

# الدُّرَّةُ الْفَاحِشَةُ

## THE PRECIOUS PEARL

فِي التَّعْلِيقِ عَلَى مَنَظُومَةِ  
السَّيْرِ إِلَى اللَّهِ وَالذَّارِ الْآخِرَةِ

A COMMENTARY ON THE POEM  
TRAVERSING TO ALLAH AND THE HEREAFTER.

نَظَمَهَا وَعَلَّقَ عَلَيْهَا  
الْعَلَّامَةُ الشَّيْخُ عَبْدُ الرَّحْمَنِ بْنِ نَاصِرِ السَّعْدِيِّ  
الْمُتَرَفِّسُ سَنَةَ ١٣٧٦ هـ مَرَّةً لَدُنَّ

COMPOSED AND ANNOTATED BY THE EMINENT SCHOLAR,  
SHAYKH 'ABD AL-RAḤMĀN IBN NĀSIR AL-SA'DĪ,  
WHO PASSED AWAY IN THE YEAR 1376 AH — MAY ALLAH HAVE MERCY UPON HIM.



-AL-KUTTĀB AS-SALAFĪ-

الْكِتَابُ السَّلَافِيُّ  
CULTIVATION UPON THE WAY OF AS-SALAF AS-SALIH

AL-KUTTĀB MEDIA  
TRANSLATIONS



**AL-KUTTAAB AS-SALAFY**  
**CULTIVATION UPON THE WAY OF AS-SALAF AS-SAALIH**

سَعِدَ الَّذِينَ تَجَنَّبُوا سُبُلَ الرَّدَى \*\*\*\*\* وَيَتَمَمُوا لِمَنَازِلِ الرِّضْوَانِ

فَهُمُ الَّذِينَ قَدِ احْتَصَمُوا فِي مَشِيهِمْ \*\*\*\*\* مُتَشَرِّعِينَ بِشَرَعَةِ الْإِيمَانِ

وَهُمُ الَّذِينَ بَنَوْا مَنَازِلَ سَيْرِهِمْ \*\*\*\*\* بَيْنَ الرَّجَا وَالْخَوْفِ لِلدِّيَانِ

وَهُمُ الَّذِينَ مَلَأُوا قُلُوبَهُمْ \*\*\*\*\* بِوِدَادِهِ وَمَحَبَّةِ الرَّحْمَنِ

وَهُمُ الَّذِينَ أَكْثَرُوا مِنْ ذِكْرِهِ \*\*\*\*\* فِي السِّرِّ وَالْإِعْلَانِ وَالْأَحْيَانِ

يَتَقَرَّبُونَ إِلَى الْمَلِكِ بِفِعْلِهِمْ \*\*\*\*\* طَاعَاتِهِ وَالتَّرَكُّ لِلْعَصَبَانِ

فَعَلُوا الْفَرَائِضَ وَالنَّوَافِلَ دَأْبُهُمْ \*\*\*\*\* مَعَ رُؤْيَةِ التَّقْصِيرِ وَالتَّقْصَانِ

صَبَرُوا التُّنُوسَ عَلَى الْمَكَارِهِ كُلِّهَا \*\*\*\*\* شَوْقًا إِلَى مَا فِيهِ مِنْ إِحْسَانِ

تَزَلُّوا بِمَنْزِلَةِ الرِّضَا فَهُمْ بِهَا \*\*\*\*\* قَدْ أَصْبَحُوا فِي جَنَّةٍ وَأَمَانِ

شَكَرُوا الَّذِي أَوْلَى الْخَلَائِقَ فَضْلَهُ \*\*\*\*\* بِالْقَلْبِ وَالْأَفْوَالِ وَالْأَرْكَانِ

صَحِبُوا التَّوَكُّلَ فِي جَمِيعِ أُمُورِهِمْ \*\*\*\*\* مَعَ بَدَلِ جُهْدٍ فِي رِضَا الرَّحْمَنِ

عَبَدُوا الْإِلَهَ عَلَى اعْتِقَادِ حُضُورِهِ \*\*\*\*\* فَتَبَوَّأُوا فِي مَنْزِلِ الْإِحْسَانِ

نَصَحُوا الْخَلِيقَةَ فِي رِضَا مَحْبُوبِهِمْ \*\*\*\*\* بِالْعِلْمِ وَالْإِزْشَادِ وَالْإِحْسَانِ

صَحِبُوا الْخَلَائِقَ بِالْحُسُومِ وَإِنَّمَا \*\*\*\*\* أَرْوَاهُمْ فِي مَنْزِلِ فَوْقَانِي

رَعَوْا الْحَفَائِقَ وَالْمَشَاهِدَ كُلِّهَا \*\*\*\*\* حَوْقًا عَلَى الْإِيمَانِ مِنْ نُقْصَانِ

عَزَفُوا الْقُلُوبَ عَنِ الشَّوَاعِلِ كُلِّهَا \*\*\*\*\* قَدْ فَرَّغُوا مِنْ سِوَى الرَّحْمَنِ

حَرَكَتَهُمْ وَهُمُومُهُمْ وَعَزُومُهُمْ \*\*\*\*\* لِلَّهِ، لَا لِلْخَلْقِ وَالشَّيْطَانِ

نَعَمَ الرَّفِيقُ لِطَالِبِ السُّبُلِ الَّتِي \*\*\*\*\* تُقْضِي إِلَى الْخَيْرَاتِ وَالْإِحْسَانِ

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على محمد، وآله وصحبه أجمعين.

All praise and thanks are for Allah, Lord of all creation, and may blessings and peace be upon Muḥammad, his family, and his companions.

هذا تعليق لطيف على «مَنْظُومَتِي فِي السَّيْرِ إِلَى اللَّهِ وَالِدَّارِ الْآخِرَةِ»، يَحُلُّ مَعَانِيهَا، وَيُوضِّحُ مَبَانِيهَا، فَإِنَّهَا قَدْ حَصَلَتْ عَلَى كَبِيرٍ مِنْ مَنَازِلِ السَّائِرِينَ إِلَى اللَّهِ، الَّتِي تُوصِلُ صَاحِبَهَا إِلَى جَنَّاتِ النِّعِيمِ فِي جِوَارِ الرَّبِّ الْكَرِيمِ، وَتَمْنَعُهُ مِنْ عَذَابِ الْجَحِيمِ وَالْحِجَابِ الْأَلِيمِ.

