روضة المحبين
ونزهة المشتاقين

Rawdat al-Muhibbin wa-Nuzhat al-Mushtaqin

The Garden of the Lovers and the Delight of the Yearning

تأليف

الإمام أبي عبد الله محمد بن أبي بكر بن أيوب ابن قيم الجوزية

BY

Ibn Qayyim al-Jawziyyah

691–751 AH

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A Note on This Translation

This is a page-for-page English translation of *Rawdat al-Muhibbin wa-Nuzhat al-Mushtaqin*. The Arabic text was checked against more than one printing of the book and against the readings of its manuscripts recorded in the critical apparatus. The page numbers and the manuscript folio marks in square brackets follow the base text.

Every line of poetry is given in Arabic, followed by two English versions. The first, in italics, is a rhymed rendering, so that the reader may hear something of the music of the original. Each line of Arabic verse becomes a rhymed English couplet. A rhyme cannot always keep every word, so beneath it stands a plain translation, which follows the Arabic line closely and is the one to rely on for the meaning. Every line was checked against the Arabic for its sense and its context: who speaks, to whom, and of what. The Qur'an is not translated: its verses are given in Arabic, followed by the translation of Saheeh International and the reference.

The footnotes are the translator's, and they form a light tahqiq of the text. They give the sources of the hadith, reports and verses, with the gradings stated by the scholars named; identify persons, places and books at their first mention; explain rare words and the sense of the poetry; and record the reading of the print where it is uncertain. Each source has been checked in the printed work itself wherever it could be found there, and sources not given before have been added where they were found. A reference taken from the critical apparatus of the base text that could not be checked is credited to the Arabic editor, and said to be unconfirmed; the manuscript readings are likewise given on his authority. The meanings of words are taken from the classical dictionaries, chiefly *Lisan al-Arab*, *al-Sihah* and *Taj al-Arus*.

— Ibn Jāzī

In the name of Allah, the Most Merciful, the Bestower of Mercy

My Lord, make it easy, O Most Generous.

Praise be to Allah, who made love a path to attaining the beloved, and set up obedience to Him and submission to Him as a proof of the truthfulness of love; who moved souls by it towards every kind of perfection, preferring to seek them and to attain them; who placed it in the upper and the lower world, to bring their perfection out from potential into act[1], as bringing into being, as sustaining and as receiving[2]; and who stirred by it lofty aspirations and high resolves towards the noblest of their aims, singling them out for it and making them fit for it. So glory be to the One who turns hearts towards it as He wills and for what He wills by His power, and who draws out by it, through His wisdom, that for which every living thing was created; who apportioned it in kinds and shares among His creation and set it out in detail, making every beloved a portion for its lover, whether he erred in his love or was right, and making him, by his love, either one who enjoys bliss or one who is slain. So He divided it among the lover of the Most Merciful, the lover of idols, the lover of fires, the lover of crosses, the lover of homelands, the lover of brothers, the lover of women, the lover of boys, the lover of prices, the lover of faith, the lover of melodies, and the lover of the Qur'an. And He gave the people of love for Him, and of love for His Book and His Messenger, preference over all other lovers. So by love

1 *Min al-quwwa ila al-fi'l* (من القوة إلى الفعل): the philosophers' pair of potentiality and actuality, meaning that a thing's latent perfection is brought out into realised existence.

2 The Arabic editor notes that the manuscript (ش) reads «إيجادا» (bringing into being), and that «إعدادا» (preparing) could also be read.

And for love the earth and the heavens came into being, and upon it the created beings were fashioned, and for it the revolving spheres[1] moved; and by it motions reached their ends, and their beginnings were joined to their conclusions. By it souls won what they sought, and obtained the attainment of their aims, and were delivered from their perils, and took a path to their Lord, and He alone, and no other, was what they hoped and asked for. By it they gained the good life, and tasted the sweetness of faith, when they were pleased with Allah as Lord, with Islam as religion, and with Muhammad as Messenger.[2]

And I bear witness that there is no god but Allah alone, with no partner, the witness of one who acknowledges His lordship, who testifies to His oneness, who submits to Him in love, who yields to Him in obedience, who confesses His favour, who flees to Him from his sin and his error, who hopes for His pardon and His mercy, who is eager [2a] for His forgiveness, who declares himself free before Him of any might or power of his own; who seeks no lord besides Him, and takes no protector or guardian besides Him, who takes refuge in Him and shelters with Him, and does not seek to move or turn away from servitude to Him. And I bear witness that Muhammad is His servant and His Messenger, His chosen one from among His creation, the trustee of His revelation, His envoy between Him and His servants; the nearest of creatures to Him in standing, the greatest of them in rank with Him, the most ample of them in intercession before Him, the most beloved of them to Him, and the most honoured of them with Him.

1 *Al-aflak* (الأفلاك): the celestial spheres of ancient cosmology, which were thought to carry the stars and planets in their revolutions.

2 An allusion to the hadith of al-Abbas ibn Abd al-Muttalib: "He has tasted the sweetness of faith who is pleased with Allah as Lord, with Islam as religion and with Muhammad as Messenger" (Muslim, 34).

His messengers, a caller to faith, a summoner to Paradise, a guide to His straight path, one who strove for His good pleasure and for what He loves, who commanded every good and forbade every evil.

He raised his mention high, expanded his breast, and removed his burden; He set abasement and humiliation upon whoever opposed his command;[1] He swore by his life in His clear Book;[2] and He joined his name to His own name, so that when Allah is mentioned he is mentioned with Him, as in the sermons, the testimony of faith and the call to prayer. For no one's sermon, testimony or call to prayer is valid until he bears witness, with the witness of certainty, that he is His servant and His Messenger.

أغر عليه للنبوة خاتم ♦ من الله ميمون يلوح ويشهد

Radiant, on him a seal of prophethood is pressed, /
from Allah, shining, witness-bearing, blessed.

A radiant one, upon him is a seal of prophethood
from Allah, blessed, shining and bearing witness[3]

وضم الإله اسم النبي إلى اسمه ♦ إذا قال في الخمس المؤذن أشهد

When, in the five prayers, the muezzin says: "I testify," /
the Lord has joined the Prophet's name to His own, thereby.

And the Lord joined the name of the Prophet to His own name
when the mu'adhdhin says in the five {prayers}: I bear witness

وشق له من اسمه ليجله ♦ فذو العرش محمود وهذا محمد

From His own name He drew his, that he be raised; /
the Throne's Lord is Mahmud, the Praised; he, Muhammad, Much-Praised.

And He derived for him a name from His name, to exalt him
so the Lord of the Throne is Mahmud {the Praised} and this is Muhammad {the much-praised}

He sent him at a time when the messengers had long been absent, and guided by him to the most upright of roads and the clearest of paths; and He made obligatory upon His servants love of him, obedience to him, reverence for him, and fulfilment of his rights,

1 An allusion to the hadith of Ibn Umar, "...and abasement and humiliation have been set upon whoever opposes my command" (Ahmad, *Musnad*, 2/50 and 92).

2 An allusion to al-Hijr 15:72, where Allah swears by the life of the Prophet ﷺ, understood as a mark of his honour with Allah.

3 The three verses are by Hassan ibn Thabit (d. c. 54 AH), the poet of the Prophet ﷺ. They are in al-Qastallani's *al-Mawahib al-Laduniyyah* (1/452, in the printing consulted). The Arabic editor also gives al-Baghdadi's *Khizanat al-Adab* (1/109) and Hassan's *Diwan* (p. 338, in al-Sukkari's recension), where the third verse occurs within a short poem; these could not be confirmed. The sense: the seal of prophethood is a blessed mark on the Prophet ﷺ's back, and Allah couples his name with His own in the call to prayer; Allah is *al-Mahmud* ("the Praised") and the Prophet ﷺ is Muhammad, a name drawn from it.

and He closed every road to Paradise, so that it is not opened to anyone except by his road. So there is no hope of winning the abundant reward, and of being saved from the grievous punishment, except for one who is a follower behind him among the wayfarers; and no servant believes until he is more beloved to him than himself, his child, his father and all people.[1]

So may Allah, His angels, His prophets, His messengers and all His believing servants send blessings upon him, as he affirmed the oneness of Allah, made his community know Him, [2b] and called to Him: a blessing that does not seek to move or turn away from him; and upon his good family and his pure Companions, and grant them abundant peace. To proceed: Allah - جل ثناؤه، وتقدست أسماؤه - made these hearts vessels. The best of them is the one that holds the most good and right guidance, and the worst of them is the one that holds the most error and corruption. He set desire over them and tested them with opposing it, so that by opposing it they might attain the Garden of Refuge, and so that whoever is not fit for the Garden might, by following it, deserve a Fire that blazes. He made it the mount of the soul that commands to evil[2], its strength and its nourishment, and the sickness of the soul at rest; and opposing it is that soul's remedy. Then He, سبحانه, obliged the servant, in this short span - which, set beside the Hereafter, is like an hour of a day, or like the moisture that touches a finger when it is put into one of the seas[3] - to disobey the commanding soul, to keep away from its desire, and to restrain it from

1 Al-Bukhari (15) and Muslim (44), from Anas ibn Malik, on the authority of the Prophet ﷺ: "None of you truly believes until I am more beloved to him than his child, his father and all people."

2 *Al-nafs al-ammarah bi-l-su'*: the soul that urges to evil [Yusuf 12:53]. Ibn al-Qayyim, following the Qur'anic division, sets it beside the self-reproaching soul (*al-lawwamah*, 75:2) and the soul at rest (*al-mutma'innah*, 89:27).

3 An allusion to the hadith of al-Mustawrid ibn Shaddad: "By Allah, this world compared with the Hereafter is only as if one of you put his finger into the sea; let him see what it brings back" (Muslim, 2858).

its appetites, in the attaining of which is its ruin; to prevent it from inclining to its pleasures, and from demanding what the glancing eyes call for with their looks, so that it may receive its portion of His honour and His reward, whole and complete, and in the end enjoy manifold what it left for Allah in the present. And He commanded it to fast from His prohibitions, so that its breaking of the fast would be with Him on the day of meeting Him; and He told it that most of the day of fasting has gone, and that the feast of the meeting has drawn near, so the time should not seem long to it through slowness in its coming.

فما هي إلا ساعة ثم تنقضي ♦ ويذهب هذا كله ويزول

It is only an hour before it ends its stay,
and all of this goes, and passes away.

It is only an hour, and then it ends ♦ and all of this goes and passes away[1]

He prepared it for a mighty matter, and made it ready for a grave affair, and stored up for it what no eye has seen, no ear has heard, and no human heart has conceived, of lasting bliss.[2] His far-reaching wisdom required that it not reach Him except by way of hardships and toil, and not cross to Him except upon the bridge of difficulty and weariness. So He veiled it with disliked things,[3] to guard it from base souls that prefer vile and low things; and the lofty souls and high aspirations girded themselves for it, and rode in the journey to Him upon the backs of [3a] resolutions, and travelled upon them to the noblest of goals:

1 The Arabic editor notes that the author quotes this verse in *Bada'i al-Fawa'id* (2/672) without ascription, and that Baha' Zuhayr (d. 656 AH) has a similar verse in his *Diwan* (p. 210); neither could be confirmed. The sense: the span of self-denial is only an hour, and then both the hardship and the pleasure are gone.

2 The hadith qudsi: "I have prepared for My righteous servants what no eye has seen, no ear has heard, and no human heart has conceived" (al-Bukhari, 3244, and Muslim, 2824, from Abu Hurayra).

3 An allusion to the hadith "Paradise is surrounded by disliked things, and the Fire is surrounded by desires" (Muslim, 2822, from Anas).

وركب سروا والليل مرخ رواقه ♦ على كل مغبر الموارد قاتم

Many a band rode by night, as night let down its tent /
over each dusty, dark watering-place, as on they went.

Many a band of riders travelled by night, while the night let down its tent
over every dusty, dark watering-place[1]

حدوا عزمات ضاعت الأرض بينها ♦ فصار سراهم في ظهور العزائم

They urged their resolves till the land between them was gone; /
now on the backs of those resolves their night-ride rode on.

They urged on {their} resolves, between which the land was lost
so their night-journey was made on the backs of {those} resolves {as mounts}

أرتهم نجوم الليل ما يطلبونه ♦ على عاتق الشعرى وهام النعائم

On Sirius's shoulder and the crowns of al-Na'a'im, the stars of night /
showed them what they sought, by their light.

The stars of the night showed them what they sought
upon the shoulder of Sirius and the crowns of al-Na'a'im[2]

فأموا حمى لا ينبغي لسواهم ♦ وما أخذتهم فيه لومة لائم

They made for a sanctuary fit for them alone, /
and no blamer's blame was on them thrown.

So they made for a sanctuary fit for none but them
and the blame of no blamer overtook them in it

They answered the caller of the Beloved when he announced to them: "Come to success." They gave their souls for His good pleasure, as the lover gives, in contentment and generosity; and they kept on journeying to Him morning and evening. At arrival they praised their night-journey, for "the people praise the night-journey at dawn."[3] They toiled a little and so rested long; they left something paltry and took in exchange something immense.

They placed the immediate pleasure and the praiseworthy end in the scale of reason, and the difference between them became plain to them. So they saw it as among the greatest of folly to sell the good life, everlasting in bliss

1 The verses are by al-Sharif al-Radi (d. 406 AH), the Baghdad poet; they are in *al-Tadhkirah al-Hamduniyyah* (2/84, in the printing consulted). The Arabic editor gives them in his *Diwan* (2/382), with a differing narration; this could not be confirmed. The sense: travellers go by night over harsh country, their resolve itself being their mount, with the stars as their guide towards a goal that no blame can turn them from.

2 *Al-Shi'ra* is Sirius; *al-Na'a'im* is a group of stars in Sagittarius in Arab star-lore (*Lisan al-Arab*, «نعم»). "Shoulder" and "crown" (*ha'm*, the top of the head) are images of the stars' height and position.

3 A proverb, «عند الصباح يحمد القوم السرى»: in al-'Askari's *Jamharat al-Amthal* (2/42), al-Maydani's *Majma' al-Amthal* (2/3) and al-Zamakhshari's *al-Mustaqsa* (2/168). It is said of one who bears hardship in hope of rest.

abiding, for the pleasure of an hour whose appetite goes away while its wretchedness remains.

And even if the days of pleasures were to stay clear for the servant from the beginning of his life to its end, they would be like a summer cloud that soon clears away[1], or the phantom of a night visitor who has not finished the visit before he gives notice of departure.

Allah تعالى said: ﴿أَفَرَءَيْتَ إِن مَّتَّعْنَـٰهُمْ سِنِينَ ثُمَّ جَآءَهُم مَّا كَانُوا۟ يُوعَدُونَ مَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يُمَتَّعُونَ﴾ "Then have you considered if We gave them enjoyment for years And then there came to them that which they were promised? They would not be availed by the enjoyment with which they were provided." [al-Shu'ara' 26:205–207] And whoever wins what he hoped for of the reward of Allah, it is as if he had never been wronged by his time in what he used to guard against and fear. Umar ibn al-Khattab رضي الله عنه used to cite this verse:

كأنك لم توتر من الدهر مرة ♦ إذا أنت أدركت الذي أنت طالبه

It is as if time had never once done wrong to you,
when you have attained the thing you pursue.

It is as if you had never been wronged by time, even once,
when you have attained what you are seeking[2]

♦ SECTION ♦

And this is the fruit of the reason by which Allah سبحانه وتعالى is known, and His names, the attributes of His perfection and the descriptions of His majesty; by it the believers believed in His books, His messengers, the meeting with Him,

1 An allusion to the half-verse «سحابة صيف عن قليل تقشع», by Ibn Shubrumah (Abd Allah ibn Shubrumah al-Dabbi, judge of Kufa, d. 144 AH). It is in al-Jahiz's *al-Bayan wa-l-Tabyin* (3/146), Ibn Qutaybah's *'Uyun al-Akhbar* (1/56) and al-Mawardi's *Adab al-Dunya wa-l-Din* (p. 40); Khalid ibn Safwan cited it, as in *al-'Iqd al-Farid* (4/36) and *Majma' al-Amthal* (1/344).

2 No source for the verse has been found. The Arabic editor notes that the manuscript (ش) reads «توثر» in this verse, where the print reads «توتر»; in the sentence before it, he calls the manuscript's «لم يوثره» a corruption. *Wutira* means to be wronged or to suffer loss (*Lisan al-Arab*, «وتر»). The sense: once a man attains what he seeks, he forgets all the harm time has done him.

and His angels; by it [3b] the signs of His lordship, the proofs of His oneness and the miracles of His messengers were known; by it His commands were carried out and His prohibitions avoided. It is what looks ahead to the outcomes and so watches over them, and acts according to what their benefits require; it stands against desire and turns back its army broken; it helps patience until it prevails over it, after having been slain by desire's arrows; it urges to the virtues and forbids the vices; it opens up meanings and grasps what is obscure; it strengthens the support of resolve so that it stands firm upon its stalk, and strengthens the support of prudence until it is granted by Allah His success. So it draws in what adorns and drives away what disgraces. When it is left with its authority, it captures the troops of desire and confines them in the prison of "whoever leaves something for Allah, Allah will give him in exchange what is better than it."[1] It lifts its possessor to the stations of kings, once it has made desire, though a king, stand in the position of a slave owned. It is a tree whose roots are reflection on outcomes, whose trunk is patience, whose branches are knowledge, whose leaves are good character, whose fruit is wisdom, and whose sustenance is the success granted by Him in whose hands are the reins of all affairs; its beginning is from Him and its end is to Him.

And if this is its description, it is ugly that its enemy should be given the upper hand over it, so that he removes it from its kingdom, lowers it from its rank, and brings it down from its degree, and it becomes a captive after having been

1 The hadith is in Ahmad's *Musnad* (no. 20758; 34/342 in the al-Risalah edition), from a Companion, on the authority of the Prophet ﷺ, in the wording "You will not leave anything for Allah but Allah will replace it for you with something better than it"; the Arabic editor says its chain is sound.

a commander, ruled over after having been a ruler, a follower after having been followed. Whoever is patient under its rule, it lets him graze in the meadows of hopes and wishes; and whoever departs from its rule, it brings to the pools of destruction and ruin.

Ali ibn Abi Talib رضي الله عنه said: People have preceded to the Gardens of Eden who were not the most abundant of people in prayer, nor fasting, nor Hajj, nor Umrah; but they understood from Allah His exhortations, so their hearts trembled before Him, their souls were at rest with Him, and their limbs were humbled before Him. So they surpassed the people in the goodness of their station and the height of their rank, among the people in this world, and with Allah in the Hereafter.[1]

And Umar ibn al-Khattab رضي الله عنه said: The man of reason is not the one who knows good from evil, but the one who knows the better of two evils [4a].[2]

And Aishah رضي الله عنها said: He has succeeded whom Allah has given reason. And Ibn Abbas رضي الله عنهما said: A child was born to Kisra, and he summoned[3]

1 Ali's saying is in Ibn al-Jawzi's (d. 597 AH) *Dhamm al-Hawa* (p. 7), the book that the Arabic editor cites throughout for these sayings on reason.

2 The saying of Umar is given by the Arabic editor from *al-'Iqd al-Farid* (2/246) and *Dhamm al-Hawa* (p. 7); it could not be confirmed there, but the saying is in *'Uyun al-Akhbar* (1/394, in the printing consulted). A similar saying is related of Amr ibn al-As in *Bahjat al-Majalis* (1/117, in the printing consulted) and, as the Arabic editor notes, in *'Uyun al-Akhbar* (1/280). He adds that Ibn Abi al-Dunya gives Umar's saying in *al-'Aql* (pp. 27–28), and Abu Nu'aym in *al-Hilyah* (8/339) from Sufyan ibn Uyaynah; these could not be confirmed.

3 Aishah's saying and the Kisra story are in Ibn al-Jawzi's *Dhamm al-Hawa* (p. 8). The Arabic editor also gives al-Mawardi's *Adab al-Dunya wa-l-Din* (p. 31), which could not be confirmed. Kisra (Khosrow) is the title of the Sasanian emperors of Persia.

one of the tutors, and placed the boy before him, and said: What is the best thing that this newborn has been given? He said: Reason born with him. He said: And if he has none? He said: Then good manners with which he lives among people. He said: And if he has none? He said: Then a thunderbolt to burn him.

One of the people of knowledge said: When Allah تبارك وتعالى sent Adam down to the earth, Jibril عليه السلام came to him with three things: religion, character and reason.[1] He said: Allah gives you a choice among these three. He said: O Jibril! I have seen nothing finer than these except in Paradise. And he stretched out his hand to reason and drew it to himself. He said to the other two: Go up. They said: We were commanded to be with reason wherever it is. So the three came to Adam عليه السلام. These three are the greatest honour with which Allah has honoured His servant, and the most majestic gift He has given him. And He made three enemies for them: desire, Satan and the soul that commands to evil. The war between the two sides goes by turns, one side and then the other; ﴿وَمَا ٱلنَّصۡرُ إِلَّا مِنۡ عِندِ ٱللَّهِ ٱلۡعَزِيزِ ٱلۡحَكِيمِ﴾ "And victory is not except from Allāh, the Exalted in Might, the Wise" [Al Imran 3:126].

Wahb ibn Munabbih said: I read in something that Allah تعالى sent down[2]: Satan has never endured anything harder for him than a believer of reason, and he drives a hundred ignorant ones and drags them along

1 A similar report is in Ibn al-Jawzi's *Dhamm al-Hawa* (p. 9). The Arabic editor also gives Ibn Abi al-Dunya in *al-ʿAql* (p. 20) from Hammad, a man of Makkah, Ibn Hibban in *Rawdat al-ʿUqala'* (p. 20) from Ali, *al-ʿIqd al-Farid* (2/245) and *Bahjat al-Majalis* (1/543–544); these could not be confirmed. He gives no chain going back to the Prophet ﷺ.

