



الذرة الفاخرة

في التعليق على منظومة

السير إلى الله والدار الآخرة

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The Magnificent Pearl

Commentary of the Poem

Traversing to Allah and the Home of the Hereafter

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مسودة للاستعمال الشخصي فقط

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَعِدَ الَّذِينَ تَجَنَّبُوا سُبُلَ الرَّذَى **** وَتَيَمَّمُوا لِمَنَازِلِ الرَّضْوَانِ
فَهُمُ الَّذِينَ أَحْلَصُوا فِي مَشِيهِمْ **** مُتَشَرِّعِينَ بِشِرْعَةِ الْإِيمَانِ
وَهُمُ الَّذِينَ بَنَوْا مَنَازِلَ سَيَرِهِمْ **** بَيْنَ الرَّجَا وَالْحُوفِ لِلدِّيَانِ
وَهُمُ الَّذِينَ مَلَأُوا الْإِلَهَ قُلُوبَهُمْ **** بِوَدَادِهِ وَمَحَبَّةِ الرَّحْمَنِ
وَهُمُ الَّذِينَ أَكْثَرُوا مِنْ ذِكْرِهِ **** فِي السِّرِّ وَالْإِعْلَانِ وَالْأَحْيَانِ
يَتَقَرَّبُونَ إِلَى الْمَلِيكِ بِفِعْلِهِمْ **** طَاعَاتِهِ وَالتَّزَكُّوَاتِ لِلْعَصِيَانِ
فِعْلُ الْفَرَائِضِ وَالنَّوَافِلِ دَأْبُهُمْ **** مَعَ رُؤْيَةِ التَّقْصِيرِ وَالتُّنْقِصَانِ
صَبَرُوا التُّفُوسَ عَلَى الْمَكَارِهِ كُلِّهَا **** شَوْقًا إِلَى مَا فِيهِ مِنْ إِحْسَانِ
نَزَلُوا بِمَنْزِلَةِ الرَّضَا فَهُمْ بِهَا **** قَدْ أَصْبَحُوا فِي جَنَّةٍ وَأَمَانِ
شَكَرُوا الَّذِي أَوْلَى الْخَلَائِقَ فَضْلَهُ **** بِالْقَلْبِ وَالْأَفْوَالِ وَالْأَرْكَانِ
صَحَبُوا التَّوَكُّلَ فِي جَمِيعِ أُمُورِهِمْ **** مَعَ بَدَلِ جُهْدٍ فِي رِضَا الرَّحْمَنِ
عَبَدُوا الْإِلَهَ عَلَى اعْتِقَادِ حُضُورِهِ **** فَتَبَوَّؤُوا فِي مَنْزِلِ الْإِحْسَانِ
نَصَحُوا الْخَلِيقَةَ فِي رِضَا مَحَبُّوهِمْ **** بِالْعِلْمِ وَالْإِرْشَادِ وَالْإِحْسَانِ
صَحَبُوا الْخَلَائِقَ بِالْجُسُومِ وَإِتْمَا **** أَرْوَاحُهُمْ فِي مَنْزِلِ فَوْقَانِ
بِاللَّهِ دَعَاوَاتِ الْخَلَائِقِ كُلِّهَا **** حَوْفًا عَلَى الْإِيمَانِ مِنْ نُقْصَانِ
عَزَفُوا الْقُلُوبَ عَنِ الشَّوَاغِلِ كُلِّهَا **** قَدْ فَرَّغُوهَا مِنْ سِوَى الرَّحْمَنِ
حَرَكَاتُهُمْ وَهُمُومُهُمْ وَعَزُومُهُمْ **** لِلَّهِ، لَا لِلْخَلْقِ وَالشَّيْطَانِ
نَعْمَ الرَّفِيقُ لِطَالِبِ السُّبُلِ الَّتِي **** تُفْضِي إِلَى الْخَيْرَاتِ وَالْإِحْسَانِ

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على محمد وآله وصحبه أجمعين. هذا تعليق لطيف على "منظومتي في السير إلى الله والدار الآخرة"، يجل معانيها ويوضح مبانيها، فإنها قد حصلت على كثير من منازل السائرين إلى الله، التي توصل صاحبها إلى جنات النعيم في جوار الرب الكريم، وتمنعه من عذاب الجحيم والحجاب الأليم. والله المسؤل -بفضله ومنه- أن يجعله خالصا لوجهه، مقربا عنده.

All praise and thanks are for Allah, the Lord of the worlds, and may prayers and peace be upon Muhammad, his family, and companions altogether. This is an elegant commentary on my poem "Traversing to Allah and the Home in the Hereafter." It solves the meanings and clarifies the foundations. For indeed, it consists of some of the great stations of those traversing to Allah, which will lead a person to the Gardens of Delight in the company of the Noble Lord and prohibit him from the punishment of Al-Jaheem and the painful veil. It is Allah alone who we seek from His grace and bounty to make it purely for His sake and a means to draw near to Him.

العبادة

Worship

واعلم أن المقصود من العبد: عبادة الله ومعرفته ومحبته والإجابة إليه على الدوام، وسلوك الطرق التي توصل إلى دار السلام،

You must know that the purpose of the slave is to worship Allah, to know Him, love Him, and constantly be in a state of repentance and devotion to Him and traversing the paths that lead to the Abode of Peace.

وأكثر الناس غلب عليهم الحس وملكتهم الشهوات والعادات، فلم يرفعوا بهذا الأمر رأساً، ولا جعلوا لبنائهم أساساً،

Most people are overcome by the senses and controlled by customs and desires. They do not lift their heads to this affair (show any concern) nor make any effort to establish its foundation.