This is a brief commentary on my poem concerning the Journey to Allah and the Abode of the Hereafter. It clarifies its meanings and explains its foundations, for it contains a great portion of the stations of those who journey to Allah, stations that lead one to the Gardens of Bliss in the nearness of the Most Generous Lord, and protect him from the torment of the Hellfire and the painful veil.

وَاللَّهُ الْمَسْئُولُ - بِفَضْلِهِ وَمَنَّةٍ - أَنْ يَجْعَلَهُ خَالِصًا لَوَجْهِهِ، مَقَرًّا عِنْدَهُ.

And Allah is the One asked, by His grace and favor, to make it sincerely for His sake and a means of nearness to Him.

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## العِبَادَة WORSHIP

واعلم أنّ المقصود من العبد: عبادة الله، ومعرفته، ومحبته، والإنابة إليه على الدوام، وسلوك الطرق التي تُوصِلُه إلى دار السلام.

Know that the purpose of the servant is to worship Allah, to know Him, to love Him, to turn to Him in devotion constantly, and to follow the paths that lead him to the Abode of Peace.

وأكثر الناس غلب عليهم الحس، ومَلَكْتَهُم الشهوات والعبادات، فلم يرفعوا بهذا الأمر رأسًا، ولا جعلوه لبنائهم أساسًا؛ بل أعرضوا عنه اشتغالًا بشهواتهم، وتركوه عُكُوفًا على مُرادَاتِهِمْ، ولم ينتهوا لاستدراك ما فاتهم في أوقاتهم؛ فهم في جهلهم وظلمهم حائرون، وعلى حظوظ أنفسهم الشاغلة عن الله مُكَيَّبُونَ، وعن ذكر ربهم غافلون، ولمصالح دينهم مُضَيِّعُونَ، وفي سُكْرٍ عَشَقَ المألوفات هائمون، ﴿نَسُوا اللَّهَ فَنَسِيَهُمْ أَنْفُسَهُمْ أُولَئِكَ هُمُ الْفَاسِقُونَ﴾ [الحشر: ١٩].

Most people, however, have been overtaken by sensory perception, and their desires and habits have taken control of them. They give no importance to this matter, nor do they make it the foundation of their building. Instead, they turn away from it, occupied with their desires; they abandon it, remaining devoted to their worldly aims; and they do not awaken to make up what has passed them by in their allotted times. Thus, they wander in their ignorance and darkness, bound to their personal interests that distract them from Allah, heedless of the remembrance of their Lord, negligent toward their religious welfare, and drifting in the intoxication of attachment to what is familiar. **“They forgot Allah, so He made them forget themselves, those are the defiantly disobedient.”** [al-Hashr: 19]

ولم يَنْتَبِهْ من هذه الرقدة العظيمة، والمصيبة الجسيمة إلا القليل من العُقلاء، والنادر من النبلاء، فعلموا أنّ الخسارة كلّ الخسارة الاشتغال بما لا يُجدي على صاحبه إلا الوبال والجرمان، ولا يُعوّضُه ممّا يُؤْتَلُ إِلَّا الحُسران، فأثروا الكامل على الناقص، وياعُوا الفاني بالباقي، وتحملوا تعب التكليف والعبادة، حتّى صارت لهم لذة وعادة، ثم صاروا بعد ذلك سادة.

Only a few intelligent ones awoke from this great slumber and tremendous affliction, rare individuals of insight. They realized that the ultimate loss is preoccupation with what brings a person nothing but harm and deprivation, and that replaces his hopes only with disappointment. So they chose the complete over the deficient, sold the perishing for the everlasting, and bore the burden of duty and worship until it became a delight and a habit for them; thereafter, they became leaders.

فاسمع صفاتهم، واستعن بالله على الاتصاف بها:

So listen to their qualities, and seek Allah's aid in embodying them:

[١] سَعِدَ الَّذِينَ تَجَنَّبُوا سُبُلَ الرَّذَىٰ وَتَيَمَّمُوا لِمَنَازِلَ الرِّضْوَانِ

[1] Happy are those who avoided the paths of destruction and set out toward the stations of Divine Pleasure.

هذا هو أصل طريقهم، وقاعدة سير فريقهم؛ إنهم:

This is the foundation of their path and the basis of the journey of their group:

تجنبوا طُرُقَ الخُسْرَانِ، وتَيَمَّمُوا طُرُقَ الرِّضْوَانِ. تجنبوا طرق الشيطان، وقصدوا عبادة الرحمن. تجنبوا طرق الجحيم، وتيمموا سبل النعيم. تركوا السيئات، وعملوا على الحسنات. نزهوا قلوبهم وألسنتهم وجوارحهم عن المحرمات والمكروهات، وشغلوها بفعل الواجبات والمستحبات. تحلَّوْا بالأخلاق الجميلة، وتحلَّوْا من الأوصاف الرذيلة.

They avoided the ways of loss and set out toward the paths of Divine Pleasure. They avoided the paths of the devil and directed themselves to the worship of the Most Merciful. They avoided the paths of Hellfire and set their sights upon the routes of bliss. They abandoned evil deeds and worked upon righteous deeds. They purified their hearts, tongues, and limbs from what is forbidden and disliked, and occupied them with performing obligations and recommended acts. They adorned themselves with noble character traits and freed themselves from the lowly attributes.

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[٢] فَهُمْ الَّذِينَ قَدْ أَحْلَصُوا فِي مَشِيئِهِمْ مُتَشَرِّعِينَ بِشُرْعَةِ الْإِيمَانِ

[2] They are those who have been sincere in their efforts, conducting themselves in accordance with the legislation of Faith.

هاتان القاعدتان؛ وهما: الإخلاص والمتابعة: شرط لكلّ عبادةٍ ظاهرةٍ وباطنيةٍ، فكلّ عملٍ لا يُرادُ به وجهُ الله فهو باطلٌ، وكلّ عملٍ لا يكون على سنة رسول الله فهو مردودٌ، فإذا اجتمع للعمل الإخلاص للمعبود - وهو أن يُرادَ بالعمل وجهُ الله وحده -، والمتابعةُ للرسول - وهو أن يكونَ العملُ قد أُمرَ به - فهذا هو العمل المقبول.

