

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, Most Gracious, Most Merciful.  
RISĀLA-tul-MUSTARSHIDĪN of Imām Hārith al-Muhasibi  
Translated by Sadullah Khan

Abu ‘Abdallah al-Harith bin Asad al-Muhasibi (the mercy of Allah be upon him) said:

قَالَ أَبُو عَبْدِ اللَّهِ الْحَارِثُ بْنُ أَسَدٍ الْمُحَاسِبِيِّ  
رَحْمَةُ اللَّهِ عَلَيْهِ :

Ultimate praise and thanks is due to Allah, the First without a beginning, the Absolute One, Most Sublime, Who has neither likeness nor equal. I praise Him with a praise corresponding to the extent of His (limitless) bounties.

الْحَمْدُ لِلَّهِ الْإِلَّاهِ الْقَدِيمِ الْوَاحِدِ الْجَلِيلِ الَّذِي  
لَيْسَ لَهُ شَبِيهٌ وَلَا نَظِيرٌ، أَحْمَدُهُ حَمْدًا يُوَافِي  
نِعَمَهُ وَيَبْلُغُ مَدَى نِعَمَائِهِ .

I testify that there is none worthy of worship but Allah, He is Alone, having no partner; a testimony of one cognizant of His Lordship and one knowing His unique Oneness. I also testify that Muhammad is His servant and His messenger, whom He chose to be a recipient of divine revelation and through whom He sealed the office of prophet hood; and made him a proof over all of His creation {so that whatever would perish might perish in clear evidence and that whatever may survive may survive in clear evidence. Allah is indeed All-Hearing, All-Knowing}.  
(Qur'an 8:42)

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
شَهَادَةً عَالِمٍ بِرُبُوبِيَّتِهِ عَارِفٍ بِوَحْدَانِيَّتِهِ  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ اصْطَفَاهُ  
لِوَحْيِهِ وَخَتَمَ بِهِ أَنْبِيَاءَهُ  
وَجَعَلَهُ حُجَّةً عَلَى جَمِيعِ خَلْقِهِ:  
{ لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَى مَنْ حَيَّ  
عَنْ بَيِّنَةٍ وَأَنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ }  
[الأنفال: 42]

To proceed; know that Allah, Most Honorable, Most Sublime, has chosen from among His servants, the believing ones endowed with insight, those who are knowledgeable about Him and His commands, whom He has described as being faithful, possessors of virtuous character, fearful (of His wrath) and in awe (of His majesty). He, Most Honorable, Most High said: *<Those are mindful who are possessors of intellect, those true to their bond with Allah who do not break their covenant, and who bind together that which Allah has commanded to be joined, who are in awe of their Lord and fear the worst reckoning. (Q 13:19-21)*

So, the one whose chest Allah has expanded to faith, (the one) desiring that truthfulness reach his heart, longing to seek a means to Him: adhere to the program of those endowed with insight, by guarding the boundaries of divinely ordained law derived from the Book of Allah, Most High, and the practice of His Prophet on whom be peace and salutation, and what the guided leaders have agreed upon.

أَمَّا بَعْدُ! فَاَعْلَمُ أَنَّ اللَّهَ عَزَّوَجَلَّ  
اجْتَبَىٰ مِنْ عِبَادِهِ الْمُؤْمِنِينَ ذَوِي الْأَلْبَابِ  
الْعَالِمِينَ بِهِ وَبِأَمْرِهِ  
فَوَصَّاهُمُ بِالْوَفَاءِ وَالْأَخْلَاقِ الْفَاضِلَةِ وَالْخَوْفِ  
وَالْحَشْيَةِ فَقَالَ عَزَّوَعَلَا:  
{ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ الَّذِينَ يُوفُونَ بِعَهْدِ  
اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ وَالَّذِينَ يَصِلُونَ مَا  
أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ  
سُوءَ الْحِسَابِ } [الرعد: 19- 21] .

فَمَنْ شَرَحَ اللَّهُ صَدْرَهُ وَوَصَلَ التَّصَدِيقُ إِلَى  
قَلْبِهِ وَرَغِبَ فِي الْوَسِيلَةِ إِلَيْهِ لَزِمَ مِنْهَا جَ ذَوِي  
الْأَلْبَابِ بِرِعَايَةِ حُدُودِ الشَّرِيعَةِ مِنْ  
كِتَابِ اللَّهِ تَعَالَى وَسُنَّةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ وَمَا اجْتَمَعَ عَلَيْهِ الْمُهْتَدُونَ مِنَ الْأَئِمَّةِ.

And this is the Straight Path to which to which He has invited His servants. The Most Sublime, Most Honorable said; *<Surely this is my path, straight, so follow it, and follow not the divergent paths lest you be diverted from His path. Thus has he advised all of you in order that you may attain unto piety. (Q 6:153)>*

The Messenger of Allah, may Allah's blessings and salutations be upon him, said; *<Follow my way and the way of the rightly-guided successors after me, and hold unto this with a firm hold. (Ahmed, Ibn Maja, Abu Dawod)>*

Know that the **obligations (owed) to the Book of Allah** are:

Acting upon its rulings regarding its commandments and prohibitions, fearing the punishment (it mentions) and hopeful of its promises, believing in its ambiguities, contemplating its stories and its parables.

If you have attained this then you have emerged

- from the darkness of ignorance to the light of knowledge
- from the torment of doubt to the serenity of certitude.

Allah, Glorified be His Remembrance said; *<Allah is the protector of those who have faith, He will extricate them from (the depths of) darkness to light. (Q 2:257)>*

This is distinguished and desired only by those who ...

- are possessors of intellect and proper understanding of Allah,
- act upon perfecting the apparent
- abstain from (indulging in argumentation about) that which is ambiguous.

وَهَذَا هُوَ الصِّرَاطُ الْمُسْتَقِيمُ الَّذِي دَعَا إِلَيْهِ عِبَادُهُ فَقَالَ جَلَّ وَعَزَّ: { وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ [الأنعام : 153] .

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ مِنْ بَعْدِي عَصُوا عَلَيْهَا بِالنَّوَاجِدِ).

وَأَعْلَمُ أَنَّ فَرِيضَةَ كِتَابِ اللَّهِ الْعَمَلِ بِحُكْمِهِ مِنْ الْأَمْرِ وَالنَّهْيِ وَالْخَوْفِ وَالرَّجَاءِ لَوَعْدِهِ وَوَعِيدِهِ وَالْإِيمَانِ بِمُتَشَابِهِهِ وَ الْإِعْتِبَارِ بِقِصَصِهِ وَأَمْثَالِهِ.

فَإِذَا أَتَيْتَ بِذَلِكَ فَقَدْ خَرَجْتَ مِنْ ظُلُمَاتِ الْجَهْلِ إِلَى نُورِ الْعِلْمِ وَمِنْ عَذَابِ الشَّلَكِ إِلَى رَوْحِ الْيَقِينِ قَالَ اللَّهُ جَلَّ ذِكْرُهُ: { اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ [البقرة : 257] .

وَأَمَّا يَمَيِّزُ ذَلِكَ وَيَرْغَبُ فِيهِ أَهْلُ الْعَقْلِ عَنِ اللَّهِ الَّذِينَ عَمِلُوا فِي إِحْكَامِ الظَّاهِرِ وَ تَنَزَّهُوا عَنِ الشُّبْهِ

The Messenger of Allah, may Allah's blessings and salutations be upon him, said; *<Whatever is permissible is clear and whatever is forbidden is clear, and between this there are matters that are doubtful; avoiding (the doubtful) is better than engaging it (Bukhari, Muslim)*

Examine the intention, know its motive, for surely recompense is according to intention. The Messenger of Allah, may Allah's blessings and salutations be upon him, said; *< Surely actions are by intentions, and certainly for each according to what he intended. (Bukhari)*

Adhere to dutiful **consciousness of Allah**, for surely *< the Muslim is one from whose tongue and hands other Muslims are safe. A Mu'min is one from whose mischief humanity is safe. (Tirmidhi, Nasa'ie)*

Abu Bakr the truthful (may Allah be pleased with him) said:

- Be sincerely dutiful to Allah through obedience to Him,
- and obey Allah by being mindful of Him,
- withhold your hand from ( being stained by) the blood of Muslims,
- withhold your stomach (greed) from their possessions,
- withhold your tongue from (undermining) their honor.
- Evaluate yourself at every thought/instant,
- be observant of Allah at every breath.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (الْحَلَالُ

بَيِّنٌ وَالْحَرَامُ بَيِّنٌ

وَبَيْنَ ذَلِكَ أُمُورٌ مُشْتَبِهَاتٌ) <sup>1</sup> تَرَكُهَا خَيْرٌ مِّنْ أَخَذَهَا.

فَأَفْخَصَ عَنِ النَّيَّةِ وَاعْرِفِ الْإِرَادَةَ فَإِنَّ

الْمُجَازَاةَ بِالنِّيَّةِ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (إِنَّمَا

الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى). <sup>2</sup>

وَالزَّمْ تَقْوَى اللَّهِ فَإِنَّ: (المُسْلِمَ مَنْ سَلِمَ

المُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُؤْمِنُ مَنْ أَمِنَ النَّاسَ بَوَائِقَهُ).

قَالَ أَبُو بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ :

اتَّقِ اللَّهَ بِطَاعَتِهِ،

وَأَطِعِ اللَّهَ بِتَقْوَاهُ،

وَكُفِّ يَدَكَ عَنْ دِمَاءِ الْمُسْلِمِينَ،

وَبَطْنِكَ عَنْ أَمْوَالِهِمْ،

وَلِسَانَكَ عَنْ أَعْرَاضِهِمْ. <sup>3</sup>

وَحَاسِبْ نَفْسَكَ فِي كُلِّ خَطْرَةٍ.

وَرَاقِبِ اللَّهَ فِي كُلِّ نَفَسٍ

‘Umar, may Allah be pleased with him, said:

- Take account of yourself before you are taken to account,
- evaluate your self before you are evaluated,
- adorn yourself for the great exhibition, on a day when none of your secrets will be hidden.
- Fear (disappointing) Allah in your religion,
- Have hope in Him in all your matters,
- and patiently persevere all that afflicts you.

قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ :

حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا  
وَزِنُوا قَبْلَ أَنْ تُوزَنُوا  
وَتَزِينُوا لِلْعَرْضِ الْكَبِيرِ يَوْمَ لَا تَخْفَى مِنْكُمْ  
خَافِيَةٌ.<sup>4</sup>

وَحَفِ اللَّهُ فِي دِينِكَ  
وَارْجُهُ فِي جَمِيعِ أُمُورِكَ  
وَاصْبِرْ عَلَى مَا أَصَابَكَ.

‘Ali, may Allah be pleased with him, said:

- Do not fear except your sins,
- do not long for (anything) except your Lord,
- and let not the one who does not know be embarrassed to ask until he knows,
- and let not the one who is asked about that which he does not know be embarrassed to say, “I don’t know”. >

قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ:

لَا تَخَفْ إِلَّا ذَنْبَكَ  
وَلَا تَرْجُ إِلَّا رَبَّكَ  
وَلَا يَسْتَحِجِ الَّذِي لَا يَعْلَمُ أَنْ يُسْأَلَ حَتَّى  
يَعْلَمَ،  
وَلَا يَسْتَحِجِ مَنْ يُسْأَلُ عَمَّا لَا يَعْلَمُ أَنْ  
يَقُولَ: لَا أَعْلَمُ.

4 . أَخْرَجَهُ ابْنُ أَبِي الدُّنْيَا فِي مَحَاسِبَةِ النَّفْسِ ص: 22 الْحَدِيثُ: 2 وَابْنُ الْجَوْزِيِّ فِي صِفَةِ الصَّفْوَةِ 286/1 وَأَخْرَجَ نَحْوَهُ التِّرْمِذِيُّ، السُّنَنِ، صِفَةِ الْقِيَامَةِ، بَابُ مِنْهُ: 2459

Know that the position of **patient perseverance** to faith is like the head to the body, if the head is cut the whole body is gone. If you hear a word against your honor that angers you, pardon and forgive; for this is from resoluteness of purpose.

‘Umar the son of Khattaab, may Allah be pleased with him, said: < *Whoever fears Allah, does not vent his rage; who is conscious of Allah does not do merely as he pleases; and if it was not for the Day of Resurrection you would see things other than what you see.* >

Guard your own affairs, and be occupied with rectifying your self rather than (focusing) on the shortcomings of others, for it is said:

- sufficient is it as a sign of a person's impropriety that he sees (faults) in people which he does not note in himself
- or he finds distasteful in people that which he himself engages in
- or harms people in his company
- or says about people that which is not his concern.

وَأَعْلَمُ أَنَّ الصَّبْرَ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ، فَإِذَا قُطِعَ الرَّأْسُ ذَهَبَ الْجَسَدُ كُلُّهُ.  
فَإِذَا سَمِعْتَ كَلِمَةً تُغْضِبُكَ فِي عِرْضِكَ فَاعْفُ وَاصْفَحْ، فَإِنَّ ذَلِكَ مِنْ عَزَمِ الْأُمُورِ.

قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: مَنْ خَافَ اللَّهَ لَمْ يَشْفِ غَيْظُهُ، وَمَنْ اتَّقَاهُ لَمْ يَصْنَعْ مَا يُرِيدُ، وَلَوْلَا يَوْمُ الْقِيَامَةِ لَكَانَ غَيْرَ مَا تَرَوْنَ.

وَرَاعَ هَمَّكَ وَاشْتَغَلَ بِإِصْلَاحِ نَفْسِكَ عَنْ عَيْبِ غَيْرِكَ، فَإِنَّهُ كَانَ يُقَالُ:

كَفَى بِالْمَرْءِ عَيْبًا أَنْ يَسْتَبِينَ لَهُ مِنَ النَّاسِ مَا يَخْفَى عَلَيْهِ مِنْ نَفْسِهِ  
أَوْ يَمُتُّ النَّاسَ فِيَمَا يَأْتِي مِثْلَهُ،  
أَوْ يُؤْذِي جَلِيسَهُ،  
أَوْ يَقُولَ فِي النَّاسِ مَا لَا يَعْنِيهِ.

**Use your intellect** for the sake of Allah without (obsessing about) planning, and seek the help of Allah in disposing of that which has been decreed.

Ali, may Allah be pleased with him, said: <O child of Adam!

- Do not rejoice due to wealth, and don't despair due to poverty,
- do not be grieve due to tribulations, do not delight in abundance, for gold is tested by fire. Certainly, the righteous servant is tested by tribulations.
- You will never attain what you (really) want except by leaving off that which you desire,
- you will not reach what you aspire to, except by persevering through that which you dislike
- exert your efforts in observing that which has been obligated upon you.
- Be pleased with what Allah intended you for.

وَاسْتَغْمِلْ لِلَّهِ عَقْلَكَ بِتَرْكِ التَّدْبِيرِ، وَاسْتَعِنْ بِاللَّهِ عَلَى صَرْفِ الْمَقَادِيرِ.

قَالَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ: يَا ابْنَ آدَمَ!

لَا تَفْرَحْ بِالْغِنَى،  
وَلَا تَقْنَطُ بِالْفَقْرِ،  
وَلَا تَحْزَنُ بِالْبَلَاءِ،  
وَلَا تَفْرَحْ بِالرِّخَاءِ  
فَإِنَّ الذَّهَبَ يُجَرَّبُ بِالنَّارِ  
وَإِنَّ الْعَبْدَ الصَّالِحَ يُجَرَّبُ بِالْبَلَاءِ،  
وَإِنَّكَ لَا تَنَالُ مَا تُرِيدُ إِلَّا بِتَرْكِ مَا تَشْتَهِي،  
وَلَنْ تَبْلُغَ مَا تُؤْمَلُ إِلَّا بِالصَّبْرِ عَلَى مَا تَكْرَهُ،  
وَابْذُلْ جُهِدَكَ لِرِعَايَةِ مَا افْتَرَضَ عَلَيْكَ.  
وَارْضَ بِمَا أَرَادَكَ اللَّهُ لَهُ.

Abdullah bin Mas'oud, may Allah be pleased with him, said:

- *Be pleased with what Allah has portioned for you and you will be of the richest of people,*
- *Avoid what Allah has forbidden upon you and you will be of the most pious of people,*
- *Perform what Allah has obligated upon you and you will be of the most worshipful of people.*
- *Do not complain about One who is Most Compassionate to you, to one who is not compassionate to you,*
- *Seek the help of Allah and you will be of those special to Him.>*

Úbaadah bin Saamit, may Allah be pleased with him, said in a bequest to his son: < O son,

- *give up the desiring what people possess for that is wealth,*
- *beware of increasing desire for and wanting of material things from people because that is poverty,*
- *and when you pray perform the prayer as one who is departing.*

قَالَ ابْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ:

ارْضَ بِمَا قَسَمَ اللَّهُ لَكَ تَكُنْ مِنَ أَغْنَى النَّاسِ،  
وَاجْتَنِبْ مَا حَرَّمَ اللَّهُ عَلَيْكَ  
تَكُنْ مِنْ أَوْرَعَ النَّاسِ،  
وَأَدِّ مَا افْتَرَضَ اللَّهُ عَلَيْكَ  
تَكُنْ مِنْ أَعْبِدِ النَّاسِ.  
وَلَا تَشْكُ مَنْ هُوَ أَرْحَمُ بِكَ  
إِلَى مَنْ لَا يَرْحَمُكَ،  
وَاسْتَعِزْ بِاللَّهِ تَكُنْ مِنْ أَهْلِ خَاصَّتِهِ.

قَالَ عُبَادَةُ بْنُ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ

فِي وَصِيَّتِهِ لِابْنِهِ:  
أَظْهَرِ الْيَأْسَ مِمَّا فِي أَيْدِي النَّاسِ  
فَإِنَّهُ الْغِنَى،  
وَإِيَّاكَ وَالطَّمَعَ وَطَلَبَ الْحَاجَاتِ  
فَإِنَّهُ الْفَقْرُ.  
وَإِذَا صَلَّيْتَ فَصَلِّ صَلَاةَ مُودِّعٍ.



## Taste (true) faith

Know that you will not **taste (true) faith** until you believe totally in Allah's decree, the positive thereof as well as the negative thereof. Be of those who speak the truth, acting upon it, Allah will increase you in light and insight, and do not be of those who command the truth but are far from (implementing) lest you bear the burden of sin exposing yourself to the detestation of Allah. Allah, Most Honorable, Most Sublime said: < *Grievously odious is it in the estimation of Allah that you say what you do not do. (Q 61:3)*

The Messenger of Allah, may Allah's blessings and salutations be upon him, said; < *The one who preaches but himself is not admonished, the one who counsels others but himself does not heed, and the one who forbids (the wrong) but does not himself refrain from it; they are among the ones who will be disappointed before Allah.* (this hadeeth is not found, Abu Ghuddah)

وَأَعْلَمَ أَنَّكَ لَنْ تَجِدَ طَعْمَ الْإِيمَانِ حَتَّى تُؤْمِنَ  
بِالْقَدْرِ كُلِّهِ: خَيْرِهِ وَشَرِّهِ.  
وَكُنْ قَائِلًا بِالْحَقِّ، عَامِلًا بِهِ،  
يَزِدَّكَ اللَّهُ نُورًا وَبَصِيرَةً،  
وَلَا تَكُنْ مِمَّنْ يَأْمُرُ بِهِ وَيَنْأَى عَنْهُ،  
فَتَبُوءَ بِإِثْمِهِ، وَتَتَعَرَّضَ لِمَقْتِ اللَّهِ،  
قَالَ اللَّهُ عَزَّوَجَلَّ: {كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا  
مَا لَا تَفْعَلُونَ} [الصف: 3].