بل أعرضوا عنه اشتغالا بشهواتهم، وتركوه عكوفاً على مراداتهم، ولم ينتهوا لاستدراك ما فاتهم في أوقاتهم،

Instead, they turned away from it, preoccupied with their lusts and desires, and left it in devotion to their wants; they did not cease from them (following lusts and whims) to catch up and rectify what was neglected from lost time.

فهم في جهلهم وظلمهم حائرون،

So, they are (lost) in their ignorance and oppression (baffled, uncertain) in a state of confusion.

وعلى حظوظ أنفسهم الشاغلة عن الله مكبون،

They are focused on their own distracting share of fortune (devoted to self-prosperity), preoccupying them away from Allah.

وعن ذكر ربهم غافلون،

In heedlessness of the remembrance of their Lord.

ولمصالح دينهم مضيعون،

Neglecting the best interest of their Religion.

وفي سكر عشق المألوفات هائمون.

Intoxicated with the love of what they are accustomed to, wandering (in a state of confusion with no purpose).

{ نَسُوا اللَّهَ فَنَسُوا أَنفُسَهُمْ ۖ أُولَٰئِكَ هُمُ الْفَٰسِقُونَ } . (الحشر: ١٩)

"(They) forgot Allâh (i.e., neglecting His Commandments and Prohibitions), and He caused them to forget their own souls (neglecting Faith and performing righteous deeds)."

ولم ينتبه من هذه الرقدة العظيمة، والمصيبة الجسيمة إلا القليل من العقلاء، والنادر من النبلاء،

No one has awakened from this great dormancy (of heedlessness) and this tremendous calamity except for a few from the intelligent and the rare from the noble.

فعلموا أن الخسارة كل الخسارة الاشتغال بما لا يجدي على صاحبه إلا الوبال والحرمان، ولا يعوضه مما يؤمل إلا الخسران،

They know with certainty that loss in all regards is in being preoccupied with something that will not bring about for a person anything except evil consequences and failure and will not compensate him in his hopes anything except for loss.

فآثروا الكامل على الناقص، وباعوا الفاني بالباقي،

Therefore, they preferred the complete (life) over the deficient (one), and they sold the transitory (passing life) for the remaining (everlasting one).

وتحملوا تعب التكليف والعبادة،

They carried the burden of performing the responsibilities and worship.

حتى صارت لهم لذة وعادة،

Until they (the hardships of obligations) became delightful and accustomed (light and easy for them).

ثم صاروا بعد ذلك سادة.

And they (themselves), afterwards became leaders.

فاسمع صفاتهم، واستعن بالله على الاتصاف بها:

Listen to their characteristics and seek the aid of Allah to bear them (to possess them and be distinguished by them).

{ ١ } سَعِدَ الَّذِينَ تَجَنَّبُوا سُبُلَ الرَّدَى **** وَتَيَمَّمُوا لِمَنَازِلِ الرَّضْوَانِ

{ 1 } Delighted are those who avoid the ways of perdition, and directed their hopes to the Stations of Pleasure.

تجنبوا طرق الشيطان وقصدوا عبادة الرحمن.

They avoided the ways of the devil and pursued the worship of the Most Gracious.

تجنبوا طرق الجحيم، وتيمموا سبل النعيم.

They avoided the ways of the Hellfire and headed towards the paths of Delight.

تركوا السيئات، وعملوا على الحسنات.

They abandoned the evil deeds and worked on doing good deeds.

نزهوا قلوبهم والسنتهم وجوارحهم عن المحرمات والمكروهات، وشغلوها بفعل الواجبات والمستحبات.

They purified their hearts, tongues, and body parts from the forbidden and disliked affairs and were occupied with performing the obligations and recommended affairs.

تحلوا بالأخلاق الجميلة، وتخلوا من الأوصاف الرذيلة.

They adorned themselves with their beautiful character and freed themselves from despicable manners.

{٢} فَهُمْ الَّذِينَ أَخْلَصُوا فِي مَشِيهِمْ ***** مُتَشَرِّعِينَ بِشَرْعَةِ الْإِيمَانِ

{2} They are those who were sincere in their efforts, Holding fast to the Legislation of Faith (Al-Imaan).

هاتان القاعدتان، وهما: الإخلاص والمتابعة: شرط لكل عبادة، ظاهرة وباطنة،

These Two Principles, Sincerity and Following, are conditions for every action of worship (performed) inwardly or outwardly.

فكل عمل لا يراد به وجه الله، فهو باطل،

So, every action that is not intended by way of it the Face of Allah is invalid.

وكل عمل لا يكون على سنة رسول الله ﷺ فهو مردود،

And every action that is not according to the Sunnah of the Messenger of Allah ﷺ is rejected.

فإذا اجتمع للعمل الإخلاص للمعبود - وهو أن يراد بالعمل وجه الله وحده-، والمتابعة للرسول ﷺ - وهو أن يكون العمل قد أمر به -

So, if the action gathers Sincerity for the One Worshipped, which is to intend by the action the Face of Allah alone, and Following the Messenger ﷺ, which is that the action has been commanded,

فهذا هو العمل المقبول.

Then, this is (the description of) the accepted action.

{ ٣ } وَهُمْ الَّذِينَ بَنَوْا مَنَازِلَ سَيْرِهِمْ ***** بَيْنَ الرَّجَا وَالْخَوْفِ لِلدَّيَّانِ

{3} They are those who based the Stations of their journey, upon Hope and Fear of the Reckoner (Ad-Dayyaan).