These two foundations—sincerity and following (the Sunnah)—are conditions for every act of worship, outward and inward. Every deed not intended for the Face of Allah is invalid, and every deed not performed upon the Sunnah of the Messenger of Allah is rejected. So when a deed combines: Sincerity for the One worshipped, meaning that the deed is intended solely for the Face of Allah, Following the Messenger, and that is that the deed is from what has been commanded, then this is the accepted deed.

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[3] They are those who built the stations of their journey between hope and fear of the Reckoner.

أي: ساروا في جميع أمورهم مُسْتَصْحِبِينَ وَمُلَازِمِينَ لِلخَوْفِ وَالرَّجَاءِ، وذلك أنّ لهم نظرًا؛ أي: نظرًا إلى أنفسهم وتقصيرهم في حقوق الله؛ يُحَدِّثُ لَهُمُ الخَوْفَ، ونظرًا إلى مَنِّ الله عليهم، وإحسانه إليهم؛ يُحَدِّثُ لَهُمُ الرَّجَاءَ.

Meaning: they proceed in all their affairs while maintaining and accompanying fear and hope. They have a perspective: They look at themselves and their shortcomings in Allah's rights and this produces fear. They look at Allah's favors upon them and His kindness toward them and this produces hope.

وأيضًا، ينظرون إلى صفات العظمة والجلال، والحكمة والعدل؛ فيخافون على أنفسهم من ترثب آثارها.

They also look to the attributes of Majesty, Grandeur, Wisdom, and Justice, so they fear the consequences of those attributes for themselves.

وينظرون إلى صفات الرّحمة والجود والكرم والإحسان؛ فيرجون ما تقتضيه.

And they look to the attributes of Mercy, Generosity, Bounty, and Kindness, so they hope for what these attributes entail.

فإن فعلوا حسنة، جمعوا بين الخوف والرجاء؛ فيرجون قبولها ويخافون ردها، وإن عملوا سيئة؛ خافوا من عقابها، ورجّوا مغفرتها بِفَضْلِ الله. فهم بين الخوف والرجاء يترددون، وإليهما دائمًا يفزعون، ومنهما في أمر سيرهم مترددون، فأولئك الذين أحرزوا قَصَبَ السَّبْقِ، وأولئك هم المفلحون.

If they perform a good deed, they combine fear and hope: they hope for its acceptance and fear its rejection. If they commit a sin, they fear its punishment and hope for its forgiveness through Allah's grace. Thus, they constantly move between fear and hope, and to these two they always turn, and between them they travel in the course of their journey. These are the ones who have secured the prize of precedence, and they are the truly successful.

[4] They are those whose hearts the True God has filled with His affection and the love of the Most Merciful.

هذه المنزلة - وهي منزلة المحبة - هي أصل المنازل كلها، ومنها تنشأ جميع الأعمال الصالحة، والأعمال النافعة، والمنازل العالية.

This station—the station of love—is the foundation of all stations. From it arise all righteous deeds, all beneficial actions, and all lofty ranks.

ومعنى المحبة: تعلق القلب بالمحجوب، ولزوم الحب للقلب، فلا ينفك عنه.

The meaning of love is: the heart's attachment to the Beloved, and the heart's clinging to love such that it never separates from it.

وهي تفتضي من صاحبها الانكفاف عما يكره الحبيب، والمبادرة إلى ما يُرضيه بقلبٍ منشرجٍ، وصدورٍ رحيبٍ، فإن تكلم تكلم بالله، وإن سكت سكت لله، وإن تحرك فله، وإن سكن فله، ويخُذُّ عن الحب الشوق إلى الله والقلق، فلا يكاد صاحبه يستقر.

Love requires from its possessor to refrain from everything disliked by the Beloved, and to hasten toward what pleases Him with an expanded heart and an open chest. If he speaks, he speaks for Allah. If he is silent, he is silent for Allah. If he moves, it is for Allah. If he remains still, it is for Him. From love arises longing for Allah and restlessness; its possessor can hardly remain settled.

إن قيل: فهل للمحبة - التي هي أعلى المراتب - من وسيلةٍ وسببٍ؟

If it is said: Does Love, the highest level, have a path and a means?

قيل: لم يجعل الله مطلبًا إلا جعل لحصوله سببًا، فمن أكبر أسبابها الانكفاف عن كل قاطعٍ بالقول والفعل والأفكار الرديّة، والإكثار من ذكر الله بحضور قلبٍ، وتدبُّر كلامه الكريم، ومطالعة نعمة العظمة على العبد، وبالوقوف بين يديه بحضور قلبٍ، وأدبٍ في الوقوف بين يديه، ومجالسة المحبّين، ومجانبة كل قاطع.

The answer is: Allah has not made any objective without assigning a cause to attain it. Among its greatest causes are: abstaining, in word, deed, and thought, from everything that cuts one off, abundant remembrance of Allah with a present heart, reflecting upon His noble speech, observing His immense favors upon the servant, standing before Him with a present heart and proper etiquette, sitting with the lovers, avoiding everything that cuts one off.

فمن فعل ذلك نال محبة الله إن شاء الله، والله المستعان. ولهذا قلت:

Whoever does this will attain the love of Allah, if Allah wills. And Allah is the One whose help is sought. And for this I said:

[٥] وَهُمْ الَّذِينَ قَدْ كَثُرُوا مِنْ ذِكْرِهِ فِي السِّرِّ وَالْإِعْلَانِ وَالْأَحْيَانِ

[5] They are those who have increased much in His remembrance, in private and in public, at all times.