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
(مَنْ وَعِظَ وَلَمْ يَتَّعِظْ وَرُجِرَ  
وَلَمْ يَنْزَجِرْ وَهِيَ وَلَمْ يَنْتَهَ  
فَهُوَ عِنْدَ اللَّهِ مِنَ الْخَائِبِينَ).<sup>5</sup>

<sup>5</sup>. لم أعثر عليه في مصادر الحديث والله أعلم.

## Mix with people

Do not **mix with people** except the pious intellectual, and do not sit except with the insightful scholar. When the Messenger of Allah, may Allah's blessings and salutations be upon him, was asked; *which company is best?* He replied: < *The one whose sight reminds you of Allah, whose speech increases you in knowledge, whose actions remind you of the Hereafter* >. (Abu Ya'la)

وَلَا تُخَالِطْ إِلَّا عَاقِلًا تَقِيًّا، وَلَا تُجَالِسْ إِلَّا عَالِمًا  
بَصِيرًا.

وَقَدْ سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
أَيُّ جُلَسَائِنَا خَيْرٌ؟

فَقَالَ: مَنْ ذَكَرَكُمْ بِاللَّهِ رُؤْيَاهُ،  
وَزَادَكُمْ عِلْمَكُمْ مَنْطِقُهُ وَذَكَرَكُمْ بِالْآخِرَةِ  
عَمَلُهُ.<sup>6</sup>

Humble yourself to the truth and submit to it, continuously engage in the remembrance of Allah and you will attain closeness to Him. The Messenger of Allah, may Allah's blessings and salutations be upon him, said: < *Those in the company of Allah on the Day of Resurrection are: the submissive, the humble, the fearful (of His wrath), those who remember Allah much.*

(I didn't find this hadeeth in any of the book of hadeeth, Abu Ghuddah)

وَتَوَاضَعَ لِلْحَقِّ وَاحْضَعَ لَهُ،  
وَأَدِمَ ذِكْرَ اللَّهِ تَنَلَّ قُرْبَهُ.  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
( جُلَسَاءُ اللَّهِ يَوْمَ الْقِيَامَةِ  
الْحَاضِعُونَ، الْمُتَوَاضِعُونَ، الْخَائِفُونَ،  
الذَّاكِرُونَ اللَّهَ كَثِيرًا ).<sup>7</sup>

<sup>6</sup> . أخرجه عن ابن عباس، أبو يعلى في مسنده 326/4 الحديث: 2437 وقال الهيثمي في مَجْمَعُ الزوائد 389/10 الحديث: 17686: رواه أبو يعلى وفيه مبارك بن حسان وَقَدْ وثق وبقيه رجاله رجال الصحيح. وَ قَالَ حسين سليم أسد : إسناده لين.  
<sup>7</sup> . قال أبو غدة: هذا الحديث لم أجده فيما رجعت إليه من المراجع الحديثية، فالله أعلم به.

## Advice

Extend **advice** for the sake of Allah and his Prophet; to the believers, and consult in your affairs those who are in awe of Allah. Allah Most Honorable, Most Sublime said: < Surely those among Allah's servants are in awe of Him who are knowledgeable. (Q 35:28)

The Messenger of Allah, may Allah's blessings and salutations be upon him, said: < Religion is (sincere) advice.

(Muslim)

Know that the one who has advised you has loved you, and one who has misrepresented the reality to you has deceived you, and one who does not accept your advice is not a brother to you. 'Umar, may Allah be pleased with, said: < There is no goodness in a people who do not advise, and there is no goodness in a people who do not love advising.>

Give preference to truthfulness in every circumstance and you will benefit, avoid excessiveness you will be safe; for surely truthfulness leads towards righteousness and righteousness leads towards the pleasure of Allah; lies lead to vice and vice earns the wrath of Allah.

'Abdullah, son of 'Abbaas, may Allah be pleased with both of them, said <Do not speak about those matters that does not concern you, and avoid much of that which pre-occupies you, and do not argue with the foolish nor the forbearing, and mention your brother in that which you would love him to mention you by. > (Muslim)

وَأَنْذِلِ النَّصِيحَةَ لِلَّهِ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ، وَشَاوِرْ فِي أَمْرِكَ الَّذِينَ يَخْشَوْنَ اللَّهَ؛ قَالَ اللَّهُ عَزَّوَجَلَّ: {إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ} [فاطر: 28]

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (الدِّينُ النَّصِيحَةُ).<sup>8</sup>

وَاعْلَمْ أَنَّ مَنْ نَصَحَكَ فَقَدْ أَحَبَّكَ وَمَنْ دَاهَنَكَ فَقَدْ عَشَّكَ وَمَنْ لَمْ يَقْبَلْ نَصِيحَتَكَ فَلَيْسَ بِأَخٍ لَكَ. قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: لَا خَيْرَ فِي قَوْمٍ لَيْسُوا بِنَاصِحِينَ، وَلَا خَيْرَ فِي قَوْمٍ لَا يُحِبُّونَ النَّاصِحِينَ.<sup>9</sup>

وَأَثَرِ الصِّدْقِ فِي كُلِّ مَوْطِنٍ تَغْنَمُ وَاعْتَزِلِ الْفُضُولَ تَسْلَمُ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَالْبِرُّ يَهْدِي إِلَى رِضَا اللَّهِ تَعَالَى وَ الْكَذِبُ يَهْدِي إِلَى الْفُجُورِ وَ الْفُجُورُ يُورِثُ سَخَطَ اللَّهِ. وَقَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: لَا تَتَكَلَّمُ فِيمَا لَا يَعْنِيكَ، وَ دَعْ كَثِيرًا مِمَّا يَعْزِيكَ، وَلَا تُمَارِ سَفِيهَا وَلَا حَلِيمًا وَادْكُرْ أَحَاكَ بِمَا تُحِبُّ أَنْ يَذْكُرَكَ بِهِ.

<sup>8</sup> . أخرجه عن تميم الداري رضي الله عنه مسلم، الصحيح، باب:



Act as one who knows that he will be rewarded according to the good he does, and will be seized for the wrongs he commits.

Be consistently thankful to Allah, shorten your hopes, and visit the cemetery with due awareness (so) you will remember death, and let your heart dwell on the resurrection.

Abu Dhar, may Allah be pleased with him, said: *< Act as if you see (Allah), count your self among the dead, and know that evil will not be forgotten and that good will not cease. And know that a little which suffices is better than a lot which overwhelms you.*

*<Be cautious of the supplication of the oppressed.>*

Then ...

- restore your goods
- pack sufficient provision
- be the executor of your self and let not others be your executors
- approach your affairs with intelligence
- wake up from your slumber because you are responsible for your life.
- Abu Umaamah, may Allah be pleased with him, said: *< For a human being, understanding His Lord is better for him than his jihad.>*

وَأَعْمَلْ عَمَلِ رَجُلٍ يَعْلَمُ أَنَّهُ مُجَازَى بِالْإِحْسَانِ  
مَأْخُودٌ بِالْإِجْرَامِ.<sup>10</sup>

وَأَدِمْ شُكْرَ اللَّهِ، وَأَقْصِرْ مِنْ أَمَلِكَ، وَزُرِ الْقُبُورَ  
بِهَمِّكَ تُذَكِّرُكَ الْمَوْتَ، وَجُلْ فِي الْحَشْرِ بِقَلْبِكَ.

وَقَالَ أَبُو ذَرٍّ رَضِيَ اللَّهُ عَنْهُ:  
اعْمَلْ كَأَنَّكَ تَرَى وَعَدَّ نَفْسَكَ فِي  
الْمَوْتِ، وَاعْلَمْ أَنَّ الشَّرَّ لَا يَنْسَى  
وَالْخَيْرَ لَا يَنْفَى،

وَاعْلَمْ أَنَّ قَلِيلًا يُغْنِيكَ خَيْرٌ مِنْ كَثِيرٍ  
يُطْغِيكَ. وَإِيَّاكَ وَدَعْوَةَ الْمَظْلُومِ.

ثُمَّ رَمَّ جَهَارَكَ  
وَأَفْرَغْ مِنْ زَادِكَ،  
وَكُنْ وَصِيَّ نَفْسِكَ  
وَلَا تَجْعَلِ الرِّجَالَ أَوْصِيَاءَكَ  
وَاعْقِلْ أَمْرَكَ، وَتَيَقَّظْ مِنْ سِنَتِكَ؛  
فَإِنَّكَ مَسْئُولٌ عَنْ عُمْرِكَ.

قَالَ أَبُو أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ: لَوْ عَقَلَ ابْنُ آدَمَ  
عَنْ رَبِّهِ كَانَ خَيْرًا لَهُ مِنْ جِهَادِهِ.<sup>11</sup>

<sup>10</sup> . انظر نحوه لا بن عباس عِنْدَ الْمِيدَانِي فِي مَجْمَعِ الْأَمْثَالِ 455/2

<sup>11</sup> .

## Hereafter

Know that whoever makes the **Hereafter** his primary concern, Allah will suffice him in matters of this world, as was mentioned in the narrated tradition: < *Free yourself from pre-occupation of this world to the best of your ability,*

- *for the one who makes the world his ultimate concern, Allah will scatter his (worldly) concerns, and makes his poverty ever apparent to him;*
- *as for the one who makes the Hereafter his primary concern Allah will focus his affairs, placing his wealth in his heart.*

*No servant approaches Allah Most Honorable, Most Sublime, with his (pure) heart except that Allah makes the heart of such a believer inclined towards Him with mercy and love.>*

Beware of disputing about the Qur'an, and arguing about religion, and talking about limitation of the divine, and be of those of whom Allah, Most Honorable Most Sublime has said: < *When they (servants of the Merciful) are addressed by the ignorant, they say "peace". (Q 25:63)*

وَاعْلَمُ أَنَّ مَنْ جَعَلَ هَمَّهُ الْآخِرَةَ كَفَاهُ اللَّهُ أَمْرَ دُنْيَاهُ كَمَا ذُكِرَ فِي الْحَدِيثِ الْمَرْوِيِّ:  
(تَفَرَّغُوا مِنْ هُمُومِ الدُّنْيَا مَا اسْتَطَعْتُمْ فَإِنَّهُ مَنْ كَانَتِ الدُّنْيَا أَكْبَرَ هَمِّهِ أَفْشَى اللَّهُ عَلَيْهِ ضَيْعَتَهُ، وَجَعَلَ فَقْرُهُ بَيْنَ عَيْنَيْهِ، وَمَنْ كَانَتِ الْآخِرَةُ أَكْبَرَ هَمِّهِ جَمَعَ اللَّهُ لَهُ أَمْرَهُ وَجَعَلَ غِنَاهُ فِي قَلْبِهِ.

وَمَا أَقْبَلَ عَبْدٌ بِقَلْبِهِ إِلَى اللَّهِ عَزَّوَجَلَّ إِلَّا جَعَلَ اللَّهُ قُلُوبَ الْمُؤْمِنِينَ تَنْقَادُ إِلَيْهِ بِالرَّحْمَةِ وَالْمَوَدَّةِ).<sup>12</sup>

وَاحْذَرِ يَا أَخِي الْمِرَاءَ فِي الْقُرْآنِ،  
وَالْجِدَالَ فِي الدِّينِ، وَالْكَلامَ فِي التَّحْدِيدِ  
وَكُنْ مِنَ الَّذِينَ. قَالَ اللَّهُ عَزَّوَجَلَّ فِيهِمْ:  
{وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا  
[الفرقان : 63]}.

## Moral etiquette

Abide by **moral etiquette**, distance (yourself from) overwhelming desires and anger, and act in attaining the means to awakening, make watchfulness the pinnacle of your focus, and hold on to gentleness as a friend, make deliberation your company, make peace a sanctuary, let your spare time be a profitable, make the world a source of conveyance, and take the hereafter as the (final) abode. Hasan, may Allah be pleased with, said; < Surely, Allah has not made for the believer any place of (permanent) rest except Paradise.>

Be cautious of ...

- the situations of heedlessness
- the snares of enemies
- overwhelming captivity by desires
- the intensity of lust
- and the demands of the self; for the Messenger of Allah, may Allah's blessings and salutations be upon him, said:< *The worst among your enemies is the self within you.*>
- The self only became among the worst of your enemies because of your subservience to it.

In every matter where the truth seems vague to you, subject it to the Book (Qur'an), the example of the Prophet and the etiquette of the righteous, and if a matter is concealed to you then take the opinion of one whose religion and intellect pleases you.

وَالزَّمِ الْأَدَبَ وَبَاعِدِ الْهَوَى وَالْغَضَبَ،  
وَأَعْمَلْ فِي أَسْبَابِ التَّيَقُّظِ،  
وَالْمُرَاقَبَةِ غَايَةً قَصْدَكَ،  
وَاتَّخِذِ الرَّفْقَ خِدْنًا، وَالتَّائِيَّ صَاحِبًا،  
وَالسَّلَامَةَ كَهْفًا وَ الْفَرَاغَ غَنِيمَةً وَالدُّنْيَا مَطِيَّةً  
وَالْآخِرَةَ مَنْزِلًا .  
وَقَالَ الْحَسَنُ رَضِيَ اللَّهُ عَنْهُ: إِنَّ اللَّهَ تَعَالَى لَمْ  
يَجْعَلْ لِلْمُؤْمِنِ رَاحَةً دُونَ الْجَنَّةِ.

وَاحْذَرِ مَوَاطِنَ الْغَفْلَةِ  
وَمَخَاتِلَ الْعَدُوِّ  
وَطَرَبَاتِ الْهَوَى  
وَضَرَاوَةَ الشَّهْوَةِ وَأَمَانِيَّ النَّفْسِ  
فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ( )  
أَعْدَى أَعْدَائِكَ  
نَفْسُكَ الَّتِي بَيْنَ جَنْبَيْكَ).<sup>13</sup>  
وَإِنَّمَا صَارَتْ أَعْدَى أَعْدَائِكَ لِطَاعَتِكَ هَا .

وَكُلُّ أَمْرٍ اشْتَبَهَ عَلَيْكَ فِيهِ الْحَقُّ  
فَاعْرِضْهُ عَلَى الْكِتَابِ وَالسُّنَّةِ  
وَالْأَدَابِ الصَّالِحَةِ فَإِنْ خَفِيَ عَلَيْكَ أَمْرٌ  
فَحُذِّهِ رَأْيَ مَنْ تَرْضَى دِينَهُ وَعَقْلَهُ.

## The truth

Know that **the truth** has a witnesses and that (witness) is the self inclined to its acceptance. Do you not consider the saying of the Messenger of Allah, may Allah's blessings and salutations be upon him, < *Consult your heart even though the jurists may have passed a verdict.* > (Bukhari)

Restrict your limbs by (the exactitude of) knowledge, guard your thoughts with the awareness of Allah's proximity to you, and stand before Allah the standing of a fleeing servant; you will find Him Most Kind, Most Merciful. The Messenger of Allah, may Allah's blessings and salutations be upon him, said:< *Surely, Allah Most Honorable, Most Sublime places the servant in relation to Him as the servant positions Allah in relation to himself.*> (Tibrani)

This (positioning) is proportionate to the extent of how much he (the servant) is in awe of Allah, the knowledge he has of Him and his awareness of (the reality of) the Divine.

وَاعْلَمَنَّ أَنَّ عَلَى الْحَقِّ شَاهِدًا يَقْبُولُ النَّفْسَ لَهُ.  
أَلَا تَرَى لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
(اسْتَفْتِ قَلْبَكَ وَإِنْ أَفْتَاكَ الْمُفْتُونَ)<sup>14</sup>

وَقَيِّدِ الْجَوَارِحَ بِإِحْكَامِ الْعِلْمِ.  
وَرَاعَ هَمَكَ بِمَعْرِفَةِ قُرْبِ اللَّهِ  
مِنْكَ وَقُمْ بَيْنَ يَدَيْهِ مَقَامَ الْعَبْدِ الْمُسْتَجِيرِ تَجِدُهُ  
رُؤُوفًا رَحِيمًا.  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
(إِنَّ اللَّهَ عَزَّوَجَلَّ يُنْزِلُ الْعَبْدَ مِنْ نَفْسِهِ  
بِقَدْرِ مَنْزَلَتِهِ مِنْهُ).<sup>15</sup>

وَذَلِكَ عَلَى قَدْرِ الْخَشْيَةِ لِلَّهِ  
وَالْعِلْمِ بِهِ وَالْمَعْرِفَةِ لَهُ .

<sup>14</sup> . أخرج نحوه أحمد، المسند/مسند وابصة بن معبد رضي الله عنه: 17545 والدارمي، السنن، البيهقي، باب دع ما يريبك إلى ما لا يريبك: 2533

<sup>15</sup>



## Prefers Allah

Know that whoever **prefers Allah**, He gives preference to him; whoever obeys Allah, He loves him; whoever leaves something for Allah, He will not torment him with it; as the Messenger of Allah, may Allah's blessings and salutations be upon him, said: *< Leave off that which you doubt for that which you do not doubt.*

(Tirmidhi)

You surely will not miss anything which you have left for the sake of Allah.

- Protect your heart from the negativity of suspicion by positive consideration
- Repel envy by minimizing hope, negate/counteract arrogance by cognizance of Allah's authority over you,
- Leave every act which would force you to apologize,
- Avoid every situation that will cast you into pretension,
- Protect your religion by following (the guided),
- Preserve your responsibility by seeking knowledge,
- Fortify your intellect by (imbibing) the characteristics of forbearing people,
- Prepare to patiently persevere in every situation,
- In solitude, adhere to the remembrance of Allah
- and let bounties be accompanied by gratitude

وَأَعْلَمَ أَنَّهُ مَنْ آثَرَ اللَّهَ آثَرَهُ وَمَنْ أَطَاعَهُ أَحَبَّهُ  
وَمَنْ تَرَكَ لَهُ شَيْئًا لَمْ يُعَذِّبْهُ بِهِ  
كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (دَعْ  
مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ) <sup>16</sup>

فَإِنَّكَ لَنْ تَجِدَ فَقَدْ شَيْءَ تَرَكْتَهُ لِلَّهِ.