2 Wahb ibn Munabbih (d. c. 114 AH), a Yemeni Successor known for his transmission of Israelite lore. The saying is quoted from one of the earlier revealed books, not from the Qur'an or the hadith.

until he mounts their necks, and they are led by him wherever he wishes. And he contends with the believer of reason, and it is hard for him, until he gains from him something of his need. He said: Removing a mountain rock by rock is easier for Satan than contending with the believer of reason. So when he cannot overcome him, he turns to the ignorant one and takes him captive, and gets control of his leading-rope until he hands him over to the disgraces with which he hastens {punishment} in this world: flogging, stoning, cutting off {the hand}, crucifixion and public shame; and in the Hereafter: disgrace, the Fire and infamy. Two men may be equal in righteousness, yet between them in excellence there is, through reason, as much as between the east and the west. And Allah has not been worshipped with anything better than [4b] reason.

And Mu'adh ibn Jabal رضي الله عنه said: If the man of reason were to rise in the morning and evening with sins as many as the sand, he would be close to being saved and freed from them; and if the ignorant one were to rise in the morning and evening with good deeds and works of righteousness as many as the sand, he would be close to having not even the weight of an atom of them left safe for him. It was said: How is that? He said: Because the man of reason, when he slips, makes up for it by repentance and the reason he has been given; while the ignorant one is in the position of one who builds and tears down, so that there comes to him, from his ignorance, what spoils his righteous work.

Al-Hasan said: A man's religion is not complete until his reason is complete;[1] and Allah does not entrust reason to a person except that He will rescue him by it one day.

One of the sages said: Whoever's reason is not the strongest thing in him, his death and destruction will be in what is dearest to him.[2]

Yusuf ibn Asbat said: Reason is the lamp of what is hidden, the adornment of what is outward, the governor of the body, and the pillar of the servant's affair. Life is not sound except by it, and affairs do not turn except upon it.[3]

Abd Allah ibn al-Mubarak was asked: What is the best thing a man is given after Islam?[4] He said: An innate disposition of reason. It was said: And if there is none? He said: Good manners. It was said: And if there is none? He said: A righteous brother whom he consults. It was said: And if there is none? He said: A long silence

1 Al-Hasan al-Basri (d. 110 AH), the Successor, ascetic and preacher of Basrah. The first part of the saying is in *Dhamm al-Hawa* (p. 9), Ibn Abi al-Dunya's *al-'Aql* (p. 17) and Ibn Hibban's *Rawdat al-'Uqala'* (p. 19); the second part is given by Ibn Hibban (p. 18) from Hatim ibn Isma'il, and the whole in *al-'Iqd al-Farid* (2/247).

2 The Arabic editor identifies the sage as Ardashir, the Sasanian king, as in al-Mubarrad's *al-Kamil* (1/104) and *al-Tadhkirah al-Hamduniyyah* (3/233); this could not be confirmed there.

3 Yusuf ibn Asbat (d. 195 AH), an ascetic of Syria. The saying is in *Dhamm al-Hawa* (p. 10) and in Ibn Abi al-Dunya's *al-'Aql* (p. 30), from Abd Allah ibn Khubayq al-Antaki.

4 Abd Allah ibn al-Mubarak (d. 181 AH), the scholar, hadith transmitter and ascetic of Marw. The report is from Ibn Hibban's *Rawdat al-'Uqala'* (p. 17); see also *Dhamm al-Hawa* (p. 10).

. It was said: And if there is none? He said: A swift death. And on this it was said:[1]

ما وهب الله لامرىء هبة ♦ أحسن من عقله ومن أدبه

No gift that Allah gives to humankind /
excels a man's good reason and manners combined.

Allah has given a person no gift ♦ better than his reason and his manners

هما جمال الفتى فإن فقدا ♦ ففقده للحياة أجمل به

They are a young man's beauty; if they pass away, /
to lose his life is better for him than to stay.

They are the beauty of the young man, and if both are lost
then for him to lose his life is the finer thing

♦ SECTION ♦

When the dominion belongs to reason, desire makes peace with it and becomes one of its servants and followers; just as, when the dominion belongs to desire, reason becomes a captive in its hands, ruled over. And since the servant is never free of desire as long as he lives - for his desire is inseparable from him - the command to leave desire entirely is as if impossible. But what lies within his power and what he is commanded is to turn his desire away from the pastures of destruction [5a] to places of safety and security.

An example: Allah سبحانه وتعالى did not command him to turn his heart away from desire for women altogether, but commanded him to turn that desire to marrying whichever of them is good for him, from one to four, and of slave women whatever he wishes. So the course of desire was moved from one place to another; the wind was the west wind, and it changed into the east wind[2]. Likewise the desire for triumph, victory and domination: He did not command him to leave it, but commanded him to turn it to triumph

1 The two verses are unattributed in Yaqut's *Mu'jam al-Udaba'* (1/19), and also in *Majma' al-Hikam wa-l-Amthal fi al-Shi'r al-'Arabi* (7/200). The Arabic editor also gives *al-'Iqd al-Farid* (2/423), *'Ayn al-Adab wa-l-Siyasah* (p. 126) and *Ghurar al-Khasa'is al-Wadihah* (p. 83), which could not be confirmed. The sense: reason and good manners are a young man's beauty; without them death is better than life.

2 *Al-dabur* is the west wind, harsh and dry, and *al-saba* the east wind, soft and welcome (*Lisan al-Arab*, «دبر» and «صبا»). The saying describes one thing turned by a change of direction into its opposite in effect.

and domination and victory over falsehood and its party; and He legislated for him kinds of contests, such as racing and others, which train him and prepare him for triumph. Likewise the desire for pride, boasting and haughtiness is permitted, indeed recommended, in fighting the enemies of Allah.

The Prophet ﷺ saw Abu Dujanah Simak ibn Kharashah al-Ansari strutting between the two lines, and said: "That is a gait which Allah hates, except in a place like this."[1] And he said: "Among haughty bearings are some that Allah loves and some that Allah hates. The one He loves is a man's proud bearing in battle and at the giving of charity", and he mentioned the hadith.[2]

Allah has not forbidden His servants anything except that He gave them better in exchange for it. So He forbade them seeking decision by divining arrows,[3] and gave them in exchange the prayer of seeking guidance (istikharah); He forbade them usury, and gave them in exchange profitable trade; He forbade them gambling, and gave them in exchange the taking of wealth through contests beneficial in religion, with horses, camels and arrows; and He forbade them

1 Abu Dujanah Simak ibn Kharashah al-Ansari, a Companion who fought at Uhud with the sword of the Prophet ﷺ and was killed at al-Yamamah (12 AH). The Arabic editor gives the report in al-Tabarani's *al-Mu'jam al-Kabir* (6508) from Abu Dujanah; he says that al-Haythami (*Majma' al-Zawa'id*, 6/109) finds narrators in it whom he does not know, that al-Bayhaqi (*Dala'il al-Nubuwwah*, 3/233) has it as a *mursal* report through Mu'awiyah ibn Ma'bad ibn Ka'b ibn Malik, who is unknown, and that Ibn Ishaq (*al-Sirah*, p. 305) and Ibn Hisham (2/67) give it from a man of the Banu Salimah as *mursal*; these references could not be confirmed. The saying is also in Ibn Kathir's *al-Bidayah wa-l-Nihayah* (the Sirah volume, 3/31 in the printing consulted). He concludes that its chain is weak.

2 Abu Dawud (2659) and al-Nasa'i (5/78; no. 2558), from Ibn Jabir ibn Atik from his father. The Arabic editor also gives Ahmad (5/445–446), which could not be confirmed, and notes that Ibn Jabir, if he is Abd al-Rahman, is unknown, as Ibn al-Qattan said (*Tahdhib al-Tahdhib*, 6/154; the hadith is quoted there in the Dubai printing, 15/738).

3 *Al-istiqsam bi-l-azlam*: the pre-Islamic practice of seeking a decision by drawing unfletched arrows, marked for "do" and "do not", before an idol or at a shrine ([al-Ma'idah 5:3]; *Lisan al-Arab*, «زلم»).

silk, and gave them in exchange all kinds of splendid garments of wool, linen and cotton; He forbade them fornication and sodomy, and gave them in exchange marriage and the taking of concubines from every sort of beautiful women; He forbade them drinking intoxicants, and gave them in exchange delicious drinks beneficial to the spirit and the body; He forbade them listening to instruments of diversion, the stringed and other instruments (المعازف والمثاني),[1] and gave them in exchange listening to the Mighty Qur'an and the seven oft-repeated verses (السبع المثاني); He forbade them the impure kinds of food, and gave them in exchange good [5b] foods.

Whoever observes this and reflects on it, finds it easy to leave ruinous desire and to take in exchange for it what is beneficial and profitable, and he knows the wisdom of Allah, His mercy, and the completeness of His favour to His servants in what He commanded them, forbade them and permitted them; and that He did not command them what He commanded out of need of them, nor forbid them what He forbade out of stinginess toward them, but commanded them what He commanded out of kindness and mercy from Him, and forbade them what He forbade as protection and safeguard for them. For this reason we composed this book in the manner of a treaty of peace between desire and reason; and when the treaty is complete between them, it becomes easy for the servant to fight the soul and Satan. And Allah is the One whose help is sought, and upon Him is reliance. Whatever in it is right is from Allah, who grants success in it and helps toward it; and whatever in it is a mistake is from me and from Satan, and Allah and His Messenger are free of it.

1 *Al-ma'azif*: instruments of music and play (*Lisan al-Arab*, «عزف»); *al-mathani*: the strings of the lute (*Lisan al-Arab*, «ثنى»). The author sets them against *al-sab' al-mathani* ("the seven oft-repeated verses", [al-Hijr 15:87]), which is Surat al-Fatihah, a play on the same word.

I have made it twenty-nine chapters:
Chapter One: On the names of love.
Chapter Two: On the derivation of these names and their meanings.
Chapter Three: On the relation of these names to one another.

Chapter Four: That the upper and the lower world came to exist only through love and for its sake.
Chapter Five: On the motives of love and what it attaches to.

Chapter Six: On the rulings of the gaze, its ill consequence and what it brings upon its possessor. Chapter Seven: On the mention of a debate between the heart and the eye.

Chapter Eight: On the mention of the semblances of proof by which those argued who permitted the gaze at one with whom enjoyment is not lawful, and permitted passionate love for such a one.[1]

Chapter Nine: On the response to what this party argued, and what is for them and against them in this argument.

Chapter Ten: On the mention of the reality of passionate love, its descriptions and what people have said about it. Chapter Eleven: On passionate love, and whether it is compelled, outside [6] choice, or a matter of choice; the differences of people on that, and the mention of what is right in it.

1 *Al-ʿishq* (العشق): love carried to excess; the author takes up its reality in Chapter Ten.

Chapter Twelve: On the intoxication of the passionate lovers.

Chapter Thirteen: That pleasure follows love in perfection and deficiency. Chapter Fourteen: On those who praised passionate love and wished for it, and envied its possessor for the wishes he was given.

Chapter Fifteen: On those who censured passionate love and were weary of it, and what each party argued for the soundness of its position.

Chapter Sixteen: On the judgement between the two parties, and the settling of the dispute between the two groups.

Chapter Seventeen: On the recommendation of choosing a beautiful form for the union that Allah and His Messenger love.

Chapter Eighteen: That the remedy of lovers is in the perfection of the union that the Lord of the worlds has permitted.

Chapter Nineteen: On the mention of the excellence of beauty, and the inclination of souls to it in every case.

Chapter Twenty: On the signs of love and its evidences.

Chapter Twenty-One: On love's requiring that the beloved be singled out for love, with no sharing of it between him and anyone else.

Chapter Twenty-Two: On the jealousy of lovers over their beloveds.
Chapter Twenty-Three: On the chastity of lovers with their beloveds.

Chapter Twenty-Four: On committing the two paths of the unlawful,[1] and the corruptions and pains to which it leads.

Chapter Twenty-Five: On the mercy of lovers, and interceding for them with their beloveds for the union that religion permits.

Chapter Twenty-Six: On lovers' leaving the lower of two beloveds out of desire for the higher of them.

Chapter Twenty-Seven: On those who left [6b] their beloved as unlawful, so He gave them what is lawful, or Allah gave them better in exchange for him.

Chapter Twenty-Eight: On those who preferred immediate punishment and pain to the pleasure of unlawful union.

Chapter Twenty-Nine: On the censure of desire, and the attainment of wishes that lies in opposing it.

And I have named it: "*Rawdat al-Muhibbin wa-Nuzhat al-Mushtaqin*".

What is asked of whoever comes across this book is that he excuse its author, for he

1 The two paths are fornication and sodomy (*al-zina wa-l-liwat*), as on p. 19.

jotted it down while far from his homeland and absent from his books. What can his wearied mind and strained effort reach, with his meagre merchandise, of which it is fitting to say of its bearer: "To hear of the Mu'aydi is better than to see him."[1] And here he has set himself up as a target for the arrows of those who shoot and an aim for the spears of those who thrust. So its profit is for its reader, and its debt is on its author. This is his merchandise displayed to you, and his bride-gift presented to you. If it meets a noble, worthy match, it will not lack from him retention with kindness or release with good grace; and if it meets another, then Allah is the One whose help is sought, and upon Him is reliance.

He has accepted as its dowry a sincere supplication, if it finds acceptance and approval, and a gracious reply, if its lot is to be despised and found objectionable. The fair-minded man forgives the one who errs his error for the sake of his being right, and his bad deeds for the sake of his good ones.

For this is the way of Allah with His servants in recompense and reward. And who is he whose every word is sound, and whose every deed is right? Is that anyone but the one protected from error, who does not speak out of desire, whose speech is revelation revealed? What is authentic from him is a trusted report from a protected speaker; and what comes from anyone else, the establishing of both matters in it is lacking: if the report is authentic, the speaker was not protected from error, and if it is not authentic, its reaching him is not known

1 A proverb: in al-Jahiz's *al-Bayan wa-l-Tabyin* (1/171, 237), *al-'Iqd al-Farid* (2/288), al-'Askari's *Jamharat al-Amthal* (1/266) and al-Maydani's *Majma' al-Amthal* (1/129). It is said of a man whose report is better than his appearance. *Mu'aydi* is the diminutive of Ma'add, the ancestor of the northern Arabs.

♦ SECTION ♦

This book is fit for all classes of people, for it serves as an aid in religion and in worldly life, and a ladder to immediate pleasure and to the pleasure of the Hereafter. It contains mention of the divisions of love, its rulings and what it attaches to, [7a] its sound and its corrupt kinds, its afflictions and ill consequences, its causes and its obstacles; and what befits that of points of Qur'anic commentary, prophetic hadiths, jurisprudential questions, reports of the Salaf, poetic evidences and events of the world, which will be a delight to its reader and a refreshment to the one who looks in it. If he wishes, he may take it in earnest, and it gives him encouragement and warning; and if he wishes, he may take from its jesting and wit a portion. At one time it makes him laugh and at another it makes him weep; at one time it keeps him far from the causes of perishing pleasure, and at another it makes him desire them and brings him near. If you wish, you will find it an admonisher giving counsel; and if you wish, you will find it, for your share of pleasure, appetite and union with the beloved, indulgent.

And this is the time to begin the chapters; and Allah سبحانه is the opener of every door of good, and He سبحانه is the One asked to make it purely for His noble Face, drawing near to His good pleasure and to the winning of the Gardens of bliss. Allah is the one who takes charge of the servant's inner secret and his earning, and He سبحانه is at the tongue of every speaker and at his heart. ﴿وَقُلِ ٱعۡمَلُواْ فَسَيَرَى ٱللَّهُ عَمَلَكُمۡ وَرَسُولُهُۥ وَٱلۡمُؤۡمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلۡغَيۡبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمۡ تَعۡمَلُونَ﴾ “And say, "Do [as you will], for Allāh will see your deeds, and [so will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do."” [al-Tawbah 9:105]

الباب الأول

CHAPTER ONE

On the Names of Love

SINCE PEOPLE'S UNDERSTANDING of this thing named is greater, and it clings more to their hearts, its names among them are more numerous. This is their habit with everything for which understanding is intense, or which often comes to their hearts: out of esteem for it, or concern with it, or love for it. The first is like the lion and the sword; the second is like the calamity; and the third is like wine. All three of these meanings have come together in love, so they coined close to sixty names for it:[1]

love (المحبة), attachment (العلاقة), passion (الهوى), youthful longing (الصبوة), ardent longing (الصبابة), infatuation (الشغف), fondness (المقة), ecstasy of love (الوجد), fervour (الكلف), enslavement (التتيم),[2] passionate love (العشق), inner burning (الجوى), lovesickness (الدنف), grief (الشجو), yearning (الشوق), beguilement (الخلابة), turmoil (البلابل), torments (التباريح),[3] regretful grief (السدم), [7b] floods (الغمرات), bewilderment (الوهل), sorrow (الشجن), searing ache (اللاعج), dejection (الاكتئاب), lasting pain (الوصب), sadness (الحزن), hidden grief (الكمد), burning sting (اللذع), burning (الحرق), sleeplessness (السهد), insomnia (الأرق), longing regret (اللهف), yearning nostalgia (الحنين), abasement (الاستكانة), wasting (التبالة), anguish (اللوعة), enchantment (الفتون), madness (الجنون), touch of madness (اللمم), derangement (الخبل), first stirring (الرسيس),

1 The Arabic editor notes that the author lists only fifty names. For similar lists, he gives Abu Ubayd's *al-Gharib al-Musannaf* (1/153–154), Ibn al-Sikkit's (d. 244 AH) *Tahdhib al-Alfaz* (pp. 464–469), *Nizam al-Gharib* (pp. 70–71), *al-Wadih al-Mubin* (pp. 69–70 and 59–60), al-Tha'alibi's *Fiqh al-Lughah* (p. 171) and Dawud al-Antaki's *Tazyin al-Aswaq* (1/51–59); these could not be confirmed.

2 *Al-tatayyum*: from *taym*, servitude and abasement; a man is "enslaved" (*mutayyam*) by love when it has mastered him and made him its servant (*Lisan al-Arab*, «تيم»).

3 *Al-balabil* are the distress and whisperings of anxious thoughts in the heart; *al-tabarih* are severe hardships, a plural with no singular (*Lisan al-Arab*, «بلل» and «برح»).

the clinging malady (الداء المخامر), affection (الود), intimate friendship (الخلة), close companionship (الخلم),[1] consuming love (الغرام), wandering frenzy (الهيام), distraction (التدليه), distraught love (الوله), [and enthralment (التعبد)].[2]

Other names have been mentioned for it which are not among its names, but are rather among its effects and its states, so we have left them out.

1 The Arabic editor notes that *al-khalm* does not mean love but a companion and close friend (Ibn al-Sikkit, *Kitab al-Alfaz*, pp. 341 and 398); this could not be confirmed there. The author returns to the word on p. 79.

2 The Arabic editor notes that «والتعبد» is an addition from the printed text (ط) and is not in the manuscripts.

الباب الثاني

CHAPTER TWO

On the Derivation of These Names and Their Meanings

As for love (المحبة), it is said that its origin is purity (الصفاء), because the Arabs say of the purity of the whiteness of the teeth and their radiance: the habab of the teeth (حبب الأسنان). And it is said that it is taken from al-habab (الحباب), which is what rises upon the water in heavy rain; on this basis love is the boiling and surging of the heart when it is stirred to meet the beloved. And it is said that it is derived from clinging (اللزوم) and steadfastness (الثبات), and from it: "the camel ahabba" (أحب), when it kneels and does not rise. The poet said:

حلت عليه بالفلاة ضربا ◆ ضرب بعير السوء إذ أحبا

I fell on it in the open desert with blow on blow, /
a bad camel's beating when it kneels low.

I fell upon it in the open desert with a beating ◆ the beating of a bad camel when it knelt (أحبا)[1]

So it is as if the beloved clings to the lover's heart and it does not seek to move away from him.

And it is said: rather, it is taken from unease (القلق) and agitation (الاضطراب), and from it the earring is called habb (حب), because of its unease in the ear and its agitation. The poet said:

تبيت الحية النضناض منه ◆ مكان الحب تستمع السرارا

The darting serpent spends the night by him, to hear, /
in the earring's place, the secrets at his ear.

The darting serpent spends the night by him ◆ in the place of the earring, listening to secrets[2]

1 The two half-verses belong to a rajaz poem. *Lisan al-Arab* («حبب», «قفل»; 1/292 in the printing consulted) gives them to Abu Muhammad al-Faq'asi, and they are in Ibn Durayd's *Jamharat al-Lughah* (p. 65), unattributed. The Arabic editor also gives *al-Asma'iyyat* (p. 163), where they are unattributed, *Maqayis al-Lughah* (2/27), *Mujmal al-Lughah* (2/29) and *al-Ishtiqaq* (p. 39); these could not be confirmed. Some give «بالقفيل», "with the whip", for «بالفلاة»; the manuscripts (ت، ش) read «خلت», which the Arabic editor calls a corruption. The sense: the rider beat the animal as one beats a bad camel that has knelt and will not rise.

2 The verse is by al-Ra'i al-Numayri (d. c. 90 AH), the Umayyad poet; it is in his *Diwan* (p. 149), al-Batalyusi's *al-Iqtidab* (p. 438), *Lisan al-Arab* («حبب», «نضض»), *Tahdhib al-Lughah* (4/100, 11/470) and *Jamharat al-Lughah* (p. 64). The sense: a darting viper lies coiled at the man's ear, where an earring would hang, as if listening to whispered secrets. *Al-nadnad* is a viper that darts its tongue and hisses.

And it is said: rather, it is taken from al-habb (الحب), the plural of habbah (حبة), which is the core of a thing, its pure part and its origin, for the grain is the origin of plants and trees.

And it is said: rather, it is taken from al-habb (الحب), which is a wide vessel in which a thing is put and it is filled by it so that it holds nothing else; likewise the heart of the lover has no room for anything other than his beloved.

And it is said: it is taken from al-habb (الحب), which is the four pieces of wood on which rests what is placed upon them, such as a jar or other things. It was called al-habb for this, because the lover bears heavy burdens for the sake of his beloved, as the pieces of wood bear [8a] the weight of what is placed upon them.