أي: ساروا في جميع أمورهم مستصحبين وملازمين للخوف والرجاء،

This means they traversed in all their matters, carrying with them and holding fast to Fear and Hope.

وذلك أن لهم نظرا، أي: نظر إلى أنفسهم وتقصيرهم في حقوق الله، يحدث لهم الخوف،

This is because they have a (type) of observance (consideration). This means observance of looking into themselves and their shortcomings in the rights of Allah, and this brings about for them fear.

ونظر إلى منن الله عليهم وإحسانه إليهم، يحدث لهم الرجاء.

And an observance looking to the bounties of Allah upon them and His goodness, and this brings about for them hope.

وأيضاً، ينظرون إلى صفات العظمة والجلال والحكمة والعدل، فيخافون على أنفسهم من ترتب آثارها.

Also, looking at (reflecting upon) the attributes of greatness, majesty, wisdom, and justice, they are afraid of what comes about from these attributes and their effects.

وينظرون إلى صفات الرحمة والجود والكرم والإحسان فيرجون ما تقتضيه:

And looking to (reflecting upon) the attributes of mercy, generosity, nobility, and goodness, they hope for what they necessitate.

فإن فعلوا حسنة، جمعوا بين الخوف والرجاء فيرجون قبولها ويخافون ردها،

So, if they do good, they gather between fear and hope, hoping that it will be accepted and fearing that it will be rejected.

وإن عملوا سيئة، خافوا من عقابها ورجوا مغفرتها بفضل الله،

And if they do evil, they are afraid of its punishment and hope they will be forgiven by the grace of Allah.

فهم بين الخوف والرجاء يترددون،

So, they are constantly back and forth between fear and hope.

وإليهما دائما يفزعون،

To the two of them hastening with fright, seeking refuge.

ومنهما في أمر سيرهم مترددون،

And from the two of them in the case of their journey going to and from.

فأولئك الذين أحرزوا قصب السبق، وأولئك هم المفلحون.

So, these are the ones who obtained the forefront, and it is them who are successful.

{ ٤ } وَهُمْ الَّذِينَ مَلَأَ الْإِلَهُ قُلُوبَهُمْ ***** بِوَدَادِهِ وَمَحَبَّةِ الرَّحْمَنِ

{4} They are those whom the True God has filled their hearts with His fondness and love of the Most Gracious.

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

This Station, which is the Station of Love, is the foundation for all of the Stations, and emanating from it are all righteous deeds, beneficial actions, and lofty ranks.

ومعنى المحبة: تعلق القلب بالمحبوب، ولزوم الحب للقلب، فلا تنفك عنه.

The meaning of love is that the heart will be attached to the beloved, and the love will remain in the heart and never be separated from it.

تقتضي من صاحبها الانكفاف عما يكره الحبيب، والمبادرة إلى ما يرضيه بقلب منشرح وصدر رحيب،

Requiring the person to leave off everything the beloved dislikes, and to hasten to what pleases him with a delighted heart and open chest.

فإن تكلم، تكلم بالله،

If he speaks, he speaks by Allah.

وإن سكت، سكت لله،

If he is silent, he is silent for the sake of Allah.

وإن تحرك، فله، وإن سكن فله.

If he moves, he moves for the sake of Allah, and if he is still, it is for His sake.

ويحدث عن الحب الشوق إلى الله، والقلق.

Proceeding from the love is a yearning for Allah and unrest.

فلا يكاد صاحبه يستقر.

So, this person can rarely be still.

إن قيل: فهل للمحبة - التي هي أعلى المراتب - من وسيلة وسبب؟

If it was said, does Love, which is the highest of levels, have any means or reason (to obtain it)?

قيل: لم يجعل الله مطلباً إلا جعل لحصوله سبباً،

It will be said that Allah did not make any desired thing except that He has made a means to obtain it.

فمن أكبر أسبابها الانكفاف عن كل قاطع بالقول والفعل والأفكار الردية،

From the greatest means to obtain it is to refrain from everything that severs the (relationship) from speech, action, and lowly thoughts.

والإكثار من ذكر الله بحضور قلب وتدبر كلامه الكريم، ومطالعة نعمه العظيمة على العبد، وبالوقوف بين يديه بحضور قلب وأدب في الوقوف بين يديه،

And to abundantly remember Allah with a heart that is present, and pondering on His noble speech, observing His tremendous blessings upon the slave, and to stand in front of Him with a heart that is present, and to have manners while standing in front of Him.

ومجالسة المحبين، ومجانبة كل قاطع،

And sitting in the company of those who (truly) love Him and avoid everyone who will (be a means to) sever the bond.

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

So, whoever does this will obtain Allah's love, if Allah wills. And Allah's help is sought (Allah Al-Musta'aan).

ولهذه قلت:

And for this reason, I said,

{٥} وَهُمْ الَّذِينَ أَكْثَرُوا مِنْ ذِكْرِهِ ***** فِي السِّرِّ وَالْإِعْلَانِ وَالْأَحْيَانِ

{5} And they are those who remembered Him much, in private and public and all circumstances.

منزلة شريفة، حاجة كل إنسان إليها، بل ضرورته إليها فوق كل حاجة،

A Noble Station, the need of every person for it, rather the dire necessity for it, is above every need.

فذكر الله هو عمارة الأوقات،

The remembrance of Allah is the means to bring life to the times.

وبه تزول الهموم والغموم والكدورات،

By way of it, the worries, grief, and distress are removed.

وبه تحصل الأفراح والمسرات،

By way of it, joy and happiness are obtained.