منزلة شريفة، حاجة كل إنسان إليها؛ بل ضرورته إليها فوق كل حاجة، فذكر الله هو عمارة الأوقات، وبه تزول الهموم والغموم والكدورات، وبه تحصل الأفراح والمسرات، وهو عمارة القلوب المثقبات، كما أنه غراس الجنات، وهو موصل لأعلى المقامات، وفيه من الفوائد ما لا يحصى، ومن الفضائل ما لا يعد ولا ينقضي، قال الله تعالى: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا﴾ [الأحزاب ٤١-٤٢]

This is a noble rank, which every person is in need of, rather, one's need of it is greater than every other need. The Remembrance of Allah is the cultivation of time; through it worries, griefs, and disturbances are removed; through it joys and happiness are attained; it is the cultivation of barren hearts, just as it is the planting of Paradise. It leads to the highest ranks, and it contains benefits that cannot be enumerated and virtues that cannot be counted or exhausted. Allah the Exalted says: “**O you who believe! Remember Allah with much remembrance. (41) And glorify His Praises morning and afternoon.**”

وقال النبي ﷺ لرجل قال: إِنَّ شَرَائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ فَأَوْصِنِي؟ قَالَ: «لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ».

And the Prophet ﷺ said to a man who said: “The laws of Islam have become many upon me, so advise me,” he said: “**Let your tongue remain moist with the remembrance of Allah.**”

وقال: «سَبَقَ الْمُفَرِّدُونَ». قَالُوا: وَمَا الْمُفَرِّدُونَ؟ قَالَ: «الذَّاكِرُونَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتُ».

And he ﷺ said: “**The Mufarridūn have gone ahead.**” They said: “Who are the Mufarridūn?” He said: “**Those men and women who remember Allah much.**”

And from my lines of poetry:

وَكُنْ ذَاكِرًا لِلَّهِ فِي كُلِّ حَالَةٍ فَلَيْسَ لِذِكْرِ اللَّهِ وَقْتُ مُقَيَّدٌ

Be one who remembers Allah in every state  
for the remembrance of Allah has no fixed time.

فَذِكْرُ إِلَهِ الْعَرْشِ سِرًّا وَمُعَلَّنًا - يُرِيءُ الشَّقَا وَالْهَمَّ عَنْكَ وَيَطْرُدُ

The remembrance of the Lord of the Throne, in secret and in public,  
removes misery and worry from you and drives them away.

وَيَجْلِبُ لِلْخَيْرَاتِ دُنْيَا وَآجَلًا - وَإِنْ يَأْتِكَ الْوَسْوَاسُ يَوْمًا يُشْرِدُ

It brings all kinds of goodness—both worldly and eternal—,  
and if the whisperer comes to you one day, it runs him away,

فَقَدْ أَحْبَبَ الْمُخْتَارُ يَوْمًا لَصَاحِبِهِ - بِأَنَّ كَثِيرَ الذِّكْرِ فِي السَّبْقِ مُفْرِدُ

The chosen one informed his companions one day  
that those who remember Allah much are the ones who outstrip all others.

وَوَصَّى مُعَاذًا يَسْتَعِينُ إِلَهَهُ - عَلَى ذِكْرِهِ وَالشُّكْرِ بِالْحُسْنِ يَعْبُدُ

He instructed Mu‘ādh to seek his Lord’s help  
in remembering Him, thanking Him, and worshipping Him in the best manner.

وَأَوْصَى لِشَخْصٍ قَدْ أَتَى لِنَصِيحَةٍ - وَقَدْ كَانَ فِي حِمْلِ الشَّرَائِعِ يَجْهَدُ

And he advised a man who had come seeking counsel,  
a man struggling with the duties of the many sacred rites of Islam,

بِأَنَّ لَا يَزُلْ رَطْبًا لِسَانَكَ هَذِهِ - تُعِينُ عَلَى كُلِّ الْأُمُورِ وَتُسَعِّدُ

That his tongue should remain moist with the remembrance of Allah.  
This aids in all affairs and brings happiness.

وَأَحْبَبَ أَنَّ الذِّكْرَ عَرَسَ لِأَهْلِهِ - بِجَنَّاتِ عَدْنٍ وَالْمَسَاكِينُ تُمَهَّدُ

He informed that remembrance is a planting for its people  
in the Gardens of ‘Adn, where the dwellings are prepared.

وَأَخْبَرَ أَنَّ اللَّهَ يَذْكُرُ عَبْدَهُ - وَمَعَهُ عَلَى كُلِّ الْأُمُورِ يُسَدِّدُ

He informed that Allah remembers His servant  
and is with him in all his affairs, directing.

وَأَخْبَرَ أَنَّ الذِّكْرَ يَبْقَى بِجَنَّةٍ - وَيَنْقَطِعُ التَّكْلِيفُ حِينَ يُحَلَّدُ

He informed that remembrance remains even in Paradise,  
while obligations fall away once one enters it.

وَلَوْ لَمْ يَكُنْ فِي ذِكْرِهِ غَيْرَ أَنَّهُ - طَرِيقٌ إِلَى حُبِّ الْإِلَهِ وَمُرْتَبِدٌ

And even if remembrance had no benefit other than  
being the path that leads to love of Allah and guides toward it,

وَيَنْهَى الْقَتْلَى عَنِ غَيْبَةٍ وَتَمِيمَةٍ - وَعَنْ كُلِّ قَوْلٍ لِلدَّيَانَةِ مُفْسِدٌ

And that it protects a young person from backbiting, carrying tales,  
and every harmful word that leads to ruin,

لَكَانَ لَنَا حِطٌّ عَظِيمٌ وَرَغْبَةٌ - بِكَثْرَةِ ذِكْرِ اللَّهِ نَعَمَ الْمُؤَحَّدُ

That would be a great share and a noble desire for us,  
through abundant remembrance of Allah, the excellent One-Worshipped.

وَلَكِنَّا مِنْ جَهْلِنَا قَلَّ ذِكْرُنَا - كَمَا قَلَّ مِنَّا لِلْإِلَهِ التَّعَبُّدُ

But due to our ignorance, our remembrance has become little,  
just as our worship of Allah has become little.

وَذِكْرُ اللَّهِ نَوْرٌ لِلذَّاكِرِ فِي قَلْبِهِ، - وَفِي قَوْلِهِ، وَفِي قَبْرِهِ، وَيَوْمَ حَشْرِهِ.  
وَاللَّهُ الْمُسْتَعَانُ.

The remembrance of Allah is light for the one who remembers Him, light in his heart,  
light upon his statements, light in his grave, and light on the Day of Gathering.

And Allah is the One whose help is sought.