And it is said: rather, it is taken from habbat al-qalb (حبة القلب), which is its black core, and it is said: its fruit. Love was named so for its reaching the habbat al-qalb. This is close to their saying: zahrahu (ظهره), when he struck his back; ra'sahu (رأسه), when he struck his head; ra'ahu (رآه), when he struck his lung; and batanahu (بطنه), when he struck his belly. But in these verbs the effect of the doer reaches the object, whereas in love the effect reaches only the lover. And besides, there are two forms in it: habba (حب) and ahabba (أحب). The poet said:[1]

1 The verses are by Ghaylan ibn Shuja' al-Nahshali, as in *Lisan al-Arab* («حبب»), *Sharh Abyat Mughni al-Labib* (6/118) and Ibn Barri's *al-Tanbih wa-l-Idah* (1/75); they are unattributed in al-Yazidi's *Amali* (p. 65) and *al-Mukhassas* (12/242). The first verse uses *ahibbu* (the form *ahabba*) and the second *hababtuhu* (the form *habba*), which is why the author cites them for the two forms. The sense: the poet says he loves Abu Marwan only for his dates; were it not for them he would not hold him dear, and the two verses show both verb forms (*ahabba* and *habba*) in use.

أحب أبا مروان من أجل تمره ◆ وأعلم أن الرفق بالمرء أرفق

I love Abu Marwan for his dates, and I know
that kindness toward a man is the kinder thing to show.

I love Abu Marwan because of his dates ◆ and I know that kindness to a man is kinder

ووالله لولا تمره ما حببته ◆ ولا كان أدنى من عبيد ومشرق

By Allah, but for his dates, he'd not be loved by me,
nor nearer than Ubayd and Mushriq would he be.

By Allah, were it not for his dates I would not have loved him
nor would he have been nearer than Ubayd and Mushriq

So al-Jawhari recited it, with iqwa', combining the two forms.[1] But on the side of the verb and the active participle they favoured the four-letter form, saying: ahabbahu (أحبه), yuhibbuhu (يحبه), so he is a muhibb (محب); and for the passive participle they favoured the form habba (فعل), saying for the most part mahbub (محبوب), and they did not say muhabb (محب) except rarely. The poet said:

ولقد نزلت فلا تظني غيره ◆ مني بمنزلة المحب المكرم

You have taken your place; do not suppose, with me,
any other than the honoured beloved's degree.

And you have indeed taken your place, so do not suppose it other
with me than the position of the honoured beloved (المحب)[2]

This is from af'ala (أفعل). As for habib (حبيب), they use it mostly in the sense of the beloved (المحبوب). He said:[3]

1 *Al-iqwa'*: a fault of rhyme, a change in the vowel of the rhyme letter between lines (here «أرفق» and «مشرق»). Al-Jawhari (Isma'il ibn Hammad, d. c. 393 AH) gives the verses in *al-Sihah* (1/105). The Arabic editor notes that al-Mubarrad (*al-Kamil*, 1/293) gives the second verse as «وكان عياض منه أدنى ومشرق * وأقسم لولا تمره ما حببته», which has no iqwa'; this variant is reported from *al-Kamil* in *Sharh Abyat Mughni al-Labib* (6/116), but could not be confirmed in *al-Kamil* itself. The verses as the author gives them are in *al-Qirt 'ala al-Kamil* (1/112, in the printing consulted).

2 The verse is by Antarah ibn Shaddad al-Abasi, the pre-Islamic poet-knight, from his *Mu'allaqah* (*Diwan*, p. 187). He addresses his beloved: she holds, in his regard, the place of one honoured as a beloved (*muhabb*, from *ahabba*).

3 The verse is by al-Farazdaq (d. c. 110 AH), the Umayyad poet, in his *Diwan* (1/84), Sibawayh's *al-Kitab* (3/29), *Simt al-La'ali* (p. 572) and *Lisan al-Arab* («حنطب»). *Habibah* here means one who is loved (*mahbubah*), the point for which the author cites it. Layla is the conventional name of a beloved.

وما زرت ليلى أن تكون حبيبة ♦ إلي ولا دين لها أنا طالبه

I did not visit Layla because I love her so,
nor for a debt I'm seeking that she might owe.

I did not visit Layla because she is a beloved
to me, nor for any debt {owed} by her that I am seeking

And they have also used it in the sense of the lover (المحب). The poet said:[1]

وما هجرتك النفس أنك عندها ♦ قليل ولا أن قل منك نصيبها

My soul has not forsaken you as one of small account,
nor since its share of you has dwindled in amount.

The soul has not forsaken you because you are little with her
nor because her share of you has become little

ولكنهم يا أحسن الناس أولعوا ♦ بقول إذا ما جئت: هذا حبيبها

But, fairest of people, they are fond of the word
that whenever I come, "This is her love" is heard.

But, O fairest of people, they have become fond
of saying, whenever I come: this is her beloved (حبيبها)

This can be in the sense of the beloved, and it can be in the sense of the lover. As for al-hibb (الحب) with kasrah on the ha', it is a variant of al-hubb (الحب), and it is mostly used in the sense of the beloved. He said in *al-Sihah*: al-hubb: love, and likewise al-hibb with kasrah. And al-hibb is also the beloved (الحبيب), like khidn (خدن) and khadin (خدين).[2]

I say: This is like dhibh (ذبح) in the sense of mudhbuh (مذبوح, slaughtered), nahb (نهب) in the sense of manhub (منهوب, plundered), and rashq (رشق) in the sense of marshuq (مرشوق, shot at); and from it is al-sibb (السب), [8b] in which the doer and the object share. Abu Ubayd said:[3] al-sibb with kasrah: one who reviles much. Al-Jawhari said: And your sibb (سبك):

1 The two verses are by Majnun Layla (*Diwan*, pp. 68, 70, 71); they are also ascribed to Nusayb (*Shi'r Nusayb*, p. 68) and to al-Ahwas or Nusayb in al-Sari al-Raffa''s *al-Muhibb wa-l-Mahbub* (2/93–94). *Habib* ("her beloved") in the last line can mean either the loved or the lover, as the author says.

2 *Khidn* and *khadin*: a close companion or friend (*Lisan al-Arab*, «خدن»).

3 Abu Ubayd al-Qasim ibn Sallam (d. 224 AH), the philologist and jurist; see p. 25 for his *al-Gharib al-Musannaf*. The saying is also quoted by al-Jawhari (*al-Sihah*, 1/145).

is the one who reviles you. Hassan said:[1]

لا تسبني فلست بسبي ♦ إن سبي من الرجال الكريم

Do not revile me: you are no match for me;
my match in reviling is the noble man, only he.

Do not revile me, for you are not my match in reviling
indeed my match in reviling among men is the noble one

The correct view is that it is by Abd al-Rahman ibn Hassan. And the verbal noun and the object may also share in it, such as rizq (رزق). In their giving the damm of the ha' (الحاء) to the verbal noun and its kasrah to the object there is a subtle secret: the kasrah is lighter than the dammah, and the beloved is lighter on their hearts than love itself, so they gave the light vowel to the lighter, and the heavy one to the heavier. It is said: ahabbahu hubban wa-mahabbah (أحبه حبا ومحبة), and mahabbah (المحبة) is the mother of these names.

♦ SECTION ♦

As for what people have said in defining it, it is much. It is said: it is the constant inclination of the wandering heart. It is said: preferring the beloved over everything that accompanies one. It is said: agreement with the beloved in presence and absence. It is said: the union of the will of the lover and the will of the beloved. It is said: preferring the will of the beloved over the will of the lover. It is said: rendering service while maintaining reverence. It is said: counting the much from you as little for your beloved, and counting the little from him as much for you. It is said: the mention of the beloved gaining mastery over the lover's heart. It is said: its reality is that you give all of yourself to the one you love, so that nothing of you remains to you

1 Al-Jawhari gives the verse in *al-Sihah* (1/145, in the printing consulted) with the words "the poet said". It is not Hassan's but his son's, Abd al-Rahman ibn Hassan, as the author says; *Lisan al-Arab* (1/456 in the printing consulted) gives it to him, in a satire on Miskin al-Darimi. The verse is also in *Tahdhib al-Lughah* (12/312; 12/219 in the printing consulted) and in *Maqayis al-Lughah* (3/63), where it is unattributed in the text, and unattributed in *Mujmal al-Lughah* (3/57; 1/456 in the printing consulted). The Arabic editor also gives *al-Mukhassas* (12/175) as unattributed, which could not be confirmed. *Sibb* here means an equal or match in reviling.

of yourself. It is said: it is that you wipe out of your heart whatever is besides the beloved. It is said: it is jealousy for the beloved lest his sanctity be diminished, and jealousy over the heart lest anything besides him be in it. It is said: it is the will that is not lessened by harshness and not increased by kindness. It is said: it is the keeping of limits, so he is not truthful who claims love for one whose limits he does not keep. It is said: it is your standing for your beloved in everything he loves from you. It is said: it is avoiding forgetfulness in every case, as it was said:[1]

ومن كان من طول الهوى ذاق سلوة ◆ فإني من ليلي لها غير ذائق

Whoever tastes, after long passion, consolation,
I, for Layla, taste no alleviation.

Whoever from long passion has tasted consolation
I, for Layla, am not one who tastes it

وأكبر شيء نلته من وصالها ◆ أماني لم تصدق كلمعة بارق

Her union gave me at most wishes that never came true,
like lightning's gleam, here and gone from view.

[9a] And the greatest thing I have obtained of union with her
was wishes that did not come true, like the gleam of lightning

It is said: a fire that burns away from the heart whatever is besides the will of the beloved. It is said: mention of the beloved with every breath, as it was said:[2]

يراد من القلب نسيانكم ◆ وتأبى الطباع على الناقل

Forgetting you is asked of the heart; but nay:
natures refuse the one who would transfer them away.

Forgetting you is asked of the heart
but natures refuse the one who would transfer them

1 The two verses are by Abu Bakr al-Shibli (d. 334 AH), the Sufi of Baghdad, in al-Sulami's *Tabaqat al-Sufiyyah* (p. 347) and Ibn Kathir's *al-Bidayah wa-l-Nihayah* (15/178–179); the second also appears, with other verses, in Majnun's *Diwan* (p. 212). The sense: a long-time lover has never tasted forgetfulness, and all he has had of union with Layla is hopes that vanished like a flash of lightning.

2 The verse is by al-Mutanabbi (d. 354 AH), in his *Diwan* (3/153) with al-Barquqi's commentary; the margin of the manuscript (ت) reads «سلوانكم» for «نسيانكم». The sense: the heart is told to forget, but its nature will not be moved from what it holds.

It is said: it is the blindness of the heart to the sight of anything other than the beloved, and its deafness to hearing blame of him; and in the hadith: "Your love of a thing makes one blind and deaf." Al-Imam Ahmad narrated it.[1]

It is said: it is your inclining to the beloved with your whole self, then your preferring him over yourself, your soul and your wealth, then your agreeing with him in secret and in public, then your knowing your shortcoming in loving him. It is said: it is your expending of effort in whatever pleases the beloved.

It is said: it is stillness without agitation, and agitation without stillness: the heart is agitated, and finds stillness only in its beloved, and it is agitated out of yearning for him, and is still in his presence.

This is the meaning of the saying of one of them: it is the movement of the heart constantly toward the beloved, and its stillness with him.

It is said: it is the constant companionship of the beloved, as it was said:[2]

1 Ahmad, *Musnad* (nos. 21694 and 27548) and Abu Dawud (5130; 4/334 in the Muhyi al-Din edition), from Abu al-Darda' as a statement of the Prophet ﷺ. Abu Bakr ibn Abd Allah ibn Abi Maryam, in its chain, is weak. The Arabic editor adds that al-Bayhaqi (*Shu'ab al-Iman*, 412) gives it from Abu al-Darda' as his own saying (*mawquf*), with a sound chain; this could not be confirmed.

2 The Arabic editor gives the two verses as unattributed in *Muhadarat al-Abrar* (1/388), *al-Hamasah al-Maghribiyyah* (2/1068), *Diwan al-Sababah* (p. 38), *Nafh al-Tib* (6/269) and *Tazyin al-Aswaq* (1/56), and to al-Qadi al-Fadil (d. 596 AH), the Ayyubid chancery head, in his *Diwan* (p. 492); none of these could be confirmed. The verses are also in Ibn Taymiyyah's *al-Jawab al-Sahih* (3/336 in the printing consulted), unattributed. The sense: the lover is so full of the beloved that, though they are in his eye and between his ribs, he still asks everyone about them.

ومن عجب أني أحن إليهم ♦ وأسأل عنهم من لقيت وهم معي

How strange that I yearn for them, and ask whomever I see /
about them, while they are with me.

It is a wonder that I yearn for them
and ask about them of everyone I meet, while they are with me

وتطلبهم عيني وهم في سوادها ♦ ويشتاقهم قلبي وهم بين أضلعي

My eye seeks them, though in its pupil they abide; /
my heart longs for them, who between my ribs reside.

My eye seeks them while they are in its pupil
and my heart longs for them while they are between my ribs

It is said: it is that the beloved be nearer to the lover than his own soul, as it was said:[1]

يا مقيما في خاطري وجناني ♦ وبعيدا عن ناظري وعياني

O you who dwell in my mind and in my heart, so near, /
yet far from my sight and from my eyes, not here.

O you who dwell in my mind and my heart ♦ yet are far from my sight and my eyes

أنت روحي إن كنت لست أراها ♦ فهي أدنى إلي من كل دان

You are my soul, though my soul I cannot see, /
and nearer than any near one is it to me.

You are my soul, though I do not see it ♦ and it is nearer to me than any near one

It is said: it is the constant presence of the beloved with the lover, as it was said:[2]

خيالك في عيني وذكرك في فمي ♦ ومثواك في قلبي فأين تغيب

Your image in my eye, your mention in my mouth; and so /
your dwelling is my heart: where could you go?

Your image is in my eye and your mention in my mouth
and your abode is in my heart, so where could you be absent?

It is said: it is that the nearness of the beloved's dwelling and its distance be equal to the lover, as it was said:[3]

1 The two verses are unattributed in the author's *Bada'i' al-Fawa'id* (2/690). The sense: the beloved is the lover's very soul, unseen yet nearer to him than any near thing.

2 The verse is unattributed in *Diwan al-Sababah* (p. 38), *al-Mustatraf* (1/114) and *Tazyin al-Aswaq* (1/56); Yaqut's *Mu'jam al-Udaba'* (3/1194) gives it to Abu al-Hakam Ibn Ghalandu al-Ishbili. The sense: the beloved fills the lover's eye, tongue and heart, so he can never be absent from him.

3 The verses are from a poem by al-Sarsari (d. 656 AH) in Ibn Shakir al-Kutubi's *Fawat al-Wafayat* (4/301); the author also quotes them in *al-Risalah al-Tabukiyyah* (p. 93).

يا ثاويا بين الجوانح والحشا ♦ مني وإن بعدت علي دياره

O you who dwell between my ribs, in my heart, you stay, /
even though your home is far away.

[9b] O you who dwell between my ribs and my innards ♦ even if your home is far from me

عطفا على صب بحبك هائم ♦ إن لم تصله تصدعت أعشاره

Be tender to a lover, mad with love of you; /
if you do not join him, his pieces break in two.

Be tender toward a lover distracted with love of you
if you do not unite with him, his pieces will be shattered

لا يستفيق من الغرام وكلما ♦ حجبوك عنه تهتكت أستاره

He does not recover from consuming love, and when they hide /
you from him, his own veils are torn aside.

He does not recover from consuming love, and whenever
they veil you from him, his veils are torn apart

It is said: it is the steadfastness of the heart upon the rulings of consuming love (الغرام), and finding sweetness in the blame and reproach about it, as it was said:[1]

وقف الهوى بي حيث أنت فليس لي ♦ متأخر عنه ولا متقدم

Passion has halted me at the place you stay; /
I can neither lag behind it nor go on my way.

Passion has halted me where you are, so I have
no falling back from it and no going forward

وأهنتني فأهنت نفسي جاهدا ♦ ما من يهون عليك ممن يكرم

You scorned me, so I scorned myself with all my might; /
one whom you hold cheap is not honoured in your sight.

You humiliated me, so I humiliated myself, striving {with all my might}
he whom you hold lightly is not among those who are honoured

أشبهت أعدائي فصرت أحبهم ♦ إذ كان حظي منك حظي منهم

You resembled my foes, so I came to love them, for /
my share from you is my share from them, and nothing more.

You resembled my enemies, so I came to love them
since my share from you is my share from them

1 The verses are by the Abbasid love poet Abu al-Shis al-Khuza'i (d. 196 AH). They are in Abu Tammam's *al-Hamasah* (2/119–120), Ibn Qutaybah's *al-Shi'r wa-l-Shu'ara'* (2/843), Ibn Abd Rabbih's *al-'Iqd al-Farid* (5/374–375), *al-Aghani* (16/402) and al-Qali's *al-Amali* (1/218); elsewhere in *al-Aghani* (22/225) and in al-Bakri's *al-La'ali* (1/507) they are given to Ali ibn Abd Allah ibn Ja'far. The poet's love has fixed him where his beloved is. Since she holds him cheap, he holds himself cheap; and since she treats him as she treats his enemies, he has come to love them, for they share his lot.

أجد الملامة في هواك لذيذة ◆ حبا لذكرك فليلمني اللوم

I find the blame in loving you sweet, for it speaks your name;
so let them blame me, let the blamers blame.

I find blame in loving you sweet
out of love for the mention of you, so let the blamers blame me

◆ SECTION ◆

As for attachment (العلاقة), which is also called al-alaq (العلق) on the pattern of al-falaq, it is one of its names. Al-Jawhari said: al-alaq is also desire (الهوى); it is said: a glance from one with attachment (ذي علق). The poet said:

ولقد أردت الصبر عنك فعاقني ◆ علق بقلبي من هواك قديم

I longed to be patient apart from you, but was waylaid
by an old love for you in my heart that has stayed.

I wanted patience away from you, but there hindered me
an attachment in my heart, from love of you, old[1]

And alaqiha (علقها) with kasrah, and love of her clung (علق) to his heart; that is: he loved her (هويها). And alaqa bi-ha (علق بها) uluqan. It was named alaqah (علاقة) because of the heart's clinging (تعلق) to the beloved. The poet said:

أعلاقة أم الوليد بعدما ◆ أفنان رأسك كالثغام المخلس

Is it attachment to Umm al-Walid, now that you wear
on your head locks like grey thughamah, mottled, hoary hair?

Is it attachment to Umm al-Walid, after
the locks of your head are like mottled thughamah?[2]

1 The verse is by Kuthayyir Azzah (d. 105 AH), the Hijazi love poet, in his *Diwan* (p. 206), Ibn Jinni's *al-Khasa'is* (2/171) and *Lisan al-Arab* («علق»); it is also related of Ibn al-Dumayna (*Diwan*, p. 48). The sense: he tried to give up the beloved, but an old attachment in his heart stopped him.

2 The verse is by al-Marrar ibn Sa'id al-Faq'asi (*Shi'r*, p. 461); it is in Sibawayh's *al-Kitab* (1/116, 2/139), Ibn al-Sikkit's *Islah al-Mantiq* (p. 45), *Lisan al-Arab* («علق», «ثغم», «فنن») and al-Baghdadi's *Khizanat al-Adab* (4/493). *Al-thughamah* is a plant whose white flower or fruit resembles grey hair, and *mukhallas* means mixed black and white; so the poet asks whether an old man, his hair now turned white, should still feel attachment to Umm al-Walid.

♦ SECTION ♦

As for desire (الهوى): it is the inclination of the soul to a thing, and its verb is hawiya, yahwa, hawan (هوي، يهوى، هوى), like amiya, ya'ma, amaan (عمي، يعمى، عمى). As for hawa yahwi (هوى يهوي) with fathah, it is falling, and its verbal noun is al-huwiyy (الهوي) with dammah. Al-hawa is also said of the beloved person himself. The poet said:

إن التي زعمت فؤادك ملها ♦ خلقت هواك كما خلقت هوى لها

She who claimed that your heart of her had tired
was made your beloved, as by her you were desired.

She who claimed that your heart was weary of her
was created {as} your beloved {the object of your love},
as {you} were created {the object of love} for her[1]

It is said: this is the hawa of so-and-so, and so-and-so is his hawa, that is: the one he desires (مهويته) and his beloved (محبوبته).

It is used mostly of blameworthy love, as Allah تعالى said: ﴿وَأَمَّا مَنۡ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفۡسَ عَنِ ٱلۡهَوَىٰ [10 أ] فَإِنَّ ٱلۡجَنَّةَ هِيَ ٱلۡمَأۡوَىٰ﴾ "But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, [10a] Then indeed, Paradise will be [his] refuge." [al-Nazi'at 79:40–41] It is said that it was named hawa only because it brings down (يهوي) its possessor. It may also be used of praiseworthy love, in a restricted usage. From this is the saying of the Prophet ﷺ: "None of you believes until his desire follows what I have brought."[2]

1 The verse is ascribed to Urwah ibn Udhaynah (d. c. 130 AH), the poet of Madinah, "or another"; it is in *'Uyun al-Akhbar* (4/30), *al-Shi'r wa-l-Shu'ara'* (2/557) and *Zahr al-Adab* (1/208), in the printings consulted, and in al-Qali's *Amali* (1/156) and *Simt al-La'ali* (1/409); it is also in *al-Hamasah al-Maghribiyyah* (2/939) and *al-Hamasah al-Basriyyah* (2/149), where it is given to Urwah ibn Udhaynah. The Arabic editor also gives *al-Hamasah* (2/13) and al-Murtada's *Amali* (1/411), which could not be confirmed. *Hawa* here is the beloved herself.

2 Ibn Abi Asim, *al-Sunnah* (15); al-Khatib, *Tarikh Baghdad* (4/369); al-Baghawi, *Sharh al-Sunnah* (1/213); from Abd Allah ibn Amr. Al-Nawawi (*al-Arba'in*, 41) calls it hasan sahih, with a sound chain in *Kitab al-Hujjah*; Ibn Rajab (*Jami' al-'Ulum wa-l-Hikam*, 2/394) disagrees, saying that its authentication is very far-fetched on several grounds.