وهو عمارة القلوب المقفرات،

And it is the means to bring the barren hearts to life.

كما أنه غراس الجنات،

Just as it is the planting of Paradise.

وهو موصل لأعلى المقامات،

And it brings one to the highest ranks.

وفيه من الفوائد ما لا يحصى، ومن الفضائل ما لا يعد ولا ينقضي،

It has so many benefits they cannot be enumerated, and so many virtues they cannot be numbered and never end.

قال الله تعالى: {يَأْتِيهَا الَّذِينَ ءَامَنُوا أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا (٤١) وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا}.

Allah the Most High said, "O you who believe! Remember Allâh with much remembrance. {41} And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers]."

وقال النبي ﷺ لرجل قال: "إن شرائع الإسلام قد كثرت عليّ فأوصني." قال: " لا يزال لسانك رطبا من ذكر الله."

The Prophet ﷺ said to a man who said, "Indeed, the Legislated Rites of Al-Islaam are a lot for me, so advise me." He ﷺ said, "Your tongue must remain moist with the Remembrance of Allah."

وقال ﷺ: "سبق المفردون." قالوا: "وما المفردون؟" قال: "الذاكرون الله كثيرا والذاكرات."

And he said ﷺ, "The mufarridoon have preceded." They said, "Who are the mufarridoon?" He ﷺ said, "Those men and women who remember Allah often."

ولي من أبيات:

And I have some lines of poetry (about the subject),

وَكُنْ ذَاكِرًا لِلَّهِ فِي كُلِّ حَالَةٍ ***** فَلَيْسَ لِذِكْرِ اللَّهِ وَقْتُ مُقَيَّدُ

فَذِكْرُ إِلِهِ الْعَرْشِ سِرًّا وَمُعَلَّنًا **** يُرِيْلُ الشَّقَا وَهَمَّ عَنْكَ وَيَطْرُدُ
وَيَجْلِبُ لِلْخَيْرَاتِ دُنْيَا وَآجَلًا **** وَإِنْ يَأْتِكَ الْوَسْوَاسُ يَوْمًا يُشْرِدُ
فَقَدْ أَحْبَرَ الْمُحْتَارُ يَوْمًا لِصَحْبِهِ **** بَأَنَّ كَثِيرَ الذِّكْرِ فِي السَّبْقِ مُفْرَدُ
وَوَصَّى مُعَاذًا يَسْتَعِينُ إِلَهُهُ **** عَلَى ذِكْرِهِ وَالشُّكْرِ بِالْحُسْنِ يَعْبُدُ
وَأَوْصَى لِشَخْصٍ قَدْ أَتَى لِنَصِيحَةٍ **** وَقَدْ كَانَ فِي حَمْلِ الشَّرَائِعِ يَجْهَدُ
بَأَنَّ لَا يَزُلُ رَطْبًا لِسَانُكَ هَذِهِ **** تُعِينُ عَلَى كُلِّ الْأُمُورِ وَتُسَعِدُ
وَأَحْبَرَ أَنَّ الذِّكْرَ غَرْسٌ لِأَهْلِهِ **** بِجَنَاتِ عَدْنٍ وَالْمَسَاكِينِ تُمَهِّدُ
وَأَحْبَرَ أَنَّ اللَّهَ يَذْكُرُ عَبْدَهُ **** وَمَعَهُ عَلَى كُلِّ الْأُمُورِ يُسَدِّدُ
وَأَحْبَرَ أَنَّ الذِّكْرَ يَبْقَى بِجَنَّةٍ **** وَيَنْقَطِعُ التَّكْلِيفُ حِينَ يُخَلَّدُ
وَلَوْ لَمْ يَكُنْ فِي ذِكْرِهِ غَيْرَ أَنَّهُ **** طَرِيقٌ إِلَى حُبِّ الْإِلَهِ وَمُرْشِدُ
وَيَنْهَى الْفَتَى عَنْ غَيْبَةٍ وَغَيْمَةٍ **** وَعَنْ كُلِّ قَوْلٍ لِلدِّيَانَةِ مُفْسِدُ
لَكَانَ لَنَا حَظٌّ عَظِيمٌ وَرَغْبَةٌ **** بِكَثْرَةِ ذِكْرِ اللَّهِ نَعَمَ الْمَوْحَدُ
وَلَكِنَّا مِنْ جَهْلِنَا قَلَّ ذِكْرُنَا **** كَمَا قَلَّ مِنَّا لِإِلَهِ التَّعَبُّدُ

وذكر الله نور للذاكر في قلبه وفي قوله وفي قبره ويوم حشره.

Remembrance of Allah is light in the heart of the one who remembers, and in his speech, in his grave, and on the day he is gathered (brought back to life for reckoning).

والله المستعان.

And the help of Allah is sought.

{٦} يَتَقَرَّبُونَ إِلَى الْمَلِكِ بِفِعْلِهِمْ ***** طَاعَاتِهِ وَالتَّزْكِ لِلْعَصِيَّانِ

{6} Striving to draw near to their King with their actions, of His obedience and leaving off His disobedience.

هذه الأعمال التي تقرب إلى الله، وتوصل إليه، وهو فعل طاعته، لا سيما الفرائض، وترك معاصيه، كما في الحديث القدسي: "... ما تقرب إلى عبدي بشيء أحب إلى مما افترضته عليه، ولا يزال عبدي يتقرب إلي بالنوافل حتى أحبه."