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[٦] يَتَقَرَّبُونَ إِلَى الْمَلِكِ بِفِعْلِهِمْ طَاعَاتِهِ وَالتَّزَكُّ لِلْعَصِيَانِ

[6] They draw near to the Omnipotent King by performing His acts of obedience and abandoning disobedience.

هذه الأعمال التي تقرب إلى الله، وتوصل إليه، وهو فعل طاعته، لا سيما الفرائض، وترك معاصيه، كما في الحديث القدسي: «... وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّىٰ أَحِبَّهُ». فلماذا قلت:

These are the deeds that bring one near to Allah and lead to Him: performing His obedience—especially the obligatory acts—and avoiding His disobedience. As in the sacred (qudsī) ḥadīth: “**My servant does not draw near to Me with anything more beloved to Me than what I have obligated upon him. And My servant continues to draw near to Me through voluntary acts until I love him.**” For this I said:

[٧] فِعْلُ الْفَرَائِضِ وَالنَّوَافِلِ دَأْبُهُمْ مَعَ رُؤْيَا التَّقْصِيرِ وَالتَّقْصَانِ

[7] Performing the obligatory and voluntary acts is their customary way, while still observing their own shortcomings and deficiency.

هذا هو الكمال: وهو أن يجتهد في أداء الفرائض، والإكثار من النوافل، ويرى نفسه مقصراً مفرطاً، فاجتهاده في الأعمال ينفي عنه الكسل، ورؤيته تقصيره ينفي عنه العجب الذي يبطئ الأعمال ويفسدها.

This is the true perfection: to strive in fulfilling the obligations and increasing in voluntary acts, yet to see oneself as falling short and negligent. Striving in deeds removes laziness, and seeing one’s shortcomings removes self-admiration (‘ujb), which nullifies and corrupts the deeds.

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[٨] صَبَرُوا النَّفُوسَ عَلَى الْمَكَارِهِ كُفْلًا شَوْقًا إِلَى مَا فِيهِ مِنْ إِحْسَانٍ

[8] They restrained their souls through all hardships, out of longing for what lies in them of Divine kindness.

الصبر: هو حبس النفس على ما يكره الإنسان إذا كان فيه رضى الرحمن. والصبر ثلاثة أقسام:

Patience is to restrain the soul from what a person dislikes when it brings the pleasure of the Most Merciful. Patience is of three types:

١- صبر على طاعة الله حتى يؤديها.

1-Patience upon obedience to Allah until it is fulfilled.

٢- وصبر عن معاصي الله حتى يتركها.

2-Patience from disobedience to Allah until it is abandoned.

٣- وصبر على أقدار الله المؤلمة، فلا يتسففها.

3-Patience upon Allah's painful decrees, without objecting or responding foolishly.

فإذا كسلت نفسه عن طاعة الله حثها عليها، وألزمها، ورغبها إياها بثوابها، وإذا اشتدت دواعي نفسه إلى معصية الله كفها عنها، وحذرها وبالها، وعاقبة فعالها. فالصبر محتاج إليه في كل الأمور.

If the soul becomes lazy regarding obedience to Allah, he urges it toward it, compels it, and encourages it with the reward that awaits. And if the soul becomes strongly inclined toward disobedience, he restrains it, warns it of its consequences and the evil outcome of its actions. Thus, patience is needed in all matters.

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[٩] نَزَلُوا بِمَنْزِلَةِ الرِّضَىٰ فَهُمْ بِهَا قَدْ أَصْبَحُوا فِي جَنَّةٍ وَأَمَانٍ

[9] They descended into the station of contentment, and by it they found themselves in a garden of peace and safety.

منزلة الرضى أعلى من منزلة الصبر، فإنّ الصبر حبس النفس وكفها على ما تكره، مع وجود منازعة فيها.

The station of Riḍā (Contentment) is higher than the station of Patience. Patience is to restrain and hold the soul back from what it dislikes, while inward resistance still remains.

وبالرضى تضمحل تلك المنازعة، ويرضى عن الله رضى مطمئن منشرح الصدر، بل زُيِّمًا تلذذ بالبلاء كتلذذ غيره بالرخاء. وإذا نزل العبد بهذه المنزلة طابث حياؤه، وقَرَّتْ عينه.

With Contentment, that resistance disappears entirely. One becomes pleased with Allah with a tranquil, open heart. Indeed, some may even taste sweetness in affliction just as others taste sweetness in ease. When a servant reaches this station, his life becomes wholesome and his eyes find true rest.

ولهذا سُمِّيَ الرضا «جَنَّةَ الدنيا ومُستراح العابدين»، ومن رضى عن الله رضى الله عنه، ومن رضى من الله باليسير من الرزق، رضى الله منه باليسير من العمل.

For this reason, Contentment has been called “the Paradise of this world and the Rest-Place of the worshippers.” Whoever is pleased with Allah, Allah is pleased with him. And whoever is content with little worldly provision from Allah, Allah is pleased with little action from him.

فحقيقته الرضى تلقى أحكام الله الأمرية الدينية، وأحكامه الكونية القدرية بانسراح صدر، وسرور نفس، لا على وجه التكره والتلثمظ.

The reality of Contentment is: to receive Allah’s Legislative Religious Rulings and His Universal Decreed Rulings with an open chest and a joyful soul, not with resentment or bitterness.

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[١٠] شَكَرُوا الَّذِي أَوْلَىٰ الْخَلَائِقَ فَضْلَهُ بِالْقَلْبِ وَالْأَفْوَالِ وَالْأَرْكَانِ

[10] They thanked the One who bestowed His grace upon creation, with their hearts, tongues, and limbs.

الشكر يكون بالقلب؛ وهو: الاعتراف بنعم الله، والاقرار بها، وعدم رؤية نفسه لها أهلاً؛ بل هي محض فضل ربه.

Gratitude occurs with the heart: acknowledging Allah's blessings, confessing them, and never seeing oneself worthy of them, for they are pure bounty from one's Lord.

ويكون باللسان؛ وهو الثناء على الله بها، والتحدث بها.

And it occurs with the tongue: praising Allah for His blessings and speaking about them.

