disciplined, his heart becomes steadfast, his overall condition finds rectification and to avoid being charmed by the worldly life.

I wish to mention here that al-Shaykh Zayd Ibn Muḥammad Ibn Hādī al-Madkhalī (رحمته الله) already has commentary on this ode entitled: *al-Ta'liqāt al-Bahiyyah 'alā al-Qaṣīdah al-Hā'iyyah*, which contains sufficient clarity of the content of the poem and a clear display of the immense meanings as well and fruitful benefits. It has been published and is widely available.

I ask Allāh to magnify its benefit along with that of my own explanation. Certainly, He is the One Who grants guidance Who has no partners.<sup>1</sup>



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<sup>1</sup> This explanation was delivered via some lessons I gave in Masjid 'Ā'ishah 'Abdillāh al-Mahrī, in al-Masayil, Kuwait. It was conducted throughout a series of three sittings starting on the 28/2/1437H and it was hosted and organized by the office for technical affairs in the ministry of endowments and Islāmic affairs. I then made some editions, additions and improvements to it. I also thank Allāh for the efforts and diligence of the Imām of the Masjid, Khalid al-Kandarī in publishing these lessons and Allāh alone is The One Who guides to success.

وَأَمْتَهِي قَضِي وَلَسْتُ أَنَا لَهَا  
رَاسًا نَتَنَّا وَقَبْحًا لِحَالِهَا

مَا لِي وَاللُّدُنْيَا وَلَسْتُ بِبَغِيَّتِي  
وَلَسْتُ بِمَيْمَالٍ إِلَيْهَا وَلَا إِلَى

What concern do I have with this *Dunyā* (Worldly life), it isn't my aim --- nor my ultimate objective nor is it my purpose

I do not incline to it or to --- its leadership, awful and foul is its condition

### The Explanation:

His statement “What concern do I have with this *Dunyā*, it isn't my aim.” The author began this poem with this couplet in clarifying that the worldly life has not enchanted his heart, nor has it governed his soul as is the case with many people. Only those who have become conscious to the condition of this worldly life and what it contains from such overwhelming trials, waning adornments and temporary provisions would utter such statements.

It is a statement that has been authentically reported from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as is the case in the narration on the authority of Ibn 'Abbās that 'Umar entered upon the Messenger of Allāh and found him resting on a straw mat that had left marks on his side, to which 'Umar said: “Prophet of Allāh! If only you would use a mat that is of more comfort than this one?” He replied, “What concern do I have with this *Dunyā*, I am only like a rider who is on a journey on a hot day, then seeks shade under a tree for a while during the day, then departed and left it.”<sup>1</sup>

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<sup>1</sup> Recorded by Aḥmad in *al-Musnad* (no. 2744), graded authentic by al-Albānī in *Silsilah al-Ṣaḥīḥah* (no. 439).



This is the actual state of the servant in this world, and the state of his existence within it and how his indulgence in its pleasures is. He is just like a man who seeks to bask under the shade of a tree before continuing on his path, departing from it and leaving it behind. So why does it overpower the heart of man?! And why does it manipulate his thoughts! And why does it become the pinnacle of his knowledge and his principle objective when it has been described with such a similitude.

His statement, “it isn’t my aim,” i.e. it is not my sought-after aim, or my objective or my main concern, rather the ultimate concern is devoted to the afterlife; it is the aim and desire. In fact, it is the pinnacle of my aspirations.

His statement, “nor my ultimate objective,” meaning that it has not overwhelmed my objective and aim, instead, the aim remains to attain the pleasure of Allāh and to triumph in achieving the lofty levels in the Hereafter.

His statement, “I do not incline to it”. I do not have an inclination to it, nor does my heart find ease or a yearning sensation for the worldly life or its adornments, embellishments or positions of status. All of the above is of no concern or desire to me.

Allāh have mercy on the author, in this couplet of the poem he directs to what should be the case for every Muslim who is honest with himself with regards to this worldly life. He also indicates that one should not be deceived by its diminishing provisions and its vanishing adornments or its passing splendor, since there is no doubt that every moment of enjoyment and wellbeing and every portion of wealth and provision in the worldly life will inevitably come to an end.

However, it should not be understood from what has preceded that an individual should not forsake their quest for the things that aid in maintaining his worldly affairs and provisions or his accommodation or clothing by alternatively becoming a burden upon others. Rather, it is of no disadvantage to the Muslim to work and toil and gain an income even if the wealth becomes substantial. But it becomes a harm upon an individual if the worldly affairs become his main concern, principle objective, aim and the limit to what he knows. This is evident from the statement of the Prophet that he would utter in his supplications, “Do not make the worldly affairs our main concern nor the limit to our knowledge.”<sup>1</sup>

It also would not harm someone if one of his concerns in this worldly life is to sustain a state of wealth for his offspring, and amass their provisions and the things that would benefit them, as has been reported in the narration, “Leaving your heirs wealthy would be better than leaving them as a burden for others for them to beg from the people.”<sup>2</sup> Thus, if the opportunities for abstinence of the worldly life are not adequately understood as they should, it could lead an individual to embark upon forms of deviation that are in opposition to the legislation of Allāh.

In any case, an individual must come to know the reality of the worldly life, its abject state and its swiftness in fading away, and that it is also accursed along with whatever it contains with the exception of all good, the remembrance of Allāh, righteous deeds and seeking nearness to Allāh, as has been reported in the speech of the Prophet, “The worldly life is accursed, along with everything

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<sup>1</sup> Recorded by al-Tirmidhī (no. 3502). Graded as *Ḥasan* by al-Shaykh al-Albānī in *al-Kalim al-Ṭayyib* (no. 226).

<sup>2</sup> Recorded by al-Bukhārī (no. 1295), and Muslim (no. 1628).

that it contains, except the remembrance of Allāh, whatever He is pleased with, the scholar and the seeker of knowledge.”<sup>1</sup>

“In actuality, the worldly life is not to be dispraised in and of itself. Instead, the dispraise is directed at the action of the servant whilst in it. The worldly life is merely an archway and a crossing on one’s route to either Paradise or Hellfire. However, since it is the overwhelming case that it contains the lusts, grudges, heedlessness and aversion from Allāh and the Hereafter, it consequently becomes the overwhelming traits of its occupants, and this is heavily stressed in its name. Its name carries a dispraised meaning when mentioned unrestricted to anything else. But it remains to be the basis on which one builds their Hereafter and a planting ground for it. In this worldly life, the soul develops its faith, knowledge of Allāh, love for Him and he remembers Him yearning to gain His pleasure. And the finest life one can experience in Paradise is only attained through the efforts they made in the worldly life.

And it is sufficient as a praise and virtue of the afterlife that it contains the delights to the eyes, joy in the hearts, grandeur of the souls, the pleasure in the emotions and the bounty that does not resemble any other through His remembrance, knowledge and love of Him, worshiping Him, relying on Him, returning to Him in repentance, finding comfort and joy in being close to Him, lowering oneself before Him, beseeching Him and devoting oneself to Him and occupying oneself in worshiping Him all awarded to the dear ones to Allāh. Along with it being a place

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<sup>1</sup> Recorded by al-Tirmidhī (no. 2322), and by Ibn Mājah (no. 4112). Graded as *Ḥasan* by al-Shaykh al-Albānī in *Ṣaḥīḥ al-Targhīb* (no. 71).

where His speech, His revelation, guidance and mercy that He has chosen to afford those whom He wills from His servants is.”<sup>1</sup>



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<sup>1</sup> Refer to '*Uddah al-Ṣābirin wa Dhākhirah al-Shākirin* (p. 331) of Ibn al-Qayyim.

سريع تقضيها قريب زوالها  
وأرباحها خسر وقص كمالها  
غبي فيا سرع انقطاع وصلها

هي الباز دار الهم والغم والغمنا  
مياسيرها غمير وحزن سرورها  
إذا أضحكك أبكت وإن رام وصلها

It is the abode of worry, anguish and hardship ---  
swift is its passing, soon is its end  
Joy in it comes with hardship, its sorrow comes  
with joy ---Its profits come with loss and its  
fullness is deficient  
If it brings laughter, it also brings tears. The one  
who aims to amass it --- foolish, how quickly it  
will come to an end

### The Explanation:

The author here expounds on the condition of the worldly life.

His statement “It is the abode of worry, anguish and hardship,” are all emotions that a person inescapably experiences, even if they were to be granted wealth, authority and high-ranking status, they can not evade the above.

It is inevitable that if it causes one to laugh a little, it also causes one to shed many tears, and if it brings some joy, it concurrently brings much sorrow, and a house has never been filled with joy except that it has also been filled with grief.

Nonetheless, the remedy for all worry and anguish is the remembrance of Allāh, worshipping Him alone, finding refuge in Him, engaging in His obedience, reciting the *Qurʾān* and having faith of the destiny and decree of Allāh, as The Most High has said,

﴿ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ﴾

“Whoever does good actions whether male or female and is a believer will be granted a pleasant life.” [Sūrah al-Nahl 16:97]

This verse means that they shall experience joy and be happy in the worldly life.

Allāh also mentions,

﴿ فَمَنْ أَتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴾

“Whoever adhered to My guidance shall never be misguided or be doomed.”

[Sūrah Tā Hā 20:123]

It has been authentically reported from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) who said: “Any servant who has been afflicted with grief will not say: ‘O’ Allāh, I am Your servant, the offspring of Your servant, the offspring of Your female servant, my forelock in in Your Hand, Your command over me will come to pass, Your decree over me is just. I ask You through every name that belongs to You, or named in Your Book or You taught any of Your servants or preserved in the unseen with You that You make the *Qur’ān* a reviver to my heart, and the light of my chest, and the brightness to my sorrow, and the relief to my anxiety”, except that his sorrow disappears and is replaced with joy. The companions said ‘O’

Messenger of Allāh, should we learn and memorize these words?  
“Yes, anyone who hears them should learn and memorize them.”<sup>1</sup>

These aspects of correct creed, belief in the decree of Allāh, having knowledge of Allāh and His Names and Attributes, interceding through His Names and Attributes along with the concern one should have for the *Qur’ān* and seeking remedy by it and other that which have all been featured in the aforementioned narration all contain the therapy for all worries and anguish.

His statement “swift is its passing, soon is its end”. Even though there are these feelings of worry, anguish and pain, “swift is its passing,” they are yet quick to come to an end.

And so regardless of how much a person has been granted from the luxuries of the worldly life whether it be status, wealth or authority, the people will undoubtedly be struck with news of his death or loss of worldly possessions. Therefore, he shall experience one of two possible scenarios, either his worldly gains will disappear, or he will pass away and leave them behind, Allāh says,

﴿وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ

تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

“No soul knows what it will earn tomorrow,  
and no person knows in what land he will die.  
Verily, Allāh is All-Knowing, All-Aware.”

[Sūrah Luqman 31:34]

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<sup>1</sup> Recorded by Aḥmad in *al-Musnad* (no. 4318). Graded *Ṣaḥīḥ* by al-Shaykh al-Albānī in *al-Silsilah al-Ṣaḥīḥah* (no. 199).

Such is the case for the entire worldly realm, it is soon to come to an end, as Allāh has mentioned,

﴿يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ

السَّاعَةَ تَكُونُ قَرِيبًا ﴿١٣﴾﴾

**“People ask you concerning the Hour, say: The knowledge of it is with Allāh only. What makes you know? Perhaps the Hour is near!”**

[Sūrah al-Aḥzab 33:63]

So it is vital that one is aware of the condition of the worldly life and the nature of its swift transition.

His statement, “Joy in it comes with hardship, its sorrow comes with joy”. Whatever is present in the worldly life of pleasantries, ease and well-being is matched with a degree of difficulties, misery and pain. The demands of the worldly life are met with inconveniences and hardships before they are even attained, after they have been achieved and whilst they are within grasp. So the individual suffers a great deal and remains in a constant state of worry and distress until he achieves his worldly target and this is followed by a period of anxiety and worry about losing what he has obtained. For example, if one is tempted to purchase a car or a house, he will tire himself and exhaust his efforts in thinking about how to do so and gather the required sum. Once he possesses it, he is met with another form of worry in the shape of fear that the possession will either become damaged or lost, and this applies to every single worldly possession in this life.



His statement, “Its profits come with loss”. This is because most of the gains that are possessed by a person in this worldly life, in most cases, are at the cost of his religion that he has been created in order to fulfill. This is the case with the exception of those who have been granted success by Allāh and guided to harmonize between the good of the worldly life and the Hereafter.