And in the two *Sahih*s, from Urwah, who said: Khawlah bint Hakim was one of the women who gave themselves to the Prophet ﷺ. Aishah رضي الله عنها said: Is a woman not ashamed to give herself to a man? Then when ﴿تُرۡجِي مَن تَشَآءُ مِنۡهُنَّ﴾ "may put aside whom you will of them" [al-Ahzab 33:51] was revealed, I said: O Messenger of Allah! I see nothing but that your Lord hastens in your desire (هواك).[1]

And in the story of the prisoners of Badr, Umar ibn al-Khattab رضي الله عنه said: The Messenger of Allah ﷺ inclined (هوي) to what Abu Bakr رضي الله عنه said, and did not incline to what I said. And he mentioned the hadith.[2]

And in *al-Sunan*, a Bedouin said to the Prophet ﷺ: I have come to ask you about desire (الهوى). He said: "A man is with the one he loves."[3]

♦ SECTION ♦

As for youthful longing (الصبوة) and al-saba (الصبا): they are also among its names. He said in *al-Sihah*: al-saba (الصبا) is from yearning (الشوق); from it is said: tasaba (تصابى), saba (صبا), yasbu (يصبو), sabwah (صبوة), sabwan (صبوا), that is:

1 Al-Bukhari (5113) and Muslim (1464), from Urwah, from Aishah. Khawlah bint Hakim al-Sulamiyyah was a Companion, the wife of Uthman ibn Maz'un.

2 Muslim (1763), from the hadith of Umar ibn al-Khattab.

3 Al-Tirmidhi (3536), al-Nasa'i in *al-Sunan al-Kubra* (6/344) and Ahmad (4/239–240), from Safwan ibn Assal al-Muradi in this wording; the Arabic editor says its chain is hasan.

he inclined to folly (الجهل), and the girl made him long (صبته). And sabiya saba'an (صبي صباء), like sami'a sama'an (سمع سماعا), that is: he played with the boys.

I say: The origin of the word is from inclination (الميل). It is said: saba ila kadha (صبا إلى كذا), that is: he inclined to it. Youthful longing (الصبوة) was named so because its possessor inclines to the young woman (الصبية); the plural is sabaya (صبايا), like matiyyah and matayya (مطية ومطايا). And al-tasabi (التصابي) is the engaging in youthful longing, like al-tamayul (التمايل) and its class.

The difference between al-saba (الصبا), al-sabwah (الصبوة) and al-tasabi (التصابي) is that al-tasabi is the engaging in al-saba, that one does the deed of one who has youthful longing. As for al-saba, it is inclination itself. As for al-sabwah, it is a single instance of that, like al-ghashwah and al-kabwah (الغشوة، والكبوة); and it may also be said of a permanent attribute, like al-qaswah (القسوة). Yusuf al-Siddiq عليه السلام said: ﴿وَإِلَّا تَصۡرِفۡ عَنِّي كَيۡدَهُنَّ أَصۡبُ إِلَيۡهِنَّ وَأَكُن مِّنَ ٱلۡجَٰهِلِينَ﴾ "And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant." [Yusuf 12:33]

♦ SECTION ♦

As for ardent longing (الصبابة): he said in *al-Sihah*: it is the delicacy of yearning and its heat. It is said: a man sabb (رجل صب): a passionate lover who yearns; and sababtu (صببت), O man - with kasrah. The poet said:

ولست بصب إلى الظاعنين ♦ إذا ما صديقك لم يصبب

I'm not one to long for those who depart
when your friend does not long with his heart.

I am not one longing (بصب) for those who depart
when your friend does not long (يصبب)[1]

1 The verse is by al-Kumayt ibn Zayd al-Asadi (d. 126 AH), from his *Hashimiyyat* (p. 189); it is also in *Lisan al-Arab* («صبب»). The sense: he does not long for those who leave when his friend feels no longing himself.

I say: al-sababah (الصبابة) is from the doubled class, from sabba yasubbu (صب يصب), while al-saba (الصبا) and al-sabwah (الصبوة) are from the weak class; and they often exchange the two, so there is a likeness between them in word and in meaning. He said: [10b]

تشكى المحبون الصبابة ليتني ♦ تحملت ما يلقون من بينهم وحدي

The lovers complained of ardent longing's pain;
would that I alone had borne their partings' strain.

The lovers complained of ardent longing; would that I had borne alone what they meet from their separation[1]

It is said: rajul sabb (رجل صب) and imra'ah sabb (امرأة صب), as it is said: rajul adl (رجل عدل) and imra'ah adl (امرأة عدل).

♦ SECTION ♦

As for infatuation (الشغف): it is also among its names. Allah تعالى said: ﴿قَدْ شَغَفَهَا حُبًّا﴾ "he has impassioned her with love." [Yusuf 12:30] Al-Jawhari and others said: al-shaghaf (الشغاف) is the covering of the heart, a skin beneath it like a veil. It is said: shaghafahu al-hubb (شغفه الحب), that is: it reached his shaghaf. Ibn Abbas رضي الله عنهما recited: ﴿قَدْ شَغَفَهَا حُبًّا﴾ "he has impassioned her with love." Then he said: his love entered beneath the shaghaf.

1 The verse is by Majnun Layla (*Diwan*, p. 116); it is unattributed in Abu Tammam's *al-Hamasah* (2/30), al-Zahrah (1/435), *al-Sina'atayn* (p. 131), *Sharh al-Madnun bih* (p. 241) and *al-Muwashsha* (p. 332). The sense: the poet wishes he alone had borne the pain that lovers complain of in parting (the next verse adds that he would then keep all love's sweetness for his own heart).

♦ SECTION ♦

As for al-shaaf (الشعف) - with the undotted ayn: in *al-Sihah*: shaafahu al-hubb (شعفه الحب); that is: it burned his heart. Abu Zayd said: it made him ill.[1] And shuifa bi-kadha (شعف بكذا), so he is mash'uf (مشعوف). Al-Hasan recited: ﴿قد شعفها حبا﴾.[2] He said: it went into her inside with love (بطنها حبا).

♦ SECTION ♦

As for fondness (المقة): it is a fi'lah (فعلة) from wamaqa yamiqu (ومق يمق). Al-miqqah (المقة) is love (المحبة), and the ta' replaces the waw, like al-izah, al-idah and al-zinah (العظة والعدة والزنة), for their origin is fi'l (فعل); they dropped the fa' and replaced it with the ta' of the feminine, to repair the word and to compensate for what dropped from it. The verb: wamaqahu, yamiquhu (ومقه، يمقه) with kasrah in both, that is: he loved him, so he is wamiq (وامق).

♦ SECTION ♦

As for ecstasy of love (الوجد): it is love which is followed by sadness. Wajd (الوجد) is most often used of sadness. From it is said: wajada wajdan (وجد وجدا) with fathah, and we shall mention this root and its inflections. It is said: wajada what he sought, yajiduhu wujudan (وجد مطلوبه يجده وجودا); if that relates to a lost thing, they call it wijdan (وجدانا). And wajada alayhi (وجد عليه) in anger: mawjidah (موجدة); and wajada (وجد) in sadness: wajdan (وجدا)

1 Abu Zayd al-Ansari (d. 215 AH), the Basran philologist and grammarian.

2 «شعفها», with the undotted ayn, is a non-canonical (*shadhdh*) reading of [Yusuf 12:30]; the standard reading is «شغفها».

with fathah; and wajada (وجد) in wealth, that is, he became wealthy (واجدا): wajdan, wujdan and jidan (وجدا ووجدا ووجدا) with fathah, dammah and kasrah, and wujdah (وجدة), when he became rich. As for applying the name wajd (الوجد) to mere love, it is not known; it is applied only to love accompanied by loss that may bring sadness.

♦ SECTION ♦

As for fervour (الكلف): it is also among the names of love. It is said: kaliftu bi-hadha al-amr (كلفت بهذا الأمر), that is: I was devoted to it [11a] so I am kalif (كلف) with it. He said:

فتعلمي أن قد كلفت بكم ♦ ثم اصنعي ما شئت عن علم

So know that I am fervently devoted to you;
then do what you wish, knowing what you do.

So know that I am fervently devoted to you ♦ then do what you wish, knowingly[1]

The origin of the word is from kulfah (الكلفة) and hardship (المشقة). It is said: kallafahu takliyan (كلفه تكليفا) when he commanded him what is hard. Allah تعالى said: ﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ "Allāh does not charge a soul except [with that within] its capacity." [al-Baqarah 2:286] And from it: takallaftu al-amr (تكلفت الأمر): I undertook it with difficulty; and al-kulfah (الكلفة): what one takes on of a misfortune or a due. And al-mutakallif (المتكلف): the one who exposes himself to what does not concern him. Allah تعالى said: ﴿قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ﴾ "Say, [O Muḥammad], "I do not ask you for it [i.e., the Qur'ān] any payment, and I am not of the pretentious." [Sad 38:86]

And it is said: it is taken from al-athar (الأثر), which is something that rises on the face like sesame.

1 The verse is by Abu Sakhr al-Hudhali, from a poem in *Sharh Ash'ar al-Hudhaliyyin* (2/975); see also *al-Hamasah* (2/12), *al-Zahrah* (1/86), *al-Aghani* (24/126) and *Dhayl Amali al-Qali* (p. 118). The sense: the poet tells his beloved to know how devoted he is to her, and then to treat him as she pleases, with that knowledge.

And al-kalaf (الكلف) is also a colour between black and red, a dull redness that rises on the face; the noun is al-kulfah (الكلفة).

♦ SECTION ♦

As for enslavement (التتيم): it is enthralment (التعبد). He said in *al-Sihah*: taymu Allah (تيم الله), that is Abd Allah; and its origin is from their saying: tayyamahu al-hubb (تيمه الحب), when it enthralled him and humbled him, so he is mutayyam (متيم). It is said: tamat-hu al-mar'ah (تامته المرأة). Laqit ibn Zurarah said:

تامت فؤادك لو يحزنك ♦ ما صنعت إحدى نساء بني ذهل بن شيبانا

She of the women of Banu Dhuhl ibn Shayban
enslaved your heart; would you were pained at what she began.

She has enslaved your heart; would that you grieved at
what she did, one of the women of Banu Dhuhl ibn Shayban[1]

♦ SECTION ♦

As for passionate love (العشق): it is the commander of these names and their anchor[2]. The Arabs were seldom fond of using it, as if they veiled its name and alluded to it by these names, scarcely speaking it plainly; you will hardly find it in their ancient poetry, and only the later ones were fond of it.

This word does not occur in the Qur'an, nor in the Sunnah, except in the hadith of Suwayd ibn Sa'id,[3] and we shall speak on it, if Allah تعالى wills. And besides, they have used it in

1 The verse is by Laqit ibn Zurarah, the pre-Islamic chief of Tamim, in *al-'Iqd al-Farid* (6/84), *Majma' al-Amthal* (1/148), *Lisan al-Arab* («تيم») and *Sharh Abyat Mughni al-Labib* (5/109); it is unattributed in *Jamharat al-Lughah* (p. 411) and *Sharh Shawahid al-Mughni* (2/665). *Tamat* means that she enslaved his heart and carried it away.

2 The print reads «وآخيتها» (*akhiyyah*, the tether-peg to which a mount is fastened, so the mainstay). The manuscript (ش) reads «وأرجيتها», and an earlier printing (ط) reads «أخبثها» ("the worst of them").

3 Suwayd ibn Sa'id al-Hadathani (d. 240 AH) narrated the hadith "Whoever loves passionately, remains chaste, conceals it and dies, dies a martyr"; the author takes it up later in the book.

their speech. The poet said:

وماذا عسى الواشون أن يتحدثوا ♦ سوى أن يقولوا إنني لك عاشق

What can the slanderers say, or hope to discover, /
except that I am your passionate lover?

What can the slanderers say ♦ except that they say I am your passionate lover (عاشق)[1]

نعم صدق الواشون أنت حبيبة ♦ إلي وإن لم تصف منك الخلائق

Yes, the slanderers spoke truly: you are dear /
to me, though your qualities are not pure and clear.

Yes, the slanderers have spoken truly: you are beloved ♦ to me, even if your qualities are not pure

He said in *al-Sihah*: passionate love (العشق): excess of love (فرط الحب); ashiqaha ishqan (عشقها عشقا), like alima ilman (علم علما), and also ashaqan (عشقا) on the authority of al-Farra'.[2] Ru'bah said:[3]

ولم يضعها بين فرك وعشق

He did not neglect her, between aversion and love.

And he did not neglect her, between aversion and passionate love (عشق)

Ibn al-Sarraj said:[4] he vowelled it only out of necessity, and he did not vowel it with kasrah, following the ayn, as if he disliked joining two kasrahs; [11b] for this is rare in nouns. And rajul ashiq (رجل عشيق) on the pattern of fisiq (فسيق), that is: one who loves passionately a great deal. And al-ta'ashshuq (التعشق): pretending to passionate love. Al-Farra' said: they say a woman is muhibb (محب) of her husband and ashiq (عاشق).

And Ibn Sidah said:[5] passionate love (العشق): the lover's admiration (عجب) for the beloved, which occurs in the chastity of love and its depravity, meaning: in chastity and in wickedness. And it is said: al-ishq (العشق) is the noun, and al-ashq (العشق) the verbal noun. And it is said: it is taken from a plant called ashiqah (عاشقة), which turns green

1 The Arabic editor attributes the two verses to Jamil ibn Ma'mar (d. 82 AH), the lover of Buthaynah; they are also given to Majnun Layla. They are in *al-Hamasah al-Maghribiyyah* (2/919) and *Khizanat al-Adab* (6/150, where they are given to Majnun), in the printings consulted. They are also in al-Tabrizi's *Sharh Diwan al-Hamasah* (2/148 in the printing consulted; the Arabic editor gives *al-Hamasah*, 2/128), where they are given to Jamil. The Arabic editor also gives Jamil's *Diwan* (p. 142) and Majnun's *Diwan* (p. 202), which could not be confirmed. The sense: all the slanderers can say is that he loves her, and he grants they speak truly, though she is not without faults.

2 Al-Farra' (Yahya ibn Ziyad, d. 207 AH), the Kufan grammarian.

3 Ru'bah ibn al-Ajjaj (d. 145 AH), the rajaz poet, describing a wild ass and his mate: he did not neglect her between aversion and passion. The half-verse is in al-Khalil's *al-Ayn* (1/124), which reads «يُضِعْها» ("neglect her"), in his *Diwan* (p. 104), *Tahdhib al-Lughah* (10/203) and *Lisan al-Arab* («سرر», «شبق», «عسق», «عشق»).

4 Ibn al-Sarraj (Abu Bakr Muhammad ibn al-Sari, d. 316 AH), the Basran grammarian.

5 Ibn Sidah (Ali ibn Isma'il, d. 458 AH), the Andalusian lexicographer, author of *al-Muhkam*.

then withers and turns yellow. Al-Zajjaji said: and the derivation of ashiq (العاشق) is from that.[1]

And al-Farra' said: ashiqa ishqan, ashaqan and ashqan (عشق عشقا وعشقا وعشقا): when he is excessive in love. Al-ashiq (العاشق) is the doer, and al-mashuq (المعشوق) the object; and al-ashiq (العشيق) is said of this one and of that one; and a woman is ashiq (عاشق) and ashiqah (عاشقة). He said:

ولذ كطعم الصرخدي طرحته ♦ عشية خمس القوم والعين عاشقه

Many a delight, like Sarkhadi wine, I cast away
at the fifth-day watering's eve, my eye in love that day.

Many a delight like the taste of the Sarkhadi I cast off
on the evening of the people's fifth, while the eye was passionate (عاشقه)[2]

And al-Farra' said: al-ashaq (العشق) is a sticky plant, and the passionate love that occurs in the human being was named so because of its clinging to the heart. And Ibn al-A'rabi said: al-ashaqah (العشقة) is the bindweed (اللبلابة), which turns green and yellow, and clings to the trees nearest it; and from that ashiq (العاشق) was derived. People have differed whether this name is applied to Allah تعالى. A group of the Sufis said: there is no harm in applying it, and they mentioned a report about it which is not established, in which is: "So when he does that, he loves me passionately and I love him passionately."[3]

And the majority of people said: that is not applied to Him سبحانه, so it is not said that He

1 The print reads «الزجاجي»; an earlier printing (ط) reads «الزجاج».

2 The verse is by al-Ra'i al-Numayri, in his *Diwan* (p. 186), *Lisan al-Arab* («صرخد», «لذذ») and *al-Tanbih wa-l-Idah* (2/31, 71); it is unattributed in *Mujmal al-Lughah* (4/245). *Al-Sarkhadi* is the wine of Sarkhad, a town in the Hawran region of Syria (Yaqut, *Mu'jam al-Buldan*); *khams al-qawm* refers to the fifth-day watering of the people's camels (*Lisan al-Arab*, «خمس»).

3 These words are a report from Abd al-Wahid ibn Zayd (d. c. 177 AH), the Basran ascetic, added to the well-known hadith qudsi «لا يزال عبدي يتقرب إلي بالنوافل...» (al-Bukhari, 6502). The author follows the discussion of his teacher Ibn Taymiyya (d. 728 AH) in *Risalat al-'Ubudiyyah* and summarises it here (the discussion is quoted in al-Tamimi's commentary on that treatise). The Arabic editor gives *Majmu' al-Fatawa* (10/131), which could not be confirmed.

loves passionately, nor is it said: His servant loves Him passionately. Then they differed on the reason for the prohibition in three views:

The first: the absence of textual authorisation, unlike love (المحبة).[1]

The second: that passionate love (العشق) is excess of love, and that is not possible with regard to the Lord تعالى, for Allah تعالى is not described as being excessive in a thing, and His servant does not reach what He deserves of His love, let alone it being said: he was excessive in loving Him.

The third: that it is taken from change, as the plant mentioned is called ashiqah (عاشقة), and that is not applied to Allah سبحانه.

♦ SECTION ♦

As for inner burning (الجوى): in *al-Sihah*: al-jawa (الجوى): the burning (الحرقة) and the intensity of ecstasy of love [12a] from passionate love or sadness. You say from it: jawiya (جوي) the man - with kasrah - so he is jawin (جو), like dawin (دو); and from it the water that has changed and stinks is called jawin (جو). The poet said:

ثم كان المزاج ماء سحاب ♦ لا جو آجن ولا مطروق

Then the mixing-water was the rain of a cloud, unspoiled,
not foul or stagnant, nor by trampling soiled.

Then the mixture was cloud water ♦ not foul stagnant (جو) water nor trampled[2]

1 *Al-tawqif*: the principle that Allah's names and attributes are known only from revelation, so that a word not found in the Qur'an or the Sunnah is not applied to Him.

2 The verse is by Adi ibn Zayd al-Ibadi, the pre-Islamic Christian poet of al-Hirah, in his *Diwan* (p. 79), al-Sari al-Raffa''s *al-Muhibb wa-l-Mahbub* (4/163), *al-Aghani* (6/77), *Qutb al-Surur* (p. 655), *al-Tadhkirah al-Hamduniyyah* (8/355) and *Lisan al-Arab* («طرق»); it is unattributed in *Tahdhib al-Lughah* (11/230, 234) and *Asas al-Balaghah*. The poet speaks of wine mixed with clear rain-water, neither foul and stagnant nor fouled by trampling.

♦ SECTION ♦

As for lovesickness (الدنف): the Arabs hardly use it for love; only the later ones were fond of it, and the Arabs used it only for illness. He said in *al-Sihah*: al-danaf (الدنف) with vowels: the persistent illness. And rajul danaf (رجل دنف) also - meaning with fathah on the nun - and imra'ah danaf (امرأة دنف), and qawm danaf (قوم دنف): the masculine and feminine, the dual and the plural are alike in it; and if you say rajul danif (رجل دنف) you say imra'ah danifah (امرأة دنفة): feminine, dual and plural. And danifa (دنف) the sick man with kasrah: he became heavy {with illness}; and adnafa (أدنف) with alif is the same; and adnafahu al-marad (أدنفه المرض) is both transitive and intransitive, so he is mudnaf and mudnif (مدنف ومدنف).

I say: It is as if they borrowed this name for persistent love, likening it to that. And Allah knows best.

♦ SECTION ♦

As for grief (الشجو): it is love followed by worry and sadness. He said in *al-Sihah*: al-shajw (الشجو): worry and sadness. It is said: shajahu yashjuhu shajwan (شجاه يشجوه شجوا): when he saddened him; and ashjahu yushjihi ishja'an (أشجاه يشجيه إشجاء): when he made him choke. You say from both: shajiya (شجي) with kasrah

yashja shaja (يشجى شجا). He said:

لا تنكروا القتل وقد سبينا ♦ في حلقكم عظم وقد شجينا

Do not condemn the killing: captives we became;
a bone is in your throats, and we have choked the same.

Do not disapprove of the killing, for we have been taken captive
in your throats is a bone, and we have been choked[1]

He meant: your throats (حلوقكم). And al-shaja (الشجا) is what lodges in the throat, of bone or other; and rajul shajin (رجل شج), that is: sorrowful; and imra'ah shajiyyah (امرأة شجية), on the pattern fa'ilah. This name was applied to love for its persistence, like the shaja that catches in the throat and lodges in it.

♦ SECTION ♦

As for yearning (الشوق): it is the journey of the heart to the beloved. This name has occurred in the Sunnah. In *al-Musnad*, from the hadith of Ammar ibn Yasir,[2] that he prayed a prayer and made it brief, and it was said to him: You made it brief, O Abu al-Yaqzan! He said: I made in it

1 The Arabic editor gives the rajaz verses to al-Musayyab ibn Zayd Manat, in *Sharh Abyat Sibawayh* (1/212) and *Lisan al-Arab* («شجا»); they are also given to Tufayl in *Jamharat al-Lughah* (p. 1041) and *al-Muhtasab* (2/87), though they are not in his *Diwan*, and are unattributed elsewhere (*al-Khizanah*, 2/105; *Tahdhib al-Lughah*, 2/125, 302; *al-Mukhassas*, 1/31 and 10/30); these could not be confirmed. A note in *al-Muhtasab* (1/246, in the printing consulted) and *Khizanat al-Adab* (7/559, in the printing consulted) also have the verses. The verses are also in Sibawayh's *al-Kitab* (1/209) and in *al-Mukhassas* (1/56), in the printings consulted, unattributed in both. The sense, as the author uses it: a bone lodged in the throat (*al-shaja*) is the image of a grief that sticks and will not pass.