ويكون بالجوارح؛ وهو كفها عن معاصي الله، والاستعانة بنعمه على طاعته، فإن أعطاه شيئاً من الدنيا شكره عليه، وإن زوى عنه شيئاً منها شكره أيضاً، إذ ربما كانت نعمته عليه صارفة منه شراً أعظم منها.

And it occurs with the limbs: restraining them from disobedience of Allah, and using His blessings to obey Him. If Allah gives him something of this world, he thanks Him for it. If Allah withholds something from him, he thanks Him as well, for sometimes Allah's withholding is a blessing that averts a greater harm.

وإن وفقه لطاعة من الطاعات رأى المنة لله في توفيقه لها وشكره عليها. والله المستعان.

If Allah grants him success in an act of obedience, he sees the favor as being from Allah alone and thanks Him for that success. And Allah is the One whose help is sought.

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[١١] صَحِبُوا التَّوَكُّلَ فِي جَمِيعِ أُمُورِهِمْ مَعَ بَدَلِ جُهْدٍ فِي رِضَى الرَّحْمَنِ

[11] They accompanied Reliance upon Allah in all their affairs, while exerting effort in what pleases the Most Merciful.

يَكْمُلُ الْعَبْدُ فِي هَذَيْنِ الْأُمُورَيْنِ، وَهُمَا: التَّوَكُّلُ عَلَى اللَّهِ، وَالْاجْتِهَادُ فِي طَاعَةِ اللَّهِ، وَتَخَلُّفٌ عَنِ الْعَبْدِ الْكَمَالِ بِفَقْدِ وَاحِدٍ مِنْهُمَا.

A servant attains perfection through these two matters: reliance upon Allah and striving diligently in obedience to Allah. Perfection is lacking in the servant with the absence of either one of them.

فحقيقة التَّوَكُّلِ تجمع أمرين:

The reality of Tawakkul combines two aspects:

- الاعتمادُ عَلَى اللَّهِ والثقةُ بِاللَّهِ، فيعتمد على رَبِّهِ بقلبه في جلب ما ينفعه في أمر دينه ودنياه؛ فيتبرأ من نفسه وحولها وقوتها، وَيَتَّقِي بِاللَّهِ فِي حُصُولِ مَا يَنْفَعُهُ وَدَفْعِ مَا يَضُرُّهُ.

Relying upon Allah and trusting Him: He relies with his heart upon his Lord to bring what benefits him in his Religion and worldly life. He frees himself from depending on his own strength and power, and he trusts Allah to obtain what benefits him and repel what harms him.

- وَيَجْتَهِدُ فِي الْأَسْبَابِ الَّتِي يُتَوَصَّلُ بِهَا إِلَى الْمَطْلُوبِ.

And he strives in the means that lead to what is sought.

وتفصيل ذلك: أنه إذا عَزَمَ عَلَى فِعْلِ عِبَادَةٍ بَدَّلَ جِهْدَهُ فِي تَكْمِيلِهَا وَتَحْسِينِهَا، وَلَا يُتَّقِي مِنْ مَجْهُودِهِ مَقْدُورًا، وَتَبَرَّأَ مِنَ النَّظَرِ إِلَى نَفْسِهِ وَقُوتِهَا؛ بَلْ لَجَأَ إِلَى رَبِّهِ، وَعَاطَمَدَ عَلَيْهِ فِي تَكْمِيلِهَا، وَأَحْسَنَ الظَّنَّ، وَوَثَّقَ فِي حُصُولِ مَا تَوَكَّلَ بِهِ عَلَيْهِ.

Its detail is as follows: When he resolves to perform an act of worship, he exerts his effort to perfect and beautify it, leaving no capacity unused. He abandons looking at himself and his own strength; rather, he turns to his Lord and relies upon Him to complete it, having good expectations of Him, trusting in the fulfillment of what he entrusted to Him.

وإذا عزم على ترك معصية قد دعت نفسه إليها: بذل جهده في الأسباب الموجبة لتركها، من التفكير بها وصرف الجوارح عنها، ثم اعتمد على الله، ولجأ إليه في عصمته منها، وأحسن الظن به في عصمته له، فإنه إذا فعل ذلك في جميع ما يأتي ويذر، رُحِيَ له الفلاح، إن شاء الله تعالى.

When he resolves to abandon a sin his soul calls him to, he exerts effort in the means that lead to abandoning it, from reflecting on it to turning his limbs away from it. Then he relies upon Allah and seeks refuge with Him for protection from it, and has good expectations of Him for that protection. If he does this in everything he approaches and avoids, success is hoped for him, if Allah wills.

وأما من استعان بالله وتوكل عليه، مع تركه الاجتهاد اللازم له، فهذا ليس بتوكل؛ بل عجز ومهانة.

As for one who seeks Allah's help and claims to rely on Him while abandoning the necessary striving, this is not reliance; rather, it is weakness and humiliation.

وكذلك من يبذل اجتهاده، ويعتمد على نفسه، ولا يتوكل على ربه، فهو مخذول.

Likewise, one who strives but depends on himself without relying on his Lord is forsaken.

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[12] They worshipped the True God upon the belief that He is present, so they attained the station of Iḥsān.

هذه المنزلة يقال لها: منزلة الإحسان، وهي كما فسرتها النبي ﷺ: «أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تُكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ».

This is the station called Iḥsān, which the Prophet ﷺ explained as: “**To worship Allah alone, as though you see Him; and if you do not see Him, then He surely sees you.**”

فإذا تصور الإنسان هذا المقام في جميع أحواله، لا سيما حال العبادة: منعه من الالتفات بقلبه إلى غير ربه؛ بل أقبل بِكُلِّتَيْهِ عَلَى اللَّهِ، وتوجه بقلبه إليه، مُتَأَدِّبًا فِي عِبَادَتِهِ، آتِيًا بِجَمِيعِ مَا يَكْمُلُهَا، مُجْتَنِبًا كُلَّ مُنْقِصٍ لَهَا.

If a person imagines this station in all his states, especially during worship, it prevents his heart from turning to anything besides his Lord. Rather, he turns completely toward Allah, directing his heart to Him, observing proper manners in worship, fulfilling all that perfects it, and avoiding everything that diminishes it.