These are the deeds that draw near to Allah and bring one to him. They are the actions of his obedience, especially the obligations and leaving his disobedience. As is in the holy narration, "**... my slave never sought to draw near to me with anything more beloved to me than what I have made obligatory upon him. And my**

slave will continue to draw near to me by way of voluntary actions until I love him."

فلهذا قلت:

for this reason, I said,

{٧} فَعَلُ الْفَرَائِضِ وَالنَّوَافِلِ دَأْبُهُمْ ***** مَعَ رُؤْيَةِ التَّقْصِيرِ وَالنُّقْصَانِ

Performing their obligations and voluntary actions is their custom while realizing their shortcomings and deficiencies.

هذا هو الكمال: وهو أن يجتهد في أداء الفرائض، والإكثار من النوافل، ويرى نفسه مقصرا مفرطا، فاجتهاده في الأعمال ينفي عنه الكسل، ورؤية تقصيره ينفي عنه العجب الذي يطل الأعمال ويفسدها.

This is perfection. It is to strive to perform the obligations and many voluntary actions while viewing oneself as one of many shortcomings and deficiencies. So, this striving to perform the deeds removes the laziness from him, and viewing his shortcomings removes his self-amazement, which invalidates the actions and corrupts them.

{٨} صَبَرُوا النَّفُوسَ عَلَى الْمَكَارِهِ كُلِّهَا ***** شَوْقًا إِلَى مَا فِيهِ مِنْ إِحْسَانٍ

They kept their souls patient upon all adversities, yearning for the good that is with Him (Allah).

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

Patience is to constrain the soul in performing what it dislikes if it is in the pleasure of Allah.

والصبر ثلاثة أقسام:

Patience is three parts:

- صبر على طاعة الله حتى يؤديها.

Patients appoint the obedience of Allah in order to perform it.

- وصبر عن معاصي الله حتى يتركها.

And patience from the disobedience of Allah in order to leave it.

- صبر على أقدار الله المؤلمة فلا يتسففها.

And patience upon the painful decrees of Allah in order to not find fault with them.

فإذا كسلت نفسه عن طاعة الله حثها عليها، وألزمها، ورغبها إياها بثوابها،

If his soul is lazy to perform the obedience of Allah, he would urge it to preform it, force it, and encourage it by mentioning its reward.

وإذا اشتدت دواعي نفسه إلى معصية الله كفها عنها، وحذرها وبالها وعاقبته فعالها.

And if the soul's call to disobey Allah becomes intense, he will refrain from it and warn it of the evil consequences of its actions.

فالصبر محتاج إليه في كل الأمور.

Therefore, patience is something needed in all affairs.

{ ٩ } نَزَلُوا بِمَنْزِلَةِ الرِّضَا فَهُمْ بِهَا ***** قَدْ أَصْبَحُوا فِي جَنَّةٍ وَأَمَانَ

They reached the Station of Being Pleased, which, by way of, have come to be in a paradise and security.

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

The Station of Being Pleased is higher than the Station of Patience. Because patience is restraining the soul and checking it to perform what it does not like, along with a struggle.

وبين الرياضة وبالرضى تضحل تلك المنازعة، ويرضى عن الله رضا مطمئن منشراح الصدر، بل ربما تلذذ بالبلاء كتلذذ غيره بالرخاء.

While practicing the (Station of) Being Pleased, the struggle vanishes, and one will be pleased with Allah, a pleasing of contentment and ease in the chest. Rather, possibly, he may find delight in the trial like the delight others find in ease.

وإذا نزل العبد بهذه المنزلة طابت حياته قرت عينه.

So, if a slave reaches this Station, his life will become good, and his eyes will be delighted with excellent delight.

ولهذا سمي الرضا "جنة الدنيا ومستراح العابدين"، ومن رضى عن الله رضى الله عنه، ومن رضى من الله باليسير من الرزق، رضى الله منه باليسير من العمل.

For this reason, Being Pleased is called the paradise of this worldly life and the means of ease for the worshippers. And whoever is pleased with Allah, then Allah will be pleased with him, and whoever is pleased with little provision from Allah, then Allah will be pleased with him with a little number of deeds.

فحقيقة الرضا تلقي أحكام الله الأميرية الدينية، وأحكامه الكونية القدرية بانسراح صدر
وسرور نفس، لا على وجه التكره والتلمظ.

So, the reality of Being Pleased is accepting Allah's Religious Ordained Rulings and the Universally Decreed Rulings with an open chest and happy soul, not by aversion or detest.

{ ١٠ } شَكْرُوا الَّذِي أَوْلَى الْخَلَائِقَ فَضْلَهُ ***** بِالْقَلْبِ وَالْأَقْوَالِ وَالْأَرْكَانِ

الشكر:

Gratitude:

- يكون بالقلب، وهو: الاعتراف بنعم الله، والإقرار بها، وعدم رؤية نفسه لها أهلا، بل هي محض فضل ربه.

It occurs by the heart, and it is to confess that all blessings are from Allah and to affirm this, and not to deem oneself worthy of them, instead considering them a pure favor from Allah.

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

And it occurs on the tongue, and it is to praise Allah for them and to speak about them.

- ويكون بالجوارح، وهو كفها عن معاصي الله،

And it occurs on the limbs, and it is to refrain them from the disobedience of Allah,

والاستعانة بنعمه على طاعته،

and to use His blessing as a means to help upon His obedience.

فإن أعطاه شيئا من الدنيا، شكره عليه، وإن زوى عنه شيئا منها شكره أيضا، إذ ربما كانت نعمته عليه صارفة عنه شرا أعظم منها،

If He gives him something from the worldly life, he will thank Him, and if He kept something from him, he would thank Him also because maybe this was His blessing upon him, turning great evil away from him.