2 Ammar ibn Yasir (d. 37 AH), the Companion. The hadith is in Ahmad (4/264; no. 18325), Ibn Hibban's *Sahih* (1971) and al-Nasa'i (1305). The Arabic editor also gives the place in al-Nasa'i (3/54–55), Abu Ya'la's *Musnad* (1624) and al-Hakim's *al-Mustadrak* (1/524), which could not be confirmed (the hadith is in al-Nasa'i's *Sunan al-Kubra*, 2/82, and Abu Ya'la's *Musnad*, 3/195, in the printings consulted); he says its chain is hasan.

[12b] supplications which I heard from the Messenger of Allah ﷺ supplicating with: "O Allah, by Your knowledge of the unseen and Your power over creation, keep me alive as long as life is better for me, and cause me to die when death is better for me. I ask You for fear of You in the unseen and the witnessed, and I ask You for the word of truth in anger and in contentment, and I ask You for moderation in poverty and in wealth, and I ask You for bliss that does not run out, and I ask You for the coolness of the eye that is not cut off, and I ask You for contentment after the decree, and I ask You for the coolness of life after death, and I ask You for the pleasure of looking at Your Face and for yearning (الشوق) for meeting You, in no harm that harms and no trial that misleads. O Allah, adorn us with the adornment of faith, and make us guides, rightly guided."

And in an Israelite report there came: "Long has been the yearning of the righteous for meeting Me, and I yearn more for meeting them."[1] And Allah تعالى said: ﴿مَن كَانَ يَرۡجُواْ لِقَآءَ ٱللَّهِ فَإِنَّ أَجَلَ ٱللَّهِ لَـَٔاتٖ﴾ "Whoever should hope for the meeting with Allāh - indeed, the term [decreed by] Allāh is coming." [al-Ankabut 29:5]

One of the knowers said: When Allah knew the yearning of the lovers for meeting Him, He set for them an appointed time for the meeting by which their hearts find rest.

And besides: this word is among the names of love. He said in *al-Sihah*: al-shawq (الشوق)

1 Al-Daylami mentions it in *Musnad al-Firdaws* (5/8126) and al-Ghazali in the *Ihya'* (3/8); al-Iraqi said: "I found no source for it." It is also mentioned in al-Fattani's *Tadhkirat al-Mawdu'at* (p. 196), a book of fabricated reports.

and al-ishtiyaq (الاشتياق): the soul's striving towards a thing. It is said: shaqani al-shay' yashuquni (شاقني الشيء يشوقني), so it is shaq (شائق) and I am mushaq (مشوق); and shawwaqani (شوقني), so tashawwaqtu (تشوقت): when it stirred your yearning. The rajaz poet said:

يا دار مية بالدكاديك البرق ♦ سقيا لقد هيجت شوق المشتأق

O abode of Mayyah on the rugged, stony hill,
may you be watered! You have stirred the yearner's yearning still.

O abode of Mayyah at the rugged, stony hills
may you be watered; you have stirred the yearning of the yearner (المشتأق)[1]

He means: al-mushtaq (المشتاق). Sibawayh said:[2] putting a hamzah on what has none is out of necessity.

♦ SECTION ♦

They have differed on the difference between yearning (الشوق) and ishtiyaq (الاشتياق): which of them is stronger. One group said: al-shawq (الشوق) is stronger, for it is a permanent attribute, while in al-ishtiyaq (الاشتياق) there is a kind of contrivance, as its pattern shows, like al-iktisab (الاكتساب) and the like. A party said: al-ishtiyaq is stronger, because of the number of its letters, for whenever a meaning grows stronger and increases they increase its letters. A third party judged between the two views and said: al-ishtiyaq is for one who is absent, while al-shawq is for one present and absent.

1 The rajaz verse is given to Ru'bah in *Sharh Shawahid al-Shafiyah* (p. 175), though it is not in his *Diwan*; it is unattributed in *al-Khasa'is* (3/145), *Sirr Sina'at al-I'rab* (1/91), *Tahdhib al-Lughah* (5/241) and *Lisan al-Arab* («بوز», «شوق», «دكك», «حول»). Mayyah is the beloved's conventional name. The sense: the poet salutes the beloved's abode on the stony ground and prays that it be watered, for the sight of it has stirred the longing of the yearner.

2 Sibawayh (Amr ibn Uthman, d. c. 180 AH), the grammarian of Basrah and author of *al-Kitab*. The poet wrote «المشتأق» with a hamzah for «المشتاق».

The correct view [13a] is to say: al-shawq (الشوق) is the verbal noun of shaqahu, yashuquhu (شاقه يشوقه): when it called him to al-ishtiyaq (الاشتياق) towards it. So al-shawq is the summoner of al-ishtiyaq and its beginning, and al-ishtiyaq is its result and its end; for it is said: shaqani fa-shtaqtu (شاقني فاشتقت), so al-ishtiyaq is a verb that follows from shaqani.

The people of yearning differed: does yearning cease with union or increase? One group said: it ceases, for yearning is the journey of the heart to the beloved, so when it reaches him the journey ends.

وألقت عصاها واستقر بها النوى ♦ كما قر عينا بالإياب المسافر

She threw down her staff; her journey's end she'd gain,
as a traveller's eye is cooled when he returns again.

She cast down her staff and the destination settled with her
as the eye of the traveller is cooled at his return[1]

They said: and because yearning is only for one absent, it has no meaning with presence; for this reason it is said only to the absent: I am yearning for you, whereas one who has always been present with the lover is not described as yearned for. Another group said: rather, it increases with nearness and meeting, and they argued from the saying of the poet:

وأعظم ما يكون الشوق يوما ♦ إذا دنت الخيام من الخيام

And the greatest that yearning ever presents
is on the day when the tents draw near to the tents.

And the greatest that yearning will ever be on a day
is when the tents draw near to the tents[2]

They said: and because yearning is the burning of love and the blazing of its fire in the lover's heart, and that is something nearness and continued union increase.

1 The verse is by Mu'aqqir ibn Himar al-Bariqi, from a poem in *al-Naqa'id* (2/676), *al-Ishtiqaq* (p. 481), al-Amidi's *al-Mu'talif wa-l-Mukhtalif* (p. 92) and al-Marzubani's *Mu'jam al-Shu'ara'* (p. 204). It is given to others in *al-Bayan wa-l-Tabyin* (3/40) and *Lisan al-Arab* («عصا»), and is unattributed in *al-Aghani* (15/123). "She cast down her staff" is the idiom for settling after travel. The sense: the beloved has reached her destination and settled, as the traveller's eye is cooled on his return; the author cites it for the view that yearning ends in union.

2 The verse is unattributed in *Diwan al-Sababah* (p. 36) and *Tazyin al-Aswaq* (1/58). The sense: when the tents of the lovers draw near, yearning is at its greatest; the author cites it for the view that union increases yearning.

The correct view is that the yearning that arises at meeting and union is not the same kind as that which was during absence from the lover. Ibn al-Rumi said:[1]

أعانقها والنفس بعد مشوقة ◆ إليها وهل بعد العناق تداني؟!

I embrace her, and still my soul longs for her, as before; /
and after an embrace, is there any nearness more?

I embrace her while the soul still yearns ◆ for her; and is there nearness after embracing?

وألثم فاها كي تزول صبابتي ◆ فيشتد ما ألقى من الهيمان

I kiss her mouth that my ardent longing may go, /
but the frenzy I endure will only grow.

And I kiss her mouth that my ardent longing may go
but what I meet of frenzy only grows fiercer

ولم يك مقدار الذي بي من الجوى ◆ ليشفيه ما ترشف الشفتان

The burning in me is not of a measure to be /
healed by what the two lips sip, for me.

And the measure of the inner burning in me was not
such that what the two lips sip could cure it

كأن فؤادي ليس يشفي غليله ◆ سوى أن يرى الروحين يمتزجان

As if my heart's thirst will not be healed, unless I find /
the two spirits mingled and entwined.

As if my heart's thirst can be healed by nothing ◆ except seeing the two spirits mingle

◆ SECTION ◆

As for beguilement (الخلابة): it is deceiving love, and it is the love that has reached al-khalab (الخلب), which is the veil between the heart and the blackness of the belly. Love was named beguilement because it deceives the minds [13b] of its people; and al-khilabah (الخلابة) is deception by the tongue. It is said: khalabahu yakhlubuhu (خلبه يخلبه) with dammah, and ikhtalabahu (اختلبه) the same. And in the proverb: "If you cannot overcome, then beguile (فاخلب)"[2]

1 Ibn al-Rumi (Ali ibn al-Abbas, d. 283 AH), the Abbasid poet. The four verses are in his *Diwan* (5/2475), al-Qali's *Amali* (1/226), Abu Hilal al-'Askari's *Diwan al-Ma'ani* (1/223), *Zahr al-Adab* (1/182) and *al-Tadhkirah al-Hamduniyyah* (6/97); the first two are unattributed in *Dhamm al-Hawa* (p. 591) and *Tariq al-Hijratayn* (2/726). The sense: even in embrace the lover's longing is not quenched; only the mingling of the two spirits would cure it.

2 A proverb, in Abu Ubayd's *Amthal* (p. 156), *Jamharat al-Amthal* (1/66), *Majma' al-Amthal* (1/34), *al-Mustaqsa* (1/375) and *Lisan al-Arab* («خلب»).

that is: deceive. And al-khalabah (الخلبة): the deceiving among women. The poet said:

أودى الشباب وحب الخالة الخلبه ♦ وقد برئت فما بالقلب من قلبه

Youth has perished, and love of the beguiling friend;
I have recovered; my heart's ailment is at an end.

Youth has perished, and love of the beguiling friend
and I have recovered, so nothing of illness is in the heart[1]

Ibn al-Sikkit said:[2] rajul khallab (رجل خلاب), that is: a deceiver, a liar; and from it al-barq al-khulab (البرق الخلب): lightning that has no rain in it, as if it deceives; and from it it is said to one who promises and does not fulfil: you are only a deceiving lightning (برق خلب). And al-khulab (الخلب) is also the cloud that has no rain in it. And from it is the hadith: "When you make a sale, say: no deception (لا خلابة)"[3], that is: no deceit. And love is the most deserving of being called by this name, because it blinds and deafens, and deceives the mind of the lover and his heart.

1 The verse is by al-Namir ibn Tawlab, the Mukhadram poet who lived in both the Jahiliyyah and Islam, in his *Diwan* (p. 331), *Jamharat al-Lughah* (pp. 1056, 1319), *Asas al-Balaghah* («قلب») and *Lisan al-Arab* («خلب», «قلب»); it is unattributed in *Jamharat al-Lughah* (p. 293) and *Tahdhib al-Lughah* (7/562). The manuscripts (ت، ش) read «الخالب»; the print follows the earlier printing (ط) and the sources, which read «الخالة».

2 Ibn al-Sikkit (Ya'qub ibn Ishaq, d. 244 AH), the philologist; the saying is in his *Islah al-Mantiq* (p. 419).

3 Al-Bukhari (2117, 2407, 2414, 6964) and Muslim (1533), from Ibn Umar: the Prophet ﷺ said it to a man who was often cheated in trade.

♦ SECTION ♦

As for turmoil (البلابل): it is the plural of balbalah (بلبلة). It is said: the turmoil of love (بلابل الحب), the turmoil of yearning (بلابل الشوق), and it is its whispering and its worry. He said in *al-Sihah*: al-balbalah (البلبلة) and al-balbal (البلبال): worry (الهم) and the whispering of the breast.

♦ SECTION ♦

As for torments (التباريح): it is said: the torments of love (تباريح الحب), the torments of yearning, the torments of inner burning. And barraha bihi al-hubb wa-al-shawq (برح به الحب والشوق): when the burh (البرح) befell him from it, which is hardship. He said in *al-Sihah*: I met from him a grievous burh (برحا بارحا); that is: hardship and harm. The poet said:

أجدك هذا عمرك الله كلما ♦ دعاك الهوى برح لعينيك بارح

In earnest? By Allah who kept you, is it true
that grievous hardship strikes your eyes when desire calls you?

Are you in earnest? By Allah's preserving your life, whenever
desire calls you, a grievous hardship comes upon your eyes?[1]

And I met from him banat burh (بنات برح) and bani burh (بني برح); and I met from him al-burhayn and al-burhayn (البرحين والبرحين), with kasrah and dammah on the ba'; that is: hardships and calamities.

♦ SECTION ♦

As for regretful grief (السدم) - with vowels: it is the love followed by regret and sadness. He said in

1 The verse is unattributed in *Lisan al-Arab* («برح») and *Diwan al-Adab* (1/100). *Ajiddaka* is an oath-like question, "Are you in earnest?"; *burh barih* is grievous hardship (*al-Sihah*, «برح»). The sense: the poet asks his friend, on his life, whether hardship comes upon his eyes (in tears) whenever desire calls him. *Banat burh* and *bani burh* ("daughters / sons of hardship") are idioms for calamities (*Lisan al-Arab*, «برح»).

al-Sihah: al-sadam (السدم) - with vowels: regret and sadness; and sadima (سدم) with kasrah. And rajul nadim sadim (رجل نادم سادم), and nadman sadman (ندمان سدمان). It is an ita' (إتباع).[1] And: he has no worry and no sadam (سدم) except that.

♦ SECTION ♦

As for floods (الغمرات): it is the plural of ghamrah (غمرة), and al-ghamrah is what floods the heart, of love, intoxication or heedlessness. Allah تعالى said: ﴿قُتِلَ ٱلۡخَرَّٰصُونَ ٱلَّذِينَ [14 أ] هُمۡ فِي غَمۡرَةٖ سَاهُونَ﴾ "Destroyed are the misinformers [14a] Who are within a flood [of confusion] and heedless." [al-Dhariyat 51:10–11] that is: in a heedlessness that has flooded their hearts. And He تعالى said: ﴿فَذَرۡهُمۡ فِي غَمۡرَتِهِمۡ حَتَّىٰ حِينٖ﴾ "So leave them in their confusion for a time." [al-Mu'minun 23:54] And from it: al-ma' al-ghamr (الماء الغمر), the abundant water that covers whoever enters it; and from it: ghamarat al-mawt (غمرات الموت), that is: its pangs; and likewise the floods of love (غمرات الحب), which is what covers the lover's heart and floods it. And from it their saying: rajul ghamr al-rida' (رجل غمر الرداء), a figure for generosity, because it floods faults, that is, covers them, so no fault shows with generosity. Kuthayyir said:

غمر الرداء إذا تبسم ضاحكا ♦ غلقت لضحكته رقاب المال

Lavish of cloak, he smiles, and then his laugh —
the necks of wealth are pledged on its behalf.

Overflowing of cloak {that is, lavishly generous}, when he smiles, laughing
the necks of wealth are pledged for his laughter[2]

1 *Al-ita'*: a word that follows another in the same pattern and rhyme to reinforce it, with little or no meaning of its own, as *sadim* follows *nadim* (*Lisan al-Arab*).

2 The verse is by Kuthayyir Azzah, in his *Diwan* (p. 288), al-Qali's *Amali* (2/291), *Simt al-La'ali* (2/934) and *Lisan al-Arab* («غمر», «ضحك», «ردي»). *Ghamr al-rida'* ("overflowing of cloak") is a figure for generosity. The sense: he is lavish, and when he smiles the "necks of wealth" are pledged, as a pawn is held, to his laughter, so that his wealth lies open to those who please him.

And al-Qutami said, describing the ship of Nuh:

إلى الجودي حتى صار حجرا ♦ وكان لذلك الغمر انحسار

To al-Judi, until the water was held back,
and that great flood subsided, and its surge went slack.

To al-Judi, until it {the water} was held back (*hijr*)
and for that flood there came a receding[1]

that is: for that water which flooded the earth and those upon it.

♦ SECTION ♦

As for bewilderment (الوهل): it is with vowelling of the ha', and its origin is fright (الفزع) and alarm (الروع). It is said: wahila yawhalu (وهل يوهل), and he is wahil and mustawhil (وهل ومستوهل). Al-Qutami said, describing camels:

وترى لجيضتهن عند رحيلنا ♦ وهلا كأن بهن جنة أولق

As we depart you see them shy back in dismay,
as if frenzy's madness held them in its sway.

And you see in their starting back, when we depart
a bewilderment, as if they had the madness (جنة) of frenzy (أولق)[2]

Bewilderment was one of the names of love only because of the alarm in it; from it it is said: a startling beauty (جمال رائع).

If it is said: what is the cause of the startling effect of beauty? And why, when the lover suddenly sees his beloved, is he startled by it, turns pale and is stunned? The poet said:[3]

1 The verse is by al-Qutami, the Umayyad poet, in his *Diwan* (p. 144), *Lisan al-Arab* («غمر», «تا») and *al-Tanbih wa-l-Idah* (2/179). Al-Judi is the mountain on which Nuh's ship came to rest [Hud 11:44], in the region of al-Jazirah (Yaqut, *Mu'jam al-Buldan*). The word is *hijran*, "barred, held back", as vowelled in *Lisan al-Arab* (5/30): the ship ran on to al-Judi until the water was checked, and the flood then subsided.

2 The verse is by al-Qutami, in his *Diwan* (p. 107), *Tahdhib al-Lughah* (11/137) and *Lisan al-Arab* («جيض», «وهل»). *Al-jaydah* is the starting back or shying of a beast, and *al-awlaq* is madness (*Lisan al-Arab*, «ألق»).

3 The verse is by Urwah ibn Hizam al-Udhri, in *al-Shi'r wa-l-Shu'ara'* (2/626), *Diwan al-Ma'ani* (1/282), *al-Aghani* (24/159), *Zahr al-Adab* (2/949), al-Murtada's *Amali* (1/459), *Masari' al-Ushshaq* (1/318), *Dhamm al-Hawa* (p. 408) and *Fawat al-Wafayat* (2/448), among others. It is also ascribed to Kuthayyir Azzah (*Diwan*, p. 522), to Majnun (*Diwan*, p. 59) and to al-Ahwas (appendix to his *Diwan*, p. 213).

وما هو إلا أن أراها فجاءة ♦ فأبهت حتى لا أكاد أجيب

I need but see her, suddenly, and I am struck, and numb,
so stunned I can hardly answer, all but dumb.

It is nothing but that I see her suddenly ♦ and I am stunned until I can hardly answer

And many people see their beloved and turn pale and tremble. It is said: this is among the things whose cause is hidden from most lovers, so they do not know its cause. It is said: its cause is that beauty has a sovereignty over hearts, and when it appears it startles hearts with its sovereignty, as a king or the like startles them, one who has sovereignty over bodies. So the sovereignty of beauty and love is over hearts, and the sovereignty of kings is over bodies; so if [14b] the sovereignty over bodies startles when it appears, how then of the sovereignty that is greater than it?

They said: and also, beauty takes the heart captive, and the heart feels that it is a captive and cannot but belong to that form which has appeared to it, so it is startled, as a man is startled when he senses the one who would take him captive; and for this reason, when the onlooker is safe from that, this alarm does not occur in him. The poet

said:

علامة من كان الهوى بفؤاده ♦ إذا ما رأى محبوبه يتغير

The sign of one with passion in his heart is plain:
he is changed when he sees his beloved again.

The sign of one who has passion in his heart
is that when he sees his beloved, he changes[1]

♦ SECTION ♦

As for sorrow (الشجن): it is one of its names, for al-shajan (الشجن) is need, wherever it be, and the lover's need for his beloved is the most intense of things. The rajaz poet said:

إني سأبدي لك فيما أبدي ♦ لي شجنان شجن بنجد

Among what I disclose, I'll make this known:
I have two sorrows, one in Najd, my own,

I will disclose to you, among what I disclose
I have two sorrows (شجنان): a sorrow in Najd

وشجن لي ببلاد السند

and a sorrow of mine in the land of Sind,

and a sorrow of mine in the land of Sind[2]
And the plural is shujun (شجون). He said:

والنفس شتى شجونها

and the soul has cares that scatter far and wide.

And the soul, its cares are scattered[3]

1 The Arabic editor notes that Khizanat al-Adab (3/616) gives the verse with the rhyme «أن يتحيرا» ("that he is bewildered"); this could not be confirmed there. The sense: the sign of true passion is that the lover is changed, in colour and bearing, when he sees his beloved.

2 The rajaz is unattributed in *Lisan al-Arab* («شجن»), *Maqayis al-Lughah* (3/249), *al-Mukhassas* (12/223) and *Diwan al-Sababah* (pp. 36–37). Najd is the central highland of Arabia; Sind is the lower Indus valley (Yaqut, *Mu'jam al-Buldan*).

3 Ibn Barri gives the opening of the verse: «رفاق به * ذكرتك حيث استأمن الوحش والتقت والنفس شتى شجونها» ("I remembered you where the wild beasts feel safe and travelling companies meet, while the soul's cares are scattered"). It is unattributed in *Lisan al-Arab* («شجن», 13/232 in the printing consulted) and *Maqayis al-Lughah* (3/248); the Arabic editor also gives *Jamharat al-Lughah* (p. 478) as unattributed, which could not be confirmed.

and it is pluralised ashjan (أشجان). The poet said:

تحمل أصحابي ولم يجدوا وجدي ♦ وللناس أشجان ولي شجن وحدي

My companions left, not sharing the ecstasy I've known;
people have sorrows; I've a sorrow all my own.

My companions set out, and they did not feel my ecstasy of love
people have sorrows (أشجان), and I alone have a sorrow (شجن)[1]

And shajanatni al-hajah (شجنتني الحاجة), tashjununi (تشجنني), shajan (شجنا): when it detains you. There is another aspect also, which is that al-shajan (الشجن) is sadness, and the plural is ashjan (أشجان). And shajina (شجن) - with kasrah - so he is shajin (شاجن). And another made him sorrowful (أشجنه), and shajanahu (شجنه), that is: saddened him. And love has both matters in it: this and this.

♦ SECTION ♦

As for searing ache (اللاعج): it is an active participle, from their saying: la'ajahu al-darb (لعجه الضرب): when it pained him and burned his skin. Al-Hudhali said:

ضربا أليما بسبت يلعج الجلدا ♦ .....

.....

a painful flogging with a tanned strap, scorching skin.

.....

a painful beating with a strap of tanned hide that scorches the skin[2]

It is said: hawa la'ij (هوى لاعج), for the burning of the heart from love.