His statement, “and its fullness is deficient”. The full acquisition of the worldly life is in fact a deficiency for an individual because it inevitably saps something of one’s obedience, worship and remembrance of Allāh.

His statement “The one who aims to amass it --- foolish,” i.e. if one is covetously drawn to have a deep connection with this worldly life and attain its riches, “how quickly it will come to an end,” the connection will swiftly cease.

Ibn al-Qayyim (رحمة الله) mentions the following, “The joys of the worldly life are dreams of the slumber, or like a dwindling shade. If it causes some laughter, it causes many tears, if it brings happiness for a day, it will bring despair for a year. If it gives little pleasure, it denies as much for a long time, and no household has been filled with good except that it has also been filled with sadness and tears.

Ibn Mas‘ūd (رحمة الله) said, ‘For every moment of joy there is sadness, and no house has been filled with joy except that it has also been filled with grief.’

Ibn Sirīn (رحمة الله) said, ‘There has never been any laughter except that crying follows it.’<sup>1</sup>

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<sup>1</sup> *Zād al-Ma‘ad fī Hadī Khayr al-‘Ibād* (4/174-175).

وَأُوتِيَهُ بَيْنِي وَبَيْنَ أَخْتِيَالِهٖ

فَأَسْأَلُ رَبِّي أَنْ يَحُولَ بَحْوَلِهٖ

So I ask my Lord to intervene by His power ---  
and might between its traps and me

### The Explanation:

After describing the condition of the worldly life, the author proceeded to make this supplication, “So I ask my Lord to intervene by His power --- and might between its traps and me.” Between the devastation of the worldly life and myself. Many a time it is beautified to the creation until they became charmed and beguiled by it, and so it seized them and caused their demise. There is no escape from its entrapment or its trials and tribulations without taking refuge with Allāh from its troubles, as has been recorded in the *Ṣaḥīḥ* of al-Imām al-Bukhārī: (Chapter: Seeking refuge from the tribulations of the worldly life). Here he presented the narration on the authority of Sa’d Ibn Abī Waqqās (رَضِيَ اللَّهُ عَنْهُ) who said: “The Messenger of Allāh would teach us the following words as the art of writing would be taught: Allāh, I seek refuge in You from miserliness, and I seek refuge in You from cowardice, and I seek refuge in You from being afflicted with feeble old age, and I seek refuge in You from the tribulations of the worldly life and the punishment of the grave.”<sup>1</sup>

Also from the highly rewarding supplications is the one that has been authentically recorded on the authority of Ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُ) who said: “Rarely would the Messenger rise from a gathering before he would supplicate with the following invocation for his companions: ‘O Allāh, grant us the fear that will intervene between us and our sins, and obedience that will allow us to reach Your

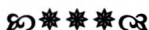
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<sup>1</sup> *Ṣaḥīḥ al-Bukhārī*. Book: Supplications. (no. 6390).

Paradise, and certitude that will ease the tribulations of the worldly life for us – allow us to enjoy our hearing, our sight and our strengths for as long as we live and make it last for us until death, restrict the revenge to those who oppressed us on them, and do not make the worldly life our main concern or ultimate limit to our knowledge, and do not let those who do not have mercy on us have authority over us.”<sup>1</sup>

Additionally, from the authentic and beneficial supplications in this regard is the authentically narrated narration from the Prophet (صلى الله عليه وسلم) who said, “O Allāh, make my religious commitments easy for me by virtue of which my affairs become correct, set my worldly affairs that contain my livelihood to be upright, set my afterlife which is my final abode to be good, and fill my life with all that is good and make death a comfort for me from every evil.”<sup>2</sup>

Hence, supplication is the key to all good, relief and salvation. Thus, it is necessary for servants to devote themselves to Allāh in supplication.



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<sup>1</sup> Recorded by al-Tirmidhī in (no. 3502). Graded as *Ḥasan* by al-Shaykh al-Albānī in *al-Kalim al-Ṭayyib* (no. 226).

<sup>2</sup> Recorded by Muslim (no. 2720).

ألا اطلب سواها إنها لا وفا لها  
عليها فلم يظفر بها أن ينالها

فيا طالب الدنيا الدينونة جاهداً  
فكم قد رأينا من حريص ومشفق

O you who pursues the lowly *Dunyā* diligently ---  
seek other than it, it has no loyalty  
How many have we seen of those who were keen  
and eager --- for it but did not prosper in gaining  
it!

### The Explanation:

His statement, “O you who pursues the lowly *Dunyā* diligently.” The author here is addressing the one who has exhausted their efforts, time, thoughts and intelligence all for the sake of the worldly life and has entirely dedicated himself to it. “seek other than it,” His intended meaning here with “other than it” is the *Hereafter*. So do not be from the people loyal to the worldly life, and instead be from the people of the *Hereafter*.

A person should be affiliated with the *Hereafter* by seeking knowledge, pursuing an understanding of the religion and endeavoring to obey the Lord of all creation. The narration of Ibn Mas‘ūd (رضي الله عنه) is relevant in this regard wherein he said: “Two peoples’ urges that are never satisfied: The one seeking knowledge who consequently increases his efforts in pleasing Allāh, and the one seeking the worldly life consequently indulging in transgression.” Then ‘Abdullāh Ibn Mas‘ūd (رضي الله عنه) recited,

﴿ كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ ﴿٦﴾ أَنْ رَأَاهُ اسْتَكْبَرَ ﴿٧﴾ ﴾

“No! Indeed, man transgresses all bounds -  
Because he considers himself self-sufficient.”

[Sūrah al-‘Alaq 96:6-7]<sup>1</sup>

And recited about the other,

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾

**“It is only those who have knowledge among His slaves that fear Allāh.”** [Sūrah Fāṭir 35:28]

His statement, “it has no loyalty,” i.e. it entices the one in pursuit of it with its adornments before evading them and completely disappearing. The Most High said,

﴿ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْفُرُورِ ﴾

**“The life of this world is only a deceptive enjoyment.”** [Sūrah Āl ‘Imrān 3:185]<sup>2</sup>

His statement, “How many have we seen of those who were keen and eager --- for it.” Many people have become diverted by the worldly life and its adornments from engaging in acts of worship, mandatory duties, righteous obligations and drawing closer to Allāh, and it has consequently become their main concern.

His statement, “but did not prosper in gaining it”. If he were to gain some of its pleasures, these same pleasures would eventually be separated from him or he will lose out on them by passing away as has been previously mentioned.

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<sup>1</sup> Recorded by al-Dārimī (no. 344).

<sup>2</sup> Also [al-Ḥadīd 57:20]

وفي الكهف إيضاح بضرب مثالها  
 وفي غافر قد جاء تبيان حالها  
 وكم من حديث موجب لاعتزالها

لقد جاء في آي الحديد ويونس  
 وفي آل عمران وسورة فاطر  
 وفي سورة الأحقاف أعظم واعظ

There in the verses of al-Ḥadīd and Yūnus --- and  
 in al-Kahf is clarity and striking examples  
 And in Āl 'Imrān and the chapter of Fāṭir --- And  
 in Ghāfir there is a declaration of its condition  
 And in al-Aḥqāf is the greatest admonition ---  
 along with how many narrations that warrant its  
 abandonment

### The Explanation:

These three couplets are the most significant in this entire ode, as clarifications of the condition of the worldly life, its fading provisions and the encouragement of abstinence from it have all been mentioned in the revelations of the *Qur'ān* and Prophetic speech. So the author referred befittingly to the Speech of Allāh and His Messenger.

His statement, “There in the verses of al-Ḥadīd,” is pointing out the statement of Allāh,

﴿اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ  
 وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ  
 يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَبًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ  
 وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْفُرُورِ﴾

**“Know that the life of this world is only amusement and diversion, pomp and mutual boasting among you, and rivalry in the increase of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the harvester; afterwards it dries up and you see it turning yellow; then it becomes straw. And in the Hereafter is severe torment (for the disbelievers, evil-doers), and Forgiveness from Allāh and His Good Pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment.”**

[Sūrah al-Ḥadīd 57:20]

The verse reveals a great parable initiated by Allāh with, **“Know,”** which is a term used to spark vigilance that you are being informed of something highly significant so that an individual becomes aware of it and understands it well.

**“Amusement,”** so the condition of the worldly life is one that occupies the peoples’ bodies and time, which consequently wastes their time and places a toll on their bodies.

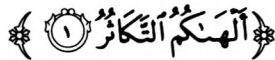
**“Diversion,”** is a distraction for the hearts and diverts them away from the reason they were created.

**“Pomp,”** in attire, or mode of transport or accommodation. It contains particular things that entrap an individual and lead to overwhelm the heart resulting in it becoming one’s main concern and objective being in amassing it.

**“Mutual boasting among you,”** meaning whenever a person acquires a portion of the adornments of the worldly life, he exposes

his sense of pride in doing so and his haughtiness over others whilst showing that he is experiencing more luxuries and is better than others.

**“Rivalry in the increase of wealth and children,”** is making his main concern to precede everybody else in amassing wealth, offspring and other that that. Allāh (تَبَارَكَ وَتَعَالَى) said,



**“The mutual rivalry for amassing worldly things diverts you.”** [Sūrah al-Takāthur 102:1]

**“As the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow,”** Just like the rain that pours on a barren land that has been hit with drought before seeing the land swell and grow something from every beautiful plant having an appeal to the disbelievers (whom are referred to as the harvesters in the verse) of the crops that are brought forth, and so the beauty and decoration of the land overcomes their hearts before this beauty disappears, then the crops are destroyed and the adornment is no more.

Take a look for yourself –may Allāh have mercy on you- at the beauty of the land in the spring when the rain descends on it and how pleasant of a sight it is as the eyes are full of delight and joy from what they see. Then look at the same piece of land on another occasion after the spring season has ended; it is quite possible that it would be displeasing to look at due to the drought that has befallen it.



And so, this is a wonderful parable set by the Lord of all creation about the condition of the worldly life and its adornments in comparison to something that the people witness time and again throughout their lives.

His statement, “and Yūnus,” refers to the chapter of Yūnus in the *Qur’ān* where Allāh struck a further similitude in explaining the condition of the worldly life in His statement,

﴿ إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ ۚ

نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ ۚ ﴾

“Indeed the likeness of this worldly life is as the rain that We send down from the sky, so it is absorbed by the produce of the earth of which men and cattle eat.” [Sūrah Yūnus 10:24]

So when this rain fell and quenched the land from its dryness, it caused healthy plants to sprout that could be eaten and beneficially used by both humans and animals giving the impression to a person that it would last and be continuous. This is the same case as the worldly life in its beautification and adornment in the eyes of an individual, but what is the outcome after all of this? Allāh (عَزَّوَجَلَّ) says,

﴿ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ

قَدِرُوا رَبَّ عَلَىٰ أَنَّهَا أَمَرْنَا لَيَالٍ أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا

كَأَن لَّمْ نَعْفُ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴾

“Until when the earth is draped with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus, do We explain the signs in detail for the people who reflect.” [Sūrah Yūnus 10:24]

As if it failed to exist in the first place, such is the state of the worldly life as mentioned. Only those who engage in deep thought and contemplation profit from such parables that are a reason to revive the hearts, awaken them and rescue them from being deceived by its adornments or charmed by its beauty.

His statement, “and in al-Kahf,” referring to the statement of The Most High:

﴿ وَأَضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا كَمَا أَنزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقَدِّرًا ۝٤٥﴾

﴿ ٤٥ ﴾ مُقَدِّرًا

“And present to them the example of the life of this world, it is like the rain which We send down from the sky, and the vegetation of the earth absorbs it making it fresh and green. But later it becomes dry and broken which the winds scatter. And Allāh is ever Perfect in Ability.” [Sūrah al-Kahf 18:45]

“The same applies to this worldly life wherein the one who is impressed by it gains self-amazement because of his youth and he excels above his peers and contemporaries. He amasses its dinārs and dirhams (wealth), he selects its pleasures, occupies his entire time delving into the lusts and desires whilst deeming that he will remain in it forever to then be suddenly afflicted with death or a loss to his wealth doing away with his happiness and putting an end to his pleasure and joy. His heart then becomes desolate and full of pain, now he has left his youthful days, his period of strength and his wealth are all behind him and he is now alone alongside his actions, whether good or bad. At which point, the wrongdoer will bite his fingers in regret when he truly realizes the reality of his affair. He will long for a return to the worldly life, not to further his quest in the lusts and desires, but rather to redeem the wrong he has done whilst he was heedless by making sincere repentance and righteous actions. So the intellectual prudent one who is successful envisages this situation and says to himself: ‘Imagine you have already died, and there is no doubt that you will, which of the two states would you choose for yourself?’