وَاحْمِ الْقَلْبَ عَنْ سُوءِ الظَّنِّ  
بِحُسْنِ التَّأْوِيلِ  
وَادْفَعْ الْحَسَدَ بِقُصْرِ الْأَمَلِ  
وَأَنْفِ الْكِبَرَ بِسُلْطَانِ اللَّهِ تَعَالَى  
وَاتْرُكْ كُلَّ فِعْلٍ يَضْطَرُّكَ  
إِلَى الْإِعْتِدَارِ،  
وَجَانِبِ كُلِّ حَالٍ يَرْمِيكَ فِي التَّكَلُّفِ،  
وَصُنْ دِينَكَ بِالِافْتِدَاءِ  
وَاحْفَظْ أَمَانَتَكَ بِطَلَبِ الْعِلْمِ  
وَخَصِّنْ عَقْلَكَ بِآدَابِ أَهْلِ الْحِلْمِ.  
وَأَعِدَّ الصَّبْرَ لِكُلِّ مَوْطِنٍ  
وَ الزَّمِ الْخُلُوةَ بِالذِّكْرِ  
وَاصْحَبِ النِّعَمَ بِالشُّكْرِ.

<sup>16</sup> أخرجه من حديث الحسن بن علي، الترمذي في السنن، صفة القيامة، باب منه: 2518.

Seek the help of Allah in every matter,  
seek to find out where Allah has  
placed goodness for you in every  
situation,

- whatever (position) Allah wants you for abstain from complaining about it,
- condition yourself to abide by those actions with which you'd love to meet Allah,
- remove from yourself every matter you dislike in others
- shun away from any companion that does not increase you in goodness every day
- take you fair share of pardoning and overlooking (the inconveniences caused to you by others.)

وَاسْتَعِزْ بِاللَّهِ فِي كُلِّ أَمْرٍ  
وَاسْتَخِرِ اللَّهَ فِي كُلِّ حَالٍ

وَمَا أَرَادَكَ اللَّهُ لَهُ فَاتْرِكِ الْإِعْتِرَاضَ فِيهِ،  
وَكُلُّ عَمَلٍ تُحِبُّ أَنْ تَلْقَى اللَّهَ بِهِ  
فَالْزِمُهُ نَفْسَكَ  
وَكُلُّ أَمْرٍ تَكْرَهُهُ مِنْ غَيْرِكَ  
فَاعْتَرِلْهُ مِنْ أَخْلَاقِكَ،  
وَ كُلُّ صَاحِبٍ لَا تَزْدَادُ بِهِ خَيْرًا  
فِي كُلِّ يَوْمٍ فَانْبِذْ عَنْكَ صُحْبَتَهُ.  
وَحُذْ بِحُطَّتِكَ مِنَ الْعَفْوِ وَالتَّجَاوُزِ.

Know that the truthfulness of a believer is tested in every state, demand (the best) of yourself in every tribulation, be mindful of Allah in watching over your self. Stand on the evidence of truth and you will attain the affection of creation. Be truthful in your quest and insightful knowledge will come to you, and the springs of higher knowledge will open up for you, you will successfully distinguish by yourself the clarification of that which confounds you.

Surely,

- excelling is for the one who works,
- the awe (of Allah) is for the who knows (His greatness)
- reliance (on Allah) is for the confident (in Allah's promise)
- fear (of displeasing Allah) is for those who are certain (of their accountability to Allah).
- and increase is for the thankful.

وَأَعْلَمُ أَنَّ الْمُؤْمِنَ مُحْتَبَرٌ صِدْقُهُ فِي كُلِّ حَالٍ  
مُطَلَّبٌ نَفْسُهُ بِالْبَلَاةِ،  
رَقِيبٌ لِلَّهِ عَلَى نَفْسِهِ.  
فَأَثْبَتْ عَلَى مَحَجَّةِ الْحَقِّ تَأْتِكَ مَوَدَّةُ الْخَلْقِ.  
وَاصْدُقْ فِي الطَّلَبِ تَرْتِ عِلْمُ الْبَصَائِرِ  
وَتَبْدُ لَكَ عُيُونُ الْمَعَارِفِ وَتَمَيِّزُ بِنَفْسِكَ عِلْمَ  
مَا يَرِدُ عَلَيْكَ بِخَالِصِ التَّوْفِيقِ

فَإِنَّمَا السَّبْقُ لِمَنْ عَمِلَ  
وَالْحُشْيَةُ لِمَنْ عَلِمَ ،  
وَالْتَّوَكُّلُ لِمَنْ وَثِقَ،  
وَالْخَوْفُ لِمَنْ أَتَقَنَ  
وَالْمَزِيدُ لِمَنْ شَكَرَ.

## Intellect

Know that whatever a servant attains of understanding is proportionate to the sharpening of his **intellect** and the level of his knowledge. So, he is sincerely dutiful to Allah and obeys Him. On whosoever Allah bestows the gift of intellect, reviving him with knowledge after granting him faith, granting him insight of certitude, and cognizance/awareness of his own faults; then all traits of righteousness have been assembled in him.

So seek for righteousness through God-consciousness, and take your learning from people who are in awe (of the Almighty). Draw closer to certainty by searching for truth in the areas of contemplation. Allah, Most Honorable, Most Sublime, said: *<Thus we gave Ibrahim insight into (Allah's) mighty dominion over heavens and earth in order that he may be of those who attained certainty. (Q 6:75)>*

The Messenger of Allah (pbuh) said; *< Learn certainty for surely I learn it.>* (Abu Na'im)

وَاعْلَمَ أَنَّ مَا يَصِلُ الْعَبْدُ إِلَيْهِ مِنَ الْفَهْمِ بِقَدْرِ  
تَقْدِيمِ عَقْلِهِ وَمَوْجُودِ عِلْمِهِ.  
فَتَقَوَّاهُ لِلَّهِ وَطَاعَتُهُ.  
فَمَنْ وَهَبَ اللَّهُ لَهُ الْعَقْلَ  
وَ أَحْيَاهُ بِالْعِلْمِ بَعْدَ الْإِيمَانِ، وَبَصَّرَهُ بِالْيَقِينِ  
وَعَرَّفَهُ عُيُوبَ نَفْسِهِ  
فَقَدْ نَظُمَتْ لَهُ خِصَالُ الْبِرِّ

فَاطْلُبِ الْبِرَّ فِي التَّقْوَى  
وَخُذِ الْعِلْمَ مِنْ أَهْلِ الْحَشْيَةِ.  
وَاسْتَجْلِبِ الْيَقِينَ بِمَبَاحِثِ الصِّدْقِ  
فِي مَوَاطِنِ التَّفَكُّرِ قَالَ اللَّهُ عَزَّوَجَلَّ:  
{ وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ  
وَالْأَرْضِ وَلَئِنْ كُنَّ مِنَ الْمُؤْمِنِينَ  
[الأنعام : 75] }  
وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
( تَعَلَّمُوا الْيَقِينَ فَإِنِّي أَتَعَلَّمُهُ )

Know that every **intellect** not accompanied by three things is a deluded intellect:

- preferring obedience over disobedience
- preferring knowledge over ignorance
- preferring religion over the world.

Every knowledge not accompanied by three things is further evidence (against one's self)

- abstain from harming others by the elimination of desires
- presence of humility in your actions
- dispensing of justice by (open and fair) negotiation and mercy.

Know that no one has adorned himself with anything like the adornment of intellect, and there is no garment more beautiful than knowledge; for surely Allah is not known except through the intellect and is not obeyed except through knowledge.

وَأَعْلَمُ أَنَّ كُلَّ عَقْلٍ لَا يَصْحَبُهُ ثَلَاثَةُ أَشْيَاءَ  
فَهُوَ عَقْلٌ مَكْرُورٌ:

إِثْنَارُ الطَّاعَةِ عَلَى الْمَعْصِيَةِ  
وَإِثْنَارُ الْعِلْمِ عَلَى الْجَهْلِ  
وَإِثْنَارُ الدِّينِ عَلَى الدُّنْيَا

وَكُلُّ عِلْمٍ لَا يَصْحَبُهُ ثَلَاثَةُ أَشْيَاءَ  
فَهُوَ مَزِيدٌ فِي الْحُجَّةِ  
كَفِ الْأَذَى بِقَطْعِ الرَّغْبَةِ  
وَوُجُودِ الْعَمَلِ بِالْحَشْيَةِ  
وَبَذْلِ الْإِنْصَافِ بِالتَّبَاذُلِ وَالرَّحْمَةِ.

وَأَعْلَمُ أَنَّهُ مَا تَزِينُ أَحَدٌ بِزِينَةٍ كَالْعَقْلِ  
وَلَا لَبِسَ ثَوْبًا أَجْمَلَ مِنَ الْعِلْمِ  
لَأنَّهُ مَا عَرَفَ اللَّهُ إِلَّا بِالْعَقْلِ  
وَلَا أُطِيعَ إِلَّا بِالْعِلْمِ.

## People of gnosis

### The truthful are:

Know that in every thought there is an accompanying etiquette, and in every sign there is something to learn; and only the one who is able to distinguish this is one who understands the will of Allah, and has harvested (the fruits of) certainty from His address (Qur'an).

وَاعْلَمَ أَنَّ فِي كُلِّ فِكْرَةٍ أَدَبًا  
وَفِي كُلِّ إِشَارَةٍ عِلْمًا  
وَإِنَّمَا يُمَيِّزُ ذَلِكَ مَنْ فَهِمَ عَنِ اللَّهِ عَزَّوَجَلَّ مُرَادَهُ  
وَجَنَى فَوَائِدَ الْبَاقِينَ مِنْ خِطَابِهِ.

### The sign of this for the truthful are:

- when looking he contemplates
- when quiet he reflects
- when speaking Allah is remembered
- when denied he is patient
- when given he is thankful
- when tested he resigns himself (to Allah)
- when the victim of (other's) ignorance he is forbearing
- when knowledgeable he is humble
- when he teaching he teaches with gentleness
- when asked he freely responds (to the best of his ability)

وَعَلَامَةُ ذَلِكَ فِي الصَّادِقِ  
إِذَا نَظَرَ اعْتَبَرَ  
وَإِذَا صَمَتَ تَفَكَّرَ  
وَإِذَا تَكَلَّمَ ذَكَرَ  
وَإِذَا مُنِعَ صَبَرَ  
وَإِذَا أُعْطِيَ شَكَرَ  
وَإِذَا ابْتُلِيَ اسْتَرْجَعَ  
وَإِذَا جُهِلَ عَلَيْهِ حُلِمَ  
وَإِذَا عَلِمَ تَوَاضَعَ  
وَإِذَا عَلِمَ رَفُقَ  
وَإِذَا سُئِلَ بَدَّلَ.

The truthful person is ...

- a (source of) healing for those who seek (help)
- a (source) of aid for those seek guidance
- a truthful ally to those who are truthful
- a safe abode for those who are in fear
- righteous
- easily pleased when his rights are involved
- deeply concerned about the rights he owes to Allah.

شِفَاءٌ لِلْقَاصِدِينَ  
وَعَوْنٌ لِلْمُسْتَزِيدِينَ  
وَحَلِيفٌ صَدِيقٌ لِلصَّادِقِينَ  
وَكَهْفٌ أَمِنٌ لِلْحَائِفِينَ،  
بَرٌّ،  
قَرِيبُ الرِّضَا فِي حَقِّ نَفْسِهِ  
بَعِيدُ الْهِمَّةِ فِي حَقِّ اللَّهِ تَعَالَى.

His intention is better than his action

his action is further reaching than

his speech

his place is (wherever) the truth(is)

his rein is modesty

his knowledge is (linked to)

Godliness

his testimony is his confidence (in Allah).

نِيَّتُهُ أَفْضَلُ مِنْ عَمَلِهِ  
وَعَمَلُهُ أَبْلَغُ مِنْ قَوْلِهِ  
مَوْطِنُهُ الْحَقُّ  
وَمَعْقِلُهُ الْحَيَاءُ  
وَمَعْلُومُهُ الْوَرَعُ  
وَشَاهِدُهُ التَّقَةُ.

He has ...

- perspectives of light through which he sees
- realities of knowledge from which he speaks
- evidence from certainty which he eloquently expresses.

لَهُ بَصَائِرُ مِنَ النُّورِ يُبْصِرُ  
بِهَا وَحَقَائِقُ مِنَ الْعِلْمِ يَنْطِقُ مِنْهَا  
وَ دَلَائِلُ مِنَ الْيَقِينِ يُعَبِّرُ عَنْهَا

Only he is (truly) connected to Allah  
who ...

- strives his self for the sake of Allah
- is upright in his obedience
- good in his intention
- fearing Allah in secrecy and in public
- limiting his (worldly) hope
- serious about his involvement by being cautious
- he sails with the wind of refuge in the ocean of supplication
- his times become (a source of) enrichment
- his states become peaceful
- he is not deceived by the allurements of the (material) world of deception
- he is not distracted by the glittering mirage of the gentle breeze of this world from (being aware of the) horrors of the Day of Resurrection
- he attained the state of awakening after the sleep of heedlessness.

وَأَيُّمَا يُوَاصِلُ بِذَلِكَ مَنْ

جَاهَدَ لِلَّهِ تَعَالَى نَفْسَهُ

وَأَسْتَقَامَتْ لِبَطَاعَتِهِ نِيَّتُهُ

وَحَشِيَ اللَّهَ فِي سِرِّهِ وَ عَلَانِيَتِهِ

وَقَصَرَ الْأَمَلُ

وَشَتَّرَ مِئْزَرَ الْحَذَرِ

وَأَفْلَحَ بِرِيحِ النَّجَاةِ فِي بَحْرِ الْإِبْتِهَالِ

فَأَوْقَاتُهُ غَنِيْمَةٌ

وَأَحْوَالُهُ سَلِيْمَةٌ

لَمْ يَغْتَرَّ بِزُخْرُفِ دَارِ الْعُرُورِ

وَلَمْ يُلْهِهِ بِرَيْقِ سَرَابِ نَسِيمِهَا

عَنْ أَهْوَالِ يَوْمِ التُّشُورِ،

فَقَارَ بِمَقَامِ الْيَقَظَةِ بَعْدَ نَوْمِ الْعَفَلَةِ.



## Intelligent person

Know that the **intelligent person**, when his knowledge is sound and his proofs are confirmed;

- knows that nothing will save him with his Lord except truthfulness so he hastened in his quest for it.
- searches for the characteristics of its people desiring to be (spiritually) revived before his (physical) death
- preparing for the eternal abode after his death (from this temporary abode)
- he trades his belongings and his self from his Lord since he heard Him say: *<Surely Allah has purchased from the Believers their selves and their properties in return for Paradise (Q 9:111).*

وَأَعْلَمَ أَنَّ الْعَاقِلَ  
لَمَّا صَحَّ عِلْمُهُ وَثَبَتَ يَقِينُهُ  
عَلِمَ أَنَّ لَا يُنْجِيهِ مِنْ رَبِّهِ إِلَّا الصِّدْقُ فَسَعَى  
فِي طَلَبِهِ وَبَحَثَ عَنْ أَخْلَاقِ أَهْلِهِ  
رَغْبَةً فِي أَنْ يَحْيَى قَبْلَ مَمَاتِهِ لِيَسْتَعِدَّ لِذَارِ  
الْخُلُودِ بَعْدَ وَفَاتِهِ  
فَبَاعَ نَفْسَهُ وَمَالَهُ مِنْ رَبِّهِ  
حَيْثُ سَمِعَهُ يَقُولُ:  
{ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ  
وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ  
[التوبة: 111].

So he (the intelligent) became ...

- knowledgeable after ignorance
- enriched after poverty
- delight after being estranged
- close after being distant
- serene after being fatigued

فَعَلِمَ بَعْدَ الْجَهْلِ  
وَاسْتَعْنَى بَعْدَ الْفَقْرِ وَأَنْسَ بَعْدَ الْوَحْشَةِ  
وَقَرَّبَ بَعْدَ الْبُعْدِ وَاسْتَرَاحَ بَعْدَ التَّعَبِ

His affairs became harmonized, and all his concerns became gathered, piety became his slogan, and watchfulness his state. Do you not note the saying of the Messenger of Allah, may Allah's blessings and salutations be upon him: *<Worship Allah as if you see Him; for though you do not see Him, He ever sees you. (Bukhari and Muslim)*

فَاتَّحَلَفَ أَمْرُهُ وَاجْتَمَعَ هَمُّهُ، وَصَارَتِ التَّقْوَى  
شِعَارَهُ وَالْمُرَاقَبَةُ حَالَهُ.  
أَلَا تَرَى لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ (اعْبُدِ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ  
فَإِنَّهُ يَرَاكَ) <sup>17</sup>

<sup>17</sup> أخرجه عن أبي الدرداء بهذا اللفظ أبو نعيم في حلية الأولياء 202/8 وأصل الحديث عند الشيخين والمعروف بخديث جبريل.

- The ignoramus considers him (the intelligent) dumb and mute (due to his prolonged silence), but it is his wisdom that has made him silent
- the foolish considers him to be talkative, but it is his sincere advise for the sake of Allah that causes him to talk
- he is considered rich, but (actually) it is chastity has enriched him
- he is considered poor, but it is his humility that makes him so lowly.

He does not ...

- expose himself to that which does not concern him
- burden himself with more than what is sufficient for him
- take what he has no need for
- neglect that which he has been entrusted to guard

People are at ease with him while he is struggling with himself, he has annihilated his cravings through his devoutness, he terminated his greed by his piety, and the light of knowledge has extinguished his carnal desires

So, be like that, and accompany people like them, follow their footsteps, emulate their conduct; they are a reliable treasury and whoever trades them for the world is cheated. They are (like multiple) support at times of tribulation, protectors among friends; if you are impoverished they enrich you and when they call upon the Lord they do not forget you < *Such are the party of Allah. Take note, the party of Allah are the ones who will succeed. (Q 58:22)*

يَحْسِبُهُ الْجَاهِلُ  
صَمِيئًا عَيْيًا  
وَحَكَمُهُ أَصَمَّتَهُ  
وَيَحْسِبُهُ الْأَحْمَقُ مَهْدَارًا  
وَالنَّصِيحَةُ لِلَّهِ أَنْطَقَتْهُ.  
وَيَحْسِبُهُ غَنِيًّا وَالتَّعَفُّفُ أَغْنَاهُ  
وَيَحْسِبُهُ فَقِيرًا وَالتَّوَاضُّعُ أَذْنَاهُ

لَا يَتَعَرَّضُ لِمَا لَا يَغْنِيهِ  
وَلَا يَتَكَلَّفُ فَوْقَ مَا يَكْفِيهِ  
وَلَا يَأْخُذُ مَا لَيْسَ بِمُحْتَاجٍ إِلَيْهِ  
وَلَا يَدْعُ مَا وَكَّلَ بِحِفْظِهِ،  
النَّاسُ مِنْهُ فِي رَاحَةٍ  
وَهُوَ مِنْ نَفْسِهِ فِي تَعَبٍ  
قَدْ أَمَاتَ بِالْوَرَعِ حِرْصَهُ  
وَ حَسَمَ بِالتَّقَى طَمَعَهُ  
وَأَفْنَى بِنُورِ الْعِلْمِ شَهَوَاتِهِ.