1 The verse is unattributed in *al-Hamasah* (2/115); it is ascribed to al-Namir ibn Tawlab and to Nusayb. The sense: his companions travelled on without feeling his ecstasy; others have their sorrows, but his sorrow is his alone.

2 The half-verse is by Abd Manaf ibn Rib' al-Hudhali, in *Sharh Ash'ar al-Hudhaliyyin* (2/672), *Nawadir Abi Zayd* (p. 30), *Jamharat al-Lughah* (p. 483) and *Lisan al-Arab* («لعج», «جلد», «عجل»); it is unattributed in *al-Khasa'is* (2/333) and *al-Munsif* (2/308). Its first half, which the print omits, is «إذا تجرد نوح قامتا معه». The word «بسبت» is missing in the manuscripts (ت، ش) and is restored from the sources; *al-sibt* is tanned hide (*Lisan al-Arab*, «سبت»).

♦ SECTION ♦

As for dejection (الاكتئاب): it is ifti'al (افتعال) from al-ka'abah (الكآبة), which is a bad state and the brokenness that comes from sadness. Kati'a al-rajul yak'abu (كئب الرجل يكأب), ka'bah and ka'abah (كأبة وكآبة), like ra'fah and ra'afah (كرأفة ورآفة), and nash'ah and nasha'ah (ونشأة ونشاءة). So he is ka'ib (كئيب), and a woman ka'ibah (كئيبة), and also ka'ba' (كأباء). The rajaz poet said:

أو أن ترى كأباء لم تبر نشقي

Or that you should be seen dejected, not cheered.

Or that you be seen dejected (كأباء), not cheered (لم تبرنشقي)[1]

And ikta'aba al-rajul (واكتأب الرجل) is the same. And ashes are muktaib al-lawn (مكتئب اللون): when it leans to black, as [15a] the face of the dejected one is. And dejection (الكآبة) arises from the occurrence of love and the loss of the beloved, so between the two there comes about a bad state that is called dejection.

♦ SECTION ♦

As for lasting pain (الوصب): it is the pain of love and its illness, for the origin of al-wasab (الوصب) is illness. Wasiba al-rajul yawsabu (وصب الرجل يوصب), so he is wasib (وصب); and Allah afflicted him (أوصبه), so he is mawsib (موصب); and al-mawsib (الموصب) - with shaddah - is one who has many pains.

1 The rajaz is by Jandal ibn al-Muthanna al-Tuhawi, in *Lisan al-Arab* («كأب», «أهق», «برشق»), *al-Tanbih wa-l-Idah* (1/131) and *Diwan al-Adab* (4/229); it is unattributed in *Jamharat al-Lughah* (pp. 245, 980, 1217), *Tahdhib al-Lughah* (9/376), *al-Sihah* (1/207), *Maqayis al-Lughah* (1/157) and *al-Mukhassas* (5/24). The margin of the manuscript (ت) gives its first half: «عز على عمك أن تؤوقي». The print splits the last word as «لم تبر نشقي»; it is one word, «تبرنشقي», "to be cheered" (*Lisan al-Arab*, «برشق»). The sense: the poet wishes the woman not to be left dejected and unconsoled.

And in the sound hadith: "No worry (هم) or lasting pain (وصب) afflicts the believer, even the thorn that pricks him, but Allah expiates by it some of his sins."[1]

And wasaba al-shay' yasibu wusuban (وصب الشيء يصب وصوبا): when it lasted. You say: wasaba al-rajul ala al-amr (وصب الرجل على الأمر): when he persisted in it. Allah تعالى said: ﴿وَلَهُمْ عَذَابٌ وَاصِبٌ﴾ "and for them is a constant punishment," [al-Saffat 37:9]. And He تعالى said: ﴿وَلَهُ ٱلدِّينُ وَاصِبًا﴾ "and to Him is [due] worship constantly." [al-Nahl 16:52] that is: obedience, constant.

♦ SECTION ♦

As for sadness (الحزن): it has been counted among the names of love, but the correct view is that it is not among its names; rather it is a state that occurs to the lover, which is the coming of what is disliked upon him, and it is the opposite of gladness. And since love is never free of the coming of what does not please upon the lover's heart, sadness is among its necessary accompaniments. And in the sound hadith: that the Prophet ﷺ used to say: "O Allah, I seek refuge in You from worry (الهم) and sadness (الحزن), incapacity and laziness, cowardice and miserliness, the burden of debt and the domination of men."[2]

So he ﷺ sought refuge from eight things, each two of which are a pair. Worry and sadness are a pair, for the coming of what is disliked upon the heart: if it concerns what has passed, it is sadness, and if it concerns what is to come, it is worry. Incapacity and laziness are a pair, for if the servant's falling short of his perfection

1 Al-Bukhari (5641) and Muslim (2573), from Abu Sa'id al-Khudri and Abu Hurayra.

2 Al-Bukhari (6369) and Muslim (2706), from Anas ibn Malik.

is from lack of ability, it is incapacity, and if it is from lack of will, it is laziness. Cowardice and miserliness are a pair, for benefit is wanted from a man by his wealth or by his body: the coward does not benefit by his body, and the miser does not benefit by his wealth. The burden of debt and the domination of men are a pair, for people's overpowering is of two kinds: one by right, which is the burden of debt, and one by falsehood, which is the domination of men.

And Allah سبحانه [15b] has negated fear and sadness for the people of Paradise, so they do not grieve over what has passed, nor fear what is to come, and life is not good except by that; and love necessarily carries fear and sadness with it.

♦ SECTION ♦

As for hidden grief (الكمد): it is, in truth, among the rulings of love and not among its names, but those who speak in this chapter do not distinguish between the name of a thing, what is inseparable from it and its ruling. Al-kamad (الكمد): concealed sadness; from it you say: kamida al-rajul (كمد الرجل), so he is kamid and kamid (كمد وكميد); and al-kamdah (الكمدة): change of colour; and akmada al-qassar al-thawb (أكمد القصار الثوب): when the launderer did not make it clean.

♦ SECTION ♦

As for burning sting (اللذع): it too is among the rulings of love, and its origin is from the sting of fire (لذع النار). It is said: ladha'at-hu al-nar (لذعته النار) lad'an: it burned him. Then they likened the sting of the tongue to the sting of fire, so they said: ladha'ahu bi-lisanihi (لذعه بلسانه), that is: he burned him with his speech; it is said: I seek refuge with Allah from his stings (لواذعه).

♦ SECTION ♦

As for burning (الحرق): it too is among the accidents of love and its effects. Al-hurqah (الحرقة) comes from love at times, and from it their saying: you have a burning (حرقة) over this matter; and it comes from rage. And from it in the hadith: "I left them burning with anxiety (يتحرقون) for you."[1]

♦ SECTION ♦

As for sleeplessness (السهد): it too is among the effects of love and what is inseparable from it. Al-suhad (السهاد) is insomnia (الأرق). Sahida al-rajul - with kasrah - yashadu sahdan (سهد الرجل يسهد سهدا), and al-sahd (السهد) - with dammah on the sin and the ha': the one who sleeps little. Abu Kabir al-Hudhali said:

فأتت به حوش الجنان مبطنا ♦ سهدا إذا ما نام ليل الهوجل

She brought him, wild of heart and lean, who kept
sleepless when the careless sleeper's night had slept.

And she brought him, of wild heart, lean of belly
sleepless, when the night of the careless sleeper slept[2]

And sahhadtuhu (سهدته) I, so he is musahhad (مسهد).

♦ SECTION ♦

As for insomnia (الأرق): it too is among the effects of love and what is inseparable from it, for it is wakefulness (السهر). Ariqtu (أرقت) - with kasrah - that is: I lay awake; and likewise i'taraqtu (ائترقت) on the pattern ifta'altu (افتعلت); so I am ariq (أرق); and arraqani kadha ta'riqan (أرقني كذا تأريقا), that is: it kept me awake.

1 Mentioned by Ibn Hisham in *al-Sirah al-Nabawiyyah* (3/102).

2 The verse is by Abu Kabir al-Hudhali, the Hudhayli poet, in *al-Hamasah* (1/74), *al-Shi'r wa-l-Shu'ara'* (2/675), *Sharh Ash'ar al-Hudhaliyyin* (3/1073), *Lisan al-Arab* («سهد», «حوش», «هجل»), *Khizanat al-Adab* (3/466), *al-Ma'ani al-Kabir* (1/519) and *Jamharat al-Lughah* (p. 360). The sense: a mother brought him forth, a stout, wild-hearted, lean-bellied man, who stays wakeful when the night of the careless sleeper has fallen asleep.

♦ SECTION ♦

As for longing regret (اللهف): it too is among its rulings and effects. It is said: lahifa (لهف) - with kasrah - yalhafu lahfan (يلهف لهفا); that is: he grieved and regretted. And likewise al-talahhuf (التلهف) over a thing. And their saying: ya lahfa fulan! (يا لهف فلان) is a phrase by which one expresses regret over what has passed; al-lahfan (اللهفان): the regretful; and al-lahif (اللهيف): the distressed.

♦ SECTION ♦

As for yearning nostalgia (الحنين): he said in *al-Sihah*: al-hanin (الحنين): yearning (الشوق) and the soul's longing. You say from it: hanna ilayhi yahinnu haninan (حن إليه يحن حنينا), so he is hann (حان). And al-hanan (الحنان): mercy. You say from it: hanna alayhi [16a] yahinnu hananan (حن عليه يحن حنانا), and from it the saying of Allah تعالى: ﴿وَحَنَانًا مِّن لَّدُنَّا﴾ "And affection from Us" [Maryam 19:13]. And tahannana alayhi (وتحنن عليه): he showed mercy to him. And the Arabs say: hananaka ya Rabb! (حنانك يا رب) and hananayka (وحنانيك), in one meaning, that is: Your mercy. Imru' al-Qays said:

ويمنحها بنو شمجى بن جرم ♦ معيزهم حنانك ذا الحنان

The sons of Shamja ibn Jarm to her their goats accord;
Your mercy, O Merciful Lord!

And the sons of Shamja ibn Jarm grant her
their goats; Your mercy, O Lord of mercy![1]

And Tarafah said:

أبا منذر أفنيت فاستبق بعضنا ♦ حنانيك بعض الشر أهون من بعض

Abu Mundhir, you destroyed; let some of us remain;
have mercy: some evil's lighter than some bane.

O Abu Mundhir, you have destroyed; spare some of us
have mercy; some evil is lighter than some[2]

1 The verse is by Imru' al-Qays ibn Hujr al-Kindi, the pre-Islamic poet, in his *Diwan* (p. 143) and *Lisan al-Arab* («حنن»). *Hananaka* is "Your mercy".

2 The verse is by Tarafah ibn al-Abd, the pre-Islamic poet of Bakr, in his *Diwan* (p. 172). Abu Mundhir is traditionally taken to be Amr ibn Hind, the king of al-Hirah, to whom the poet appeals for mercy. The sense: the king has done great slaughter; let him now show mercy, for one evil is lighter than another.

And in truth: al-hanin (الحنين) is among the effects of love and what it necessitates. And the hanin of the she-camel: her voice in her longing for her young; and hannat al-rajul (حنة الرجل): his wife. He said:

وليلة ذات دجى سريت ♦ ولم تضرني حنة وبيت

Many a night of darkness I rode free:
no wife (hanna), no house could hinder me.

Many a night of darkness I travelled by
and neither a wife (حنة) nor a house hindered me[1]

I say: she was named hannah (حنة) because the man yearns (يحن) for her wherever he is.

♦ SECTION ♦

As for abasement (الاستكانة): it too is among the inseparable accompaniments of love and its rulings, not among its names specific to it, and its origin is submission (الخضوع). Allah تعالى said: ﴿فَمَا ٱسْتَكَانُواْ لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ﴾ "but they did not yield to their Lord, nor did they humbly supplicate" [al-Mu'minun 23:76], and He تعالى said: ﴿فَمَا وَهَنُواْ لِمَآ أَصَابَهُمْ فِي سَبِيلِ ٱللَّهِ وَمَا ضَعُفُواْ وَمَا ٱسْتَكَانُواْ﴾ "But they never lost assurance due to what afflicted them in the cause of Allāh, nor did they weaken or submit." [Al Imran 3:146]

1 The rajaz is by Abu Muhammad al-Faq'asi in *Lisan al-Arab* («جمم», «حنن»). It is also given to Ru'bah in *Islah al-Mantiq* (p. 136), *al-Muhtasab* (2/290) and *al-Mukhassas* (14/20), though it is not in his *Diwan*, and to al-Ajjaj in *Simt al-La'ali* (1/201); it is unattributed in al-Qali's *Amali* (1/52, 2/244), *Majalis al-'Ulama'* (p. 184), *Sirr Sina'at al-I'rab* (2/636), *Tahdhib al-Lughah* (14/320), *Maqayis al-Lughah* (5/233) and *Lisan al-Arab* («ليت»). The sense: he travelled through the dark night, and neither longing for a wife nor the comfort of a house held him back.

And its origin: istaf'ala (استفعل), from al-kawn (الكون);[1] and this derivation and inflection agree with the word, whereas in meaning the mustakin (المستكين) is still and humble (ساكن خاشع), the opposite of the reckless; but stillness (السكون) does not agree with the inflection of the word, for if it were ifta'ala (افتعل) it would have to be said istakana (استكن); because there is no ifti'al (افتعال) in their speech. The truth is that it is istaf'ala (استفعل) from al-kawn, so they moved the vowel of the waw to the kaf before it, so the waw was originally vowelled, and what precedes it was, by assumption, given fathah, so it turned into an alif, like istaqama (استقام). And al-sukun (السكون): the state in which there is turning back {to Allah}, humility and submission. This is praised when it is for Allah, and blamed when it is for other than Him; and from it is the hadith: "I seek refuge in You from al-hawr (الحور) after al-kawn (الكون)[2]", that is: turning back from uprightness after you had been upon it.

♦ SECTION ♦

As for wasting (التبالة): it is fa'alah (فعالة) from tabalahu (تبله), when it destroyed him. Al-Jawhari said: [16b] tabalahum al-dahr and atbalahum (تبلهم الدهر وأتبلهم): when it destroyed them. Al-A'sha said:

أأن رأت رجلا أعشى أضر به ♦ ريب الزمان ودهر متبل خبل

Is it because she saw a night-blind man whom time's changes harmed, and a time that wastes and deranges?

Is it because she saw a night-blind man whom the vicissitudes of time harmed and a time that wastes and deranges[3]

1 The manuscript (ت) reads «السكون» ("stillness") for «الكون», which the Arabic editor calls an error; (ت) also has «مطابق للفظ» for «يطابق اللفظ».

2 Muslim (1343), from the hadith of Abd Allah ibn Sarjis.

3 The verse is by al-A'sha (Maymun ibn Qais, the pre-Islamic poet), as in *Lisan al-Arab* (11/76, «تبل», in the printing consulted); the Arabic editor also gives his *Diwan* (p. 55), which could not be confirmed. The manuscripts read «لئن» (ت) and «لأن» (ش) for «أأن», which the Arabic editor takes from the *Diwan*. *Mutbil* is "one that destroys" (*Lisan al-Arab*, «تبل»). The sense: she turned from him because she saw a night-blind man (*a'sha*, the poet's own epithet) worn down by fate and by a time that ruins and unhinges.

that is: one that takes away family and children. And tabalahu al-hubb and atbalahu (تبله الحب وأتبله): that is: it made him sick and spoiled him. I say: and from it is the saying of Ka'b ibn Zuhayr ibn Abi Sulma:

بانت سعاد فقلبي اليوم متبول ♦ متيم عندها لم يفد مكبول

Su'ad has gone; my heart today is wasted, drained,
enslaved to her, unransomed, shackle-chained.

Su'ad has departed, and my heart today is wasted (متبول)
enslaved to her, unransomed, shackled[1]

♦ SECTION ♦

As for anguish (اللوعة): he said in *al-Sihah*: lu'at al-hubb (لوعة الحب): its burning (حرقته). And la'ahu al-hubb yalu'uhu (لاعه الحب يلوعه), and ilta'a fu'aduhu (والتاع فؤاده), that is: it burned from yearning; and from it their saying: a she-ass la'ah al-fu'ad (لاعة الفؤاد) for her foal. Al-Asma'i said:[2] that is la'i'at al-fu'ad (لائعة الفؤاد), and she is the one who is as if distraught from fright.

♦ SECTION ♦

As for enchantment (الفتون): it is the verbal noun of fatanahu yaftinuhu futunan (فتنه يفتنه فتونا). Allah تعالى said: ﴿وَفَتَنَّـٰكَ فُتُونًا﴾ "and tried you with a [severe] trial." [Ta Ha 20:40] that is: We tested you and tried you.

1 The opening verse of Ka'b ibn Zuhayr's famous poem *Banat Su'ad*, in his *Diwan* (p. 6). Ka'b ibn Zuhayr ibn Abi Sulma (d. c. 26 AH), a poet who accepted Islam and recited the poem before the Prophet ﷺ. The manuscript (ت) omits «بن أبي سلمى».

2 Al-Asma'i (Abd al-Malik ibn Qurayb, d. c. 213 AH), the philologist of Basrah.

And al-fitnah (الفتنة) is said in three meanings:

The first: testing and trial, and from it the saying of Allah تعالى: ﴿إِنْ هِيَ إِلَّا فِتْنَتُكَ﴾ "This is not but Your trial" [al-A'raf 7:155] that is: Your testing and Your trial.

The second: al-iftitan (الافتتان) itself. It is said: this is the fitnah of so-and-so (فتنة فلان), that is, his being enchanted; and from it the saying of Allah تعالى: ﴿وَٱتَّقُوا۟ فِتْنَةً لَّا تُصِيبَنَّ ٱلَّذِينَ ظَلَمُوا۟ مِنكُمْ خَآصَّةً﴾ "And fear a trial which will not strike those who have wronged among you exclusively" [al-Anfal 8:25]. It is said: the fitnah struck him (أصابته الفتنة), the world enchanted him (فتنته الدنيا), the woman enchanted him (فتنته المرأة), and afnatathu (وأفتنته). Al-A'sha said:

لئن فتنتني لهي بالأمس أفتنت ♦ سعيدا فأضحى قد قلى كل مسلم

If she has enchanted me, so she enchanted, of late,
Sa'id, who came every Muslim to hate.

If she has enchanted me, yesterday she had enchanted
Sa'id, and he came to hate every Muslim[1]

And al-Asma'i rejected afnatahu (أفتنته).

The third: the one who is enchanted by it is itself called fitnah, as Allah تعالى said: ﴿أَنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ﴾ "Your wealth and your children are but a trial" [al-Taghabun 64:15].

1 The Arabic editor says that this is al-A'sha of Hamdan, as in *Lisan al-Arab* («فتن») and *al-Mukhassas* (4/62), not the famous al-A'sha; these could not be confirmed. The verse is given to Ibn Qays (al-Ruqayyat, as the Arabic editor identifies him) in *al-Khasa'is* (3/318 in the printing consulted; the Arabic editor gives 3/315), though the Arabic editor says it is not in his *Diwan*; it is unattributed in *Jamharat al-Lughah* (p. 406), *Tahdhib al-Lughah* (14/212 in the printing consulted; the Arabic editor gives 14/289) and *Diwan al-Adab* (2/334); the Arabic editor also gives *Maqayis al-Lughah* (4/473) as unattributed, which could not be confirmed. The manuscript (ت) reads «إن» for «لئن». The sense: the woman who has enchanted the poet had enchanted Sa'id before him, until Sa'id came to hate every Muslim.

And as for the saying of Allah تعالى: ﴿ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّآ أَن قَالُواْ وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ﴾ "Then there will be no [excuse upon] examination except they will say, "By Allāh, our Lord, we were not those who associated."" [al-An'am 6:23] that is: the outcome of their shirk would be only that they disowned it and denied it. And as for the saying of Allah تعالى: ﴿يَوْمَ هُمْ عَلَى ٱلنَّارِ يُفْتَنُونَ ذُوقُواْ فِتْنَتَكُمْ﴾ "[It is] the Day they will be tormented over the Fire. [And will be told], "Taste your torment." [al-Dhariyat 51:13–14]" It is said: the meaning is: they will be burned; and from it: fatantu al-dhahab (فتنت الذهب): when you put it into the fire to see how good it is, [17a] and a dinar mafun (مفتون). Al-Khalil said:[1] and al-fatn (الفتن): the burning, Allah تعالى said: ﴿يَوْمَ هُمْ عَلَى ٱلنَّارِ يُفْتَنُونَ﴾ "[It is] the Day they will be tormented over the Fire." [al-Dhariyat 51:13] And wariq fatin (ورق فتين), that is: burnt silver. And iftutina al-rajul and futina (وافتتن الرجل وفتن): when a trial befell him so that he lost his wealth and his reason. And fatanat-hu al-mar'ah (وفتنته المرأة): when she bewildered him.

And the saying of Allah تعالى: ﴿فَإِنَّكُمْ وَمَا تَعْبُدُونَ مَآ أَنتُمْ عَلَيْهِ بِفَـٰتِنِينَ إِلَّا مَنْ هُوَ صَالِ ٱلْجَحِيمِ﴾ "So indeed, you [disbelievers] and whatever you worship, You cannot tempt [anyone] away from Him Except he who is to [enter and] burn in the Hellfire." [al-Saffat 37:161–163] that is: you cannot lead astray into worshipping Him anyone except one for whom it has preceded in Allah's knowledge that he will burn in Hell; that is the one who is enchanted by your enchanting him.

And as for the saying of Allah تعالى: ﴿فَسَتُبْصِرُ وَيُبْصِرُونَ بِأَييِّكُمُ ٱلْمَفْتُونُ﴾ "So you will see and they will see. Which of you is the afflicted [by a devil]." [al-Qalam 68:5–6] it is said: the ba' (الباء) is redundant. And it is said: al-maftun (المفتون) is a verbal noun, like al-ma'qul, al-maysur, al-mahluf and al-ma'sur (المعقول والميسور والمحلوف والمعسور). The correct view is that yubsir (يبصر) carries the sense of yash'ur (يشعر) and ya'lam (يعلم). Allah تعالى said: ﴿أَوَلَمْ يَرَوْاْ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ﴾ "Do they not see that Allāh, who created the heavens and earth and did not fail in their creation,"

1 Al-Khalil ibn Ahmad al-Farahidi (d. c. 170 AH), the philologist of Basrah; the saying is in his *Kitab al-'Ayn* (8/127).