Being beguiled by this worldly abode and relishing it like that of the nomadic animal, or striving to attain the joys of the Hereafter wherein its provisions and shade are everlasting and contains whatever the soul desires and the eye is pleased with? It is through this that one can identify the difference between the guidance bestowed upon a servant and their disgrace, and one’s profit from his own loss.”<sup>1</sup>

His statement, “is clarity and striking examples,” The three verses above clarify the condition of the worldly life by drawing similitudes that reveal its actual state. And the benefit that is

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<sup>1</sup> *Taysīr al-Karīm al-Rahmān* by Ibn Sa’dī (p. 550).

derived from making such similitudes is that they simplify the meanings that make the abstract affairs as clear as the tangible and observed. Thus, Allāh frequently mentions them in the *Qur'ān* due to their enormous benefit and He also says,

﴿وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا  
 الْعَالِمُونَ ﴿٤٣﴾﴾

“And these similitudes We present for mankind, but none will understand them except those who have.”

[Sūrah al-‘Ankabūt 29:43]

His statement, “And in Āl ‘Imrān and the chapter of Fāṭir --- And in Ghāfir there is a declaration of its condition”. The three chapters mentioned here also give insight to the condition of the worldly life and a deceptive enjoyment. As for the verse in the chapter of Āl ‘Imrān, it is the statement of Allāh,

﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْفُرُورِ﴾

“The life of this world is only the enjoyment of deception.” [Sūrah Āl ‘Imrān 3:185]

The verse in the chapter of Fāṭir is the statement of Allāh,

﴿يَأْتِيهَا النَّاسُ إِن وَعَدَ اللَّهُ حَقًّا فَلَا تَعْرَبُكُمْ الْحَيَاةُ الدُّنْيَا وَلَا  
 يَغُرُّكُمْ بِاللَّهِ الْفُرُورُ﴾

“O mankind! Verily, the Promise of Allāh is true. So let not this present life deceive you, and let not the leading deceiver (Satan) deceive you about Allāh.” [Sūrah Fāṭir 35:5]

And the verse in the chapter of Ghāfir, it is the advice offered by the believer who concealed his belief from the people of the Pharoah,

﴿يَقَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارٌ

الْفَرَارِ ﴿٣٩﴾

“O my people! Truly, the life of this world is nothing but a (swift passing) enjoyment, and indeed, the Hereafter - that is the home that will remain forever.” [Sūrah Ghāfir 40:39]

Allāh has clarified that the worldly life is withering and disappearing and deceptive, and regardless how significant or luxurious it becomes, it will eventually fade away, so why would someone fall for it and be deceived by it?!

His statement, “And in al-Aḥqāf is the greatest admonition”. It is probable that the author is drawing attention to the verse at the end of the chapter, which is,

﴿كَأَنَّهُمْ يَوْمَ يَرُونَ مَا يوعَدُونَ لَمْ يَلْبِسُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ بَلَّغٌ

فَهَلْ يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ ﴿٤٠﴾

**“On the Day when they will see that (torment) with which they are promised, as if they had not lived except an hour in a single day. A clear message! But shall any be destroyed except the defiant in disobedience.” [Sūrah al-Aḥqāf 46:35]**

This is from the greatest admonitions to know that the life one has spent and the years that have passed him in his life will be like an hour from one day on the Day of Resurrection when he meets his Lord.

Thus, how can a person be deceived by this worldly life and allow this short period of time that is swift to pass and come to an end take hold of one’s heart?

From the strangest affairs is that this world has been created by Allāh and facilitated for the human, with the inclusion of the heavens and the earth, and He has prepared the good of this life as a means of aid towards the obedience of Allāh, so how can it suit an individual to become distracted from fulfilling the reason of his creation by the things that have been created as a means for him!? As Allāh (عَزَّوَجَلَّ) says,

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ ﴾

**“I have not created the Jinn and Mankind except to worship me alone.”**

[Sūrah al-Dhāriyāt 51:56]

Allāh created mankind to worship Him alone and brought mankind into existence to obey Him; at the same time, He did not prevent them from earning their provisions or obtaining

accommodation or a mode of transportation. However, the threatening warning is with regards to an individual being enticed by the worldly life until it overwhelms the heart, becomes the main concern and distracts him from the reason of his creation.

His statement, “along with how many narrations that warrant its abandonment.” From which is the narration that has been reported on the authority of Abū al-Dardā’ (رَضِيَ اللهُ عَنْهُ) who said: The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “The world with all that it contains is accursed, except the remembrance of Allāh, what He is pleased with and a scholar and a student of knowledge.”<sup>1</sup>

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said, “The world is sweet and enticing, and Allāh has made you succeed one another in it generation after the next, so beware of the worldly life and beware of the trial of the temptation of women. For indeed, the first trial to befall the children of Israel was through women.”<sup>2</sup>

The text from the *Qur’ān* and the Prophetic tradition that hold this meaning are numerous in cautioning from ever being enticed by the worldly life and distracted from the Hereafter.

Imām Ibn al-Qayyim (رَحِمَهُ اللهُ) said:

“A longing for the Hereafter cannot be fulfilled without having abstinence of the worldly life, and the abstinence of the worldly life is not correct except after considering two accurate reflections:

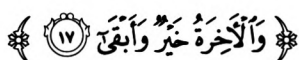
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<sup>1</sup> Recorded by al-Tirmidhī (no. 2322), Ibn Mājah (no. 4112). Graded *Ḥasan* by al-Shaykh al-Albānī in *Ṣaḥīḥ al-Tarḥīb wa al-Tarḥīb* (no. 71).

<sup>2</sup> Recorded by Muslim (no. 2742).

A reflection on the worldly life and its rapidly dwindling, disappearing and lowly state. In this is the pain felt in competing for it, being diligent in obtaining it and all that it involves from distress, trouble and misery. This is all before it ceases and is no more, along with the regret and sorrow that follows. So the one in pursuit of the worldly life is constantly engaged in an emotional state of worry before he attains it, while he has acquired it and a state of anguish and sadness after it passes. This is one of the points of reflection.

The second one is a reflection on the Hereafter and its inevitability, its permanent existence and what it includes of nobility from the good and the joy found in it and the huge gulf in difference between it and this life, as Allāh says,



“And the Hereafter is better is ever lasting.”  
[Sūrah al-A’lā 87:17]

Therefore, it is a complete and permanent realm, whereas this one is deficient, soon to cease and vanish.

If one considers both of these points of reflection, he has rightfully considered what should be given consideration and has suitably refrained from what should be avoided.”<sup>1</sup>

The author of the above also mentioned a similar meaning in another segment and added a third point:

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<sup>1</sup> Source: *al-Fawā'id* (p. 136)



‘This abstinence can only be sufficiently achieved by three things:

**The First:** A knowledge that the servant possesses that this world is a fading shadow and a passing mirage. It is as Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿ أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ  
وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ  
يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا ﴾

“Know that the life of this world is only amusement and diversion, pomp and mutual boasting among you, and rivalry in the increase of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the harvester; afterwards it dries up and you see it turning yellow; then it becomes straw.” [Sūrah al-Ḥadīd 57:20]

Allāh also said,

﴿ إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ  
نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ  
زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا أَنهَذَا  
أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَبْ بِالْأَمْسِ كَذَلِكَ  
نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴾

“Indeed the likeness of this worldly life is as the rain which We send down from the sky, so it is absorbed by the produce of the earth of which men and cattle eat, until when the earth is draped with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus, do We explain the signs in detail for the people who reflect.”

[Sūrah Yūnus 10:24]

The Most High also said,

﴿ وَأَضْرِبْ لَهُمْ مَثَلًا الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَأَخْلَطَ بِهِ نَبَاتَ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴾

﴿ ٤٥ ﴾

“And present to them the example of the life of this world, it is like the rain which We send down from the sky, and the vegetation of the earth absorbs it making it fresh and green. But later it becomes dry and broken which the winds scatter. And Allāh is ever Perfect in Ability.” [Sūrah al-Kahf 18:45]

Allāh called it a deceptive enjoyment and forbade the creation from being beguiled by it. He also informed us of the terrible consequences for those who are enticed by it and dispraised those who are pleased by it and become reassured by it. The Prophet

(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “What concern do I have with the *Dunyā* (worldly life)? I am nothing more than a rider who set to rest under the shadow of a tree, then departed and left it.”<sup>1</sup>

A narration has been recorded in *al-Musnad* that corresponds to the following meaning: Allāh has equated the food consumed by the son of Ādam and the contents that leave as waste from the body are similar to the worldly life<sup>2</sup> even if he seasons it and adds salt to it, he should see what it finally becomes.

Only those of lowly aspirations, weak intellect and abject worth are tempted or find comfort in this worldly life.

**The Second:** A person’s knowledge that this life is followed by an abode that is greatly more significant and exciting to the imagination. It is the permanent abode and its comparison to the

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<sup>1</sup> Source has been mentioned under the explanation of the first couplet.

<sup>2</sup> Recorded by Imām Aḥmad in *al-Musnad* (no. 21277), its wording is on the authority of Ubayy Ibn Ka’b (رَضِيَ اللهُ عَنْهُ) who said: The Messenger said: “Indeed, the food of the son of Ādam has been made as a similitude to the worldly life, even if he seasons and adds salt to it, look at what it inevitably becomes.” Imām Aḥmad also recorded a narration under (no. 15747), and its wording is under the authority of al-Ḍaḥḥāk Ibn Sufyān al-Kilabī (رَضِيَ اللهُ عَنْهُ) who said that the Messenger said to him, “O Ḍaḥḥāk, what type of food do you eat?” He said: “Messenger of Allāh, meat and milk.” The Messenger said, “Then what does it become?” He replied: “To what is known.” The Messenger said “Allāh (سُبْحَانَهُ وَتَعَالَى) has set a parable of the contents that leave the body of the son of Ādam to the worldly life.” Graded *authentic* by al-Shaykh al-Albānī in *al-Silsilah al-Ṣaḥīḥah* (no. 382).

His statement, “even if he seasons it and adds salt to it.” Ibn al-Athīr said, “It is the seasoning that one adds to the pot of food such as cumin or coriander and the like. The meaning is: Even if someone takes it upon themselves to prepare some food well, it inevitably ends up as something disliked and seen as filthy. Such is the worldly life when one is eager to amass it whilst it is worsening.” Refer to *al-Nihāyah fī Gharīb al-Ḥadīth* (4/58).

worldly life is as the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) mentioned, “The parable of the worldly life is like the one who places his finger in the sea, he should then take a look and see what is left on his finger?”<sup>1</sup>

In addition, the one who is ascetic in the worldly life is equivalent to the one who has a measly *dirham* and it is said to him, ‘give it away, and you will consequently be compensated with –as an example– one-hundred thousand *dinārs*. So he gave it up in the hope of this compensation, but the ascetic one is he who forsakes this type of compensation for a reward that is even greater, due to his high ambition.

**The Third:** An individual’s knowledge that his own asceticism does not prevent him from anything that has been decreed for him, and that his keenness for it does not bring about anything that has not been already ordained for him. As soon as one ascertains this and gains sure knowledge of it, he will find that abstinence becomes easy. So whenever one becomes sure of this and his heart finds reassurance and realizes that whatever has been guaranteed for him shall reach him, his eagerness and exhaustion for the worldly life consequently becomes pointless. And this pointless effort is something that an intellectual person cannot be satisfied with.

These three affairs ease an individual’s abstinence in the worldly life and keeps him steadfast whilst Allāh is the One Who grants success to whoever He wills.<sup>2</sup>



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<sup>1</sup> Recorded by Muslim (no. 2858).