فَهَكَذَا فَكُنْ وَلِثَلِ هَؤُلَاءِ فَاصْحَبْ  
وَلَا تَارِهِمْ فَاتَّبِعْ وَبِأَخْلَاقِهِمْ فَتَأَدَّبْ فَهَؤُلَاءِ  
الْكَنْزُ الْمَأْمُونُ.. بَائِعُهُمُ بِالْدُّنْيَا مَعْبُودٌ  
وَهُمُ الْعُدَّةُ فِي الْبَلَاءِ وَالتَّقَاتُ مِنَ الْأَخْلَاءِ،  
إِنْ افْتَقَرْتَ أَغْنَوْكَ وَإِنْ دَعَا الرَّبَّ لَمْ يَنْسُوكَ  
{أَوْلَيْكَ حِزْبُ اللَّهِ إِلَّا إِنْ حِزْبَ اللَّهِ هُمْ  
الْمُفْلِحُونَ [المجادلة: 22]}.

## Corruption of the heart

Know - (as I pray that) Allah may expand my heart and your heart by understanding, may He illuminate my chest and your chest with knowledge, may He unite my concern and your concern through certainty – I have indeed found that the root of every dilemma that enters the heart is of necessity a result of excessiveness, and the cause of that (dilemma) is engaging the world with ignorance, and due to forgetting the eventual return (to Allah) even after having knowledge. To be saved from this (dilemma), avoid (engaging in) any unclear matter out of devoutness, and hold on to those things that you know out certainty.

I have found that the **corruption of the heart** is the corruption of Religion; do you not note the saying of the Messenger of Allah (pbuh) who said, < *Note that there is a part of the body if it is good, the whole body is good; and when it is corrupted the whole body is corrupted; and note that is the heart.* (Bukhari and Muslim)

The meaning of the body in this context is the religion, because it is the religion that (influences) the soundness or the corruption of (the action of) limbs.

The source of the corruption of the heart is due to leaving off the evaluation of the self, and being duped by prolonged hope. So, if you intend to rectify your heart then stop at your intention, and stop at your thoughts; and commit to whatever is for Allah and shun what is for other than Allah; and find assistance for limiting your

وَأَعْلَمَ وَسَخَّ اللَّهُ بِالْفَهْمِ قَلْبِي  
وَقَلْبَكَ وَأَنَارَ بِالْعِلْمِ صَدْرِي  
وَصَدْرَكَ وَجَمَعَ بِالْيَقِينِ هَمِّي وَهَمَّكَ  
أَنِّي وَجَدْتُ أَصْلَ كُلِّ بَلَاءٍ دَاخِلٍ عَلَى  
الْقَلْبِ ضَرُورَةً مِنْ نَتَائِجِ الْفُضُولِ  
وَأَصْلُ ذَلِكَ الدُّخُولُ فِي الدُّنْيَا بِالْجُهْلِ  
وَنَسْيَانِ الْمَعَادِ بَعْدَ الْعِلْمِ.  
وَالنَّجَاةُ مِنْ ذَلِكَ تَرْكُ كُلِّ  
مَجْهُولٍ فِي الْوَرَعِ،  
وَأَخْذُ كُلِّ مَعْلُومٍ فِي الْيَقِينِ.

وَوَجَدْتُ فَسَادَ الْقَلْبِ فَسَادَ الدِّينِ أَلَا تَرَى  
لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ( أَلَا  
وَإِنَّ فِي الْجَسَدِ مُضَغَةً إِذَا صَلَحَتْ صَلَحَ  
الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا  
وَهِيَ الْقَلْبُ )<sup>18</sup>  
وَمَعْنَى

الْجَسَدِ هَاهُنَا الدِّينُ لِأَنَّ بِالدِّينِ صَلَاحَ  
الْجَوَارِحِ وَفَسَادَهَا.  
وَأَصْلُ فَسَادِ الْقَلْبِ تَرْكُ الْمُحَاسَبَةِ لِلنَّفْسِ وَ  
الْإِغْتِرَازُ بِطُولِ الْأَمَلِ فَإِذَا أَرَدْتَ صَلَاحَ  
قَلْبِكَ فَتَقِفْ مَعَ الْإِرَادَةِ وَعِنْدَ الْخَوَاطِرِ فَخُذْ مَا  
كَانَ لِلَّهِ وَدَعْ مَا كَانَ لِغَيْرِهِ.  
وَاسْتَعِزْ عَلَى قَصْرِ الْأَمَلِ بِدَوَامِ ذِكْرِ الْمَوْتِ.

hope in the constant remembrance of death.

I have found that the roots of excess that emanate from the heart manifest themselves in hearing, sight, speech, food, clothing and abode;

- excessiveness in hearing leads to forgetfulness and heedlessness
- excessiveness of sight leads to heedlessness and confusion.
- excessiveness of tongue leads to exaggeration and innovation
- excessiveness in food leads to gluttony and (carnal) desire
- excessiveness in clothing leads to superiority complex and conceit
- excessiveness of residence leads to extravagance and pride

وَوَجَدْتُ أَصُولَ الْفُضُولِ الْمُتَحَرِّكَ مِنَ الْقَلْبِ  
تَظْهَرُ عَلَى: السَّمْعِ وَ الْبَصَرِ وَ اللِّسَانِ  
وَالْغِذَاءِ وَاللِّبَاسِ، وَالْمَسْكَنِ.  
فَفُضُولُ السَّمْعِ يُخْرِجُ إِلَى السَّهْوِ وَالْعَفْلَةِ  
وَفُضُولُ الْبَصَرِ يُخْرِجُ إِلَى الْعَفْلَةِ وَالْحَيْرَةِ  
وَفُضُولُ اللِّسَانِ يُخْرِجُ إِلَى التَّزْيِيدِ وَالْبِدْعَةِ  
وَفُضُولُ الْغِذَاءِ يُخْرِجُ إِلَى الشَّرِّهِ وَالرَّغْبَةِ.  
وَفُضُولُ اللِّبَاسِ يُخْرِجُ إِلَى الْمُبَاهَاةِ وَ الْحِيَلَاءِ.  
وَفُضُولُ الْمَسْكَنِ يُخْرِجُ إِلَى الْإِسْرَافِ  
وَالْفَخْرِ.

Know that **guarding the limbs** is an obligation and avoiding excessiveness is a virtue.

To **repent** before that is incumbent as Allah and His Messenger have ordained, in the saying of Him, Whose remembrance be sublime, < *O you who believe! Turn to Allah, repenting a sincere repentance.* (Q 66:8)

The meaning of “sincere” here implies the servant turning to His Lord by not returning to that which he has turned from. The Messenger of Allah (pbuh) said: < *O human beings! Turn to Allah in repentance before you die, and come closer to Allah with righteous deeds before you become pre-occupied.* (Ibn Majah, deemed fabricated by Abu Ghuddaa)

Repentance is not correct/accepted unless (accompanied) by four things:

- a firm resolve in the heart not to return (to the wrong doing)
- seeking forgiveness with remorse
- restoring liability for the wrong committed
- guarding the limbs from the (negativity of the) seven senses; hearing, sight, speech, smell, hands, feet, and the heart which is the commander of all and through which the rest of the body could be rectified or corrupted.

Allah has certainly made for each limb commands and prohibitions which are obligatory upon it, and has made a space of permissibility between them (the commands and prohibitions) which if avoided would be a virtue for

وَأَعْلَمَ أَنَّ حِفْظَ الْجَوَارِحِ فَرِيضَةٌ  
وَتَرْكُ الْفُضُولِ فَضِيلَةٌ

وَالْتَّوْبَةُ قَبْلَ ذَلِكَ فَرِيضَةٌ وَقَدْ فَرَضَهَا اللَّهُ  
وَرَسُولُهُ فَقَالَ جَلَّ ذِكْرُهُ: يَا أَيُّهَا الَّذِينَ آمَنُوا  
تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا [التَّحْرِيمُ : 8].  
مَعْنَى نَصُوحًا تَرْكُ الْعُودِ فِيمَا تَابَ مِنْهُ الْعَبْدُ  
إِلَى رَبِّهِ.

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
(يَا أَيُّهَا النَّاسُ تُوبُوا إِلَى رَبِّكُمْ قَبْلَ أَنْ تَمُوتُوا  
وَتَقَرَّبُوا إِلَى اللَّهِ بِالْعَمَلِ الصَّالِحِ مِنْ قَبْلِ أَنْ  
تُشْغَلُوا).<sup>19</sup>

وَلَا تَصِحَّ التَّوْبَةُ إِلَّا بِأَرْبَعَةِ أَشْيَاءَ:  
حُلُّ إِصْرَارِ الْقَلْبِ عَنِ الْمَعَاوِدَةِ.  
وَالِاسْتِغْفَارِ بِالنَّدَمِ.

وَرَدُّ التَّبَعَاتِ وَالْمَظَالِمِ.  
وَحِفْظُ الْجَوَارِحِ مِنَ الْخَوَاسِّ السَّبْعِ:  
السَّمْعِ وَالْبَصَرِ وَاللِّسَانِ وَالشَّمِّ وَالْيَدَيْنِ  
وَالرِّجْلَيْنِ وَالْقَلْبِ وَهُوَ أَمِيرُهُمَا وَبِهِ  
صَلَاحُ الْجَسَدِ وَفَسَادُهُ.

وَقَدْ جَعَلَ اللَّهُ عَلَى كُلِّ جَارِحَةٍ أَمْرًا وَنَهْيًا  
فَرِيضَةً مِنْهُ، وَجَعَلَ بَيْنَهُمَا سَعَةً وَإِبَاحَةً تَرْكُهَا  
فَضِيلَةٌ لِلْعَبْدِ.

the servant.

### Obligation on the heart

The **obligation on the heart** after faith and repentance, is sincerity in doing deeds for Allah, to have a positive perspective when suspicious, to be confident regarding the promise of Allah, fearing His punishment, and to have hope in His favors. There are numerous reports regarding the meaning of the heart, among which are: the saying of the Messenger of Allah (pbuh), < *There are those among believers towards whom my heart is (more) yielding.* (Ahmed)

He (pbuh) also said; < *Surely, the truth comes accompanied by light, so it is necessary for you to be aware of the secrets of the heart.* (I didn't find it in any of the books - Ahu Ghuda)

Ibn Mas'oud (may Allah be pleased with him) said:

< *The heart has motivations and attentions, but also rest and laxity; so take advantage of the periods of attentiveness, and leave it (alone) at times of laxity.* >

Ibn Mubarak (may Allah have mercy on him) said: < *The heart is like a mirror, if it remains stagnant in your hand it becomes rusted; and like cattle, if left unattended it becomes weak.*

فَقَرَضُ الْقَلْبِ - بَعْدَ الْإِيمَانِ وَالتَّوْبَةِ -

إِخْلَاصُ الْعَمَلِ لِلَّهِ وَاعْتِقَادُ حُسْنِ الظَّنِّ عِنْدَ الشُّبْهَةِ وَالثِّقَةُ بِوَعْدِهِ،

وَالْخَوْفُ مِنْ عَذَابِهِ وَالرَّجَاءُ لِفَضْلِهِ.

وَقَدْ رُوِيَ فِي مَعْنَى الْقَلْبِ أَحْبَابٌ كَثِيرَةٌ مِنْهَا:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

(إِنَّ مِنَ الْمُؤْمِنِينَ مَنْ يَلِينُ لَهُ قَلْبِي).<sup>20</sup>

وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (إِنَّ الْحَقَّ يَأْتِي

وَعَلَيْهِ نُورٌ فَعَلَيْكُمْ بِسَرَائِرِ الْقُلُوبِ).<sup>21</sup>

وَقَالَ ابْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ:

لِلْقُلُوبِ شَهْوَةٌ وَإِقْبَالٌ وَفَتْرَةٌ وَإِدْبَارٌ فَاعْتَنِمُوهَا

عِنْدَ شَهْوَتِهَا وَإِقْبَالِهَا وَذَرُوهَا عِنْدَ فَتْرَتِهَا

وَإِدْبَارِهَا.

قَالَ ابْنُ الْمُبَارَكِ رَحِمَهُ اللَّهُ :

الْقَلْبُ مِثْلُ الْمِرْآةِ إِذَا طَالَ مَكُثُهَا فِي الْيَدِ

صَدِئَتْ، وَكَالدَّابَّةِ إِذَا غَفَلَ عَنْهَا صَاحِبُهَا

هَزُلَتْ.

<sup>20</sup> أخرجه أحمد، المسند 267/5، مسند أبي أمامة رضي الله عنه:  
<sup>21</sup> لم أعثر عليه في مصادر الحديث والله أعلم.

Some wise ones have said that the heart is like a house with six doors, and then it was said: be cautious that nothing (enters your heart) from any of these six doors, lest the house be corrupted.

The heart is the house and the doors are: the tongue, sight, hearing, smell, the hands, the legs; so, whenever a door from these doors are opened without knowledge, the house is lost.

وَقَالَ بَعْضُ الْحُكَمَاءِ:  
مَثَلُ الْقَلْبِ مَثَلُ بَيْتٍ لَهُ سِتَّةُ أَبْوَابٍ،  
ثُمَّ قِيلَ لَكَ: اخْذَرْ أَلَّا يَدْخُلَ عَلَيْكَ مِنْ أَحَدٍ  
الْأَبْوَابِ شَيْءٌ فَيُفْسِدَ عَلَيْكَ الْبَيْتَ.

فَالْقَلْبُ: هُوَ الْبَيْتُ؛ وَالْأَبْوَابُ:  
اللِّسَانُ، وَالْبَصَرُ، وَالسَّمْعُ، وَالشَّمُّ،  
وَالْيَدَانِ، وَالرِّجْلَانِ؛ فَمَتَى انْفَتَحَ بَابٌ مِنْ هَذِهِ  
الْأَبْوَابِ بِغَيْرِ عِلْمٍ ضَاعَ الْبَيْتُ.

## Obligation on the tongue

1. The **obligation on the tongue** is to be honest whether in pleasure or anger. Refrain from harming (others) in private and in public, and shun embellishment in your speech whether with good or evil. The Messenger of Allah (pbuh) said: *<Whoever guarantees me that he will control what is between his jaws (tongue) and between his legs (sexual organs), I guarantee him Paradise (as reward) from Allah (Bukhari)>*

The Messenger of Allah (pbuh) said to Mu'aaz bin Jabal: *<Are people dragged into hellfire on their noses for reasons other than the harvests of their tongue? (Tirmidhi, Ahmed)>*

He ('Abdullah ibn Ma'ud) said: *<I warn you about excessive talk, sufficient is it for you to express to the extent of your need. Be aware that a person will be questioned about excesses in his speech just as he will be asked about his excesses in wealth. > (Tibrani)>*

The Messenger of Allah (pbuh) said: *<Surely, Allah is (witnessing) the tongue of every speaker. Mindful of Allah is the one who knows what he is saying. (Tibrani)>*

فَفَرَضُ اللِّسَانِ الصِّدْقَ فِي الرِّضَا وَالْغَضَبِ، وَكَفَّ الْأَذَى فِي السِّرِّ وَالْعَلَانِيَةِ وَتَرَكَ التَّزْيِينَ بِالْخَيْرِ وَالشَّرِّ.

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (مَنْ ضَمِنَ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ ضَمِنْتُ لَهُ عَلَى اللَّهِ الْجَنَّةَ).<sup>22</sup>

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ: (وَهَلْ يَكُفُّ النَّاسَ فِي النَّارِ عَلَى مَنَاحِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ).<sup>23</sup> وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

(أُنذِرْكُمْ فُضُولَ الْكَلَامِ حَسْبُ أَحَدِكُمْ مَا يَبْلُغُ بِهِ حَاجَتَهُ، فَإِنَّ الرَّجُلَ يُسْأَلُ عَنْ فُضُولِ كَلَامِهِ كَمَا يُسْأَلُ عَنْ فُضُولِ مَالِهِ).<sup>24</sup>

وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِنَّ اللَّهَ عِنْدَ لِسَانِ كُلِّ قَائِلٍ فَاتَّقِ اللَّهَ امْرُؤُةً عَلِمَ مَا يَقُولُ).<sup>25</sup>

<sup>22</sup> أخرجه البخاري، الصحيح، الرقاق، باب حفظ اللسان:

<sup>23</sup> أخرجه الترمذي، السنن، باب: قال: حَدِيثُ حَسَنِ بْنِ صَحِيحٍ وَأَحْمَدُ، الْمُسْنَدُ، مُسْنَدُ رَضِيَ اللَّهُ عَنْهُ:

<sup>24</sup> أخرجه الطبراني -موقوفاً على عبد الله بن مسعود- في المعجم الكبير 93/9، الحديث: 8507 وقال الهيثمي في مجمع الزوائد 10/545 الحديث: 18182: رواه الطبراني وفيه المسعودي وقد اختلط، وابن أبي الدنيا -موقوفاً على أبي هريرة- في الصمت له ص: 80

الحديث: 77

<sup>25</sup>



## Obligation of sight

2. The **obligation of sight** is lowering the gaze from the prohibited, and avoid peering at that which is veiled and concealed. Hudhaifah (may Allah be pleased with him) relates that the Prophet (pbuh) said: *<The glance is an arrow from the arrows of the devil. Whoever avoids it out of fear for Allah, Allah will grant him (a degree of) faith, the sweetness of which he would find in his heart. (Tibarani, Al Hakim)*

Abu Dardaa' (may Allah be please with him) said: *Whoever lowers his gaze from that which is forbidden will be paired by Allah with pure companionship of his choice, and whoever peers over peoples houses Allah will raise him blind on the Day of Judgment.*

Dawood at-Ta'i said to someone staring at another: *O person! Turn your glance back to your self. I have been informed that a person will be questioned about excesses in looking just as he will be asked about the excesses in his deeds.* He said: *<The first look is (allowed) for you, but not the second look.*

( part of a hadeeth narrated by Ali ibn Abi Talib in Tirmizi and Ahmed – Abu Ghuddah)

What a person witnesses as a surprise, he is not held accountable for it; but will be taken to account for what he deliberately continues to look at.

وَفَرَضُ الْبَصَرِ الْغَضُّ عَنِ الْمَحَارِمِ  
وَتَرْكُ التَّطَلُّعِ فِيمَا حُجِبَ وَسُتِرَ.  
قَالَ حُذَيْفَةُ رَضِيَ اللَّهُ عَنْهُ:  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
( النَّظَرُ سَهْمٌ مِّنْ سِهَامِ إِبْلِيسَ فَمَنْ تَرَكَهُ مِّنْ  
خَوْفِ اللَّهِ آتَاهُ اللَّهُ إِيمَانًا يَّجِدُ حِلَاوَتَهُ فِي  
قَلْبِهِ).<sup>26</sup>

وَقَالَ أَبُو الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ: مَنْ غَضَّ بَصَرَهُ  
عَنِ النَّظَرِ الْحَرَامِ زُوجَ مِنَ الْخَوَرِ الْعَيْنِ حَيْثُ  
أَحَبَّ؛ وَمَنْ أَطْلَعَ فَوْقَ بَيْتِ النَّاسِ حَشَرَهُ  
اللَّهُ يَوْمَ الْقِيَامَةِ أَعْمَى.<sup>27</sup>

وَقَالَ دَاوُدُ الطَّائِي لِرَجُلٍ -وَقَدْ أَحَدَ النَّظَرَ إِلَى  
بَعْضٍ مِّنْ يَنْظُرُ إِلَيْهِ فَقَالَ: يَا هَذَا ارْزُدْ نَظْرَكَ  
إِلَيْكَ، فَإِنَّهُ بَلَغَنِي أَنَّ الرَّجُلَ يُسْأَلُ عَنْ  
فُضُولِ نَظَرِهِ كَمَا يُسْأَلُ عَنْ فُضُولِ عَمَلِهِ.  
وَيُقَالُ: لَكَ النَّظَرَةُ الْأُولَى وَلَيْسَتْ لَكَ  
الْآخِرَةُ.<sup>28</sup>

فَمَا هَجَمَ عَلَى النَّظَرِ فَهُوَ مَوْضُوعٌ عَنِ الْعَبْدِ  
وَمَا اسْتَمَرَّ بِهِ النَّظَرُ بِمَعْقُولِ الْفَهْمِ  
فَالْعَبْدُ مَا حُوذُّ بِهِ.