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

If He granted him success to perform the actions of obedience, he will realize the bounty is for Allah in guiding him to it, and he will thank Him for that.

والله المستعان.

And the help of Allah is sought.

{ ١١ } صَحِبُوا التَّوَكُّلَ فِي جَمِيعِ أُمُورِهِمْ ***** مَعَ بَدَلِ جُهْدٍ فِي رِضَا الرَّحْمَنِ

{11} Accompanying Reliance in all their affairs, while exerting their efforts in pleasing the Most Gracious,

يكمل العبد في هذين الأمرين، وهما: التوكل على الله، والاجتهاد في طاعة الله، وتخلف عن العبد الكمال بفقد واحد منها.

The slave achieves completion by these two affairs, and they are, Reliance upon Allah and Striving in His obedience, and completion will lag behind the slave if one of these two affairs is lost.

فحقيقة التوكل يجمع أمرين:

The true reality of Reliance gathers two issues,

- الاعتماد على الله، والثقة بالله، فيعتمد على ربه بقلبه في جلب ما ينفعه في أمر دينه ودينياه.

Depending upon Allah and having complete trust in Him. He will rely upon Allah with his heart to obtain what benefits him in his religious and worldly affairs.

فيتبرأ من نفسه وحولها وقوتها، ويثق بالله في حصول ما ينفعه، ودفع ما يضره.

He will be free from himself and his own might and power and trust in Allah (alone) in obtaining what benefits him and repelling what harms him.

- ويجتهد في الأسباب التي يتوصل بها إلى المطلوب.

And he will strive to apply the means that will bring him to his aim.

وتفصيل ذلك: أنه إذا عزم على فعل عبادة، بذل جهده في تكميلها وتحسينها، ولا يبقى في مجهوده مقدورا،

The details of this are that when he is determined to perform an action of worship, he will exert his best effort to complete it and perfect it; he will not leave any ability he has from his efforts.

وتبرأ من النظر إلى نفسه وقوتها، بل لجأ إلى ربه واعتمد عليه في تكميلها، وأحسن الظن ووثق في حصول ما توكل به عليه.

And he will be free from looking to himself and his strength. Instead, he will turn to his Lord and rely upon Him to complete it, and he will have good thoughts and trust in obtaining what he relied on Him to obtain.

وإذا عزم على ترك معصية، وقد دعت نفسه إليها: بذل جهده في الأسباب الموجبة لتركها، من التفكير بها، وصرف الجوارح عنها،

And if he is determined to leave disobedience, and his soul has called him to it, he will exert his utmost effort to apply the necessary means to leave it, from thinking about it, and turn his limbs away from it.

ثم اعتمد على الله، ولجأ إليه في عصمته منها، وأحسن الظن في عصمته له،

Then he will rely upon Allah and turn to Him to safeguard him from it and will have good thoughts (high hopes) that He will safeguard him.

فإنه إذا فعل ذلك في جميع ما يأتي ويذر، رجي له الفلاح، إن شاء الله تعالى.

Indeed, if he were to do this in everything he did and left, it would be hope for him to succeed if Allah the Most High wills.

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

As for the one who seeks the help of Allah and relies upon Him along with leaving the necessary striving for it, then this one is not relying. Instead, he is being helpless and disgraced.

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

Likewise, the one who strives hard but depends upon himself and does not rely upon his Lord, then this one is forsaken.

{ ١٢ } عَبْدُوا الْإِلَهَ عَلَىٰ اعْتِقَادِ حُضُورِهِ ***** فَتَبَوَّؤُوا فِي مَنزِلِ الْإِحْسَانِ

{12} They worshipped the True God believing He is present; thus, they have settled in the Station of Excellence.

هذه المنزلة يقال لها: منزلة الإحسان، وهي كما فيسرها النبي ﷺ: "أن تعبد الله وحده كأنك تراه، فإن لم تكن تراه فإنه يراك."

The station is called the Station of Excellence, and it is as the Prophet ﷺ has interpreted, "That you worship Allah as if you see Him, and if you cannot see Him then indeed He sees you."

فإذا تصور الإنسان هذا المقام في جميع أحواله لا سيما حال العبادة: منعه من الالتفات بقلبه إلى غير ربه،

So, if a person were to imagine this in every circumstance, especially in the state of worship, it will prohibit him from turning his heart in any direction other than his Lord.

بل أقبل بكليته على الله، وتوجه بقلبه إليه، متأدبا في عبادته،

Rather he would be devoted entirely to Allah, and his heart would be directed (totally) towards Him, disciplined in performing the worship,

آتيا بجميع ما يكملها، مجتنباً كل منقص لها.

bringing everything that would complete it, avoiding everything that would bring it deficiency.

وهذه المنزلة من أعظم المنازل وأجلها، ولكنها تحتاج إلى تدرّج للنفوس شيئاً فشيئاً،

And this Station is amongst the greatest stations and most noble, but it requires one to traverse with his soul gradually, little by little.

ولا يزال العبد يعود نفسه حتى تنجذب إليها وتعتادها،

The slave will continue to condition himself to this until his soul is drawn to it and he becomes accustomed to it.

فيعيش العبد قرير العين بربه، فرحاً مسروراً بقربه.

Then, the slave will live with a delighted eye (in contentment) with his Lord. Rejoicing in happiness with His nearness.

{ ١٣ } نَصَحُوا الْخَلِيقَةَ فِي رِضَا مَحْبُوبِهِمْ ***** بِالْعِلْمِ وَالْإِرْشَادِ وَالْإِحْسَانِ

{13} They gave sincere Advice to the people seeking the pleasure of their Beloved, with knowledge, guidance, and excellence.