<sup>2</sup> *Tarīq al-Hijratayn* (2/554–550)

إِذَا فَلَمْ تُغْزِزْهُمْ بِاِخْتِيَالِهَا  
لَهُمْ جَنَّةُ الْفِرْدَوْسِ إِرْتَاً وَيَا لَهَا

لَقَدْ ظَلَمُوا قَوْمٌ بِعَيْنِ بَصِيرَةٍ  
أُولَئِكَ أَهْلُ اللَّهِ حَقًّا وَحَزْنُهُ

A group has reflected with a vision of insight --- at  
it, and weren't charmed by its spectacle  
They are the people truly dear to Allāh and they are  
His party --- for them is Paradise of *al-Firdaws*,  
how amazing is that as an inheritance

### The Explanation:

This is the condition of the people of truth and sound guidance and those who have been granted success by Allāh; He has placed reassurance in their hearts and guided them to the straight path. They pondered over the state of the worldly life “with a vision of insight.” If someone’s vision into the worldly life is with insight and knowledge and he contemplates about the reality of the worldly life and its insignificance to Allāh, its short existence and inevitable end along with it being an enjoyment of delusion, it is the most beneficial point of view to have and one that is only made by the guided ones and the people of truth.

His statement: “so weren’t charmed.” This now is the outcome of the aforementioned beneficial point of view, as they were not charmed “by its spectacle,” which is its overall adornment, beauty and enjoyment.

His statement, “They,” refers to the ones whom Allāh has granted success to know the reality of the worldly life and have not been beguiled by it, they were not deceived by its adornments, they: “are the people truly dear to Allāh and they are His party”. The intended meaning here is that they are His favored elite and allies

who have been specified with His mercy and mighty virtue. Allāh has clearly declared that,

﴿لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

“No fear shall afflict them nor shall they grieve.” [Sūrah Yūnus 10:62]

A narration of our noble Prophet (ﷺ) has also been authentically recorded wherein he stated, “Allāh has specified people dear to Him, the people of the *Qur’ān*, they are His dear ones and they are especially close to Him.”<sup>1</sup>

His statement: “for them is Paradise of *al-Firdaws*.” Paradise that has been created as an abode and a recompense and honor for them.

His statement: “how amazing is that as an inheritance.” This is a huge reward they will inherit and a considerable blessing, as Allāh has mentioned,

﴿وَذَلِكَ الْجَنَّةُ الَّتِي أَوْرِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ﴾

“This is the Paradise which you have been made to inherit because of your deeds which you used to do.” [Sūrah al-Zukhruf 43:72]

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<sup>1</sup> Recorded by Ibn Mājah (no. 215). Graded *Ṣaḥīḥ* by al-Shaykh al-Albānī. Refer to *al-Silsilah al-Ṣaḥīḥah* (no. 1582).

They are the ones who have inherited this magnificent blessing and splendid honor, it is none other than the *Firdaws* of Paradise (the highest place in Paradise).

Al-Ḥāfiẓ al-Nawawī (رحمة الله) made mention of a few lines of poetry in the introduction to his highly valuable book, *Riyāḍ al-Ṣāliḥīn*, that have been ascribed to Imām al-Shāfi‘ī. They embody the meaning of the lines written by the author of this ode.

Allāh has servants that are astute -- they divorced the Dunyā and  
feared the trials

They reflected over it and when they knew – that it isn’t a  
homeland for the living

They used it as the sea -- and their good deeds as the ships



فَلَمَّا اطْمَأَنَّنُوا أَن رُّسِلَتْ إِلَيْهِمْ نِسَاءَهُمْ  
فِي الْآخِرَةِ وَذَاقُوا وَبَالَهَا

وَمَا لَ إِلَهِآ آخِرُونَ لِيُجَاهِلُوا  
أَوْلِيآكَ قَوْمٌ آتَرَوْهَا فَأَتَّعِبُوا

Others inclined to it from their ignorance --- and  
once they felt assured, it struck them with its  
arrows

They were a people who favored it so were  
recompensed --- by shame in the Hereafter and  
tasted its horrible consequences

### The Explanation:

This is another type of people, they are the ones who have been deceived by the worldly life and charmed by it. They were amused by it and its adornments dazzled them, so they favored it and it become their main objective, greatest concern and ultimate aim.

His statement, "Others inclined to it from their ignorance". The reason for this infatuation and delusion is one's ignorance in knowing Allāh, and His right that has been obliged upon you in addition to their ignorance of the true reality of the worldly life and its inevitable final condition.

His statement, "and once they felt assured," is in reference to this dwindling adornment and vanishing possessions whilst assuming that they would dwell therein forever, "it struck them with its arrows." It cast its arrows at them; consequently, from them were those who fell to their demise due to their sins, infatuation of the worldly life and aversion from Allāh, while others increased in their tyranny and utter rejection and others went on to live a life deprived of the pleasure of religious devoutness and the bliss in a strong bond with Allāh. In the end, they drastically fell to their demise.



His statement, “They were a people who favored it.” They favored the worldly life above the Hereafter with it being their sole want and desire, as Allāh mentioned,

﴿مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ﴾

“Whoever wishes for the quick-passing enjoyment of this worldly life, We readily grant him what We will to whom We like.”

[Sūrah al-Isrā‘ 17:18]

However, what was the outcome of this? “So were recompensed -- - by shame in the Hereafter.” Shame in the Hereafter was the consequence they faced, as Allāh stated,

﴿ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلِيهَا مَذْمُومًا مَدْحُورًا﴾

“Then, afterwards, We have appointed Hell for him, he will burn therein disgraced and banished.” [Sūrah al-Isrā‘ 17:18]

His statement: “And tasted its horrible consequences.” It is a horrible outcome and an unfavorable end that they shall experience on the day they stand before Allāh.

Ibn al-Qayyim (رَحْمَةُ اللَّهِ) said, “Whenever one notices that the love of Allāh and the conscious preparation for the Hereafter leaves the heart and is instead replaced by a love for the creation, a liking to

the worldly life and comfort in it, know that He has forsaken him.”<sup>1</sup>



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<sup>1</sup> *Badā'i al-Fawā'id* (3/1200).

سَيَتَلَبُّ الشَّمُّ النِّعَمَ زَلَالَهَا  
مَتَى تَبْلُغَ الحَلَقُومَ تُضَرِّمُ حَبَالَهَا

قُلْ لِلدِّينِ اسْتَغْذِبُوهَا زُوْنِدُمْ  
لِيْلَهَا وَيَفْتُرُوا بِهَا مَا بَدَا لَهُمْ

So say to those who found it sweet, slow down ---  
this sweetness will become a harmful poison  
They should be amused and charmed by it as much  
as they want ---- (but) when the soul reaches the  
throat, the connection will be cut

### The Explanation:

“So say.” This is in reference to the one who has been granted guidance by Allāh to have excellent insight and precise knowledge of the condition of the Hereafter, “to those who found it sweet,” those who were deluded by its adornments, “slow down,” deliberate and analyze the consequences of this delusion and temptation before you are overcome by regret at a time when regret will be of no avail, and consider what this affair that you have indulged in will become, as the author said: “This sweetness will become a harmful poison,” a highly potent and harmful poison. So this reality that you deem to be sweet and pure will transform to the state mentioned.

“They should be amused and charmed by it as much as they want.” These words are vitally impacting, as it should be said to the one who is deluded by the worldly life; if you choose to amuse yourself with this worldly life, its goods and adornments, how long do you expect to remain as such!? Are you merely passing time before you are suddenly struck by death whilst you are in this obliviousness? The Most High said,

﴿ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ﴾

“No person knows what he will earn tomorrow, and no person knows in what land he will die.” [Sūrah Luqman 31:34]

Whenever these ones who are amused and distracted by the worldly life sense death, they only wish for it to be delayed in order to perform righteous deeds contrary to what they used to do. In this regard, al-Ḥasan al-Baṣrī (رَحْمَةُ اللَّهِ) once sought to admonish an individual who was neglectful and detached from righteousness, so he led him to the graveyard and said to him ‘If you were in their place, what would you long for?’ ‘By Allāh, I would long for Allāh to return me back to the worldly life so that I may do good, contrary to what I used to do’, the man replied, so al-Ḥasan al-Baṣrī (رَحْمَةُ اللَّهِ) said to him, ‘You are living the very thing you would long for, so do good!’

His statement, “When the soul reaches the throat, the connection will be cut.” When the soul reaches the throat, the connections to the worldly life cease, these are the attachments and bonds that connect a person to the worldly life such as business transactions, wealth, palaces or otherwise. All of which will come to an end when the soul reaches the throat at the time of death, because the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Certainly, Allāh accepts any repentance of His servants as long as the soul has not yet reached the throat,”<sup>1</sup> referring to any time before the point of death. Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا  
حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ إِلَيْنَ﴾

<sup>1</sup> Recorded by al-Tirmidhī (no. 4253). Graded as Ḥasan by al-Shaykh al-Albānī in *Ṣaḥīḥ al-Targhīb wa al-Tarhīb* (no. 3143).

**“Repentance is not accepted from those who continue to do evil deeds until death faces one of them at which point he says: Now I repent.”**

[Sūrah al-Nisā’ 4:18]

So if the time of death arrives and it becomes a perceptible reality and the soul reaches the throat, at that moment, repentance will be of no avail to the person. The desired meaning of the author here in this instance is to encourage others to repent and seek refuge in Allāh.



تَوَدُّ فِدَاءَ لَوْ بَنِيهَا وَمَالِهَا  
 إِذَا أَحْسَنْتَ أَوْ ضَدَّ نَابِثِهَا  
 وَمَا قَدَّمْتَ مِنْ قَوْلِهَا وَفَعَالِهَا

وَيَوْمَ تَوَفَّى كُلُّ نَفْسٍ بِكَسْبِهَا  
 وَتَأْخُذُ إِمَّا بِالْيَمِينِ كِتَابَهَا  
 وَيَدُورُ لَهَا مَا أُنْتَرَتْ وَأُغْلِبَتْ

On the day every soul shall be recompensed for  
 what it reaped --- it would love to offer a ransom  
 whether it is offspring or wealth  
 You will receive your book either by the right ---  
 if it was good, or otherwise with the left  
 And it becomes clear, what it hid and exposed ---  
 and what it put forth from its speech and action

### The Explanation:

His statement, “On the day every soul shall be recompensed for what it reaped,” with whatever one has gained and amassed in this worldly life. Allāh stated,

﴿ كَيْفَ إِذَا جُمِعْتَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا

كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾

“How will it be when We gather them together on the Day about which there is no doubt. And each soul will be recompensed in full for what it has earned? And they will not be wronged.” [Sūrah Āl ‘Imrān 3:25]

Allāh (تَبَارَكَ وَتَعَالَى) also mentioned,

﴿ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾

“Then every soul shall be recompensed for what it earned, and they shall not be wronged.” [Sūrah al-Baqarah 2:281]<sup>1</sup>

The term, “what it reaped,” refers to the deeds one has put forth in the worldly life as they will, “be recompensed,” perfectly on the Day of Judgment as we stand to be judged before Allāh. A servant should fully comprehend this and understand that his days, months and years that pass by along with any occurrences within them from speech or actions are reckoned and that the individual shall be recompensed for it fairly on the Day of Resurrection.

His statement, “It would love to offer a ransom whether it is offspring or wealth.” The one who is averse to good and negligent of it will be overcome with deep regret on that day due to this neglect and squandering of good when he witnesses the chastisement. He would yearn to ransom himself to escape the punishment and the resentment of Allāh even if it were with his offspring or all of his wealth, as Allāh (تَبَارَكَ وَتَعَالَى) has stated,

﴿بَصُرُونَهُمْ يَوْمَ الْيَوْمِ الْمُجْرِمِ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ﴿١١﴾  
 وَصَحْبَتِهِ وَأَخِيهِ ﴿١٢﴾ وَفَصِيلَتِهِ الَّتِي تُتَوَدُّ ﴿١٣﴾ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ  
 يُنْجِيهِ ﴿١٤﴾﴾

“They shall be made to see one another - the Mujrim, (criminal, sinner, disbeliever, etc.) would desire to ransom himself from the punishment of that Day by his children. And

<sup>1</sup> Also see Sūrah Āl ‘Imrān 3:161.

his wife and his brother. And his kindred who sheltered him. And all that is on the earth, so that it might save him.”

[Sūrah al-Ma'ārij 70:11-14]

The Most High also says,

﴿لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لِمَدُّوٓا۟  
 أَن لَّهُمْ مَا فِي الْأَرْضِ جَمِيعًا مِّثْلَهُ مَعَهُ ۚ لَافْتَدَوْا بِهِۦ﴾

“For those who answered their Lord’s Call is al-Ḥusnā (i.e. Paradise). But those who didn’t answer His Call, if they had all that is in the earth together with its like, they would offer it in order to save themselves.”