﴿بِقَـٰدِرٍ﴾ "is able" [al-Ahqaf 46:33], so he made the verb of seeing transitive with the ba' (الباء). And in the hadith: "The believer is the brother of the believer; water and trees suffice for them both, and they help one another against the fattan."[1] It is narrated with fathah on the fa' (الفاء), and it is singular, and with dammah on it, and it is plural of fatin (فاتن), like tajir and tujjar (تاجر وتجار).

The point: that love is the place of enchantment, so no one is enchanted except through love.

◆ SECTION ◆

As for madness (الجنون): some love is madness, and from it the saying:[2]

قالت جننت بمن تهوى فقلت لها ◆ العشق أعظم مما بالمجانين

She said, "You've gone mad for the one you love." I replied, /
"Love is greater than what madmen have inside."
She said: you have gone mad for the one you love; and I said to her
passionate love is greater than what the madmen have

العشق لا يستفيق الدهر صاحبه ◆ وإنما يصرع المجنون في الحين

Love: its possessor never recovers again; /
the madman is overcome only now and then.
Passionate love: its possessor never recovers in all time
while the madman is overcome only at times

And the origin of the root is covering (الستر) in all its inflections; and from it: ajannahu al-layl, and janna alayhi (أجنه الليل وجن عليه): when it covered him; and from it al-janin (الجنين), for its being hidden in its mother's womb; and from it al-jannah (الجنة), for its being covered by trees; and from it al-mijann (المجن), for the one who strikes with it and the one struck being hidden; and from it al-jinn (الجن), for their being hidden from the eyes, unlike mankind, for they are made familiar, that is: seen; and from it al-junnah (الجنة) with dammah, which is what you cover yourself with and guard yourself by, and from it the saying of Allah تعالى: ﴿ٱتَّخَذُوٓاْ أَيۡمَـٰنَهُمۡ جُنَّةٗ﴾ "They have taken their oaths as a cover" [al-Mujadilah 58:16]. And ajnantu al-mayyit (وأجننت الميت): [17b] I concealed him in

1 Abu Dawud (3070), from the hadith of Qaylah bint Makhramah (*Sunan Abi Dawud*, 3/177 in the Muhyi al-Din edition); the Arabic editor also gives al-Tirmidhi (2814), which could not be confirmed. The Arabic editor notes that Abd Allah ibn Hassan al-Anbari, in its chain, is called *maqbul* by Ibn Hajar in *al-Taqrib*.

2 The two verses are by Majnun Layla (*Diwan*, p. 281); see also *al-Aghani* (2/36), *Masari' al-Ushshaq* (1/126, 2/181), *al-Mustatraf* (3/32) and *Tazyin al-Aswaq* (1/164).

the grave, so he is janin (جنين). And excessive love covers the reason, so the lover does not reason about what benefits him and what harms him; it is a branch of madness.

♦ SECTION ♦

As for touch of madness (اللمم): it is a part of madness, and rajul malmum (رجل ملموم), that is: he has lamam (لمم). It is also said: a lammah of the jinn struck so-and-so (أصابت فلانا من الجن لمة), and it is the touch, and the small thing; so said al-Jawhari.

I say: the origin of the word is from nearness (المقاربة), and from it the saying of Allah تعالى: ﴿ٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ إِلَّا ٱللَّمَمَ﴾ "Those who avoid the major sins and immoralities, only [committing] slight ones." [al-Najm 53:32] and they are the minor sins.

Ibn Abbas رضي الله عنهما said: I have seen nothing more like al-lamam (اللمم) than what Abu Hurayrah said: "The eye fornicates, and its fornication is the look; the hand fornicates, and its fornication is the grasp; the foot fornicates, and its fornication is the walk; the mouth fornicates, and its fornication is the kiss."[1]

And from it: alamma bi-kadha (ألم بكذا), that is: he came near it and drew close to it; and ghulam mulimm (غلام ملم), when he approaches puberty; and in the hadith: "Among what the spring grows is what kills by bloating or nearly (يلم)"[2], that is: comes near to that.

1 Muslim (2657).

2 Al-Bukhari (6427) and Muslim (1052), from the hadith of Abu Sa'id al-Khudri.

And in sum, it is not clear that al-lamam (اللمم) is among the names of love, although a group have mentioned it, unless it is said: the beloved has alamma (ألم) upon the lover's heart; that is, has alighted upon it; and from it: almim bina (ألمم بنا), that is: alight with us; and from it the saying:

متى تأتنا تلمم بنا في ديارنا ♦ تجد حطبا جزلا ونارا تأججا

Whenever you come and stop with us at home, you'll meet
with plenty of firewood, and a fire's blazing heat.

Whenever you come to us, alight with us in our homes
you will find abundant firewood and a fire kindled[1]

♦ SECTION ♦

As for derangement (الخبل): it is among the necessary results of passionate love and its effects, not among its names, and if it is mentioned among its names, its origin is corruption (الفساد), and its plural is khubul (خبول). And al-khabal (الخبل) - with vowels: madness (الجنون). It is said: bihi khabal (به خبل), that is: something from the people of the earth; and khabalahu, khabbalahu and ikhtabalahu (خبله وخبله واختبله): when he spoiled his reason or his limb; and rajul mukhbal (رجل مخبل), and it is a kind of madness and corruption.

♦ SECTION ♦

As for first stirring (الرسيس): it is much used in their speech: the first stirring of desire and yearning (رسيس الهوى والشوق), the first stirring of love (رسيس الحب); so whoever included it among the names of love supposed that it was among them, and it is not so; rather

1 The verse is by Ubayd Allah ibn al-Hurr al-Ju'fi (d. 68 AH), the Kufan warrior-poet, in his collected poetry (p. 98), *Sharh Abyat Sibawayh* (2/66), *Sirr Sina'at al-I'rab* (p. 675), *Sharh al-Mufassal* (7/53) and *Khizanat al-Adab* (3/660); it is unattributed in *Lisan al-Arab* («نور»).

al-rasis (الرسيس) is the thing that is firmly fixed, so rasis al-hubb (رسيس الحب) is its fixity and its persistence. It is possible that it is from rassa al-hummah and its rasis (رس الحمى ورسيسها), which is the beginning of its touch; so they likened the first stirring of love, with its heat and its burning, to the first stirring of fever. [18a] And it was necessary for these people to make al-awar (الأوار) one of the names of love, because it is attached to it. He said:

إذا وجدت أوار الحب في كبدي ♦ أقبلت نحو سقاء القوم أبترد

When I feel the heat of love in my liver burn, /
toward the people's water-skin, to cool myself, I turn.
When I find the heat of love in my liver
I turn to the people's water-skin to cool myself

هبني بردت ببرد الماء ظاهره ♦ فمن لنار على الأحشاء تتقد

Suppose I cool with water's chill its outer side, /
who quenches the fire that burns the entrails, deep inside?
Suppose I cool its outside with the coolness of water
who is there {to quench} a fire blazing upon the entrails?[1]

And the attaching of al-rasis (الرسيس) to desire has occurred in the poetry of Dhu al-Rummah, where he says:

إذا غير النأي المحبين لم يكد ♦ رسيس الهوى من حب مية يبرح

When distance alters lovers' hearts, desire's first trace /
from love of Mayyah scarcely leaves its place.
When distance changes the lovers, the first stirring of desire
from love of Mayyah scarcely departs[2]

And there is a grammatical difficulty in it, this is not the place for it.[3]

1 The two verses are by Urwah ibn Udhaynah (*Diwan*, p. 316), in *al-Shi'r wa-l-Shu'ara'* (2/580), *al-Ma'arif* (p. 493), al-Murtada's *Amali* (1/413), *Masari' al-Ushshaq* (2/130) and *Simt al-La'ali* (1/136); *Asas al-Balaghah* («برد») gives them to al-Rahib al-Makki, and they are unattributed in al-Qali's *Amali* (1/31) and *Lisan al-Arab* («برد»). *Al-awar* is the heat of fire or thirst. The sense: water can cool the outside of the body, but nothing quenches the fire of love within the entrails.

2 The verse is by Dhu al-Rummah (d. 117 AH), the Umayyad poet, in his *Diwan* (p. 1192), *Lisan al-Arab* («رسس»), *al-Maqasid al-Nahwiyyah* (3/378), *Khizanat al-Adab* (4/74) and *Masari' al-Ushshaq* (1/31). Mayyah is the beloved to whom he addressed his poetry.

3 The difficulty concerns «لم يكد يبرح» ("scarcely departs"); see *Khizanat al-Adab* (4/74) and al-Jurjani's *Dala'il al-I'jaz* (pp. 274–275). The question is whether «لم يكد يبرح» ("scarcely departs") means that the longing never departed at all or that it departed only with difficulty.

♦ SECTION ♦

As for the clinging malady (الداء المخامر): it is among its descriptions, and it was called mukhamir (مخامر) because of its mingling with the heart and the spirit; it is said: khamarahu (خامره). Al-Jawhari said: al-mukhamarah (المخامرة): mingling (المخالطة). And khamara al-rajul al-makan (خامر الرجل المكان): when he clung to it. It may also be taken from their saying: istakhmara fulan fulanan (استخمر فلان فلانا): when he enslaved him, as if passionate love were a malady that enslaves the passionate lover; and from it the hadith of Mu'adh: "whoever enslaves (استخمر) a people"[1], that is: took them by force and took possession of them. So love is a mingling, enslaving malady.

♦ SECTION ♦

As for affection (الود): it is the purest of love, its subtlest and gentlest; it stands to love as compassion (الرأفة) stands to mercy (الرحمة). Al-Jawhari said: wadidtu al-rajul awaddu-hu wuddan (وددت الرجل أوده ودا): when you loved him. And al-wudd, al-widd and al-wadd (الود والود والود): al-mawaddah (المودة). You say: bi-wuddi an yakuna kadha (بودي أن يكون كذا): I wish that it be so. And as for the saying of the poet:

أيها العائد المسائل عنا ♦ وبوديك أن ترى أكفاني

O visitor, asking about us, your wish would be
to see the shrouds that wait for me.

O visitor, asking about us ♦ you would love (وبوديك) to see my shrouds[2]

1 Abu Ubayd mentions the report of Mu'adh ibn Jabal in *Gharib al-Hadith* (4/138).

2 The verse is unattributed in *Lisan al-Arab* («ودد»).

he lengthened the kasrah of the dal so that the verse would be straight for him, so it became a ya'. And al-wadd al-wadid (الود الوديد) is in the sense of al-mawdud (الموددو), and the plural is awudd (أود), like qidh and aqdah (قدح وأقدح), and dhi'b and adhu'b (وذئب وأذؤب); and they are mutawaddan (يتوادان), and they are awdda' (أوداء). And al-wadud (الودود): the lover; and rijal wuddada' (رجال وديداء), in which masculine and feminine are alike, because it is an attribute entering upon an attribute for intensity.

I say: al-wadud (الودود) is among the attributes of Allah سبحانه وتعالى, and its origin is from al-mawaddah (المودة); and there are two views on it:

It is said: it is wadud (ودود) in the sense of wadd (واد), like darub in the sense of darib, qatul in the sense of [18b] qatil, and nu'um in the sense of na'im; and what bears witness to this view is that fa'ul (فعول) in the attributes of Allah سبحانه is in the sense of fa'il (فاعل), like ghafur in the sense of ghafir, shakur in the sense of shakir, and sabur in the sense of sabir.

And it is said: rather, it is in the sense of mawdud (مودود), and that is the beloved (الحبيب), and with this al-Bukhari explained it in his *Sahih*, saying: al-wadud (الودود): the beloved (الحبيب).[1]

The first is clearer, because of its being joined with al-Ghafur in His saying: ﴿وَهُوَ ٱلْغَفُورُ ٱلْوَدُودُ﴾ "And He is the Forgiving, the Affectionate" [al-Buruj 85:14], and with al-Rahim in His saying: ﴿إِنَّ رَبِّي رَحِيمٌ وَدُودٌ﴾ "Indeed, my Lord is Merciful and Affectionate." [Hud 11:90] and in it is a subtle secret,

1 See al-Bukhari's *Sahih* with *Fath al-Bari* (8/698), in the commentary on Surat al-Buruj.

that He loves His servant after forgiveness, so He forgives him and loves him, as He said: ﴿إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ﴾ "Indeed, Allāh loves those who are constantly repentant" [al-Baqarah 2:222], so the one who repents is the beloved of Allah. So affection (الود) is the purest of love and its gentlest.

♦ SECTION ♦

As for intimate friendship (الخلة): it is the singling out of love (توحيد المحبة); so the khalil (الخليل) is the one who singles out his love for his beloved, and it is a rank that does not accept sharing; for this reason the two khalils, Ibrahim and Muhammad, صلوات الله وسلامه عليهما, were specially given it in the world, as Allah تعالى said: ﴿وَٱتَّخَذَ ٱللَّهُ إِبۡرَٰهِيمَ خَلِيلًا﴾ "And Allāh took Abraham as an intimate friend." [al-Nisa' 4:125] And it is authentically reported from the Prophet ﷺ that he said: "Allah has taken me as an intimate friend (خليلا), as He took Ibrahim as an intimate friend."[1]

And in the *Sahih*, from him ﷺ: "Had I been taking an intimate friend from the people of the earth, I would have taken Abu Bakr as an intimate friend. But your companion is the intimate friend of al-Rahman."[2]

And in the *Sahih* also: "I declare myself free before every khalil from his khullah (خلته)."[3]

And since khullah (الخلة) is a rank that does not accept sharing, Allah سبحانه tested Ibrahim al-Khalil with the slaughter of his son when a branch of his heart had taken hold of him; so He سبحانه wished to make that branch pure for Him, and for it not to be for another, so He tested him with the slaughter of his son, and what was meant

1 Muslim (532), from the hadith of Jundub ibn Abd Allah.

2 Muslim (2383), from the hadith of Ibn Mas'ud.

3 Another wording of the preceding hadith.

was his slaughtering him in his heart, not slaughtering him with the knife. So when the two submitted to the command of Allah, and he put love of Allah تعالى before love of the child, the station of khullah became pure, and the child was ransomed from the slaughter.

And it is said: it was named khullah only because love permeates (لتخلل) all the parts of the spirit. He said:

قد تخللت مسلك الروح مني ♦ وبذا سمي الخليل خليلا

You have pervaded the path of my spirit through and through; /
for this the friend is named khalil: he pervades, as you do.

You have permeated (تخللت) the path of the spirit within me
and for this the khalil {the intimate friend} was named khalil[1]

And al-khullah (الخلة) is al-khalil (الخليل), in which masculine and feminine are alike, because in origin it is a verbal noun, as in your saying: [19a] khalil between khullah and khuluwlah (خليل بين الخلة والخلولة). He said:

ألا أبلغا خلتي جابرا ♦ بأن خليلك لم يقتل

O you two, tell Jabir, my friend, / that your khalil has not met his end.

Tell my friend (خلتي) Jabir ♦ that your khalil has not been killed.[2]

And its plural is khilal (خلال), like qillah and qilal (قلة وقلال). And al-khill (الخل): affection and the friend. And al-khilal (الخلال) is also a verbal noun in the sense of al-khallah (الخالة), and from it the saying of Allah تعالى: ﴿لَّا بَيْعٌ فِيهِ وَلَا خِلَٰلٌ﴾ "no exchange [i.e., ransom], nor any friendships." [Ibrahim 14:31], and He said in the other verse: ﴿لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ﴾ "no exchange [i.e., ransom] and no friendship" [al-Baqarah 2:254], and Imru' al-Qays said:

ولست بمقلي الخلال ولا قال

I am not hated in friendship, nor one who hates.

And I am not one whose ties of friendship (الخلال) are hated, nor one who hates {them}[3]

1 The verse is unattributed in *al-Muntakhal* (2/801) and *Diwan al-Sababah* (p. 37).

2 The verse is by Awfa ibn Matar al-Mazini, in *Jamharat al-Lughah* (p. 107) and *Lisan al-Arab* («خطأ», «خلل»); it is unattributed in *Tahdhib al-Lughah* (6/568) and *Diwan al-Adab* (3/27).

3 The half-verse is by Imru' al-Qays (*Diwan*, p. 35; 1/138 in the printing consulted); its first half is «صرفت الهوى عنهن من خشية الردى» ("I turned my passion away from them for fear of ruin").

And al-khalil (الخليل): the friend, and the feminine is khalilah (خليلة). And al-khalalah, al-khilalah and al-khullalah (الخلالة والخلالة والخلالة), with kasrah, fathah and dammah on the kha': friendship and affection. He said:

وكيف تواصل من أصبحت خلالته ♦ كأبي مرحب

How can you stay joined to one whose friendship has grown
like that of Abu Marhab's own?

And how can you keep union with one whose companionship has become like that of Abu Marhab[1]

Some who have no knowledge supposed that the beloved (الحبيب) is better than the intimate friend (الخليل), and said: Muhammad is the beloved of Allah, and Ibrahim is the intimate friend of Allah. This is false in many respects:

Among them: that khullah is specific, while love is general, for Allah loves those who repent, and loves those who purify themselves, and He said of His believing servants: ﴿يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ﴾ "a people He will love and who will love Him" [al-Ma'idah 5:54].

And among them: that the Prophet ﷺ denied that he had an intimate friend among the people of the earth, and he informed that the most beloved of women to him was Aishah, and of men her father.[2]

And among them: that he said: "Allah has taken me as an intimate friend, as He took Ibrahim

1 The verse is by al-Nabigha al-Ja'di, in Sibawayh's *al-Kitab* (1/215), *Nawadir Abi Zayd* (1/503 in the printing consulted), *Simt al-La'ali* (1/465) and *Lisan al-Arab* (1/416 in the printing consulted, where *Abu Marhab* is explained as the shade). The Arabic editor also gives his *Diwan* (p. 26), al-Qali's *Amali* (1/192) and *Lisan al-Arab* («رحب», «خلل»), and says it is unattributed in *Islah al-Mantiq* (p. 112), *Majalis Tha'lab* (p. 77), al-Murtada's *Amali* (1/202) and *Lisan al-Arab* («شرب», «برر»); these could not be confirmed. The Arabic editor says that it is also said that «أبو مرحب» is the kunya of Urqub, of whom the proverb "the promises of Urqub" was said, for his broken promises; this could not be confirmed. The sense: how can one hold on to union with a friend whose companionship has become as fleeting as the shade, or as Urqub's promises.

2 Al-Bukhari (3662) and Muslim (2384), from the hadith of Amr ibn al-As.

as an intimate friend."

And among them: that he said: "Had I been taking an intimate friend from the people of the earth, I would have taken Abu Bakr as an intimate friend, but the brotherhood of Islam and its affection."[1]

♦ SECTION ♦

As for close companionship (الخلم): it is taken from al-mukhalamah (المخالمة), which is friendship and affection. Al-khilm (الخلم): the friend, and al-akhlam (الأخلام): the companions. Al-Kumayt said:

إذا ابتسر الحرب أخلامها كشافا وهيجت الأفحل

When its companions the war before time espoused,
like a she-camel covered oft, the stallions roused.

When its companions (أخلامها) took up the war before its time, like a she-camel covered again and again (كشافا), and the stallions were roused[2]

♦ SECTION ♦

As for consuming love (الغرام): it is persistent love; it is said: rajul mughram bi-al-hubb (رجل مغرم بالحب); that is: love has clung to him. And the origin of the root is from clinging (اللزوم), and from it their saying: rajul mughram (رجل مغرم), from al-gharm or debt (الغرم أو الدين). He said in *al-Sihah*: and al-gharam (الغرام): [19b] fondness (الولوع); and ughrima bi-al-shay' (أغرم بالشيء), that is: he was devoted to it; and al-gharim (الغريم): the one on whom there is a debt; it is said: take from a bad debtor

1 Al-Bukhari (3654, 3657) and Muslim (2382), from the hadith of Abu Sa'id al-Khudri.

2 The verse is by al-Kumayt, in his *Diwan* (2/23), *al-Ma'ani al-Kabir* (p. 965), *Tahdhib al-Lughah* (6/344) and *Lisan al-Arab* («هيج», «خلم»). The print's vowels, «الحربَ أخلامُها», are kept: the companions took up the war; *kushaf* is a she-camel that is covered again and again.

what offers itself. And al-gharim may also be the one to whom the debt is owed. Kuthayyir said:

قضى كل ذي دين فوفى غريمه ♦ وعزة ممطول معنى غريمها

Every debtor has settled, his creditor paid; /
but Azzah puts off, her creditor dismayed.
Every debtor has settled and paid his creditor
but Azzah is a delayer, her creditor distressed[1]

And from the same root the saying of Allah تعالى about Hell: ﴿إِنَّ عَذَابَهَا كَانَ غَرَامًا﴾ "Indeed, its punishment is ever adhering" [al-Furqan 25:65]. And al-gharam (الغرام): the persistent, clinging evil, and the punishment. Bishr said:

ويوم النسار ويوم الجفا ♦ ركانا عذابا وكانا غراما

A torment, and a consuming doom, were they: /
the day of al-Nisar, and al-Jifar's day.
The day of al-Nisar and the day of al-Jifa-
-r were a torment and were a consuming doom (غراما)[2]

And al-A'sha said:

إن يعاقب يكن غراما وإن يعـ ♦ ـط جزيلا فإنه لا يبالي

If he punishes, a consuming doom you find; /
if he gives lavishly, he does not mind.
If he punishes it is a consuming doom (غراما), and if he gi-
-ves lavishly, he does not mind[3]

And Abu Ubaydah said:[4] ﴿إِنَّ عَذَابَهَا كَانَ غَرَامًا﴾ "Indeed, its punishment is ever adhering" was destruction and a clinging fate for them.

1 The verse is by Kuthayyir Azzah, in his *Diwan* (p. 143), *al-'Iqd al-Farid* (6/141), *Zahr al-Adab* (1/246), Ibn al-Shajari's *Hamasah* (p. 154), *al-Maqasid al-Nahwiyyah* (3/3), *Khizanat al-Adab* (2/382), *Sharh al-Mufassal* (1/8) and *Sharh Shawahid al-Shafiyah* (p. 421). The sense: every debtor has settled with his creditor, but Azzah keeps putting off her creditor, the lover, who is left in distress.