{ ١٤ } صَحِبُوا الْخَلَائِقَ بِالْجُسُومِ وَإِنَّمَا ***** أَرْوَاحُهُمْ فِي مَنْزِلٍ فَوْقَانِي

{14} They accompanied the creation with their bodies, but their souls are only in an elevated status.

هذه حالهم مع الخلق، أكمل حال وأجلها،

This is their state with the creation (the people). The most complete and noble state.

فأبدوا لهم غاية النصح، وأحبوا لهم ما أحبوا لأنفسهم من الخير، وكرهوا لهم ما كرهوا لأنفسهم من الشر،

They gave them the peak of sincere advice and loved for them what they loved for themselves and disliked for them what they disliked for themselves.

فسعوا في إزالة الشر عنهم بكل ممكن، واجتهدوا في إيصال النفع إليهم، بكل مقدور،
So, they hastened to remove evil from them by every means possible and strove hard to bring benefit to them by every means capable,

من أمرهم بالمعروف، ونهيهم عن المنكر، وإطعام جائعهم، وكسوة عاريهم، وإغاثة ملهوفهم،
والتعليم جاهلهم، وردع ظالمهم، ونصر مظلومهم، واحتمال أذاهم، وكفهم أذى أنفسهم عنهم،

From ordering them with good and forbidding them from evil, feeding their hungry, clothing their bare, relieving their distressed, teaching their ignorant, restraining their oppressive, aiding their oppressed, bearing their harms, and refraining from harming them.

ومع هذا فصحبتهم لهم بالظاهر والجسم.

Along with all of this, their accompaniment with them is outwardly and with the body.

وأما قلوبهم وأرواحهم: فإنها تجول حول الحبيب، وتطلب من قربهِ أعظم نصيب،

As for their hearts and their souls, then they are circling about with the Beloved, and seeking a great share of His nearness.

فتارة تنكسر بين يديه وتخشع وتخضع لديه،

Sometimes breaking down in front of Him and being humble and submissive to Him.

وطورا تشكر لجه، وتدلل عليه لاستحضار به وقربه،

And other times, showing thanks for His love and leading to it by calling to mind His kindness and nearness.

ثم تميل إلى مرضيه، فتجتهد في عباداته وتحسن إلى مخلوقاته،

Then they are inclined to His pleasure, so they work hard in His worship and doing good to His creation.

فهؤلاء هم الناس، بل هم العقلاء الأكياس،

These ones, they are the (real) people, rather they are the clever, intelligent ones.

ولا حول ولا قوة إلا بالله.

And there is no might nor strength except with Allah.

{ ١٥ } بِاللَّهِ دَعَوَاتِ الْخُلَاقِ كُلِّهَا ***** خَوْفًا عَلَى الْإِيمَانِ مِنْ نُقْصَانِ

{15} They were observant guarding the true realities and views (of the heart), all of them, out of fear for the Faith from decreasing.

هذه منزلة الرعاية لحقائق الإيمان ومشاهد الإحسان،

This is the Station of Observance of the realities of Faith and the levels of Excellence.

وذلك أن العبد لا ينبغي له أن يعرض عن تدبر أحواله والتفكر في نقص أعماله،

This is because it is not befitting for the slave to turn away from pondering over his circumstances and reflecting on the deficiency in his actions.

بل يبذل جهده قبل العمل وفي نفس العمل وتصحيحه وتحسينه، ثم يصونه عن المفسدات،
وينزهه عن المنقصات،

Rather, he will exert his effort before the action, during the action itself in correcting it and perfecting it, then he will protect it from the things that will corrupt it and free it from the things that will make it deficient.

فإن حفظ العمل أعظم من العمل، فكلما ازداد العبد رعاية لعمله واجتهادا فيه ازداد إيمانه،

Because, indeed, safeguarding the deed is greater than performing it. So, every time the slave increases in Observance of the action and striving in this, his faith will increase.

ومن أعظم ما ينبغي مراعاته في العمل مشهد الإحسان وهو الحرص على إيقاع العبادة بحضور
قلب وجمعيته على الله،

From the greatest thing incumbent to observe in the action is the status of Perfection, which is to be diligent in performing the action with the presence of the heart while focusing on doing it for Allah (properly).

وكلما نقص من ذلك نقص من إيمانه بحسبه.

And every time he was deficient in that, his faith would be deficient accordingly.

وكذلك مراعاة منة الله على العبد، وأنه ينبغي له أن يشكر الله على توفيقه لذلك العمل
أعظم شكر،

Likewise, observing the bounty of Allah upon the slave, it is befitting that he will thank Allah for granting him success in the deed, the greatest of thanks.

وكذلك مراعاة التقصير، وأنك لم تؤت العبادة حقها، ولا قمت بجميع ما تستحقها،

Likewise observing the shortcomings and that you did not give the worship its due right, nor did you establish everything it deserves.

وكذلك مراعاة الخوف والرجاء يخاف من ردها بعجب، أو رياء أو تكبر بها، أو عدم من قيام
بحقها، أو غير ذلك،

Likewise, observing fear and hope. Fearing it may be rejected because of self-amazement, showing off, or being arrogant because of it, or not establishing its right properly or other than that.

ويرجو قبولها برحمة ربه ومنه، وإحسانه إليه الذي من جملة توفيقه لها.

And he will hope it will be accepted by the mercy of his Lord and His goodness to him, which from that is granting him success to do it.