وهذه المنزلة من أعظم المنازل وأجلها؛ ولكنها تحتاج إلى تدريبٍ للنفوس شيئًا فشيئًا، ولا يزال العبد يُعَوِّدُهَا نَفْسَهُ حَتَّى تَتَجَذَّبَ إِلَيْهَا وَتَعْتَادَهَا، فَيَعِيشُ الْعَبْدُ قَرِيرَ الْعَيْنِ بِرَبِّهِ، فَرِحًا مَسْرُورًا بِقُرْبِهِ.

This station is among the greatest and most noble, but it requires gradual training of the soul, little by little. The servant continues to accustom his soul to it until it is drawn toward it and becomes accustomed to it. Then the servant lives with a delighted eye in his Lord, joyful and happy through nearness to Him.

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[١٣] نَصَحُوا الْخَلِيقَةَ فِي رِضَى مَحْبُوبِهِمْ - بِالْعِلْمِ وَالْإِزْشَادِ وَالْإِحْسَانِ

[13] They gave sincere counsel to the creation, seeking the pleasure of their Beloved—through knowledge, guidance, and goodness.

[١٤] صَحَبُوا الْخَلَابِقَ بِالْجُسُومِ وَإِنَّمَا - أَرْوَاهُمْ فِي مَنْزِلِ فَوْقَانِي

[14] They accompanied the creation with their bodies, while their souls dwelled in a station above.

هذه حالهم مع الخلق، أكمل حالٍ وأجلّها، فأبَدُوا لهم غاية النصح، وأحبّوا لهم ما أحبّوا لأنفسهم من الخير، وكرهوا لهم ما كرهوا لأنفسهم من الشرّ، فسَعَوْا في إزالة الشرّ عنهم بكلّ ممكنٍ، واجتهدوا في إيصال النفع إليهم بكلّ مقدورٍ، من أمرهم بالمعروف ونهيهم عن المنكر، وإطعام جائعهم وكسوة عاريهم وإغاثة ملهوفهم وتعليم جاهلهم ورّدع ظالمهم، ونصر مظلومهم واحتمال أذاهم وكفهم أذى أنفسهم عنهم، ومع هذا فصحبتهم لهم بالظاهر والجسم.

This is their state with the creation, the most complete and noble state. They showed people the utmost sincerity in giving advice, loving for them what they loved for themselves of good, and hating for them what they hated for themselves of evil. Thus they strove to remove harm from them by every possible means and exerted effort to bring benefit to them in every way within their ability: commanding them with what is right, forbidding them from what is wrong, feeding their hungry, clothing their naked, relieving their distressed, teaching their ignorant, restraining their oppressor, aiding their oppressed, bearing their harm, and restraining their own harm from reaching them. All this is how they accompany people outwardly, with their bodies.

وأما قلوبهم وأرواحهم: فإنّها تجول حول الحبيب، وتطلب من قربه أعظم نصيب، فتارة تنكسر بين يديه وتخضع وتخضع لديه، وطوّراً تشكره لحبه، وتدلُّ عليه لاستحضار برّه وقُربيه، ثمّ تميل إلى أمراضه؛ فتجتهد في عبادته، وتحسن إلى مخلوقاته، فهؤلاء هم النّاس؛ بل هم العُقلاء الأكياس. ولا حول ولا قوّة إلّا باللّهِ.

As for their hearts and souls: they roam around the Beloved, seeking from nearness to Him the greatest portion. At times they break before Him, humbled and submissive in His presence. At other times they thank Him out of love, and feel intimacy with Him by witnessing His kindness and closeness. Then their hearts incline toward what pleases Him; so they strive in His worship and show goodness to His creation. These are the real people, indeed, they are the intelligent and wise. And there is no power nor might except with Allah.

[15] They safeguarded all realities and spiritual states, out of fear that their Faith might diminish.

هذه منزلة الرعايا لحقائق الإيمان ومشاهد الإحسان، وذلك أنّ العبد لا ينبغي له أن يُعرضَ عن تدبُّر أحواله والتفكير في نقص أعماله؛ بل يبذل جُهدَهُ قَبْلَ العمل، وفي نفس العمل، وتصحيحه وتحسينه، ثم يصونه من المفسدات، ويُزهِهُهُ عن المُنْقِصَاتِ.

This is the station of Maintaining the realities of Faith and the states of Iḥsān. The servant should never abandon reflecting upon his condition or contemplating the shortcomings in his deeds. Rather, he should exert effort: before the deed, during the deed, and after the deed, correcting it, improving it, then protecting it from what corrupts it and purifying it from what diminishes it.

فإنَّ حفظ العمل أعظمُ من العمل، فكلما ازدادَ العبد رعايةً لعمله واجتهادًا فيه ازدادَ إيمانه، وكلّما نقص من ذلك نقص من إيمانه بحسبه.

For preserving the deed is greater than performing the deed. The more a servant guards his acts and strives in them, the more his Faith increases. And the more he falls short, the more his Faith decreases in proportion.

ومن أعظم ما ينبغي مراعاته في العمل مشهد الإحسان، وهو: الحرص على إيقاع العبادة بحضور قلبٍ وجمعيته على الله، كذلك مراعاة مَنَّةِ الله على العبد، وأتَّه ينبغي له أن يشكر الله على توفيقه لذلك العملِ أعظم شكر.

Among the greatest matters to be observed in the deed is the state of Iḥsān, which is: striving to perform worship with a present heart, with full attention gathered upon Allah. Also what must be observed is recognizing Allah's favor upon the servant; that he should show immense gratitude to Allah for granting him success to perform that deed.

وكذلك مراعاة التقصير، وأنك لم تؤتِ العبادة حقها، ولا قمتَ بجميع ما تستحقها.

He must also observe his shortcomings, knowing he has not given the act of worship its full due nor fulfilled all that it deserves.

وكذلك مراعاة الخوف والرجاء، يخاف من ردها بعُجبٍ أو رياءٍ أو تكبُّرٍ بها، أو عدم قيامٍ بحقها، أو غير ذلك، ويرجو قبولها برحمة ربه وَفَنِيهِ وإحسانه إليه، الذي من جملته توفيقه لها.

Likewise, he must observe Fear and Hope: he fears that his deed may be rejected due to self-admiration, ostentation, pride, or failing to fulfill its requirements, or other causes; and he hopes for its acceptance through the mercy, bounty, and kindness of his Lord; part of which is His enabling him to perform it.