<sup>26</sup> . أخرجه الطبراني في المعجم الكبير 10/10162:173 عن أبي هريرة و الحاكم في المستدرک على الصحيحين 4/349،، 7875: عن حذيفة وقال: صحيح الإسناد ولم يخرجاه.

<sup>27</sup> .  
<sup>28</sup> . حديث مرفوع أخرجه الترمذي، السنن،، باب: و أحمد، المسند، مسند رضي الله عنه: عن علي بن أبي طالب رضي الله عنه.

## Obligation of hearing

3. The **obligation of hearing** follows that of speech and sight; for whatsoever is nor permissible to speak about or look at, is neither permissible to listen to nor be entertained by.

Seeking out that which is hidden from you is spying, while listening to frivolity, (lewd) singing and insulting Muslims are forbidden like the forbiddance of eating carrion and blood. ‘Abdullah bin ‘Umar (may Allah be pleased with him) said: *We have been prohibited from backbiting and listening to it, and from gossiping and listening to it.*

Qasim bin Muhammad (bin Abu Bakr) was asked about listening to singing and he replied: *When Allah distinguishes between truth and falsehood, where would singing be placed.* Someone said: *In the category of falsehood.* So he (Qasim) said: *So decide for yourself.*

There is no portion of the body of a person more damaging after the tongue than his hearing, because it is the quickest

messenger/conveyor to the heart, and the most direct way of landing a person in temptation.

It has been mentioned about Waki’ bin al-Jarraah that he said: *I heard a word from a heretical innovator twenty years ago and I am still unable to remove it from my ears.*

When Taawoos was confronted by an heretical innovator, he used to block his ears in order not to hear his words.

وَفَرَضُ السَّمْعِ تَبَعٌ لِلْكَلَامِ وَالنَّظَرِ،  
فَكُلُّ مَا لَا يَحِلُّ لَكَ الْكَلَامُ فِيهِ وَلَا النَّظَرُ إِلَيْهِ  
لَا يَحِلُّ لَكَ اسْتِمَاعُهُ وَلَا التَّلَذُّدُ بِهِ.  
وَالْبَحْثُ عَمَّا كُتِبَ عَنْكَ تَحْسُسُ.  
وَسَمَاعُ اللَّهْوِ وَالْغِنَاءِ وَأَذَى الْمُسْلِمِينَ حَرَامٌ  
كَالْمَيْتَةِ وَالْدَّمِ.

وَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: نُحْيِنَا  
عَنِ الْغَيْبَةِ وَالْإِسْتِمَاعِ إِلَيْهَا وَعَنِ النَّمِيمَةِ وَالْإِسْتِمَاعِ إِلَيْهَا.<sup>29</sup>

وَسُئِلَ الْقَاسِمُ بْنُ مُحَمَّدٍ عَنْ سَمَاعِ الْغِنَاءِ قَالَ:  
إِذَا مَيَّزَ اللَّهُ بَيْنَ الْحَقِّ وَالْبَاطِلِ يَوْمَ الْقِيَامَةِ أَتَيْنَ  
يَقَعُ الْغِنَاءُ؟

قِيلَ: فِي حَوْزِ الْبَاطِلِ.

قَالَ: فَأَقَاتَ نَفْسَكَ.<sup>30</sup>

وَلَيْسَ مِنْ جَارِحَةٍ أَشَدَّ ضَرَرًا عَلَى الْعَبْدِ -  
بَعْدَ لِسَانِهِ - مِنْ سَمْعِهِ، لِأَنَّهُ أَسْرَعُ رَسُولٍ إِلَى  
الْقَلْبِ وَأَقْرَبُ وَقُوعًا فِي الْفِتْنَةِ.

وَقَدْ ذُكِرَ عَنْ وَكَيْعِ بْنِ الْجَرَّاحِ أَنَّهُ قَالَ:

سَمِعْتُ كَلِمَةً مِنْ مُبْتَدِعٍ مُنْذُ عِشْرِينَ سَنَةً،  
مَا أَسْتَطِيعُ إِخْرَاجَهَا مِنْ أُذُنِي.

وَكَانَ طَاوُوسٌ إِذَا أَتَاهُ مُبْتَدِعٌ سَدَّ أُذُنَيْهِ  
لِيَلَّا يَسْمَعَ كَلَامَهُ .

<sup>29</sup>

<sup>30</sup>

## Obligation of smell

4. The **obligation of smell** follows that of listening and seeing; since whatever is permissible for you to listen to and look at is permissible for you to smell.

It has been reported about ‘Umar bin ‘Abd al-‘Aziz (may Allah be pleased with him) that someone brought him some (illicit) musk and he held his nose so he would not be able to smell it. When someone questioned why he did that he responded: *Is there any benefit from it other than its fragrance?*

وَفَرَضُ الشَّمِّ تَبَعٌ لِلسَّمْعِ وَالْبَصَرِ  
فَكُلُّ مَا حَلَّ لَكَ اسْتِمَاعُهُ وَنَظَرُهُ جَازٌ لَكَ  
شَمُّهُ.

وَقَدْ رُوِيَ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ رَضِيَ اللَّهُ  
عَنْهُ أَنَّهُ أُتِيَ بِمِسْكٍ فَأَمْسَكَ عَلَى أَنْفِهِ فَقِيلَ لَهُ  
فِي ذَلِكَ؟ فَقَالَ: وَهَلْ يُنْتَفَعُ مِنْهُ إِلَّا بِرَائِحَتِهِ.

5. The **obligations of the hands and feet** are not to extend them towards that which is impermissible, nor to be held back from what is right. Masruq said: *A servant does not take a single step except that it is written as a good or bad (deed).* The daughter of Sulayman bin ‘Abdil Malik wrote to ‘Abdah bint Khalid bin Ma’dan: *Visit me.* So ‘Abdah wrote back: *After formalities, My father, may Allah have mercy on him, used to dislike undertaking a journey unless he had some guarantee from Allah (about its necessity and benefit), or eat any food about which he would be questioned on the Day of Judgment for which he would have no answer. I dislike from (all) this that which my father disliked, and peace be unto you.*

وَفَرَضُ الْيَدَيْنِ وَالرِّجْلَيْنِ: أَنْ لَا تَبْسُطَهُمَا إِلَى  
مَحْظُورٍ وَلَا تَقْبِضَهُمَا عَنْ حَقٍّ.  
قَالَ مَسْرُوقٌ: مَا خَطَا الْعَبْدُ خُطْوَةً إِلَّا كُتِبَتْ  
حَسَنَةً أَوْ سَيِّئَةً.  
وَكَتَبَتْ ابْنَةُ سُلَيْمَانَ بْنِ عَبْدِ الْمَلِكِ إِلَى عَبْدِ  
بَنَاتِ خَالِدِ بْنِ مَعْدَانَ: زُورِينِي.  
فَكَتَبَتْ إِلَيْهَا عَبْدَةُ:  
أَمَّا بَعْدُ!

فَإِنَّ أَبِي رَحِمَهُ اللَّهُ كَانَ يَكْرَهُ أَنْ يَسِيرَ مَسِيرًا  
لَيْسَ هُوَ فِيهِ ضَامِنًا عَلَى اللَّهِ أَوْ يَأْكُلَ  
طَعَامًا إِذَا سُئِلَ عَنْهُ يَوْمَ الْقِيَامَةِ لَمْ يَكُنْ  
عِنْدَهُ فِيهِ مَخْرَجٌ وَقَدْ كَرِهْتُ مِنْ ذَلِكَ مَا كَرِهَ  
أَبِي. وَالسَّلَامُ عَلَيْكَ.

## Acting with Propriety

If someone were to enquire: *What leads you to act like this?* It is said (to be) by ...

- adhering to the methodology of the pious leaders
- observing the behaviors of the seekers of guidance (in order) to know where to step
- waking up to (the realities of) self-evaluation
- acting with equity
- beautifying (our actions) by abstention from harming (others)
- freely extending our favors by not reminding people (of our favors)
- acquiring good character by abandoning envy
- contentment through loving obscurity
- lengthy periods of silence desiring to be safe
- being humble to creation without fear of astrangement
- delighting in the remembrance of Allah in privacy
- emptying the heart (of negativity in order) to serve (others)
- uniting concerns with guarded awareness
- pursuing salvation through the path of uprightness.

فَإِنْ قَالَ قَائِلٌ:  
فَمَا السَّبِيلُ إِلَى الْعَمَلِ بِذَلِكَ؟ قِيلَ:  
لُزُومٌ مِنْهَاجِ الْأَيِّمَةِ الْمُتَّقِينَ  
وَالنَّظَرُ فِي آدَابِ الْمُسْتَرْشِدِينَ  
لِمَعْرِفَةِ الْخَطَا  
وَالْتَبَقُّظُ بِالْمُحَاسَبَةِ  
وَالْعَمَلُ بِالْإِنْصَافِ  
وَالتَّحَرُّزُ بِكَفِّ الْأَذَى  
وَبَدْلُ الْفَضْلِ بِتَرْكِ الْمَنَّةِ،  
وَحُسْنُ السَّمْتِ بِغَيْرِ حَسَدٍ،  
وَالْقَنَاعَةُ بِحُبِّ الْخُمُولِ،  
وَطُولُ الصَّمْتِ رَغْبَةً فِي السَّلَامَةِ،  
وَالْتَوَاضُعُ لِلْخَلْقِ بِأَلَا وَحْشَةٍ،  
وَالْأُنْسُ بِالذِّكْرِ فِي الْخُلُوةِ،  
وَتَفَرُّغُ الْقَلْبِ لِلْخِدْمَةِ  
وَاجْتِمَاعُ الْهَمِّ بِالْمُرَاقَبَةِ  
وَطَلَبُ النَّجَاةِ فِي طَرِيقِ الْإِسْتِقَامَةِ؛

Allah, Most Honorable Most Sublime has said: < Surely, those who proclaim that “our Lord is Allah”, then act with uprightness; for such there shall be no (reason to) fear nor cause to grieve.

(Q 46:13)

Sufyan bin ‘Abdullah al-Thaqafi said: O Messenger of Allah! Inform me about a command I can adhere to. He (the Prophet) replied: < Say! I believe in Allah and then be upright. (Muslim) ‘Umar bin al-Khattaab (may Allah be pleased with him) said (in explaining the word “istiqamah”): Be upright for (the sake of) Allah by obeying Him and do not zigzag like the meandering of foxes. Abu al-‘Aliyah ar-Riyahi said (in explaining the word “istiqamah”): < They were sincere to Allah in faith, invitation (to the truth) and in action.

The principles of uprightness are three:

- following the book (of Allah)
- following the way of the Prophet
- adhering to the group (who perpetuate the legacy of the Qur’an and Sunnah).

قَالَ اللَّهُ عَزَّوَجَلَّ: { إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ } [الاحقاف : 13] .

وَقَالَ سُفْيَانُ بْنُ عَبْدِ اللَّهِ التَّحَفِيُّ: يَا رَسُولَ اللَّهِ حَدِّثْنِي بِأَمْرٍ أَعْتَصِمُ بِهِ قَالَ:

(قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمْ).<sup>31</sup>

وَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: "اسْتَقَامُوا" لِلَّهِ بِطَاعَتِهِ وَلَمْ يَرُوعُوا رُوعَانَ الثَّعَالِبِ.

وَقَالَ أَبُو الْعَالِيَةِ الرَّيَّاحِيُّ: "اسْتَقَامُوا" أَخْلَصُوا لِلَّهِ الدِّينَ وَالدَّعْوَةَ وَالْعَمَلَ.

وَأَصْلُ الْإِسْتِقَامَةِ فِي ثَلَاثَةٍ:

اتِّبَاعَ الْكِتَابِ،

وَالسُّنَّةِ،

وَلِزُومِ الْجَمَاعَةِ.

<sup>31</sup> أخرجه مسلم بلفظ متقارب، الصحيح، باب:

## Safest pathway

Know that the **safest pathway** for the servant is;

- acting on knowledge
- finding retreat in fear (of Allah)
- being enriched by (reliance on) Allah, Most Honorable, Most Sublime

So, occupy yourself with rectifying your state.

- (acknowledging) dependence on your Lord while avoiding (indulgence in) doubtful matters
- reducing your dependence on people
- love for others what you love for yourself and dislike for them what you dislike for yourself.

Do not ..

- belittle any one
- reveal any secrets
- uncover whatever is hidden
- contemplate committing any sin, nor persist in small (sins).

Resort to Allah in every desperate occasion, acknowledge your need for Allah in every situation, and rely on Him in every matter.

Move away from (being enslaved to negative) inclinations, do not be ambushed by self complacency, aspire not to have your name mentioned, be consistently grateful to Allah, increase in seeking forgiveness, evaluate what you contemplate, prepare yourself with knowledge (to deal with) the occurrence of tribulations.

وَأَعْلَمُ أَنَّ أَجْنَى طَرِيقٍ لِلْعَبْدِ

الْعَمَلُ بِالْعِلْمِ

وَالْتَحَرُّ بِالْخَوْفِ،

وَالْغِنَى بِاللَّهِ عَزَّوَجَلَّ.

فَاشْتَغِلْ بِإِصْلَاحِ حَالِكَ،

وَأَفْتَقِرْ إِلَى رَبِّكَ وَتَنَزَّ عَنِ الشُّبُهَاتِ،

وَأَقْلِلْ حَوَائِجَكَ إِلَى النَّاسِ

وَأَحِبَّ لَهُمْ مَا تَحِبُّ لِنَفْسِكَ وَاتَّكِرْ لَهُمْ

مَا تَكْرَهُ لِنَفْسِكَ.

وَلَا تَخْقِرَنَّ ذَنْبًا، وَلَا تُظْهِرَنَّ سِرًّا، وَلَا تَكْشِفَنَّ

سِتْرًا، وَلَا تُحَدِّثَنَّ نَفْسَكَ بِخَطِيئَةٍ وَلَا تُصِرَّ

عَلَى صَغِيرَةٍ.

وَأَفْزِعْ إِلَى اللَّهِ عِنْدَ كُلِّ فَاقَةٍ، وَأَفْتَقِرْ إِلَيْهِ فِي

كُلِّ حَالٍ،

وَتَوَكَّلْ عَلَيْهِ فِي كُلِّ أَمْرٍ.

وَاغْتَرِلِ الْهَوَى وَلَا تَقْنَعْ مِنْ نَفْسِكَ بِالتَّزْيُصِ،

وَأَحْمِلْ ذِكْرَكَ، وَأَدِمْ لِلَّهِ شُكْرَكَ،

وَأَكْثِرْ مِنَ الْإِسْتِغْفَارِ، وَاعْتَبِرْ بِالْأَفْكَارِ،

وَاسْتَعِدَّ بِالْعِلْمِ لَوُقُوعِ الْفِتَنِ.

Be deliberate in every situation that causes (you to be in) haste, be at your best behavior in socializing (with people),  
do not anger yourself due to wrongs of people on you but rather be angry for the sake of Allah for your shortcomings.  
Do not compensate anyone with insult, avoid praising one who is ignorant of himself and do not accept (unwarranted) praise from any one;  
Minimize your laughter and avoid jesting (too much).

Hide your pains, manifest **pardoning**, be inwardly confident (in Allah) feel resigned to Allah., maintain impoverishment (in realtion) to Allah, patiently persevere whatever afflicts you, be pleased with what Allah has portioned for you. Be certain of Allah's promises and fearful of his threats (of punishment).  
Do not burden yourself with that of which you have sufficient, do not squander what you have been entrusted to seek, acknowledge you need for Allah in all that He has granted you, and long for salvation from Him (Allah).

وَعَلَيْكَ بِالتَّأَنِّي عِنْدَ مَوَارِدِ الْعَجَلَةِ،  
وَحُسْنَ الْأَدَبِ فِي الْمُخَالَطَةِ.  
وَلَا تَغْضَبْ لِنَفْسِكَ عَلَى النَّاسِ،  
وَاغْضَبْ لِلَّهِ عَلَى نَفْسِكَ،  
وَلَا تُكَافِئَنَّ أَحَدًا بِإِسَاءَةٍ،  
وَاحْذَرِ الْمَدْحَةَ لِلْجَاهِلِ بِنَفْسِهِ،  
وَلَا تَقْبَلْهَا لِنَفْسِكَ مِنْ أَحَدٍ.  
وَأَقْلِلِ الضَّحِكَ وَجَانِبِ الْمَزَاحَ.  
وَاجْتَنِبِ الْأَوْجَاعَ، وَأَظْهِرِ التَّعَفُّفَ،  
وَاسْتَبْطِنِ الثِّقَةَ وَاسْتَشْعِرِ الْيَأْسَ وَحُسْنَ الْفَقْرِ،  
وَاصْبِرْ عَلَى مَا أَصَابَكَ، وَارْضَ بِمَا قَسَمَ اللَّهُ  
لَكَ، وَكُنْ مِنْ وَعْدِ اللَّهِ عَلَى يَقِينٍ،  
وَمِنْ وَعِيدِهِ عَلَى وَجَلٍ.  
وَلَا تَتَكَلَّفَنَّ مَا قَدْ كُفِيَتهُ،  
وَلَا تُضَيِّعَنَّ مَا وَكَّلْتَ بِطَلَبِهِ،  
وَافْتَقِرْ إِلَى اللَّهِ فِي كُلِّ عَطَائِهِ،  
وَارْغَبْ فِي النِّجَاةِ مِنْهُ.

Pardon those who wrong you,  
 give to those who deny you,  
 and for the sake of Allah join up with  
 those who break relations with you,  
 also for the sake of Allah give  
 preference to those who love you,  
 avail yourself and your wealth for  
 your brother, be conscious of duties  
 owed to those under your care  
 according to your religion.

Let not your eyes delight in the good  
 that you do,  
 nor consider any minor wrong as  
 insignificant.  
 Be perceptive of the machinations of  
 the heart, for certainly Allah has  
 ordained punishments.  
 Be cautious of seeking knowledge  
 merely to adorn yourself, just as you  
 should be cautious not let your deeds  
 make you self-righteous.  
 Do not believe inwardly that any  
 etiquette can be negated by outward  
 knowledge.