[Sūrah al-Ra’d 13:18]

In other words, a ransom from the chastisement and reprimand of Allāh.

His statement, “You will receive your book either by the right --- if it was good”. Those mentioned here are from the first and foremost whom have been granted success by Allāh to gain beneficial knowledge and perform righteous actions whilst unenchanted by the worldly life and its adornments. These will receive their book of deeds in their right hands as a recompense for the good they used to do in this worldly life.

His statement, “or otherwise with the left”. These make up the second group. They are the ones who did not do good and instead performed vile deeds and were charmed by worldly life. They will



receive their book of deeds in their left hands, as Allāh The Most High has stated,

﴿ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَٰؤُلَاءِ أَقْرَبُ وَأَكْنِيبَةٌ ﴿١٩﴾ إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَّةٍ ﴿٢٠﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢١﴾ فِي جَنَّةٍ عَالِيَةٍ قَطُوفُهَا دَانِيَةٌ ﴿٢٢﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ اللَّغَالِيَةِ ﴿٢٤﴾ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ بَلِّغْتَنِي لِمَ أَتَيْتَنِي بِمَا حَسَابِيَّةٍ ﴿٢٦﴾ أَوْفَىٰ كُنْتُمْ بِشِمَالِهِ فَيَقُولُ بَلِّغْتَنِي لِمَ أَتَيْتَنِي بِمَا حَسَابِيَّةٍ ﴿٢٤﴾ وَلَوْ أَدْرِمَا حَسَابِيَّةٍ ﴿٢٦﴾ يَلْتَمِسُهَا كَانَتْ الْقَاضِيَةَ ﴿٢٧﴾ مَا أَغْنَىٰ عَنِّي مَالِيَّةٌ ﴿٢٨﴾ هَلَاكَ عَنِّي سُلْطَانِيَّةٌ ﴿٢٩﴾ خَذَرُهُ فَعَلُوهُ ﴿٣٠﴾ تَرَىٰ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣١﴾ ﴾

“As for him who will be given his record in his right hand he will proclaim: “Here, read my Record! - Surely, I did believe that I would meet my Account!” - So he shall be in a pleasant life - In a lofty Paradise, - The fruits in bunches will be low and near at hand - Eat and drink in satisfaction for what you put forth in the days gone past! - But as for him who will be given his record in his left hand, will say: “I wish that I had not been given my record! - And that I had never known how my account is.” - “I wish it would have been my end (death)! - "My wealth has not availed me -"My power and arguments (to defend myself) have evaded me!" - (It will be said): Seize him and shackle him, - Then throw him in the blazing Fire -Then fasten him with a chain that is the

length of seventy cubits!” [Sūrah al-Hāqqah  
69:19-32]

His statement, “And it becomes clear, what it hid and exposed, and what it put forth from its speech and action.” On the Day of Resurrection, one’s actions that they performed in the worldly life will become manifest to him, as Allāh (تَبَارَكَ وَتَعَالَى) has mentioned,

﴿ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴾

“Then, a person will know what he has put forth and what he has refrained from (of good or bad deeds).” [Sūrah al-Infitar 82:5]

And at that moment the individual will be exposed to all of his previous actions and will see them outlined in his book of deeds, as Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿ مَا لَ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ﴾

“What is this book that leaves neither a small thing nor a big thing, except that it has enumerated it!” [Sūrah al-Kahf 18:49]

He will find that a record of his deeds has been presented to him before being recompensed appropriately, as Allāh (تَبَارَكَ وَتَعَالَى) has declared,

﴿ لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴾

“He will recompense those who do evil with what they have done, and reward those who do good, with the best (i.e. Paradise).”

[Sūrah al-Najm 53:31]

He (تَبَارَكَ وَتَعَالَى) also said,

﴿لَتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ﴾

“Every person will be recompensed according to that which he strives.” [Sūrah Ṭā Hā 20:15]

Therefore, whoever finds good should praise Allāh and thank Him, and whoever finds other than that should not blame anyone except themselves.

All of this motivates a servant to be vigilant, astute, resolute and determined whilst disciplining oneself with the truth and correct guidance. One should also be deeply cautious from being neglectful or careless or procrastinate and delay any good.

﴿ \* \* \* ﴾

فلم يُغْنِ عنها عُذْرُهَا وَجَدَّالَهَا  
وَإِذْ ذَاكَ تَلْتَقَى مَا إِلَيْهِ مَأْلَهَا  
فَلِإِنَّ لَهَا الْحَسَنَى بِحُسْنِ فِعَالِهَا  
وَتُحْبَرُ فِي رَوْضَاتِهَا وَظِلَالِهَا  
وَتَشْرَبُ مِنْ تَنْنِيمِهَا وَزَلَالِهَا

بأيدي الكرام الكاتبين مسطر  
هنالك تدري ربحها وخسارها  
فلئن تك من أهل السعادة والتقى  
تفوز بجنت النعم وحورها  
وترزق مما تشتهي من نعمها

Through the hands of the noble angels it is written  
--- not aided by any excuse or discussion  
There you will know its profit from its loss --- and  
find out where you are going and where you will  
end up  
If you were from the happy ones and the pious ---  
you receive Paradise from your good actions  
To triumph with Paradise and its *Hūr* --- to abide  
blissfully in its gardens and its shade  
Be provided with whatever you desire from its  
bounties --- and drink from its *Tasnīm* and its pure  
waters

### The Explanation:

Every action an individual puts forth, whether it be a statement or an act is written in record by the angels who have been assigned to do so. Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾

“Not a word does anyone utter, except there being an Angel by him recording it.”

[Sūrah Qāf 50:18]

Allāh has appointed particular angels to record, write and transcribe all of the servants' actions. So they write every single action or statement that happens from an individual, as the Most High said,

﴿ هَذَا كُتِبْنَا بِطُوقِ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٢٩﴾ ﴾

**“This is our record, it speaks about you truthfully. Indeed, We were transcribing what you used to do.”** [Sūrah al-Jāthiyah 45:29]

This means that the angels ‘transcribe’ the actions according to Our demand to do so, thus accounting for everything and writing it down in a book that you will see in front of you on the Day of Resurrection.

His statement, “not aided by any excuse or discussion.” If this neglectful soul begins to search for excuses and dispute the condition it has found itself in and its destiny on that day, the excuses will not help nor will the disputation, because it is the Day of Recompense and Reckoning.

His statement, “There you will know its profit from its loss.” Once an individual receives his book and finds that his actions have been accounted for, there remains nothing else except the recompense to take place. At that point, the rewards will be clear to see, and one will either be happy or doomed and deprived. We seek refuge in Allāh.

His statement, “And find out where you are going and where you will end up.” That is, your destiny, because it is the Day of

Recompense, so the good doer will be destined for triumph due to the good he did, as Allāh (تَبَارَكَ وَتَعَالَى) mentioned,

﴿ وَيَجْزِي الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴾

“And reward those who do good, with the best (i.e. Paradise).” [Sūrah al-Najm 53:31]

And He (تَبَارَكَ وَتَعَالَى) said,

﴿ هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٦٠﴾ ﴾

“Is there any reward for good other than good?” [Sūrah al-Rahmān 55:60]

As for the evildoer, the end of his affair is chastisement and abundant loss as Allāh (تَبَارَكَ وَتَعَالَى) has mentioned,

﴿ وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَئِكَ فِي

﴿ الْعَذَابِ مُخَضَّرُونَ ﴿١٦﴾ ﴾

“And as for those who disbelieved and belied Our signs, and the Meeting of the Hereafter, those shall be brought forth to the torment.”

[Sūrah al-Rūm 30:16]

The author now begins to articulate the destiny of the good doer and the evildoer in further detail, he mentions the righteous triumphant ones:

“If you were from the happy ones and the pious.” If Allāh has decreed that an individual is to be from the happy ones, He guides them along a path of bliss, so they become amongst those who adhere to piety.

“You receive Paradise from your good actions.” These pious ones will receive the reward of Paradise from Allāh as a recompense for their decent actions that they carried out in the worldly life. The author went on to mention their reward in more detail by saying, “To triumph with Paradise,” that Allāh has created and prepared for His pious servants and close allies, this is the utmost triumph.

His statement, “And its *Hūr*,” They also succeed in attaining the *Hūr al-‘Ayn* (fair and beautiful spouses) whom Allāh has prepared for them.

His statement, “to abide blissfully.” Enjoy the bounties, “in its gardens and its shade,” in the gardens of Paradise as Allāh (تَبَارَكَ وَتَعَالَى) mentioned,

﴿ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴾

**“Such shall be honored and made to enjoy a  
luxurious life forever in a garden of delight.”**

[Sūrah al-Rūm 30:15]

They shall bask in bliss whilst enjoying the luxuries of Paradise.

His statement, “Be provided,” in Paradise “with whatever you desire from its bounties,” whilst feeling absolutely pleased by the bounties of Paradise, as Paradise itself contains what no eye has

ever seen, or any ear has heard or perceived by any heart. The Most High said,

﴿ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾ ﴾

“No person knows what is kept hidden for them of comfort for the eyes as reward for what they used to do.” [Sūrah al-Sajdah 32:17]

His statement, “and drink from its *Tasnīm* and its pure waters.” The author penned this phrase as an indication to the statement of Allāh,

﴿ وَفِي رَاحَتِهِ مِنْ تَسْنِيمٍ ﴿٢٧﴾ ﴾

“Its mixture is with *Tasnīm*.”

[Sūrah al-Muṭaffifin 83:27]

Which is the finest drink in Paradise, thus, it is exclusively for those nearest to Allāh, as He has mentioned,

﴿ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾ ﴾

“A spring from which drink those nearest to Allāh.” [Sūrah al-Muṭaffifin 83:28]

﴿ \* \* \* ﴾



زيادة زُفَى غيرُهم لا ينالها  
 لقد طالَ ما بالدمع كان ابتلاؤها  
 فيزادُ من ذاك العجلى جمالها

وَإِنَّ لَهُم يَوْمَ الْمَزِيدِ لَمَوْعِدًا  
 وَجُودًا إِلَى وَجْهِهِ الْإِلَهِ نَوَاطِرُ  
 تَجَلَّى لَهَا الرَّبُّ الرَّحِيمُ مُسَلِّمًا

They have ‘the day of an extra reward’ appointed  
 for them --- an increase, other than them will not  
 have

Faces radiant looking at the Face of Allāh --- how  
 frequent would tears be shed for this day  
 The Lord Most Merciful reveals Himself, saying  
 ‘*Salām*’ --- adding to their beauty through this

### The Explanation:

This is the highest and most fulfilling favor awarded to the people of Paradise, it is to see the Glorious Face of Allāh and it is the meaning of ‘extra’ that is mentioned in the verse,

﴿لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾

“For those who have done good is the best  
 reward and extra.” [Sūrah Yūnus 10:26]

His statement, “They have ‘the day of an extra reward’ appointed for them.” This refers to every Friday that passes in Paradise wherein Allāh honors the people of Paradise and graces them by allowing them to see Him as has been authentically reported in a narration from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that the Angel Jibrīl said, “We call it in the Hereafter, *yawm al-mazīd*.”<sup>1</sup>

<sup>1</sup> Recorded by al-Ṭabarānī in *al-Muʿjam al-Awsaṭ* (no. 2084). Graded by al-Shaykh al-Albānī as *Ḥasan Ṣaḥīḥ* in *Ṣaḥīḥ al-Targhīb wa al-Tarhīb* (no. 694).

It has also been authentically reported that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “There is not anything in Paradise that they long for more than the day of Friday to increase in their nobility and to once again look at His Face.”<sup>1</sup>

His statement, “an increase,” which means that they have been entitled to an added favor and a higher status in addition to the bounty and honor that they have already been granted by Allāh in Paradise, the type of which no eye has ever set its sight on, nor ear has ever heard nor perceived by any heart. Allāh honors them even more by allowing them to see Him, and in this regard Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾

“For those who have done good is the best reward and extra.” [Sūrah Yūnus 10:26]

The exegesis of this verse has been authentically reported in the Prophetic tradition to mean ‘seeing Allāh’s Face.’<sup>2</sup>

His statement, “other than them will not have,” because Allāh says,

﴿كَأَلَّا يُنْفَعُ عَنْ زَيْبِهِمْ يَوْمَئِذٍ لِّمَحْضُورُونَ﴾

<sup>1</sup> Recorded by al-Bazzār in al-Bahr al-Zakhar (no. 7527). Al-Ḥāfiẓ al-Munziri declared its chain of transmission to be *sound*. Graded *Ḥasan* by al-Shaykh al-Albānī in *Ṣaḥīḥ al-Tarḥīb wa al-Tarḥīb* (no. 3761).