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[١٦] عَزَفُوا الْقُلُوبَ عَنِ الشَّوَاغِلِ كُلِّهَا - قَدْ فَرَّغُوهَا مِنْ سِوَى الرَّحْمَنِ

[16] They cleared their hearts of all distractions, emptying them of everything besides the Most Merciful.

[١٧] حَرَكَاتُهُمْ وَهُمْومُهُمْ وَعَزُومُهُمْ - لِلَّهِ لَا لِلْخَلْقِ وَالشَّيْطَانِ

[17] Their movements, concerns, and intentions were for Allah alone; not for creation or for the devil.

أي: فرغوا قلوبهم عن جميع ما يشغل عن الله، ويُبعدُ عن رضاه، وهذا حقيقة الزُّهد.

Meaning: They emptied their hearts of everything that distracts from Allah and distances from His pleasure. This is the true essence of Zuhd (Asceticism).

ولا يكفي هذا التفرغ حتى يمتلئ القلب من الأفكار النافعة والعزوم الصادقة، فتكون أفكار العبد في كل ما يقرب إلى الرحمن من تصوُّر علمٍ وتدبُّر قرآنٍ وذكرٍ لله بحضور قلبٍ، وتفكُّرٍ في عبادةٍ وإحسانٍ، وخوفٍ من زلَّةٍ وعصيانٍ، أو تأمُّلٍ لصفات الرحمن، وتنزيهه عن جميع العيوب والتقصان، أو تفكُّرٍ في القبر وأحواله، أو يوم القيامة وأحواله، أو في الجنة ونعيمها والنار وجحيمها.

But this emptying is not enough until the heart becomes filled with beneficial thoughts and sincere determinations. Thus the servant's reflections revolve around everything that brings him closer to the Most Merciful: picturing beneficial knowledge, contemplating the Qur'an, remembering Allah with a present heart, reflecting upon acts of worship and excellence, fearing slips and disobedience, contemplating the attributes of the Most Merciful and declaring Him free of all faults and imperfection, reflecting upon the grave and its conditions, the Day of Resurrection and its terrors, Paradise and its delights, the Hellfire and its blazing punishment.

فأفكارهم حائمة حول هذه الأمور، متنزِّهة عن دنيايات الأمور، والتفكُّر بما لا يُجدي على صاحبه إلاَّ الهمَّ والوبال، وتضييع الوقت وتشتيت البال، غير نافع للعبد في الحال والمآل.

Their thoughts revolve around these matters alone; untouched by lowly worldly concerns, or reflections that bring nothing but sorrow, harm, wasted time, and scattered focus, without benefit to a person in this world or the next.

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[18] Excellent indeed are the companions for the seeker of the paths that lead to goodness and excellence.

فهؤلاء هم الذين يَسْعَدُ بهم رفيقهم إذا اقتدى بسلوك سيرِ فريقهم. وهؤلاء الذين أمرنا الله أن نسأله أن يهدينا طريقهم إذ أنعم عليهم بصدق إيمانهم وتحقيقه.

These are the people whose companionship brings happiness to anyone who follows the path of their group and emulates their traversing. These are the ones whom Allah commanded us to ask Him to guide us to their path, for He has blessed them with sincere Faith and true fulfillment of it.

فنسأل الله أن يهدينا الصراط المستقيم، صراط الذين أنعم عليهم: ﴿مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا﴾ [النساء: 69]، وأن يُجَنِّبَنَا طُرُقَ الْغَضَبِ وَالضَّلَالِ الْمُوصِلَةَ إِلَى الْخِزْيِ وَالْوَبَالِ، إِنَّهُ أَكْرَمُ الْأَكْرَمِينَ، وَأَرْحَمُ الرَّاحِمِينَ.

So we ask Allah to guide us to the Straight Path; the path of those He has bestowed His favors upon: **“From among the Prophets, the truthful, the martyrs, and the righteous. And excellent are those as companions.”** (al-Nisā’, 69) And to protect us from the paths of wrath and misguidance that lead to disgrace and ruin. Indeed, He is the Most Generous of the generous, and the Most Merciful of the merciful.

والله أسأل، وبأسمائه الحسنی وصفاته ونعمه أتوسل: أن لا يحرمنا خير ما عنده من الإحسان والعُفْران، بِشَرِّ ما عندنا من التقصير بحقوقه والعصيان، وأن يجعله خالصًا لوجهه الكريم، وسببًا للفوز عنده في جنات النعيم.

Allah alone I ask, and I seek nearness to Him through His beautiful names, His sublime attributes, and His countless blessings, that He not deprive us of the best of what He possesses, of mercy and forgiveness, because of the worst of what is in us of falling short in His rights and disobedience. And that He make this work sincere for His Noble Face, and a means of attaining success with Him in the Gardens of Bliss.

والحمد لله رب العالمين، أوَّلًا وآخرًا وظاهرًا وباطنًا، حمدًا كثيرًا مباركًا فيه، كما ينبغي لكرم وجهه وعِزِّ جلاله. وصلى الله على محمد النبي الأمي المبعوث رحمةً للعالمين، وعلى آله وصحبه أجمعين، وسلم تسليمًا كثيرًا.

All praise and thanks belongs to Allah, the Lord of all creation, first and last, outwardly and inwardly; praise that is abundant and blessed, as befits the nobility of His Face and the majesty of His Glory. And may Allah send His prayers upon Muhammad, the unlettered Prophet sent as a mercy to all creation, and upon his family and all his companions, and grant them abundant peace and salutations.

قال المؤلف رحمه الله: "فرغت منه ومن نسخه في ٣ شعبان سنة ١٣٣٣. " وقد تم بقلم الفقير إليه عبده عبد العزيز بن حمد المصيريع في ٢٨ شوال سنة ١٣٤٢ هجرية.

The author, may Allah have mercy on him, said: "I finished it and its copying on the 3rd of Sha'bān in the year 1333 AH." And it was completed by the pen of the one in need of Him, His servant 'Abd al-'Azīz ibn Ḥamd al-Muṣayri', on the 28th of Shawwāl in the year 1342 AH.

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