وَاعْفُ عَمَّنْ ظَلَمَكَ،  
 وَأَعْطِ مَنْ حَرَمَكَ،  
 وَصِلْ فِي اللَّهِ مَنْ قَطَعَكَ،  
 وَآثِرْ فِي اللَّهِ مَنْ أَحَبَّكَ،  
 وَابْذُلْ نَفْسَكَ وَمَالَكَ لِإِخْوَانِكَ،  
 وَارْزُقْ حُقُوقَ الْمَوْلَى فِي دِينِكَ  
 وَلَا يَعْظُمُ فِي عَيْنَيْكَ كَبِيرٌ مِنَ الْمَعْرُوفِ تَفَعَّلُهُ،  
 وَلَا تَخْفِرَنَّ صَغِيرًا مِنَ الْمُنْكَرِ تَفَعَّلُهُ،  
 وَتَقَطَّنْ لِدَسَائِسِ الْقُلُوبِ فَإِنَّ لِلَّهِ عُقُوبَاتٍ.  
 وَاحْذَرِ التَّزَيُّنَ بِالْعِلْمِ كَمَا تَحْذَرُ الْعُجْبَ  
 بِالْعَمَلِ  
 وَلَا تَعْتَقِدَنَّ بَاطِنًا مِنَ الْأَدَبِ يَنْقُضُهُ عَلَيْكَ  
 ظَاهِرٌ مِنَ الْعِلْمِ.



## Obedience in Practice

**Obey Allah** even if it be in disobedience to people, and do not obey people in disobedience to Allah the Most High,

- do not hold back any effort for Allah on your part
- do not be satisfied with your self for the deeds you have done for Allah, and when you stand to pray do it with all dimensions (of your self),
- dispense of your charity with diligence and desire (of Allah's pleasure),
- safeguard your fasting (by abstention) from lying and backbiting,
- be (fully) conscious of the rights of the neighbor, the poor and the relatives
- educate your family
- be kind to those your right-hand possess
- stand up firmly for justice as your Master has commanded you
- when moved to do good, hasten
- leave off that which is doubtful
- be committed to being merciful (even) to the sinful
- do not cease to advise believers
- speak the truth wherever you may be
- do not make many oaths even if you are truthful
- do not be argumentative even if you are right
- avoid verbosity in your speaking even if you are eloquent
- do not overburden yourself in matters of faith even if you are knowledgeable about it
- and let your speaking be preceded by knowledge

وَأَطِيعِ اللَّهَ فِي مَعْصِيَةِ النَّاسِ

وَلَا تُطِيعِ النَّاسَ فِي مَعْصِيَةِ اللَّهِ تَعَالَى

وَلَا تَدْخِرَنَّ مِنْ جُهِدِكَ عَنِ اللَّهِ شَيْئًا

وَلَا تَرْضَ مِنْ نَفْسِكَ لِلَّهِ عَمَلًا،

وَقُمْ بَيْنَ يَدَيْهِ فِي صَلَاتِكَ جُمْلَةً.

وَأَذِ زَكَاةَ مَا افْتَرَضَ اللَّهُ عَلَيْكَ بِالنَّشَاطِ

وَالرَّغْبَةِ،

وَاحْفَظْ صَوْمَكَ مِنَ الْكَذِبِ وَالْغِيْبَةِ.

وَارْغَ حَقَّ الْجَارِ وَالْمَسْكِينِ وَالْقَرِيبِ

وَأَدِّبْ أَهْلَكَ وَارْفُقْ بِمَا مَلَكَتْ يَمِينُكَ،

وَكُنْ قَوَّامًا بِالنَّشَاطِ كَمَا أَمَرَكَ مَوْلَاكَ،

وَإِذَا حُرِّكَتَ لِخَيْرٍ فَتَعَجَّلْهُ،

وَمَا اسْتَبَهَ عَلَيْكَ فَدَعُهُ

وَالزَّمِ الرَّحْمَةَ لِلْمُذْنِبِينَ،

وَلَا تَدَعْ النَّصِيحَةَ لِلْمُؤْمِنِينَ،

وَقُلِ الْحَقَّ حَيْثُمَا كُنْتَ.

وَلَا تُكْثِرِ الْأَيْمَانَ وَإِنْ كُنْتَ صَادِقًا،

وَلَا تَخَاصِمَ وَإِنْ كُنْتَ مُحِقًّا،

وَاحْذَرِ التَّوَسُّعَ فِي الْمَنْطِقِ

وَإِنْ كُنْتَ بَلِيغًا

وَإِيَّاكَ وَالتَّكَلُّفَ فِي الدِّينِ

وَإِنْ كُنْتَ عَالِمًا بِهِ.

وَقَدِّمِ الْعِلْمَ قَبْلَ كُلِّ مَقَالٍ.

Be concerned about the acceptability of your deeds even after having exerted your efforts. Be nice to people as long as you do not compromise your religion, and totally avoid flattery. Treat people with good behavior, do not be ashamed to say regarding those things you don't know that "Allah knows best".

وَالزَّمِ الْإِشْفَاقَ بَعْدَ الْاجْتِهَادِ  
وَدَارِ النَّاسِ مَا سَلِمَ لَكَ الدِّينُ  
وَاحْذَرِ الْمَدَاهِنَةَ أَصْلًا.  
وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ.  
وَلَا تَسْتَحِجَّ أَنْ تَقُولَ فِيمَا لَا تَعْلَمُ:  
اللَّهُ أَعْلَمُ .

### Social Etiquette

Do not convey **your discourse** to one who does not want (to listen to) it, do not demean your religion for one who intends to make you hate it, do not expose yourself to a trial that you have no strength to handle, honor your self by distancing from those who debase you, direct your concerns away from that which is of lowly character, and befriend only the trustworthy.

Do not reveal your secrets to everybody, do not treat a person except according to his position, do not address a person with (a level of) knowledge that his intellect can not bear, and do not get involved in something that you were not invited to.

وَلَا تَنْشُرْ حَدِيثَكَ عِنْدَ مَنْ لَا يُرِيدُهُ  
وَلَا تَبْذُلْ دِينَكَ عِنْدَ مَنْ يَبْغِضُهُ إِلَيْكَ .  
وَلَا تَتَعَرَّضْ مِنَ الْبَلَاءِ مَا لَا طَاقَةَ لَكَ بِهِ  
وَأَكْرَمْ نَفْسَكَ عَمَّنْ يَهِينُهَا  
وَنَزِهْ هِمَّتَكَ عَنِ دَنَاءَةِ الْأَخْلَاقِ  
وَلَا تَوَاحُ إِلَّا أَمِينًا  
وَلَا تَبْدِ أَسْرَارَكَ لِكُلِّ النَّاسِ  
وَلَا تَجَاوِزْ بِالْمَرْءِ حَالَهُ  
وَلَا تَخَاطِبْهُ مِنَ الْعِلْمِ بِمَا لَا يَحْتَمِلُهُ عَقْلُهُ  
وَلَا تَدْخُلْ فِي أَمْرٍ لَمْ تَدْعَ إِلَيْهِ

- Revere the gathering of scholars, realize the value of the wise,
- do not neglect rewarding anything done for you, and if you are unable (to recompense) then reward by supplicating (for him).
- Avoid the ignorant, be forbearing with the foolish,
- and consult in your matters those that are fearful of Allah.

ووقر مجالس العلماء  
وَأَعْرِضْ عَنْ الْجُهَّالِ  
وَأَحْلَمْ عَنِ السُّفَهَاءِ  
وَشَاوِرْ فِي أَمْرِكَ الَّذِينَ يَخْشَوْنَ اللَّهَ.

Help your oppressed brother, and return him to the right way if he is an oppressor;  
Give him the full rights you owe him, do not (harshly) demand the rights he owes you.

- Be easy on your debtor,
- be kind to the widows and orphans,
- honor the patient ones among the poor,
- be compassionate to those among the wealthy ones who are afflicted
- do not envy anyone for their bounties
- and do not mention anyone through backbiting

وَأَنْصُرْ أَخَاكَ مَظْلُومًا  
وَ رُدَّهُ إِلَى الْحَقِّ إِنْ كَانَ ظَالِمًا،  
وَأَبْذُلْ لَهُ حَقَّهُ مِنْكَ،  
وَلَا تُطَالِبْهُ بِحَقِّكَ مِنْهُ،  
وَيَسِّرْ عَلَى الْغَرِيمِ،  
وَارْفُقْ بِالْأَرْمَلَةِ وَالْيَتِيمِ،  
وَأَكْرِمِ الصَّابِرِينَ مِنَ الْفُقَرَاءِ  
وَارْحَمْ أَهْلَ الْبَلَاءِ مِنَ الْأَعْيَاءِ  
وَلَا تَحْسُدَنَّ أَحَدًا عَلَى نِعْمَةٍ  
وَلَا تَذْكُرْ أَحَدًا بِغَيْبَةٍ.

## Accountability

Close the doors of (unwarranted) suspicion by fear of your eventual **accountability** (for it), rather open the doors of good perception by an expanse of interpreting (in a positive way). Close the doors of greed by despairing of peoples' help, and seek to open the doors of wealth by contentment.

Avoid mentioning Allah in relation to something distasteful, benefit fully from your time and know where you night and day goes.

Renew your repentance at every instance, and divide your life into three periods:

- time for knowledge
- time for work
- time owed to yourself and those things necessary for you

Take heed (of the lessons) of those before you, reflect on the consequence of the two groups in the presence of Allah:

- the group in paradise with His pleasure
- and the (other) group in the blazing flames (having incurred) His displeasure.

Know how close Allah is to you and honor (the presence of) the Honorable Scribes.

وَسُدَّ عَلَى نَفْسِكَ بَابَ سُوءِ الظَّنِّ بِخَوْفِ  
الْمَسْأَلَةِ،

وَأَفْتَحْ بَابَ حُسْنِ الظَّنِّ بِسَعَةِ التَّأْوِيلِ،  
وَأَغْلِقْ بَابَ الطَّمَعِ بِالْإِيَّاسِ وَاسْتَفْتِحْ بَابَ  
الْغِنَى بِالْفَنَاءَةِ. وَنَزِّهْ ذِكْرَ اللَّهِ عَنِ إِضَافَةِ  
الْمَكَارِهِ. وَحَصِّلِ الْأَوْقَاتَ،  
وَاعْرِفْ مَا يَذْهَبُ بِهِ لَيْلُكَ وَنَهَارُكَ

وَجَدِّدْ فِي كُلِّ وَقْتٍ تَوْبَةً، وَاجْعَلْ عُمْرَكَ  
ثَلَاثَ سَاعَاتٍ:

سَاعَةً لِلْعِلْمِ

وَسَاعَةً لِلْعَمَلِ

وَسَاعَةً لِلْحُقُوقِ نَفْسِكَ وَمَا يَلْزُمُكَ.

وَاعْتَبِرْ بِمَنْ مَضَى وَتَفَكَّرْ فِي مُنْصَرَفِ الْفَرِيقَيْنِ  
بَيْنَ يَدَيِ اللَّهِ تَعَالَى

فَرِيقٌ فِي الْجَنَّةِ بِرِضَاهُ

وَفَرِيقٌ فِي السَّعِيرِ بِسَخَطِهِ

وَاعْرِفْ قُرْبَ اللَّهِ مِنْكَ وَأَكْرَمَ

الْحَفْظَةَ الْكَرَامَ الْكَاتِبِينَ.

## Exert your Best Effort

Accept the blessings of Allah with understanding, and respond to it with praise (of Allah) and gratitude, be cautious of the delusioned self (assuming the) attainment of a heightened state, do not undermine the truth by belittling people for that is a deadly venom.

Move away from the fear of falling in the estimation of people by fearing that which Allah detests for you. (Move away from the) fear of poverty by (awareness of the) proximity to you of the appointed moment (of death). Cover your tracks to the best of your ability.

- Exert yours best effort when consulted
- love for the sake of Allah with conviction
- when breaking off for the sake of Allah do it promptly
- do not befriend except the pious
- and do not sit (to learn) except with the knowledgeable
- do not mix accept with the insightfully intelligent
- follow those before you who were (righteous) leaders
- (be a) teacher for those in the global community of faith (ummah) after you, (providing) leadership for the pious, a sanctuary for those seeking guidance.

وَتَنَاوَلْ نِعَمَ اللَّهِ بِالْفَهْمِ، وَرُدَّهَا إِلَيْهِ بِحُسْنِ الثَّنَاءِ  
وَالشُّكْرِ وَاحْذَرْ مِنْ اتِّهَامِ النَّفْسِ بِرُؤْيَا  
الْمَقَامَاتِ،  
وَتَسْنِيفِهِ الْحَقِّ بِعَمَاطِ النَّاسِ فَإِنَّهُ سُمٌّ قَاتِلٌ.

وَاعْتَزِلْ خَوْفَ السُّقُوطِ مِنْ أَعْيُنِ  
النَّاسِ، بِخَوْفِ مَقْتِ اللَّهِ لَكَ،  
وَخَوْفِ الْفَقْرِ بِقُرْبِ الْأَجَلِ مِنْكَ.  
وَأَخْفِ أَثَرَكَ مَا اسْتَطَعْتَ

وَابْذُلِ الْجُهْدَ عِنْدَ الْمَشُورَةِ  
وَأَحِبَّ فِي اللَّهِ بِعِزِّهِ،  
وَأَقْطَعْ فِي اللَّهِ بِحِزْمِهِ.  
وَلَا تُخَالِلْ إِلَّا تَقِيًّا عَالِمًا  
وَلَا تُخَالِطْ إِلَّا عَاقِلًا بَصِيرًا  
وَكُنْ مُقْتَدِيًّا بِمَنْ قَبْلَكَ مِنَ الْأُئِمَّةِ،  
مُعَلِّمًا لِمَنْ بَعْدَكَ مِنَ الْأُئِمَّةِ،  
إِمَامًا لِلْمُتَّقِينَ  
كَهْفًا لِلْمُسْتَرْشِدِينَ.

Do not make your complaint obvious to anyone, do not consume your religion for the (material) world, take your share of privacy, do not take (anything) except what is lawful, avoid extravagance, find contentment in that which suffices you from the material world.

وَلَا تُظْهِرَنَّ إِلَى أَحَدٍ شِكْوَى،  
وَلَا تَأْكُلْ بِدِينِكَ الدُّنْيَا،  
وَحُذْ بِحِطَّتِكَ مِنَ الْعُرْزَةِ،  
وَلَا تَأْخُذَنَّ إِلَّا حَالًا وَجَانِبِ  
الْإِسْرَافِ، وَافْنَعْ مِنَ الدُّنْيَا بِالْكَفَافِ

Seek ...

- etiquette in the orchards of knowledge
- delight in the places of solitude
- modesty in the pathway of certainty
- lessons in the valley of reflection
- wisdom in the gardens of fear.

وَاطْلُبِ الْأَدَبَ فِي بَسَاتِينِ الْعِلْمِ،  
وَالْأُنْسَ فِي مَوَاطِنِ الْخُلُوعِ،  
وَالْحَيَاةَ فِي شُعَبِ الْيَقِينِ،  
وَالْإِعْتِبَارَ فِي أَوْدِيَةِ التَّفَكُّرِ  
وَالْحِكْمَةَ فِي رِيَاضِ الْخَوْفِ.

Recognize ...

- the consistency of the goodness of Allah to you despite your deviation from His commands
- how forbearing He has been to you despite your shunning His remembrance
- how He conceals your faults despite your lack of shame before Him
- His (total) independence from us despite our (utter) dependence on Him.

وَاعْرِفْ  
دَوَامَ إِحْسَانِ اللَّهِ إِلَيْكَ مَعَ مُحَالَفَتِكَ لِأَمْرِهِ  
وَحِلْمَهُ عَنْكَ مَعَ إِعْرَاضِكَ عَنْ ذِكْرِهِ  
وَسِتْرَهُ عَلَيْكَ مَعَ قَلَّةِ حَيَائِكَ مِنْهُ  
وَعِغْنَاهُ عَنْكَ مَعَ فَقْرِكَ إِلَيْهِ.

### Where is the one ...

- Who (truly) knows his Lord?
- Who fears (the consequence of) his sins?
- Who rejoices in his closeness to Allah?
- Occupied with His remembrance?
- Who fears being distant from Him?

Here he is, forgiven; O delusioned one! Did the Most Majestic not see you when you ripped open that which was concealed?

أَيْنَ عَالَمٍ بِرَبِّهِ؟

أَيْنَ خَائِفٍ مِّنْ ذَنْبِهِ؟

أَيْنَ مَسْرُورٍ بِقُرْبِهِ؟

أَيْنَ مَشْغُولٍ بِذِكْرِهِ؟

أَيْنَ مُشْفِقٍ مِّنْ بُعْدِهِ؟

هُوَ ذَا مَغْفُورٍ لَهُ يَا مَغْرُورٌ!!

أَلَمْ يَرَكَ الْجَلِيلُ وَقَدْ هَتَكَتِ السُّتُورَ؟

### Sins beget heedlessness

Know, my brother; that **sins beget heedlessness**, and heedlessness begets hard-heartedness, and hard-heartedness begets remoteness from Allah, and remoteness from Allah begets hell-fire. Only the living reflect on this; as for the (spiritually) dead they have killed themselves with love for this (material) world.

Know that just as the blind person does not benefit from daylight, so too does the light of knowledge only illuminate the possessors of piety. Just as the dead do not benefit from medication, so too does etiquette not benefit the false claimant. Just as a torrent of rain does not facilitate growth of vegetation on a rock, so too wisdom do not bear fruit in the heart infatuated with the material world.

وَأَعْلَمَ يَا أَخِي أَنَّ الدُّنُوبَ تُورِثُ الْعَقْلَةَ،  
وَالْعَقْلَةَ تُورِثُ الْقَسْوَةَ، وَالْقَسْوَةَ تُورِثُ الْبُعْدَ  
مِنَ اللَّهِ، وَالْبُعْدُ مِنَ اللَّهِ يُورِثُ النَّارَ وَإِنَّمَا يَتَفَكَّرُ  
فِي هَذَا: الْأَحْيَاءُ، وَأَمَّا الْأَمْوَاتُ فَقَدْ أَمَاتُوا  
أَنْفُسَهُمْ بِحُبِّ الدُّنْيَا.

وَأَعْلَمَ أَنَّهُ كَمَا لَا يُغْنِي ضَوْءُ  
النَّهَارِ: الْأَعْمَى، كَذَلِكَ لَا يُضِيءُ بِنُورِ الْعِلْمِ  
إِلَّا أَهْلُ التَّقَى.  
وَكَمَا أَنَّ الْمَيِّتَ لَا يَنْفَعُهُ الدَّوَاءُ فَكَذَلِكَ لَا  
يُفِيدُ الْأَدَبَ فِي أَهْلِ الدَّعْوَى.  
وَكَمَا لَا يُنْبِتُ الْوَابِلُ الصِّفَا كَذَلِكَ لَا تُثْمِرُ  
الْحِكْمَةُ بَقَلْبٍ مُّحِبِّ الدُّنْيَا.