<sup>2</sup> Recorded by Muslim (no. 181-182).

**“No! Surely, they (evil-doers) will be veiled  
from seeing their Lord that Day.”**

[Sūrah al-Muṭaffifin 83:15]

And thus, it is evident that only the believers are promised with the reward of seeing His Face, and none other than them will attain this virtue. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) relayed the glad tidings to the believers by saying, “You will see your Lord as you see this full moon without difficulty in seeing Him. So if you are able to avoid ever missing the prayer before sunrise and the prayer before sunset, you should do so.”<sup>1</sup>

His statement, “faces,” in reference to faces of the believers, “radiant looking at the Face of Allāh,” by actually using their eyesight. Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿ وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ ﴾

**“Some faces that Day shall be Nāḍirah.  
Looking at their Lord.”** [Sūrah al-Qiyāmah  
75:22-23]

*Nāḍirah* indicates beauty and grandeur, and,

﴿ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴾

**“Looking at their Lord.”**

This proves that they use their own eyes to look.

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<sup>1</sup> Recorded by al-Bukhārī in (no. 7434) and Muslim (no. 633).

Al-Ḥasan al-Baṣrī (رَحْمَةُ اللَّهِ) once said: ‘And deservedly so that the faces are radiant while they are looking at the Creator.’<sup>1</sup>

His statement, “how frequent would tears be shed for this day.” How often would the eyes shed tears in the worldly life in longing to see Allāh. Imām Ibn al-Qayyim (رَحْمَةُ اللَّهِ) mentioned that crying is of different types, and amongst them is crying tears of love and longing.<sup>2</sup> Abundant was the desire in their hearts and the yearning of their souls. They ardently hoped and devotedly supplicated to Allāh in the worldly life that He would honor them with this reward of seeing Him in adherence to the way of their Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in his own supplication, “I ask you the sweetness of looking at Your Face, and the longing to meet You in a manner that does not entail a harmful calamity or a misguiding tribulation.”<sup>3</sup>

His statement, “The Lord Most Merciful reveals himself, saying Salām.” The Lord shall reveal His Face and appear with absolute clarity. So Allāh reveals Himself to these faces consequently increasing them in nobility and rank because they are looking at their Majestic Lord. The author also mentioned Allāh’s Name *al-Raḥīm* as an observation that this mighty favor was only afforded to the creation by the mercy of Allāh, as Allāh (بَارِكُ وَتَعَالَى) stated,

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<sup>1</sup> Recorded by al-Ṭabarī in *Jāmi’ al-Bayān* (23/507).

<sup>2</sup> *Zād al-Ma’ād fī Hadī Khayr al-’Ibād* (1/177) wherein he mentions six types:

**First:** Crying for mercy and gentleness.

**Second:** Crying out of fear and awe.

**Third:** Crying out of love and longing.

**Fourth:** Crying out of joy and happiness.

**Fifth:** Crying out of actual anxiety and grief.

**Sixth:** Crying due to sadness.

<sup>3</sup> Recorded by al-Nasā’ī in *al-Mujtabā* (no. 1305). Graded *Ṣaḥīḥ* by al-Shaykh al-Albānī in *al-Kalim al-Ṭayyib* (no. 106).

﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾

“He is Ever Most Merciful to the believers.”

[Sūrah al-Aḥzāb 33:43]

Additionally, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Allāh will clearly reveal Himself to the believers, laughing,”<sup>1</sup> as will occur on the Day of Resurrection.

His statement, “*Salām*,” in correspondence to the Noble *Qur’ān*,

﴿سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ﴾

“It will be said to them: *Salāmun* (peace be on you), a Word from the Lord, Most Merciful.”

[Sūrah Yā Sīn 36:58]

So the author incorporated the meaning of this verse in this particular line, “The Lord Most Merciful reveals Himself, saying *Salām*.”

His statement, “adding to their beauty through this,” means that they increase in excellence and beauty as soon as Allāh reveals Himself to them, and every time this occasion of looking at The Mighty Lord is repeated, they increase in excellence and beauty as reported in the narration on the authority of Anas (رَضِيَ اللهُ عَنْهُ) who said: “The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘In Paradise there is a market to which they would come to every Friday, there, the

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<sup>1</sup> Recorded by Muslim (no. 191).

north wind will blow and scatter onto their faces and clothes, adding to their pleasantness and beauty. Their families would say to them, ‘By Allāh, you have increased in pleasantness and beauty.’ So they would reply, ‘You too have increased in pleasantness and beauty.’”<sup>1</sup>

Shaykh al-Islām Ibn Taymiyyah (رَحْمَةُ اللَّهِ) stated “It is viable that this narration sums up the other narrations regarding the reason for the added beauty on the faces of the people of Paradise to be: seeing Allāh (تَبَارَكَ وَتَعَالَى), along with whatever is associated with it.”<sup>2</sup> And this is also proved by the verse of Allāh,

﴿ وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ ﴾

**“Some faces that Day shall be Nāḍirah.  
Looking at their Lord.”**

[Sūrah al-Qiyāmah 75:22-23]

There is also a narration in *Ṣaḥīḥ Muslim* on the authority of Suhayb (رَضِيَ اللَّهُ عَنْهُ) who reported that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “When the people of Paradise enter Paradise, Allāh will say to them, ‘Do you wish Me to give you anything more?’ They will say ‘Have You not illuminated our faces? Have You not admitted us into Paradise and saved us from the Hellfire?’ He said: He will remove the veil, and they will not have been awarded anything more beloved to them than seeing their Lord.” Then he recited the verse:

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ﴾

<sup>1</sup> Recorded by Muslim (no. 2833).

<sup>2</sup> *Majmū' al-Fatāwā* (6/408)

“For those who have done good is the best  
reward and extra.” [Sūrah Yūnus 10:26]<sup>1</sup>



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<sup>1</sup> Recorded by Muslim (no. 181-182).

ودار خلوي لم يخافوا زوالها  
وتطرد الأنهار بين خلاياها  
كما قال فيه ربنا واصفا لها  
ظواهرها لا تمتسى الجمالها

بمقعد صدق حينا الجاز ربهم  
فواكدها ثماتلذ عيونهم  
على سرور موضونه ثم فرشهم  
بطايتهم استبرق كيف ظنكم

In a seat of truth close to their Lord --- and the  
eternal abode they should never fear it vanishing  
Its fruits are a joy to the eye --- and the rivers gush  
through it  
On thrones woven in silk and gems --- as our Lord  
said in describing it  
Its interiors are from silk brocade, what do you  
think --- of its exterior, endless beauty

### The Explanation:

These lines highlight a number of descriptions of Paradise in light of the texts and evidences: His statement, “In a seat of truth,” Paradise, as Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿ إِنَّ الَّذِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾ فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ مُّقَدَّرٍ ﴿٥٥﴾ ﴾

“Indeed, the pious will be in the midst of gardens and rivers. In a seat of truth (i.e. Paradise), near the Supreme King (Allāh).”

[Sūrah al-Qamar 54:54-55]

It was named as such (a seat of truth) because one attains everything that is good within it and experiences comfort, bliss and all the pleasures to the eye. From which is the nearness to the Lord of all creation - as mentioned below. So whatever is



wholesome is mentioned in this way; for example one can say ‘a truthful friendship’ or ‘true love’ and so on.

His statement, “close to their Lord,” as was the case with the Pharaoh’s wife,

﴿قَالَتْ رَبِّ أَبْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ﴾

**“She said: My Lord! Build me a home with You in Paradise.”** [Sūrah al-Taḥrim 66:11]

The scholars mentioned here that she chose the neighbor before the abode.<sup>1</sup>

His statement “and the eternal abode”. From the honor that Allāh grants to the people of Paradise is that He has determined their stay in Paradise to be everlasting whilst the bounties of Paradise never diminish or cease, nor do they ever vanish.

His statement “never fear it vanishing”, as opposed to the comforts of the worldly life that will shortly come to an end and be non-existent, as mentioned previously.

His statement, “Its fruits are a joy to the eye”. Paradise contains all kinds of deliciously ripe fruits, and from its splendor is that the eye is satisfied even before the stomach, as Allāh (تَبَارَكَ وَتَعَالَى) has mentioned,

﴿وَفِيهَا مَا اشْتَهَى الْأَنْفُسُ وَوَلَدُ الْأَعْيُنِ ط وَأَنْتَرُ فِيهَا خَلِيدُونَ﴾

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<sup>1</sup> Refer to *Tafsīr al-Qur’ān al-Aẓīm* by Ibn Kathīr [14/66].

**“Therein all that the one’s soul could desire, all the eyes could delight in, and you will abide therein eternally.” [Sūrah al-Zukhruf 43:71]**

His statement, “and the rivers gush through it.” The rivers flow through Paradise just as Allāh has stated, **“And gardens beneath which rivers flow,”** in numerous verses in the *Qur’ān*.

His statement, “On thrones woven in silk and gems”. The people of Paradise will be reclining and seated on thrones that are woven in gold and jewels. This is undoubtedly the pinnacle of excellence and complete beauty, as Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿ عَلَى سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾ ﴾

**“They will be on thrones woven with gold and precious stones.” [Sūrah al-Wāqī’ah 56:15]**

His statement, “Its interiors.” A similar description applies to the beds that they lay on, “are from silk brocade,” a thick type of silk as mentioned in the *Qur’ān*,

﴿ مُشْكَبِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ وَحِجَى الْجَنَّةِ دَانٍ ﴿٥٤﴾ ﴾

**“Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand.” [Sūrah al-Raḥmān 55:54]**

His statement, “what do you think --- of its exterior.” If the interiors are made up of this type of silk that displays this high

standard of excellence and complete beauty, what do you imagine the exteriors to look like?! The meaning of the author's statement here also corresponds to the accounts of the Companions such as Ibn Mas'ūd and Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) when they said, "You have been informed of the interiors, so what would it be like if you were informed of the exteriors?"<sup>1</sup>

His statement, "endless beauty". The exterior beauty is limitless. It was once said to Sa'īd Ibn Jubayr, "These interiors are from thick silk, but what about the exteriors?" He replied, "This is included in the statement of Allāh,

﴿ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً لِّمَا كَانُوا يَعْمَلُونَ ﴾ (١٧)

"No person knows what is kept hidden for them from the comfort of the eyes as a reward for what they used to do." [Sūrah al-Sajdah 32:17]<sup>2</sup>

There is also an authentic narration from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in this regard wherein he said: "Allāh said: 'I have prepared for my righteous servants what no eye has seen, nor any ear has heard nor heart has ever perceived.'"<sup>3</sup>



<sup>1</sup> Recorded by al-Ṭabarī in *Jāmi' al-Bayān* (22/243). Also refer to *Ma'ālim al-Tanzīl* by al-Baghawī (4/293).

<sup>2</sup> The previous two references.

<sup>3</sup> Recorded by Muslim (no. 2824).

وناز حميم ما أشد نكالها  
 غواشين ومن يحموم ساء ظلالها  
 حمماً به الأمعاء كان انجلاؤها  
 خروج ولا موت كما لا فالها

وإن تكن الأخرى فويل وحسرة  
 لهم تحته من مهاد وفوقهم  
 طعامهم الفسليين فيها وإن سُقوا  
 أمانيهم فيها الهلاك وما لهم

But if it is the other place, then woe and despair ---  
 and a fire severe is its punishment  
 Beneath them a bed of fire, and above them --- a  
 blanket of fire and a cover of smoke, horrible in  
 shade  
 Their food is pus from wounds, and when they  
 drink --- boiling hot water their intestines will be  
 torn  
 Their hope in it is to be destroyed, but they won't  
 be freed from it or die, as it will never cease

### The Explanation:

This portion follows on from what has previously been mentioned. So after the author mentioned the first group in his statement, "If you were from the happy ones and the pious," and then went on to mention their condition and what Allāh has prepared for them of comforts and joy. He followed this by mentioning the second group by saying, "But if it is the other place." They are the wretched losers, "then woe and despair." This is destruction and has also been referred to as 'wretchedness, and it has also been referred to as 'the punishment', or 'a valley in Hellfire.'