{ ١٦ } عَزَفُوا الْقُلُوبَ عَنِ الشَّوَاغِلِ كُلِّهَا ***** قَدْ فَرَّغُوهَا مِنْ سِوَى الرَّحْمَنِ

{16} They turned their hearts away from the distractions, all of them, they have emptied them out from everything except the Most Gracious.

{١٧} حَرَكَاتُهُمْ وَهُمْوُهُمْ وَعَزُومُهُمْ **** لِلَّهِ، لَا لِلْخَلْقِ وَالشَّيْطَانِ

{17} Their movements, intentions, and determinations, are for Allah (alone), not for the creation nor the devil.

أي: فرغوا قلوبهم عن جميع ما يشغل عن الله ويبعد عن رضاه، وهذا حقيقة الزهد.

This means that they emptied their hearts from everything that would preoccupy them away from Allah and distance them from His pleasure, which is the reality of Asceticism (Az-Zuhd).

ولا يكفي هذا التفريغ حتى يمتلئ القلب من الأفكار النافعة والعزوم الصادقة،

This emptying does not suffice until the heart becomes full of beneficial thoughts and true determinations.

فتكون أفكار العبد في كل ما يقرب إلى الرحمن من تصور علم، وتدبر قرآن وذكر لله بحضور قلب وتفكر في عبادة وإحسان، وخوف من زلة وعصيان،

So, the slaves' thoughts will be about everything that will draw him near to the Most Gracious, from visualizing knowledge, reflecting over the Qur'aan, remembering Allah with the presence of the heart, pondering over worship and doing goodness, and fear from slipping (into sin) and disobedience.

أو تأمل لصفات الرحمن وتنزيهه عن جميع العيوب والنقصان،

Or pondering upon the attributes of the Most Gracious and freeing Him from every fault and deficiency.

أو تفكر في القبر وأحواله، أو يوم القيامة وأهواله،

Or thinking about the grave and its circumstances or the Day of Resurrection and its horrors,

أو في الجنة ونعيمها، والنار وجحيمها،

or about Paradise and its delights, and the Hell-Fire and its (extreme) heat.

فأفكارهم حائمة حول هذه الأمور، متنزهة عن دنيات الأمور، والتفكر بما لا يجدي على صاحبه إلا الهم والوبال، وتضييع الوقت، وتشتيت البال غير النافع للعبد في الحال والمآل.

So, his thoughts are revolving around these affairs, free from the lowly affairs. Thinking about them does not bring a person except to worry and evil consequences, wasting time, and a distracted mind which is not beneficial for the slave currently nor in the future.

{ ١٩ } نَعْمَ الرَّفِيقُ لِمَطَالِبِ السُّبُلِ الَّتِي تَفُضِّي إِلَى الْخَيْرَاتِ وَالْإِحْسَانِ *****

{19} What a great companion for the seeker of the ways that, lead to (all) goodness and excellence.

فهؤلاء هم الذين يسعد بهم رفيقهم إذا اقتدى بسلوك سيرهم فريقهم، وهؤلاء الذين أمرنا الله أن نسأله أن يهدينا طريقهم، إذ أنعم عليهم بصدق وإيمانهم وتحقيقهم.

It is these whom their companion will be happy if he follows their way, and it is these whom Allah has commanded us to ask Him to guide us to their path because he bestowed His favors upon them by their truthfulness in their faith and fulfilling its rights.

فنسأل الله أن يهدينا صراط مستقيم صراط الذين أنعم عليهم: {مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا}.

We ask Allah to guide us to the Straight Path, the Path of those whom He has bestowed His favors upon, "**Of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddîq (رضي الله عنه), the martyrs, and the righteous. And how excellent these companions are!**"

وأن يجنبنا طرق الغضب والضلال الموصلة الى الخزي والوبال، إنه أكرم الأكرمين وأرحم الراحمين.

And to take us away from the path of anger and misguidance that leads to disgrace and evil consequences, indeed, He is the Most Kind of those who are kind and Most Merciful of those who are merciful.

والله أسأل بأسمائه الحسنی وصفاته ونعمه أتوسل ألا يجرمنا خير ما عنده من الإحسان والغفران، بشر ما عندنا من التقصير بحقوقه والعصيان، ويجعله خالصا لوجهه الكريم، وسببا للفوز عنده في جنات النعيم، والحمد لله رب العالمين أولا وآخرا، وظاهرا وباطنا، حمدا كثيرا مباركا فيه، كما ينبغي لكرم وجهه وعز جلاله. وصلى الله على محمد النبي الأمي المبعوث رحمة للعالمين، وعلى آله وصحبه أجمعين وسلم تسليما الكثيرة.

And Allah alone, I ask Him by His beautiful names and attributes and by His blessings, I seek a way of nearness that He will not forbid us the good that He has from His excellence and forgiveness because of the evil that we have from shortcomings in His rights and disobedience, that He will make this purely for His noble face and a means for success with Him in Gardens of Delight. All praise and thanks are for Allah, Lord of the worlds in the first and the last, outwardly and inwardly, much-blessed praise and thanks, as is befitting for the nobility of His face and the might of His honor. May Allah send salutations upon Muhammad, the unlettered Prophet, who was sent as a

mercy to the world, and upon his family and companions altogether, an abundant peace be upon them.

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

The author, may Allah have mercy on him, said, "I have finished this print on the 3rd of Sha'baan in the year 1333" and has been completed by the pen of the needy one, His slave Abdul-'Aziz bin Hamad Al-Musairee' on the 27th of Shawwaal 1342.