- Whoever is addicted to (lowly) desires, his manners will be meager
- Whoever goes against the evidence of knowledge, his ignorance will increase
- Whoever does not benefit from his own medication, how can he medicate others?

وَمَنْ أَلِفَ هَوَاهُ قَلَّ أَدَبُهُ،  
وَمَنْ خَالَفَ دَلَالَهٖ عِلْمِهِ كَثُرَ جَهْلُهُ،  
وَمَنْ لَمْ يَنْفَعْهُ دَوَاءُهُ كَيْفَ يُدَاوِي غَيْرَهُ؟!

Know that

- the most physically relaxed and least stressed of people are: those who abstain from (being pre-occupied with) the material world.
- the most emotionally fatigued and overly occupied: are those people who are most concerned about the material world.

وَأَعْلَمُ أَنَّ أَرْوَاحَ النَّاسِ أَبْدَانًا،  
وَأَقْلَهُهُمْ هَمًّا: أَهْلُ الزُّهْدِ فِي الدُّنْيَا.  
وَأَتْعَبُ النَّاسِ قُلُوبًا وَأَكْثَرُهُمْ شُغْلًا:  
أَهْلُ الْإِهْتِمَامِ بِالدُّنْيَا



The most helpful of characteristics to attain abstemiousness is by limiting hopes (of a long material life). The closest station to the people of gnosis is in remembering our standing before Allah, Most Honorable, Most Sublime, on the Day of Judgment. Allah, Most Honorable, Most Sublime, said :< *Surely Allah is ever watching over you.* (4:1)

وَأَعِزُّنَ الْأَخْلَاقَ عَلَى الزُّهْدِ فَصُرَ الْأَمَلِ  
وَأَقْرَبُ حَالَاتِ أَهْلِ الْمَعْرِفَةِ ذِكْرُ الْقِيَامِ  
لِلَّهِ عَزَّوَجَلَّ.  
قَالَ اللَّهُ عَزَّوَجَلَّ:  
{ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا [النساء : 1] }.

## The believer

Know that there is no path (leading) closer (to Allah) than honesty, neither any guide more dependable than knowledge, nor any provision more ample than piety.

I have not witnessed anything that negates the whispers (of evil) better than avoiding excessiveness, nor anything more illuminating to the heart than soundness of the self.

I found for **the believer** ...

- his nobility is his piety
- his forbearance is his patience
- his intellect is his beautification
- his compassion is to rise above (situations) and to pardon
- his honor is his humility and his kindness.

وَأَعْلَمُ أَنَّهُ لَا طَرِيقَ أَقْرَبُ مِنَ الصِّدْقِ  
وَلَا دَلِيلَ أَنْجَحَ مِنَ الْعِلْمِ  
وَلَا زَادَ أَبْلَغُ مِنَ التَّقْوَى.

وَمَا رَأَيْتُ أَنْفَى لِلْوَسْوَاسِ مِنْ تَرْكِ الْفُضُولِ،  
وَلَا أَنْوَرَ لِلْقَلْبِ مِنْ سَلَامَةِ الصِّدْرِ.  
وَوَجَدْتُ كَرَامَةَ الْمُؤْمِنِ تَقْوَاهُ،

وَحِلْمُهُ صَبْرُهُ،

وَعَقْلُهُ بَحْمُلُهُ،

وَمَوَدَّتُهُ بَحَاوُزُهُ وَعَفْوُهُ،

وَشَرَفُهُ تَوَاضُعُهُ وَرَفْقُهُ.

## Wealth

Know that loving **wealth**, when Allah has chosen poverty for his servant, is resentment; and loving poverty, when Allah has chosen wealth for his servant, is deviation. All of this is due to a person fleeing from gratitude to Allah due to his lack of deeper understanding, and wasting of time due to paucity of knowledge.

Surely, the faith of the rich will not be repaired by poverty, and the faith of the poor will not be rectified by wealth; as the Almighty has said:

< From among my servants there are the ones whose faith will not be rectified except through poverty, and if I were to enrich them it would corrupt them. From among my servants there are those whose faith will not be rectified except by wealth, and if I were to impoverish them it would corrupt them.>

Similarly with health and illness; whoever knows Allah does not accuse Allah (of unfairness), and who is cognizant of Allah is satisfied with Allah's decree. If the people of knowledge only had this verse, it would be sufficient for them: <Your Lord creates as He pleases and chooses, they have no choice. (28:68)

وَأَعْلَمُ أَنَّ مَحَبَّةَ الْغَنَى - مَعَ اخْتِيَارِ اللَّهِ لِعَبْدِهِ  
الْفَقْرَ - تَسْحُطُ وَمَحَبَّةَ الْفَقْرِ - مَعَ اخْتِيَارِ اللَّهِ  
لِعَبْدِهِ الْغِنَى - جَوْرٌ،

وَكُلُّ ذَلِكَ هَرْبٌ مِّنَ الشُّكْرِ لِقَلَّةِ الْمَعْرِفَةِ  
وَتَضْيِيعٌ لِلْأَوْقَاتِ مِنْ قَصْرِ الْعِلْمِ.

وَذَلِكَ أَنَّ إِيْمَانَ الْغَنِيِّ لَا يُصْلِحُهُ الْفَقْرُ،  
وَإِيْمَانَ الْفَقِيرِ لَا يُصْلِحُهُ الْغِنَى،

كَمَا جَاءَ فِي الْحَبَرِ أَنَّ اللَّهَ تَعَالَى يَقُولُ :

( إِنَّ مِنْ عِبَادِي مَنْ لَا يُصْلِحُ إِيْمَانُهُ إِلَّا الْفَقْرُ  
وَلَوْ أَغْنَيْتُهُ لَأَفْسَدَهُ ذَلِكَ

وَإِنَّ مِنْ عِبَادِي مَنْ لَا يُصْلِحُ إِيْمَانُهُ إِلَّا الْغِنَى  
وَلَوْ أَفْقَرْتُهُ لَأَفْسَدَهُ ذَلِكَ).

وَكَذَلِكَ فِي الصِّحَّةِ وَالسَّقَمِ، فَمَنْ عَرَفَ اللَّهَ لَمْ  
يَتَّهِمُهُ، وَمَنْ فَهِمَ عَنِ اللَّهِ رَضِيَ بِقَضَائِهِ.

وَلَوْ لَمْ يَكُنْ لِأَهْلِ الْعِلْمِ إِلَّا هَذِهِ الْآيَةُ  
لَكَفَتْهُمْ: {وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ  
لَهُمُ الْخِيَرَةُ} [الْقَصَصُ : 68]

**Beware of ...**

- the characteristics of the ignorant
- the company of the sinful
- the false pretenses of the self-righteous
- the aspirations of the deceived
- the despair of the hopeless

وَاحْذَرِ  
أَخْلَاقَ الْجَاهِلِينَ  
وَمُجَالَسَةَ الْمُذْنِبِينَ،  
وَدَعَاوَى الْمُعْجِبِينَ،  
وَرَجَاءَ الْمُغْتَرِبِينَ، وَيَأْسَ الْقَانِطِينَ.

**Be of those who ...**

- act on the basis of truth
- trust in Allah
- command the good
- forbid the wrong

وَكُنْ  
بِالْحَقِّ عَامِلًا، وَبِاللَّهِ وَاثِقًا،  
وَبِالْمَعْرُوفِ أَمْرًا وَبِالنَّكَرِ نَاهِيًا

**Surely,**

- the one who is truthful with Allah, He will guide him;
- the one who adorns himself for other than Allah will be scandalized
- the one depends on Allah, He will suffice him
- the one who relies on other than Allah, will be detested
- the one who fears Allah, Allah will secure him
- the one who is thankful to Allah, He will increase for him
- the one who obeys Allah, He ennobles him
- the one who prefers Allah, He loves him
- whoever is loved by his Master is successful.

فَإِنَّ مَنْ صَدَقَ اللَّهَ نَصَحَهُ،  
وَمَنْ تَزَيَّنَ لغيرِهِ فَضَحَهُ،  
وَمَنْ تَوَكَّلَ عَلَيْهِ كَفَاهُ،  
وَمَنْ وَثِقَ بغيرِهِ مَقَتَهُ،  
وَمَنْ خَافَهُ أَمِنَهُ،  
وَمَنْ شَكَرَهُ زَادَهُ  
وَمَنْ أَطَاعَهُ أَكْرَمَهُ  
وَمَنْ أَتْرَفَهُ أَحَبَّهُ.  
وَمَنْ أَحَبَّهُ مَوْلَاهُ فَقَدْ فَازَ.

**Beware of ...**

- minimizing the religion of Allah to (the limitation of) your intellect
- acting on bases inclinations
- abandoning the truth, thus earning falsehood
- hoping for forgiveness while you are neglectful of repentance

وَاحْذَرِ أَنْ تَدِينَنَّ لِلَّهِ بِالْعَقْلِ،  
وَتَعْمَلَ بِالْهَوَى  
وَتَتْرَكَ الْحَقَّ وَتَبْوَأَ الْبَاطِلِ  
وَتَتِمَّتِ الْمَغْفِرَةُ وَأَنْتَ نَاسٍ لِلتَّوْبَةِ.

Know that neither your knowledge nor your actions are satisfactory except what is rooted in **certainty**, its branches are elevated by honesty, its vegetation bears fruit due to piety, its proof is established by being on guard, its is fear that allows its curtain to be operational. Do not except laxity of your self, because no one has a valid excuse for being neglectful and no one is justified in thinking that he does not need Allah.

وَأَعْلَمَ أَنَّهُ لَا يُرْضَى مِنَ الْعِلْمِ وَالْعَمَلِ  
إِلَّا مَا ثَبَتَ بِالْيَقِينِ أَصْلُهُ،  
وَعَلَا بِالصِّدْقِ فَرْعُهُ، وَثَمَرَ بِالْوَرَعِ نَبَاتُهُ،  
وَقَامَ بِالْإِشْفَاقِ بُرْهَانُهُ،  
وَحُجِبَ بِالْحَشْيَةِ أَسْتَارُهُ، فَلَا تَرْضَ مِنْ  
نَفْسِكَ بِالتَّوَانِي فَإِنَّهُ لَا عُذْرَ لِأَحَدٍ فِي  
التَّفْرِيطِ وَلَا لِأَحَدٍ عَنِ اللَّهِ غِيًى.

Know that among that which would bring happiness to a person is goodness of intention regarding that which is with Allah, and the conciliation to that which He loves.

وَأَعْلَمَ أَنَّ مِنْ سَعَادَةِ الْمَرْءِ حُسْنَ النِّيَّةِ فِيمَا  
عِنْدَ اللَّهِ تَعَالَى وَالتَّوْفِيقَ لِمَحَابِّهِ.

#### When Allah desires good for a person ...

- He gifts him with intellect
- He makes knowledge lovable to him
- He endows him with (the capacity for necessary) fear
- He facilitates him dealing kindly with (people)
- He enriches him with contentment
- He enables him the see his own faults

وَمَنْ أَرَادَ اللَّهُ بِهِ خَيْرًا  
وَهَبَ لَهُ الْعَقْلَ  
وَحَبَّبَ إِلَيْهِ الْعِلْمَ  
وَحَبَّاهُ بِالْإِشْفَاقِ  
وَاسْتَعْمَلَهُ بِالرِّفْقِ  
وَأَغْنَاهُ بِالْقَنَاعَةِ،  
وَبَصَّرَهُ عَيْبَهُ.

## Truthfulness and Sincerity

Know, may Allah have mercy on you; that **truthfulness and sincerity** are the foundations of every (good spiritual) state;

- from honesty branches forth patience, contentment, abstention, pleasure and delight.
- from sincerity branches forth certitude, fear, love, exaltation, modesty, and magnificence.

For every believer there are in (each of) these spiritual stations stages that he crosses through which the **spiritual state** is known. So it is said of him that ...

- he fears but also has hope
- he has hope but also fear
- he is patient yet he is pleased
- he is loving but also has modesty

The strength and weakness of every spiritual station is determined by the level of the person's faith and deeper insight.

وَأَعْلَمُ - رَحِمَكَ اللَّهُ - أَنَّ الصِّدْقَ وَالْإِخْلَاصَ  
أَصْلُ كُلِّ حَالٍ،

فَعَنِ الصِّدْقِ يَتَشَعَّبُ الصَّبْرُ وَالْقَنَاعَةُ  
وَالزُّهْدُ وَ الرِّضَا وَالْأُنْسُ.

وَعَنِ الْإِخْلَاصِ يَتَشَعَّبُ الْيَقِينُ  
وَالْخَوْفُ وَالْمَحَبَّةُ وَالْإِجْلَالُ وَالْحَيَاءُ وَالْتَّعَظِيمُ.

وَلِكُلِّ مُؤْمِنٍ فِي هَذِهِ الْمَقَامَاتِ مَوْطِنٌ يُعْرَفُ  
بِهِ حَالُهُ فَيُقَالُ لَهُ:

خَائِفٌ، وَ فِيهِ الرَّجَاءُ،

و: رَاجٍ، وَ فِيهِ الْخَوْفُ

و: صَابِرٌ، وَ فِيهِ الرِّضَا

و: مُحِبٌّ، وَ فِيهِ الْحَيَاءُ.

وَقُوَّةُ كُلِّ حَالٍ وَضْعُهُ بِحَسَبِ إِيْمَانِ الْعَبْدِ  
وَمَعْرِفَتِهِ.

## honesty

For the root of every one of these states there are three signs by which the spiritual stations is known:

- ❖ As for **honesty**; it lies in three things without which it can not be known;
  - honesty of the heart with true faith
  - honesty of intention (sincerity) in actions
  - honesty in words (truthfulness) in speech
- ❖ As for **patience**; it lies in three things without which it would be incomplete:
  - to be patient in abstaining from what Allah has forbidden
  - to be patient in following the commands of Allah
  - to be patient in persevering adversity in anticipation of reward from Allah.

وَلِكُلِّ أَصْلٍ مِّنْ هَذِهِ الْأَحْوَالِ ثَلَاثُ  
عَلَامَاتٍ يُعْرَفُ بِهَا الْحَالُ:

فَالصِّدْقُ فِي ثَلَاثَةِ أَشْيَاءَ لَا تَنُتِمُ إِلَّا بِهِ:  
صِدْقُ الْقَلْبِ بِالْإِيمَانِ تَحْقِيقًا،  
وَصِدْقُ النِّيَّةِ فِي الْأَعْمَالِ،  
وَصِدْقُ اللَّفْظِ فِي الْكَلَامِ.

وَالصَّبْرُ فِي ثَلَاثَةِ أَشْيَاءَ لَا تَنُتِمُ إِلَّا بِهِ:  
الصَّبْرُ عَنْ مُحَارِمِ اللَّهِ  
وَالصَّبْرُ عَلَى اتِّبَاعِ أَمْرِ اللَّهِ  
وَالصَّبْرُ عِنْدَ الْمَصَائِبِ احْتِسَابًا لِلَّهِ.

## Contentment

- ❖ As for **contentment**, the three things are;
- To be content in the decrease of wealth after its availability
  - maintaining dignity in the absence (of wealth) and (at times when) means are limited
  - finding tranquility in communion with Allah, Most Honorable, Most High, when relieved from calamity

(Note that) contentment has a beginning and an ending;

Its beginning: avoiding extravagance even at times of abundance

Its ending: finding wealth (in the heart) even in the absence of material possession.

Some (scholars) have deduced from this that contentment is a higher (spiritual state) than satisfaction; and what they meant was contentment at its completion, because the person who is satisfied does not change when denied or given, but the contented one is wealthy (in his contentment) with his Lord; not seeking increase in desiring what he has except the increase which comes from Allah to him.

وَالْقَنَاعَةُ فِي ثَلَاثَةِ أَشْيَاءَ:

قَلَّةُ الْغَدَاءِ بَعْدَ وُجُودِهِ،

وَصِيَانَةُ الْفَقْرِ عِنْدَ الْعَدَمِ وَقَلَّةُ الْأَسْبَابِ

وَالسُّكُونُ إِلَى أَوْقَاتِ اللَّهِ عَزَّوَجَلَّ مَعَ حُلُولِ

الْفَاقَةِ.

وَلِلْقَنَاعَةِ أَوَّلٌ وَآخِرٌ،

فَأَوَّلُهَا: تَرْكُ الْفُضُولِ مَعَ وُجُودِ الْإِتْسَاعِ

وَأَخِيرُهَا وُجُودُ الْغِنَى مَعَ الْقِلَّةِ وَفَقْدِ الْأَسْبَابِ،

وَمِنْ هَاهُنَا قَالَ بَعْضُهُمْ:

الْقَنَاعَةُ أَعْلَى مِنَ الرِّضَا

وَأَمَّا أَرَادَ قَنَاعَةَ التَّمَامِ لِأَنَّ الرَّاظِي

لَا يَتَغَيَّرُ فِي الْمَنَعِ وَالْعَطَاءِ،

وَالْقَانِعُ غَنِيٌّ بِرَبِّهِ،

لَا يَبْتَغِي الزِّيَادَةَ مَعَهُ مِنْ حَظِّ هَوَاهُ

اللَّهُمَّ إِنْ كَانَتْ مِنْهُ إِلَيَّ.



## Abstention

❖ As for **abstention**, the three things are; and no one can be said to be ascetic except by these:

- holding back his hands from possessing (things)
- he does not extend his self (even) for those things that are lawful
- disregards the (material) world on most occasions

A person is also (recognized as) abstemious by three other things:

- protecting the soul even when overwhelmed by wants
- fleeing from places of opulence
- taking to the extent of his need only from those things of which he has knowledge (about its permissibility)

❖ As for **delight**, the three things are:

- finding delight through knowledge and remembrance (of Allah) in privacy
- certitude and gnosis in solitude
- finding delight with Allah, Most Honorable, Most Sublime in all states

وَالزُّهْدُ فِي ثَلَاثَةِ أَشْيَاءَ —

لَا يُسَمَّى زَاهِدًا إِلَّا بِهَا:

خَلْعُ الْأَيْدِي مِنَ الْأَمْلَاكِ،

وَنَزَاهَةُ النَّفْسِ عَنِ الْحَلَالِ

وَالسَّهْوُ عَنِ الدُّنْيَا بِكَثَرَةِ الْأَوْقَاتِ.

وَ يَكُونُ الرَّجُلُ مُتَزَهِّدًا بِثَلَاثَةِ أُخَرَ:

جَمِيَّةُ النَّفْسِ عِنْدَ تَرَامِي الْإِرَادَاتِ

وَالْهَرَبُ مِنْ مَوَاطِنِ الْغِنَى

وَأَخْذُ الْمَعْلُومِ عِنْدَ الْحَاجَةِ إِلَيْهِ.

وَالْأُنْسُ فِي ثَلَاثَةِ أَشْيَاءَ:

أُنْسٌ بِالْعِلْمِ

وَالذِّكْرِ فِي الْخُلُوةِ.