The term, "woe," has appeared in the context of a threat to the deniers and those averse to the truth in numerous places in the *Qur'ān*, from them,

﴿وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ﴾

“Woe on that day to those who denied.”<sup>1</sup>

And,

﴿وَيْلٌ لِّلْمُطَفِّفِينَ﴾

“Woe to al-Muṭaffifin (those who decrease the rights of others).” [Sūrah al-Muṭaffifin 83:1]

And Allāh’s statement,

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ﴾

“Woe to every slanderer and backbiter.”

[Sūrah al-Humazah 104:1]

His statement, “despair.” This is regret and grief at a time when regret is of no benefit.

The Day of Resurrection has also been named ‘the Day of Sorrow’ in the statement of Allāh (عَزَّوَجَلَّ),

﴿وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ﴾

“And warn them (O Muḥammad) of the Day of sorrow and regrets.” [Sūrah Maryam 19:39]

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<sup>1</sup> A word found in the chapters of al-Mursalāt, al-Ṭūr and al-Muṭaffifin.

Because they will feel sorrow, heartbreak, grief and regret from the deeds they performed in the worldly life, but all of which will not aid them in the least.

His statement, “And a fire severe is its punishment.” This is the punishment directed to the wretched people of the Hellfire, and some details of this punishment have been outlined, he said: “Beneath them a bed of fire, and above them --- a blanket of fire,” as an indication to the statement of Allāh in the chapter of al-A‘rāf,

﴿لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾﴾

“Theirs will be a bed of Hell Fire, and over them coverings of Hell-fire. Thus do We recompense the wrong-doers.”

[Sūrah al-A‘rāf 7:41]

So, “a bed of Hell Fire” is the layer that they will lay on and “coverings of Hell-fire” is a blanket and a cover from the Hellfire above them.

His statement, “and a cover of smoke, horrible in shade,” refers to the statement of Allāh in the chapter al-Wāqī‘ah,

﴿وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ﴿٤١﴾ فِي سُمُورٍ وَجَمِيمٍ ﴿٤٢﴾ وَظِلِّ

﴿مِنْ يَحْمُورٍ ﴿٤٣﴾ لَا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾﴾

“And those on the Left side - Who will be those on the Left side? In fierce hot wind and

boiling water, And a shadow of black smoke,  
neither cool, nor pleasant.”

[Sūrah al-Wāqi‘ah 56:41-44]

Meaning that the shade that they will be under is from *yahmum*, which is a thick black smoke, and from its other characteristics is that it is “neither cool,” to be in, nor is it “pleasant,” to look at.

His statement, “Their food is pus from wounds,” as Allāh (عَزَّوَجَلَّ) said,

﴿ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴾

“Nor any food except filth from the washing of  
wounds.” [Sūrah al-Hāqqah 69:36]

Their source of food will be the pus that emerges from the wounds and private parts of the people of the Hellfire.

His statement, “and when they drink --- boiling hot water, their intestines will be torn” their guts will sever by drinking this extremely hot water as Allāh (عَزَّوَجَلَّ) has mentioned,

﴿ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴾

“And be given, to drink, boiling water, so that  
it cuts up their bowels.”

[Sūrah Muḥammad 47:15]

He then concluded this part by mentioning the condition of the non-believers in the Hellfire by pointing out four things:

**Firstly:** “Their hope in it is to be destroyed.” The most earnest hope that the people of the Hellfire will have whilst they are being afflicted with the most severe punishment is for Allāh to cease their existence, as Allāh (عَزَّوَجَلَّ) said,

﴿ وَنَادُوا بِمَمْلِكٍ لِّيَقْضِيَ عَلَيْهِمْ عِلَّتَارُهُمْ قَالَ إِنَّكُمْ مَنَّكُوتُونَ ﴾

“And they will cry: “O Mālik! Let your Lord end our existence.” He will say: Verily you shall abide forever.” [Sūrah al-Zukhruf 43:77]

And His statement (عَزَّوَجَلَّ),

﴿ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا ﴾

“The disbeliever will say: Woe to me! If only I were dust!” [Sūrah al-Naba’ 78:40]

**Secondly:** “but they won’t be freed from it,” meaning they shall not exit it as Allāh (عَزَّوَجَلَّ) has said,

﴿ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴾

“And they will never exit the Fire.”

[Sūrah al-Baqarah 2:167]

**Thirdly:** “or die,” as Allāh (عَزَّوَجَلَّ) has mentioned,



﴿أَوَلَمْ نَعْمَرِكُمْ مَا يَنْذِكُرْ فِيهِ مِنْ تَذَكُّرٍ وَجَاءَكُمْ النَّذِيرُ

فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ﴾

“Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste it (the evil of your deeds). For the *Zālimūn* (polytheists and wrong-doers) there is no helper.” [Sūrah Fāṭir 35:37]

Fourthly: “As it will never cease.” The fire that has been created to inhabit the non-believers never ceases, instead, it will exist forever whilst they will abide therein and the punishment is for eternity as evident in numerous verses in the *Qurʾān*,

﴿خَالِدِينَ فِيهَا أَبَدًا﴾

“Will abide therein forever.”

﴿\*\*\*﴾

لِتَكْتَسِبَ أَوْ فَلْتَنْكُثَ مَا بَدَأَ لَهَا  
فَتَنْجُو كِفَايَا لَا عَلَيْهَا وَلَا لَهَا

مَخْلُوعِينَ قَلِّ لِلنَّفْسِ لَيْسَ سِوَاهَا  
فَطُوبَى لِنَفْسٍ جَوَّزَتْ وَتَحَقَّقَتْ

Say to the soul, it's two outcomes no third --- to  
reap the good it has earned or bear the burden  
Glad tidings to the soul that is careful and suffices -  
-- to be saved nothing for him or against

### The Explanation:

Once the author penned the prepared recompense from the bounties of Paradise for the joyous ones and the prepared recompense for the doomed ones in the punishment of the Hellfire, he sought closure by delivering this admonition and said:

“It's two outcomes no third.” The one who sincerely counsels himself should tell himself that one must inevitably journey onto the Hereafter, and that it only contains two places, either Paradise or Hellfire as Allāh (عَزَّوَجَلَّ) has mentioned,

﴿فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ﴾

“A party will be in Paradise and a party in the blazing Fire.” [Sūrah al-Shūrā 42:7]

There isn't a third place.

His statement, “to reap the good it has earned or bear the burden.” Allāh (تَبَارَكَ وَتَعَالَى) says,

﴿لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾

“He gets the reward for that good which he has earned, and he is punished for that evil which he has earned.” [Sūrah al-Baqarah 2:286]

A reward shall be reaped for whatever good the soul has done and it shall receive a punishment and a sin for whatever evil it has perpetrated. It is the Day of Recompense for the deeds as Allāh (عَزَّوَجَلَّ) says,

﴿لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحَسَنَى﴾

“He will recompense those who do evil with that which they have done, and reward those who do good, with the best.”

[Sūrah al-Najm 53:31]

Once the servant knows these realities and all that has preceded from the things that motivate the soul to do good and the warning from evil, the hope and fear and the desire and awe (of Allāh), it becomes mandatory for him to beware and remember his destined journey on the Day of Resurrection, as there will not be any place other than Paradise or the Hellfire. Paradise has actions that warrant admittance into it, and the Hellfire also has actions that warrant admittance into it. So whoever performs the righteous actions of the people of Paradise has triumphed with its rewards, and whoever perpetrates ignoble actions and sins shall receive its punishment and burden.

﴿لَيْسَ بِأَمَانَتِكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَى بِهِ﴾

“It will not be in accordance with your desires (Muslims), nor the desires of the people of the Scripture (Jews and Christians), whosoever does evil, will be recompensed accordingly.”

[Sūrah al-Nisā’ 4:123]

The author now concludes by affirming the initial meaning he began the ode with by saying, “Glad tidings.” Its condition and final abode are pleasant and noble in Paradise, as Allāh (عَزَّوَجَلَّ) said,

﴿الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ﴾

“Those who believe, and do righteous deeds, Tūbā for them and a beautiful final abode.”

[Sūrah al-Ra’d 13:29]

His statement, “careful and suffices.” His self was aware of the true state of the worldly life and its fading adornments, so it “sufficed,” i.e. it reduced from its intake of the worldly life and did not engross itself in its pleasures and adornments, rather, the main concern was the final abode and the reward with Allāh.

His statement, “to be saved nothing for him or against.” Neither for nor against, nothing warrants punishment or reward in the worldly actions. The narration recorded by Imām al-Tirmidhī (رَحِمَهُ اللهُ) may help in further explaining the authors intended meaning; he recorded in *al-Jāmi* on the authority of the mother of the believers ‘Ā’ishah (رَضِيَ اللهُ عَنْهَا) that a man sat before the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and said: “O Messenger of Allāh, I have slaves that lie to me and disobey me, so I scold them and hit them. What do I do in this case?” He said, “According to how much they deceived you, disobeyed you and lied to you shall you be measured as it relates to

how much you punished them. If your chastisement of them is equal to their wrongs, then the two will be equivalent, neither for you or against you, if your chastisement of them is less than their sins, you will be in an advantageous position, and if your chastisement of them is more than their wrongs, some of your good deeds will be taken from you and given to them.” So the man left and began crying and bellowing. So the Messenger said, “Do you not read the book of Allāh?

﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ  
مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكُنْ بِسَاحِئِينَ ﴾ ﴿٦٧﴾

“And We shall set up the scales of justice on the Day of Resurrection, so none will be dealt with unjustly in anything. And if there is even the weight of a mustard seed, We will bring it forth. And Sufficient are We as Reckoners.”  
[Sūrah al-Anbiyā‘ 21:47]

The man said: “By Allāh, O Messenger of Allāh I do not find anything better for me or them than parting ways, I call you to bear witness that they are all free.”<sup>1</sup>

Thus, one must re-evaluate themselves in all their dealings with people, if he does so with carefulness and sufficient caution, it will not be held for you or against you. Nonetheless, one should be astutely cautious that they do not burden themselves with the oppression of others that will be a reason of regret on the Day of Resurrection on which day everyone’s entitlements shall be

<sup>1</sup> Recorded by al-Tirmidhī (no. 3165). Graded authentic by al-Shaykh al-Albānī in *Ṣaḥīḥ al-Targhīb wa al-Targhīb* (no. 2290).

rightfully delivered to those who deserve them. This should motivate one to be prudent and cautious. Along with this, one must also ask his Lord for salvation, aid, guidance and success, for indeed, the dominion is solely in his Hands, He has no partners.

I invoke Allāh to grant us all guidance to whatever He loves and is pleased with from sound speech and righteous actions, He The One Who hears all and is ever Near.

May the salutations and blessings be upon our Prophet Muḥammad, his household and Companions.

## Glossary

### A

**Āyah:** (pl. *āyāt*) “sign,” a verse of the *Qur’ān*.

**Āhād:** a narration which has not reached the level of *mutawātir*.

**Ahādīth:** see *hadīth*.

**‘Alayhis-salām:** “may Allāh (سُبْحَانَهُ وَتَعَالَى) protect and preserve him.” It is said after the name of a Prophet of Allāh or after the name of an Angel.

**Anṣār:** “helpers;” the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.

**‘Arsh:** Throne of Allāh (عَرْشُ جَلَالِهِ).

**‘Aṣr:** the afternoon Prayer.

**Awliyā’:** see *Walī*.

### B

**Bid’ah:** Heresy (any innovatory practice).

**Burāq:** An animal bigger than a donkey and smaller than a horse on which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went for the *Mi’rāj*.

### D

**Dā’ī:** one engaged in *da’wah*, caller.

**Da’aef:** “weak,” unauthentic narration.

**Da'wah:** invitation, call to Allāh (عَزَّوَجَلَّ).

**Dīn:** a completed way of life prescribed by Allāh (تَبَارَكَ وَتَعَالَى).

**Dhikr:** (pl. *adhkār*) remembrance of Allāh (جَلَّ وَعَلَا) with the heart, sayings of the tongue and actions of our limbs.