وَأُنْسٌ بِالْبَقِيَّةِ وَالْمَعْرِفَةِ مَعَ الْخُلُوةِ

وَأُنْسٌ بِاللَّهِ عَزَّوَجَلَّ فِي كُلِّ حَالٍ.

## Pleasure

- ❖ As for **pleasure**, it is found in three things;
  - acceptance of Allah, Most Sublime, Most High
  - submitting to His commands
  - avoiding second-guessing His decrees.

Pleasure is the framework for love, it is the spirit of dependence on Allah and it is the soul of certitude.

It has been related regarding Ayub as-Sikhtiyani and Fudayl bin 'Iyad (may Allah have mercy on both) that they use to say “*pleasure is reliance (on Allah)*”.

These are the branches of honesty taken from the descriptions (provided) by knowledge.

Sufyan al-Thawri (may Allah have mercy on him) says; *When the honesty of the truthful person is completed, he does not (consider himself being the one who) owns what he has.*

وَالرِّضَا ثَلَاثَةٌ أَشْيَاءُ:

قَبُولُ أَحْكَامِ اللَّهِ عَزَّوَجَلَّ،

وَالتَّسْلِيمُ لِأَمْرِهِ،

وَتَرْكُ الْإِخْتِيَارِ فِي قَضَائِهِ.

وَالرِّضَا نِظَامُ الْمَحَبَّةِ وَنَفْسُ التَّوَكُّلِ،

وَرُوحُ الْيَقِينِ.

وَقَدْ ذَكَرَ عَنْ أَيُّوبَ السَّخْتِيَّانِيِّ وَالْفُضَيْلِ بْنِ

عِيَّاضٍ رَحِمَهُ اللَّهُ عَلَيْهِمَا أَكْثَرُ مَا كَانَا يَقُولَانِ:

الرِّضَا: التَّوَكُّلُ.

فَهَذِهِ شُعَبُ الصِّدْقِ الْمَأْخُودَةُ بِأَوْصَافِ

الْعِلْمِ.

وَكَانَ سُفْيَانُ الثَّوْرِيُّ رَحِمَهُ اللَّهُ يَقُولُ:

إِذَا كَمَلَ صِدْقُ الصَّادِقِ

لَمْ يَمْلِكْ مَا فِي يَدَيْهِ.

## Sincerity

As for the branch of **sincerity**, no sincere person could be called sincere unless ...

- he singles out Allah from any likenesses or equals, or any consort or off-spring
  - his aim is (to please) Allah by establishing (the principles of) the oneness of the Divine
  - he combines all his concerns to Allah and seeks His help regarding (the performance of) obligations and supererogatory.
- ❖ The correctness of **certitude** is (determined) by three things:
- tranquility of heart (arising from) confidence in Allah
  - compliance with the commands of Allah
  - fearing and trembling over that which destiny has in store for him

Certainty has a beginning and an ending;

Its beginning is contentment and its ending is singling out Allah as the sole source of sufficiency; as the Most Sublime, Most Honorable says, <I s Allah not sufficient for His servants? (39:36) and the Most High saying, <O Prophet, Allah is sufficient for you and for those believers following you. (8:64)

The word “*hasb*” here means *sufficient*, and the one who finds sufficiency is the servant who is pleased with what Allah, Most High, has decreed.

وَأَمَّا شُعْبُ الْإِخْلَاصِ فَلَا يُسَمَّى الْمُخْلِصُ مُخْلِصًا حَتَّى

يُفَرِّدَ اللَّهَ عَزَّوَجَلَّ مِنَ الْأَشْبَاهِ وَالْأَنْدَادِ وَالصَّاحِبَةِ وَالْأَوْلَادِ.

ثُمَّ إِرَادَتُهُ اللَّهَ بِإِقَامَةِ التَّوْحِيدِ، وَجَمْعِ الْهَمِّ لَهُ وَبِهِ فِي الْفَرَضِ وَالنَّفْلِ.

وَصِحَّةُ الْيَقِينِ فِي ثَلَاثَةِ أَشْيَاءَ:

سُكُونُ الْقَلْبِ إِلَى الثِّقَةِ بِاللَّهِ وَالِانْتِقِيَادِ لِأَمْرِ اللَّهِ

وَالِإِشْفَاقِ وَالْوَجَلَ مِنْ سَابِقِ الْعِلْمِ.

وَلِلْيَقِينِ أَوَّلٌ وَ آخِرٌ فَأَوَّلُهُ: الطَّمَأْنِينَةُ،

وَآخِرُهُ: إِفْرَادُ اللَّهِ بِالْكِفَايَةِ لِقَوْلِهِ جَلَّ

وَعَزَّ: {أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ}. [الزمر: 36]،

وَقَوْلِهِ تَعَالَى: {يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ

اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ}. [الأنفال: 64].

وَالْحَسْبُ هُوَ: الْكَافِي وَالْمُكْتَفِي هُوَ: الْعَبْدُ

الرَّاضِي بِمَا قَضَى اللَّهُ تَعَالَى.

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We also say that the end of certitude from the perspective of the characteristics possessed by the servant from the standpoint of faith, which can not be attained (merely) from the standpoint of knowledge, since none of the creation of Allah can attain that; as the Messenger of Allah (pbuh) said, *<No one can attain the (ultimate) essence of Allah>*. Some said: *O Prophet of Allah, has it not reached us that Jesus, son of Mary (pbut) could walk on water?* He (pbuh) said; He (pbuh) said; *<If he increased in certitude and fear (of Allah) he would have walked on air>*. There can be no (real) fear (of Allah) except after certitude, and have you observed anyone fear anything they not certain about?>

## Fear

### ❖ Fear is in three things:

- fear emanating from faith, and its signs are exerting effort in shunning disobedience and sin. This is the fear of those desiring (the pleasure of Allah).
- fear of the demotion; and the signs of this is awe, apprehensiveness and scrupulousness. This is the fear of those knowledgeable about Allah, Most Honorable, Most Sublime.
- fear of abandonment; and the sign of this is striving in seeking the pleasure of Allah due to reverence and exaltation of Allah, Most Honorable, Most Sublime. This is the fear of the truthful.

The fourth station of fear is that which Allah has specialized for the angels, the prophets (pbut). This is the fear of amplification; since they are secure in themselves by being granted this by Allah, rather their fear emanates from their servitude to Allah out of (His) exaltation and magnificence.

وَالْخَوْفُ فِي ثَلَاثَةِ أَشْيَاءَ:  
خَوْفُ الْإِيمَانِ وَعَلَامَتُهُ بَذْلُ الْجُهِدِ  
فِي مُفَارَقَةِ الْمَعَاصِي وَالذُّنُوبِ  
وَهُوَ خَوْفُ الْمُرِيدِينَ.  
وَخَوْفُ السَّلْبِ وَعَلَامَتُهُ الْخَشْيَةُ  
وَالْإِشْفَاقُ وَالْوَرَعُ،  
وَهُوَ خَوْفُ الْعُلَمَاءِ بِاللَّهِ عَزَّوَجَلَّ.  
وَخَوْفُ الْقَوْتِ وَعَلَامَتُهُ  
بَذْلُ الْجُهِدِ فِي طَلَبِ مَرْضَاةِ اللَّهِ يَوْجُودِ الْهَيْبَةِ  
وَالْإِجْلَالِ لِلَّهِ عَزَّوَجَلَّ،  
وَهُوَ خَوْفُ الصِّدِّيقِينَ

وَمَقَامُ رَابِعٍ فِي الْخَوْفِ خَصَّ اللَّهُ بِهِ الْمَلَائِكَةَ  
وَالْأَنْبِيَاءَ عَلَيْهِمُ السَّلَامُ وَهُوَ خَوْفُ الْإِعْظَامِ  
لَأَنَّهُمْ آمَنُوا فِي أَنْفُسِهِمْ بِأَمَانِ اللَّهِ لَهُمْ  
فَخَوْفُهُمْ تَعَبُّدُهُمْ لِلَّهِ إِجْلَالًا وَإِعْظَامًا.

## Love

❖ Love is in three things, no lover could be called a lover of Allah, Most Honorable, Most Sublime, except by these:

- loving believers for (the sake of) Allah, Most Honorable, Most Sublime; and the sign of this is refraining from harming them, and bringing benefit to them; (all this) in accordance with the path of the legislation of Muhammad (pbuh)
- loving the Messenger of Allah (pbuh) for (the sake of) Allah, Most Honorable, Most Sublime; and the sign of that is following his example. Allah, Sublime is His Remembrance, said; <Say! If you truly love Allah, then follow me and Allah will love you. (3:31)>
- loving Allah, Most Honorable, Most Sublime, by choosing obedience (to Him) over disobedience. It is said that remembering the blessings (of Allah) incurs love.

Love has a beginning, a middle and an end.

Its beginning is the loving of Allah for His assistance and His bounties. Ibn Mas'oud said; *Hearts are disposed to those who do good to it, and who is better than Allah in promises, mercy, tenderness, forgiveness; Allah indeed is Most Forbearing, Most Noble.*

Its middle is adhering to His commands and refraining from His prohibitions; so that you are not missed where you are commanded to be and not found where you are prohibited to be.

وَالْمَحَبَّةُ فِي ثَلَاثَةِ أَشْيَاءَ لَا يُسَمَّى مُحِبًّا لِلَّهِ

عَزَّوَجَلَّ إِلَّا بِهَا

مَحَبَّةُ الْمُؤْمِنِينَ فِي اللَّهِ عَزَّوَجَلَّ وَعَلَامَةُ

ذَلِكَ: كَفُّ الْأَذَى عَنْهُمْ وَجَلْبُ الْمَنْفَعَةِ

إِلَيْهِمْ عَلَى سَبِيلِ الشَّرِيعَةِ الْمَحْمَدِيَّةِ.

وَمَحَبَّةُ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلَّهِ

عَزَّوَجَلَّ وَعَلَامَةُ ذَلِكَ اتِّبَاعُ سُنَّتِهِ

قَالَ اللَّهُ جَلَّ ذِكْرُهُ:

{ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

[آل عمران : 31]

وَمَحَبَّةُ اللَّهِ عَزَّوَجَلَّ فِي إِيْتَابِ الطَّاعَةِ عَلَى

الْمَعْصِيَةِ وَيُقَالُ: ذِكْرُ النِّعَمَةِ يُورِثُ الْمَحَبَّةَ.

وَالْمَحَبَّةُ أَوَّلٌ وَوَسْطٌ، وَآخِرٌ:

فَأَوَّلُهَا مَحَبَّةُ اللَّهِ بِالْأَيَادِي وَالْمَنْنِ، قَالَ ابْنُ

مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ:

جُبِلَتْ الْقُلُوبُ عَلَى حُبِّ مَنْ أَحْسَنَ إِلَيْهَا.

وَمَنْ أَحْسَنُ مِنَ اللَّهِ عَهْدًا وَرَحْمَةً وَرَأْفَةً وَجَاهُورًا

إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ.

وَوَسْطُهَا: الْإِمْتِثَالُ لِأَوَامِرِهِ، وَاجْتِنَابُ نَوَاهِيهِ،

بِحَيْثُ لَا يَفْقِدُكَ فِيمَا أَمَرَكَ بِهِ،

وَلَا يَجِدُكَ فِيمَا نَهَاكَ عَنْهُ،

So, when violation takes place, confessing to it is removed and turning away from it is immediate.

Its highest level is love emanating from obligations owed to Allah, Most Honorable, Most Sublime.

‘Ali bin Fudayl (may Allah have mercy on him) said; *Surely Allah, Most Honorable, Most Sublime, is indeed loved because (of Who He is and because ) He is Allah.*

A person said to Tawoos; *Advise me.* He responded: *I advise you that you love Allah with a degree of love that nothing else is more beloved to you than He. Fear Him with a degree of fear with which you fear none but Him. Hope in Allah with a degree of hope that would safeguard you from that fear.. Be pleased for people with that which you would be pleased for yourself. Stand up! I have indeed summed up for you the information of the Taurah, the Gospel, the Psalms and the Furqaan.*

فَإِذَا وَقَعَتِ الْمُخَالَفَةُ ذَهَبَ الْإِعْتِرَافُ بِهَا  
وَالْإِنْقِلَابُ عَنْهَا فِي الْحَيْنِ.

وَأَعْلَاهَا الْمَحَبَّةُ لِرُجُوبِ حَقِّ اللَّهِ عَزَّوَجَلَّ،  
قَالَ عَلِيُّ بْنُ الْفُضَيْلِ رَحِمَهُ اللَّهُ عَلَيْهِ إِنَّمَا يُحِبُّ  
اللَّهُ عَزَّوَجَلَّ لِأَنَّهُ هُوَ اللَّهُ.

وَقَالَ رَجُلٌ لِّطَاوُوسٍ: أَوْصِنِي.

قَالَ: أَوْصِيكَ أَنْ تُحِبَّ اللَّهَ حُبًّا حَتَّى لَا  
يَكُونَ شَيْءٌ أَحَبَّ إِلَيْكَ مِنْهُ وَخَفَهُ خَوْفًا  
حَتَّى لَا يَكُونَ شَيْءٌ أَخَوْفَ إِلَيْكَ مِنْهُ،  
وَارْجُ اللَّهَ رَجَاءً يَحُولُ بَيْنَكَ وَبَيْنَ ذَلِكَ الْخَوْفِ  
وَارْضَ لِلنَّاسِ مَا تَرْضَى لِنَفْسِكَ،  
فَمَقَدْ جَمَعْتُ لَكَ عِلْمَ التَّوْرَةِ وَالْإِنْجِيلِ  
وَالزَّبُورِ وَالْفُرْقَانِ.

## Watching over one's self

- ❖ Know that the relation of exaltation and magnification (of the divine) to modesty is like the (relationship of) the head to the body, one can not do without the other. If a servant is bashful in relation to His Lord, Most Honorable, Most sublime; He magnifies and honors him. The root of modesty is the **watching over one's self** for (the sake of) Allah, Most Honorable, Most Sublime.

ثُمَّ اعْلَمُ أَنَّ الْإِجْلَالَ وَالْتَّعْظِيمَ مِنَ الْحَيَاءِ بِمَنْزِلَةِ  
الرَّأْسِ مِنَ الْجَسَدِ،  
فَلَا غِنَى لِأَحَدِهِمَا عَنْ صَاحِبِهِ وَإِذَا اسْتَحْيَا  
الْعَبْدُ مِنْ رَبِّهِ عَزَّوَجَلَّ عَظَّمَهُ وَأَجَلَّهُ.  
وَأَصْلُ الْحَيَاءِ الْمُرَاقَبَةُ لِلَّهِ عَزَّوَجَلَّ.

- ❖ Watching over one's self (for the sake of Allah) is in three things:
  - watching over one's self by one's obedience through actions
  - watching over one's self through avoiding disobedience
  - watching over one's self in (moments of) concerns and thoughts

The Prophet (pbuh) said: *Serve Allah as if you are seeing Him, for though you do not see Him, he ever sees you.*

وَالْمُرَاقَبَةُ فِي ثَلَاثَةِ أَشْيَاءَ:  
مُرَاقَبَةُ اللَّهِ فِي طَاعَتِهِ بِالْعَمَلِ،  
وَمُرَاقَبَةُ اللَّهِ فِي مَعْصِيَتِهِ بِالتَّزَكُّ،  
وَمُرَاقَبَةُ اللَّهِ فِي الْهَمِّ وَالْخَوَاطِرِ  
لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
(اعْبُدِ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ  
يَرَاكَ).<sup>32</sup>

The watching of a servant over himself for the sake of Allah, Most Honorable, Most Sublime; is more exhausting on the body than the strain of standing up in prayer at night and fasting during the day and the giving of wealth in the way of Allah.

وَمُرَاقَبَةُ الْعَبْدِ لِلَّهِ عَزَّوَجَلَّ أَشَدُّ تَعَبًا عَلَى الْبَدَنِ  
مِنْ مُكَابَدَةِ قِيَامِ اللَّيْلِ وَصِيَامِ النَّهَارِ وَإِنْفَاقِ  
الْمَالِ فِي سَبِيلِ اللَّهِ.



It has been related about ‘Ali ibn Abi Talib (may Allah be pleased with him) that he said: *Allah has certain vessels on His earth; from among these vessels there are the hearts and He does not accept anything from these hearts except that which is pure, firm and tender.*

This means that that purifying of the heart ...

- for Allah, Most Honorable, Most Sublime, is by observing His commands and prohibitions, possessing (simultaneously) the testimony of truth and fear
- towards the Prophet is by accepting the truthfulness of what the Prophet came with in speech, actions and intentions
- towards the believers by withholding harm and extending benefit.

As for his (‘Ali’s) saying “*saluba*” (firmness) it means strengthening the establishment of the limits set by Allah, Most High; and the commanding of good and forbidding of wrong. As for his saying “*waraqqa*” (tender) it has two meanings; softness by tears and softening by clemency.

With Allah is the ultimate concurrence  
He is sufficient for us and most excellent to rely upon

وَقَدْ ذَكَرَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ يَقُولُ: إِنَّ لِلَّهِ فِي أَرْضِهِ آيَةً، وَإِنَّ مِنْ آيَتِهِ فِيهَا الْقُلُوبُ، فَلَا يَقْبَلُ مِنْهَا إِلَّا مَا صَفَا وَصَلَبَ وَرَقَّ.

ومعنى ذَلِكَ أن يصفى القلب لله عزَّوجلَّ بِاتِّبَاعِ أَمْرِهِ وَنَهْيِهِ وَمُشَاهَدَةِ الصِّدْقِ وَالْإِشْفَاقِ وَصَفَاةِ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَبُولِ مَا أَتَى بِهِ قَوْلًا وَعَمَلًا وَنِيَّةً وَصَفَاةِ لِلْمُؤْمِنِينَ بِكَفِّ الْأَذَى وَإِيصَالِ النِّفَعِ وَمَعْنَى ذَلِكَ: أَنَّ صَفَاءَ الْقَلْبِ لِلَّهِ عزَّوجلَّ بِاتِّبَاعِ أَمْرِهِ وَنَهْيِهِ، وَمُشَاهَدَةِ الصِّدْقِ وَالْإِشْفَاقِ، وَصَفَاةِ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَبُولِ مَا أَتَى بِهِ قَوْلًا وَعَمَلًا وَنِيَّةً، وَصَفَاةِ لِلْمُؤْمِنِينَ بِكَفِّ الْأَذَى وَإِيصَالِ النِّفَعِ.

وَأَمَّا قَوْلُهُ: وَصَلَبَ فَمَعْنَاهُ قَوِيَ فِي إِقَامَةِ الْحُدُودِ لِلَّهِ تَعَالَى وَالْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ. وَقَوْلُهُ: وَرَقَّ " فَالِرِّقَّةُ عَلَى وَجْهَيْنِ: رِقَّةٌ بِالْبُكَاءِ وَرِقَّةٌ بِالرَّأْفَةِ.

وَبِاللَّهِ التَّوْفِيقُ وَهُوَ حَسْبُنَا وَنِعْمَ الْوَكِيلُ.