## E

**Īmān:** faith, to affirm all that was revealed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

## F

**Fāhish:** one who uses foul language.

**Fard Kifāyah:** collective obligation - if fulfilled by a part of the community then the rest are not obligated.

**Fatwā:** (pl. *fatāwā*) religious verdicts.

**Faqīh:** A scholar who can give religious verdicts.

**Fiqh:** Islāmic jurisprudence, understanding.

**Fitnah:** (pl. *fitan*) Trials, persecution, conflicts and strifes.

**Fitrah:** the natural disposition that one is born upon.

## G

**Ghulū:** going to an extreme.

**Ghusl:** A ceremonial bath necessary for the one who is in a state of *Janābah*.



# H

**Hadīth:** (pl. *ahādīh*) the saying, actions and approvals narrated from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

**Halāl:** lawful.

**Hanīf:** pure Islāmic Monotheism (worshipping Allāh alone and nothing else).

**Harām:** unlawful and forbidden.

**Hasan:** fine, good; a term used for an authentic *hadīth*, which does not reach the level of *Sahīh*.

**Harj:** killing.

**Al-Harūriyyah:** an especially un-orthodox religious sect that branched off from the *Khawārij*.

**Hijrah:** migration from the land of *Shirk* to the land of Islām.

**Hukm:** a judgment of legal decision (especially of Allāh).

# I

**'Ibādah:** worship, worship of Allāh.

**Ihsān:** worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

**Ijmā':** consensus, a unified opinion of Scholars regarding a certain issue.

**Ijtihād:** exertion of effort; the process of arriving at a reasoned decision by a Scholar on an issue.

**Imām:** leaders; leaders in Prayer, knowledge in *fiqh*, leader of a state.

**Isnād:** the chain of narrators linking the collector of the saying to the person quoted.

**Istikhārah:** a Prayer consisting of two units (*rak'ah*) asking Allāh for guidance.

**Istiwā:** ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

## J

**Janābah:** state of a person after having sexual intercourse or sexual discharge.

**Janāzah:** (pl. *janā'iz*): Funeral.

**Jihād:** striving, struggling, fighting to make the Word of Allāh supreme.

**Jum'ah:** Friday.

**Jinn:** invisible creation, created by Allāh from smokeless fire.

**Junub:** a person who is in the state of *janābah*.

## K

**Ka'bah:** a square stone building in *al-Masjidul-Haram* (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).

**Al-Kabā'ir:** the major sins.

**Khārijī:** (pl. *Khawārij*): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

**Khalīfah:** (pl. *khulafā'*): the head of the Islāmic government to whom the oath of allegiance is given.

**Khilāfah:** an Islāmic state.

**Khutbah:** (person *khatīb*), religious talk (sermon).

**Kufr:** (person *kāfir*) act of disbelief in the Religion of Islām.

# M

**Madhhab:** position or opinion of a Scholar; school of Islāmic Jurisprudence.

**Makrūh:** not approved of, undesirable from the point of view of Religion, although not pun'ishāble.

**Manhaj:** way; method; methodology.

**Marfū':** raised; a narration attributed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

**Masjid:** mosque.

**Mawbiqāt:** great destructive sins.

**Mudallis:** one who practises *tadlīs*.

**Muhājir:** (pl. *muhājirūn*, *muhājirīn*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.

**Muhaddith:** scholar of the science of *hadīth*.

**Muftī:** one who gives *fatāwā*.

**Mujāhid:** (pl. *mujāhidūn*): a Muslim warrior in *Jihād*.

**Mujtahid:** one who is qu'Alīfied to pass judgment using *ijtihād*.

**Munkar:** "rejected;" a narration which is un-authentic itself and contradicts and authentic narrations.

**Muqallid:** one who practices *taqlīd*.

**Mushrik:** (pl. *mushrikūn*) polytheists, pagans and disbelievers in the oneness of Allāh (عَزَّوَجَلَّ) and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

**Mustahabb:** recommended; an action if left it is not pun'ishāble and if done it is rewardable.

**Muttaqūn:** those who are pious.

**Mutawātir:** a *hadīth* which is narrated by a very large number of narrators, such that it cannot be supported that they all agreed upon a lie.

**Muwahhid:** (pl. *muwahhidūn*) one who unifies all of his worship and directs it to Allāh alone.

**Mawdū’:** fabricated; spurious; invented (narration).

**Mawqūf:** stopped; a narration from a Companion (not going back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)).

**Mawsūl:** “connected;” a continuous *isnād* (can be narrated back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)).

## N

**Nāfilah:** (pl. *nawāfil*) Optional practice of worship.

**Niyyah:** intention from the heart.

**Nusuk:** a sacrifice.

## Q

**Qadar:** Divine pre-ordainment; that which Allāh has ordained for his creation.

**Qiblah:** the direction the Muslims face during Prayer.

**Qiyās:** analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.

**Qunūt:** “devotion;” a special supplication while standing in the Prayer.

**Quraysh:** one of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) belonged to this tribe.

## R

**Rāfidī:** the correct title for the extreme *Shi'ah*. Those who bear m'Alīce and grudges against the noble Companions (رَضَوُا لِلَّهِ عَنْهُمْ) to the extent that they declare them to be apostates. They also hold that the *Qur'ān* which the Muslims have is neither complete nor preserved from corruption.

**Ramadān:** the ninth month of Islāmic calendar, in which Muslims observe fasting.

## S

**Sahābah:** Muslims who met the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) believing in him and died believing in him.

**Sahīh:** authentic, the highest rank of classification of authentic *ahādīth*.

**Salaf/Salafus-Sālihīn:** pious predecessors; the Muslims of the first three generations: the Companions, the successors and their successors.

**Salafī:** one who ascribes oneself to the *salaf* and follows their way.

**Sīrah:** the life story of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

**Sharī'ah:** the divine code of law of Islām.

**Shawwāl:** the month after *Ramadān*.

**Shaytān:** S'Aṭān

**Shi'ah:** (see *Rāfidī*) a collective name for various sects claiming love for *Ahlul-Bayt*.

**Shirk:** associating partners with Allāh directly or indirectly; compromising any aspects of *Tawhīd*.

**Sūrah:** a chapter of the *Qur'ān*

**Sunnah** : “example, practice;” the way of life of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *ahādīth*.

## T

**Tābi’ī**: (pl. *tābi’īn*) the generation that came after the Companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

**Tafsīr**: explanation of the *Qur’ān*.

**Tāghūt**: anything worshiped other than the real God (Allāh) (i.e. false deities).

**Tahajjud**: voluntary, recommended Prayer between the compulsory prayers of *’Ishā’* and *Fajr*.

**Takhrīj**: to reference a *hadīth* to its sources and analyze its *isnāds*.

**Taqīd**: blind following; to follow someone’s opinion (*madhhab*) without evidence.

**Taqwā**: acting in obedience to Allāh, hoping for His mercy upon light from Him and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.

**Tarjamah**: notes about a reporter of *hadīth*.

**Tawwāf**: the circumambulation of the *Ka’bah*.

**Tawhīd**: Islāmic Monotheism. The Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

## U

**Uhud:** A well known mountain in al-Madīnah. One of the greatest battles in Islāmic history came at its foot. This is called *Ghazwah Uhud*.

**'Ulamā':** (singular: *'ālim*) scholars.

**Umm:** mother of, used as an identification.

**Ummah [nation]:** "nation", the Muslims as a whole.

**'Umrah:** a visit to Makkah during which one performs the *tawwāf* around the *Ka'bah* and the *Sa'ī* between *as-Safā* and *al-Marwah*. It is called the lesser *Hajj*.

**Usūl:** the fundamentals.

## W

**Wahyī:** the revelation or inspiration of Allāh to His Prophets.

**Wahdatul-Wujūd:** the belief that everything in existence is infact Allāh. This deviant belief is held by many *Sūfīs*.

**Wakīl:** disposer of affairs.

**Witr:** "odd;" the last Prayer at the night, which consists of odd number of *raka'āt* (units).

**Walīmah:** the wedding feast.

**Wasīlah:** the means of approach or achieving His closeness to Allāh by getting His favours.

**Wudū':** an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

## Y

**Yaqīn:** perfect absolute faith.

**Yathrib:** one of the names of al-Madīnah.

## Z

**Zakāt:** charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

**Zakātul-Fitr:** an obligatory charity by the Muslims to be given to the poor before the Prayer of *ʿĪdul-Fitr*.

**Zamzam:** the sacred water inside the *haram* (the grand mosque) at Makkah.

**Zanādiqah:** atheists, heretics.



## OUR CALL TO THE UMMAH

[1]: We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (ﷺ), without *tahrīf* (distortion), nor *ta'wīl* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbih* (resemblance), nor *ta'tīl* (denial).

[2]: We love the Companions (رضي الله عنهم) of the Messenger of Allaah (صلى الله عليه وسلم), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (صلى الله عليه وسلم) with love that is permitted by the *Sharī ah*. Imrān Ibn Ḥusayn (رضي الله عنه) said, “O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided.”<sup>1</sup>

[3]: We love the People of *Ḥadīth* and all of the *Salaf* of the *Ummah* from *Ahl al-Sunnah*. Imām al-Shāṭibī (d.790H) - رحمه الله - said, “The *Salaf al-Ṣāliḥ*, the Companions, the *tābi'īn* and their successors knew the *Qur'ān*, its sciences and its meanings the best.”<sup>2</sup>

[4]: We despise *'ilm al-kalām* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafsīr* (explanation of the *Qur'ān*), nor from the ancient stories, nor from the *Sīrah* (biography) of the Prophet (صلى الله عليه وسلم), except that which has been

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<sup>1</sup> Refer to *al-Kifāyah* (p. 15) of al-Khaṭīb al-Baghdādī.

<sup>2</sup> Refer to *al-Muwāfiqāt* (2/79) of al-Shāṭibī.

confirmed from Allāh or from His Messenger (صلى الله عليه وسلم). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'ān*, or the authentic and authoritative *ḥadīth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *aḥādīth*. 'Abdullāh Ibn al-Mubārak (d.181H) - رحمه الله - said, "The authentic *aḥādīth* are sufficient and the weak *aḥādīth* are not needed."<sup>1</sup>

[7]: We do not perform *takfīr* upon any Muslim due to any sin, except *Shirk* with Allāh, or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the *Qur'ān* is the Speech of Allāh, it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allāh (سُبْحَانَهُ وَتَعَالَى), and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.<sup>2</sup> 'So co-operating upon

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<sup>1</sup> Refer to *al-Jāmi' li-Akhlāq al-Rāwī* (2/159) of al-Suyūfī.

<sup>2</sup> From a *fatwā* by the Committee of Major Scholars dated: 11/16/1417H, (no. 18870). It was signed by al-'Allāmah 'Abd al-'Azīz Ibn Bāz, Shaykh 'Abd al-'Azīz Ibn 'Abdullāh Āl al-Shaykh, Shaykh 'Abdullāh Ibn 'Abd al-Raḥmān al-Ghudayyān, Shaykh Bakr Ibn 'Abdullāh Abū Zayd, and Shaykh Ṣāliḥ Ibn Fawzān al-Fawzān.

righteousness and piety (*taqwā*) and mutual advising necessitates warning against evil and not co-operating with the wicked.<sup>1</sup>

[I0]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

[I1]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'<sup>2</sup>

[I2]: We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (صلى الله عليه وسلم) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *ḥadīth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafiyyah*, yet *Salafiyyah* is free from them, since they bring to the society what Allāh has prohibited. We believe in 'cultivating the young generation upon this Islām, purified from all that we have mentioned, giving to them a correct Islāmic education from the start - without any influence from the disbelieving western education.'<sup>3</sup>

[I3]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

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<sup>1</sup> From the words of Shaykh Ibn Bāz in *al-Furqān* magazine (issue no. 14, p. 15).

<sup>2</sup> From *Fiqh al-Wāqī* (p. 49) of al-Albānī.

<sup>3</sup> From *Fiqh al-Wāqī* (p. 51) of al-Albānī.

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allaah and to the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *da'wah*.

[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[17]: Our *da'wah* and our *'aqidah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our *da'wah*, nor should he think that it is possible for him to purchase it from us for *dīnār* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imām Mālik said (d.179H) - رَحِمَهُ اللهُ، “The knowledge of *ḥadīth* is your flesh and blood and you will be asked concerning it on the Day of Judgement, so look who you are taking it from.”<sup>1</sup>

[19]: We do not accept a *fatwā* except from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

These are glimpses into our *'aqidah* and our *da'wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.

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<sup>1</sup> Refer to *al-Muḥaddith al-Fāṣil* (p. 416) and *al-Kifāyah* (p. 21) of al-Khaṭīb.