2 The verse is by Bishr ibn Abi Khazim, in Yaqut's *Mu'jam al-Buldan* (2/144, «الجفار»). The Arabic editor also gives his *Diwan* (p. 190), Ibn al-Shajari's *Mukhtarat* (p. 274) and al-Bakri's *Mu'jam ma Ista'jam* (p. 385), and says that the appendix to the *Diwan* of al-Tirimmah (p. 584) gives it to al-Tirimmah, which he calls an error, and that it is unattributed in *Lisan al-Arab* («جفر») and *Jamharat al-Lughah* (p. 462); these could not be confirmed. Al-Nisar and al-Jifar are names of battle-days of the Arabs.

3 The verse is by al-A'sha, in his *Diwan* (p. 59), *Lisan al-Arab* («غرم») and *Maqayis al-Lughah* (4/419); it is unattributed in *Tahdhib al-Lughah* (8/131) and *al-Mukhassas* (4/62, 12/98). The word «يعـطي» is split across the two half-lines, as in the print's layout.

4 Abu Ubaydah (Ma'mar ibn al-Muthanna, d. c. 209 AH), the philologist of Basrah; the saying is in his *Majaz al-Qur'an* (2/80).

And because of the gentleness of love among them and their finding it sweet, they hardly ever applied the word al-gharam (الغرام) to it, though the later ones are fond of it.

♦ SECTION ♦

As for wandering frenzy (الهيام): he said in *al-Sihah*: hama ala wajhihi, yahimu haymanan and hayman (هام على وجهه يهيم هيمانا وهيما): he went off from passionate love or other. And qalb mustahim (قلب مستهام), that is: him (هائم). And al-hiyam (الهيام) with dammah: the most intense thirst. And al-hiyam is like madness from passionate love. And al-hiyam: a disease that takes camels so they wander in the land and do not graze; it is said: naqah haymah (ناقة هيماء). He said: and al-hiyam (الهيام) with kasrah: thirsty camels, the singular: haymman (هيمان), and a she-camel hayma (هيمى), like atshan and atsha (عطشان وعطشى); and qawm him (قوم هيم), that is: thirsty ones; and they have hamu hiyaman (هاموا هياما). And the saying of Allah تعالى: ﴿فَشَٰرِبُونَ شُرۡبَ ٱلۡهِيمِ﴾ "And will drink as the drinking of thirsty camels." [al-Waqi'ah 56:55] they are the thirsty camels.

I say: the plural of ahyam (أهيم) is him (هيم), like ahmar and humr (أحمر وحمر), and it is also the plural of fa'la' (فعلاء), like safra' and sufr (صفراء وصفر).

♦ SECTION ♦

As for distraction (التدليه): in *al-Sihah*: al-tadlih (التدليه): the loss of reason from passion.

It is said: dalahahu al-hubb (دلهه الحب), that is: it bewildered him and stunned him. And dalaha huwa yadlahu (ودله هو يدله). Abu Zayd said: al-daluh (الدلوه): the she-camel that hardly ever comes back to her companion or her young. And she has dalahat (دلهت) away from her companion and her young, tadlahu dulwhan (تدله دلوها).

♦ SECTION ♦

As for distraught love (الوله) [20a]: he said in *al-Sihah*: al-walah (الوله): loss of reason, and bewilderment from intensity of ecstasy of love. And rajul walih (رجل واله), and a woman walih and walihah (امرأة واله ووالهة). Al-A'sha said:

فأقبلت والها ثكلى على عجل ♦ كل دهاها وكل عندها اجتمعا

She came distraught, bereaved, in haste;
all things befell her, all with her were placed.

She came, distraught (والها), bereaved, in haste
everything befell her, and everything gathered with her[1]

And walaha yawlahu walahan and walahanan (وله يوله ولها وولهانا), and tawallaha and ittalaha (وتوله واتله), and it is ifta'ala (افتعل), assimilated. The poet said:

واتله الغيور

And the jealous one went distraught.

and the jealous one went distraught (واتله)[2]

And al-tawlih (التوليه): that a mother be parted from her child. And in the hadith: "A mother is not to be made distraught (توله)[3]

1 The verse is by al-A'sha, in his *Diwan* (p. 155), *Tahdhib al-Lughah* (6/421), *Lisan al-Arab* («وله») and *Maqayis al-Lughah* (6/140).

2 The whole verse is «تنائي الدار واتلَّه الغيور * إذا ما حال دون كلام سعدى». It is by Mulayh al-Hudhali, as in *Lisan al-Arab* (13/561, «وله», in the printing consulted). The Arabic editor adds that *Sharh Ash'ar al-Hudhaliyyin* (3/1011) reads «والحنِق الغيور», in which there is no evidence for the word; this could not be confirmed.

3 Al-Bayhaqi, *al-Sunan al-Kubra* (8/5; 8/8 in the printing consulted), from the hadith of Abu Bakr; the Arabic editor says that its chain is weak, and for other routes refers to al-'Asqalani's *al-Talkhis al-Habir* (3/15), which could not be confirmed.

over her child", that is: she is not to be made walih (والها), and that is in the case of captives. And naqah walih (ناقة واله): when her ecstasy of love for her young is intense. And al-milah (الميلاء): she whose habit is that her ecstasy of love for her young is intense; the waw became ya' because of the kasrah before it. And ma' muwallah and mawlah (ماء موله وموله): water sent out into the desert, so it went away. And Ru'bah's saying:

به تمطت غول كل ميله ♦ بنا حراجيج المهاري النفه

In it, across each deadly, bewildering land, went
with us the mahri she-camels, lean and spent.

In it there strode across the deadly expanse (غول) of every bewildering land (ميله) with us, the lean she-camels of the mahri breed, the worn-out[1]

He meant the lands that make a person distraught (توله), that is: bewilder him.

♦ SECTION ♦

As for enthralment (التعبد): it is the utmost of love with the utmost of humility; it is said: abbadahu al-hubb (عبده الحب), that is: it humbled him. And a road mu'abbad (معبد) by feet, that is: made smooth; and likewise the lover, love has humbled him and trodden upon him. This rank is not fit for anyone but Allah عز وجل; and Allah سبحانه does not forgive one who associates others with Him in His worship, and forgives what is less than that for whom He wills.

1 The rajaz is by Ru'bah, in his *Diwan* (p. 167), *Tahdhib al-Lughah* (14/43) and *Lisan al-Arab* («مهر», «نفه», «وله», «مطا»); it is unattributed in *Lisan al-Arab* («غول», «تله») and *Tahdhib al-Lughah* (6/324). «غول» is a deadly, far-off expanse of land, not the demon. The sense: the lean, worn-out Mahri she-camels carried us across deadly stretches of bewildering country.

So the love of servitude is the noblest kind of love, and it is the pure right of Allah over His servants. In the *Sahih*, from Mu'adh, that he said: I was travelling with the Messenger of Allah ﷺ, and he said: "O Mu'adh!" I said: At your service, O Messenger of Allah, and happy to serve! He said: Then he travelled for a while, then he said: "O Mu'adh!" I said: At your service, Messenger of Allah, and happy to serve! Then he travelled for a while and said: "O Mu'adh!" I said: At your service, Messenger of Allah, and happy to serve! He said: "Do you know what is the right of Allah over His servants?" I said: Allah and His Messenger know best. He said: "His right over them is that they worship Him and associate nothing with Him. Do you know what is the right of the servants over Allah when they do that? That He not punish them with the Fire."[1] And Allah سبحانه mentioned His Messenger by servitude in his noblest stations, and they are the station of the challenge, [20b] the station of the night journey, and the station of the call. He said in the challenge: ﴿وَإِن كُنتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا۟ بِسُورَةٍ مِّن مِّثْلِهِۦ﴾ "And if you are in doubt about what We have sent down [i.e., the Qur'ān] upon Our Servant [i.e., Prophet Muḥammad (ﷺ)], then produce a sūrah the like thereof" [al-Baqarah 2:23], and He said in the station of the night journey: ﴿سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ﴾ "Exalted is He who took His Servant [i.e., Prophet Muḥammad (ﷺ)] by night from al-Masjid al-Ḥarām" [al-Isra' 17:1], and He said in the station of the call: ﴿وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ﴾ "And that when the Servant [i.e., Prophet] of Allāh stood up supplicating Him," [al-Jinn 72:19]. And when those of firm resolve pass the greatest intercession from one to another on the Day of Resurrection, al-Masih says to them: "Go to Muhammad, a servant whom Allah has forgiven what came before of his sin and what came after,"[2]

1 Al-Bukhari (6267, 6500) and Muslim (30), from Mu'adh ibn Jabal.

2 A part of the hadith of the great intercession, in al-Bukhari (7410) and Muslim (193), from the hadith of Anas.

so he attained that station by the perfection of servitude to Allah and the perfection of Allah's forgiveness of him. So the noblest attribute of the servant is the attribute of servitude, and the most beloved of his names to Allah is the name of servitude, as it is established from the Prophet ﷺ that he said: "The most beloved of names to Allah are Abd Allah and Abd al-Rahman, the truest of them are Harith and Hammam, and the ugliest of them are Harb and Murrah."[1]

Harith and Hammam are the truest only because everyone must have concern (هم), will and resolve, from which his tilling (حرثه) and his action arise, and everyone is a harith (حارث) and a hammam (همام); and the ugliest are Harb and Murrah only because of the hatefulness in what these two names denote and the reason's aversion from them. And with Allah is success.

1 The hadith of Abu Wahb al-Jushami is in Abu Dawud (4950; 4/287 in the Muhyi al-Din edition) and in al-Bukhari's *al-Adab al-Mufrad* (814; 1/284 in the Abd al-Baqi edition). The first part of the hadith, "the most beloved of names...", is in Muslim (2132), from Ibn Umar. The Arabic editor also gives Ahmad (4/345), and notes that Aqil ibn Shabib in its chain is unknown, and that Abu Wahb was not a Companion, so his report from the Prophet ﷺ is *mursal* (see Ibn Abi Hatim's *al-'Ilal*, 2/312); these could not be confirmed.

الباب الثالث

CHAPTER THREE

On the Relation of These Names to One Another Whether They Are Synonymous or Distinct

THE NAMES THAT indicate one thing named are of two kinds: The first: that it indicates it with regard to the essence only. This kind is the purely synonymous (المترادف), as wheat (الحنطة والقمح والبر), and the name, the kunyah and the epithet, when there is no praise or blame in it, and it is brought only for the sake of mere identification. The second kind: that it indicates one essence with regard to the difference of its attributes, like the names of the Lord تعالى, the names of His speech, the names of His Prophet, and the names of the Last Day. This kind is synonymous in relation to the essence and distinct in relation to the attributes. So al-Rabb, al-Rahman, al-Aziz, al-Qadir and al-Malik indicate one essence with regard to many attributes; and likewise the bearer of good news, the warner, the gatherer, the last, and the effacer[1]; and likewise [21a] the Day of Resurrection, the Day of Rising, the Day of Gathering, the Day of Mutual Loss, the Day of the Imminent, and the like; and likewise the Qur'an, the Criterion, the Book, the Guidance and the like; and likewise the names of the sword, for their multiplicity is according to differing attributes and relations, such as the Indian-made, the sharp-edged, the cutting and the like;[2] and you have come to know the difference of attributes in the names of love.

1 An allusion to the hadith in which the Prophet ﷺ names himself: "I am Muhammad and Ahmad, the Effacer (*al-Mahi*), the Gatherer (*al-Hashir*) and the Last (*al-'Aqib*)" (al-Bukhari, 3532, and Muslim, 2354, from Jubayr ibn Mut'im).

2 Arabic has a great many names for the sword, each marking an attribute: *al-muhannad* (Indian-made), *al-battar* and *al-sarim* (cutting) and the like (*Lisan al-Arab*, «هند», «صرم»).

Many people have denied synonymy in the language, as if they meant this meaning: that there are no two names for one thing named but that there is a difference between them in an attribute, a relation or an attachment, whether it is known to us or not. What they have said is correct with regard to a single coiner; but synonymy may occur with regard to two different coiners, one of whom names the thing with a name and the other coiner names it with a different name, and both usages become well known in one tribe. This is frequent, and from here also arises homonymy; so the principle in the language is distinctness, and it is most of the language. And Allah knows best.



الباب الرابع

CHAPTER FOUR

That the Upper and the Lower World Came to Exist Only Through Love and for Its Sake, and That the Motions of the Spheres, the Sun, the Moon and the Stars, the Motions of the Angels and Animals, and the Motion of Every Moving Thing Came to Exist Only Because of Love

This is a noble chapter, among the noblest chapters of the book, and before establishing it an introduction must be given, namely that motions are three: voluntary motion, natural motion and forced motion.[1] The demonstration of the limitation is that the origin of motion is either from the moving thing or from other than it. If it is from the moving thing, then either its awareness and knowledge of it accompany it or not. If awareness and knowledge accompany it, it is voluntary; and if awareness and knowledge do not accompany it, it is natural; and if it is from other than it, it is forced.

And if you wish, you may say: the moving thing either moves by its will or not. If it moves by its will, its motion [21b] is voluntary; and if it moves without its will, then either its motion is toward its centre or not. If it moves toward the direction of its centre, its motion is natural; and if it moves toward other than the direction of its centre, its motion is forced.

When this is established, voluntary motion follows the will of the moving thing, and the thing willed is either willed for itself or for another, and what is willed for another must end in something willed

1 A division taken from Aristotelian physics as it was received by the philosophers and the theologians: a body's natural motion is toward its proper place, which the text calls its "centre" (*markaz*), and any motion away from it is forced.

for itself, to avert circularity and infinite regress[1]. And the will is either to bring benefit and pleasure, whether to the moving thing or to another, or to ward off pain and harm, whether from the moving thing or from another; and the man of reason does not bring benefit to another or ward off harm from him except for the pleasure and the warding off of pain he himself has in that. So his voluntary motion becomes dependent on his love; indeed, this is the rule of every living moving thing.

As for natural motion, it is the motion of a thing to its resting place and its centre, and that follows the motion which required its leaving its centre, and that is forced motion, which occurs only through the compulsion of a compeller who took it out of its centre, either by his choice, like the motion of a stone downward when it is thrown upward, or without the choice of its mover, like the winds' moving of bodies in the direction of their blowing. This motion follows the compeller, and the compeller's motion is not from himself but its origin is from another; for the angels are entrusted with the upper and the lower world, directing it by the command of Allah عز وجل, as Allah تعالى said: ﴿فَٱلْمُدَبِّرَٰتِ أَمْرًا﴾ "And those who arrange [each] matter" [al-Nazi'at 79:5], and He said: ﴿فَٱلْمُقَسِّمَٰتِ أَمْرًا﴾ "And the [angels] apportioning [each] matter" [al-Dhariyat 51:4].

And He تعالى said: ﴿وَٱلْمُرْسَلَٰتِ عُرْفًا فَٱلْعَٰصِفَٰتِ عَصْفًا وَٱلنَّٰشِرَٰتِ نَشْرًا فَٱلْفَٰرِقَٰتِ فَرْقًا فَٱلْمُلْقِيَٰتِ ذِكْرًا﴾ "By those [winds] sent forth in gusts And the winds that blow violently And [by] the winds that spread [clouds] And those [angels] who bring criterion And those [angels] who deliver a message." [al-Mursalat 77:1–5]

And He said: ﴿وَٱلنَّٰزِعَٰتِ غَرْقًا وَٱلنَّٰشِطَٰتِ نَشْطًا وَٱلسَّٰبِحَٰتِ سَبْحًا فَٱلسَّٰبِقَٰتِ سَبْقًا فَٱلْمُدَبِّرَٰتِ أَمْرًا﴾ "By those [angels] who extract with violence And [by] those who remove with ease And [by] those who glide [as if] swimming And those who race each other in a race And those who arrange [each] matter" [al-Nazi'at 79:1–5].

1 *Al-dawr* (circular reasoning) and *al-tasalsul* (infinite regress) are the two chains of reasoning that the theologians hold to be impossible, so a series of reasons must end in a final one.

Allah سبحانه has entrusted the spheres, the sun and the moon to angels who move them, and has entrusted the winds to angels who direct them by His command; they are its keepers. Allah تعالى said: [22a] ﴿وَأَمَّا عَادٌ فَأُهْلِكُواْ بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ﴾ "And as for 'Aad, they were destroyed by a screaming, violent wind" [al-Haqqah 69:6].

More than one of the Salaf said: it defied the keepers, so they could not control it. Al-Bukhari mentioned it in his *Sahih*.[1]

He has entrusted the rain to angels, and the clouds to angels who drive them to where they are commanded.

It is established in the *Sahih* from the Prophet ﷺ that he said: "While a man was in an open stretch of land, he heard a voice in a cloud saying: Water the garden of so-and-so. The cloud moved on until it came to a garden and poured out its water in it. He looked, and there was a man in the garden turning the water with his spade. He said to him: What is your name, O servant of Allah? He said: So-and-so - the name that he had heard in the cloud. He said: I heard someone saying in this cloud: Water the garden of so-and-so. What do you do in this garden? He said: I look at what comes out of it, and I make it three thirds: a third I give as charity, a third I spend on my family, and a third I return to it."[2]

1 Al-Bukhari mentions it without a chain (*ta'liqan*) in his *Sahih*, in the commentary on Surat al-Haqqah (*Fath al-Bari*, 6/376).

2 Muslim (2984), from the hadith of Abu Hurayra.

Allah سبحانه has entrusted the mountains to angels, and it is established from the Prophet ﷺ that the angel of the mountains came to him, greeted him, and asked his permission to destroy his people if he wished. He said: "Rather I will wait for them; perhaps Allah will bring out from their loins those who worship Allah, associating nothing with Him."[1]

He has entrusted the womb to an angel who says: O Lord, a drop? O Lord, a clot? O Lord, a lump of flesh? O Lord, male or female? What of the provision? What of the term? Wretched or happy?[2]

He has entrusted to every servant in this world four of the angels: two keepers, on his right and on his left, who write down his deeds, and attendants before him and behind him, at least two of them, who guard him by the command of Allah.[3]

He has entrusted death to angels, and entrusted the questioning of the dead in the graves to angels, and entrusted mercy to angels, and punishment to angels, and the believer to angels who keep him firm and urge him on to acts of obedience, and entrusted the Fire to angels who build it, kindle it, make [22b] its shackles and chains, and carry out its affairs, and entrusted Paradise to angels who build it, furnish it, and make its couches, its thrones, its dishes, its cushions and its carpets.

1 Al-Bukhari (3231, 7389) and Muslim (1795), from the hadith of Aishah; it was said to him after the rejection at al-Ta'if.

2 As in the hadith of Anas in al-Bukhari (318) and Muslim (2646).

3 See [al-Infitar 82:10–12] and [Qaf 50:17–18] for the recording angels, and [al-Ra'd 13:11] for the attendants who guard a man.

So the affair of the upper and the lower world, of Paradise and the Fire, is by the directing of the angels, by the permission of their Lord تبارك وتعالى and His command: ﴿لَا يَسۡبِقُونَهُۥ بِٱلۡقَوۡلِ وَهُم بِأَمۡرِهِۦ يَعۡمَلُونَ﴾ "They cannot precede Him in word, and they act by His command." [al-Anbiya' 21:27] and ﴿لَّا يَعۡصُونَ ٱللَّهَ مَآ أَمَرَهُمۡ وَيَفۡعَلُونَ مَا يُؤۡمَرُونَ﴾ "they do not disobey Allāh in what He commands them but do what they are commanded." [al-Tahrim 66:6]

So He informed that they do not disobey Him in His command, and that they are able to carry out His commands, with no incapacity in them for it, unlike one who leaves what he has been commanded out of incapacity; so Allah is not disobeyed in what He commanded them, even if one does not do what he was commanded.

Likewise the seas have been entrusted to angels who kindle them, and prevent them from overflowing onto the earth, so that its people would be drowned.

Likewise the deeds of the children of Adam, good and bad, have been entrusted to angels who count them, preserve them, and write them down.

For this reason belief in the angels is one of the pillars of faith without which it is not complete, and they are five: belief in Allah, His angels, His books, His messengers, and the Last Day.[1] And when that is known, it is known that every motion in the world has the angels as its cause, and their motion is obedience to Allah by His command and His will; so the whole matter returns to the carrying out of the will of

1 In the hadith of Jibril (Muslim, 8) the articles of faith are six, belief in the decree (*al-qadar*) being added.

the Lord - تعالى - legislatively and by decree[1], and the angels are those who carry that out by His command; for this reason they were called angels (ملائكة), from al-aluka (الألوكة), which is the message[2]; so they are the messengers of Allah in carrying out His commands. The point is that the motions of the spheres and what they contain follow voluntary motion, which necessarily implies love; so love and will are the origin of every action and its beginning, and no action is except from love and will, even his repelling of things he hates and dislikes, for he repels them only by his will and his love for their opposites, and the pleasure he finds in the repelling, as it is said: he healed his rage, and he healed his breast; and healing and well-being come by the beloved, even if it is disliked, such as drinking the medicine by which the pain of illness is repelled; for even if [23a] it is disliked in one respect, it is beloved, because of the removal of what is disliked and the attainment of what is loved in it. Likewise the doing of things that oppose desire: even if they are disliked, they are done only out of love and will, and even if they are not loved for themselves, they necessarily imply what is loved for itself. So a living being does not leave what he loves and desires except for what he loves and desires, but he leaves the weaker of the two in love for the stronger of them in love; for this reason love and will were the origin of hatred and dislike, for the hated, disliked thing is contrary to the existence of the beloved, and the action either deals with the existence of the beloved or the repelling of the disliked that implies the existence of the beloved; so the action as a whole returns to the existence of the beloved.

1 The author distinguishes two senses of Allah's will: the legislative (*shar'an*), what He commands and loves in the religion, and the decree (*qadaran*), what He brings about in creation, whether He loves it or not.

2 *Al-aluka* is a message, and *malak* ("angel") is derived from it on one view (*Lisan al-Arab*, «ألك»).

And voluntary motion has its origin in will, while forced and natural motion follow it, so the matter returns to voluntary motion. So all the motions of the upper and the lower world follow will and love, and by it the world moved and for its sake; so it is the efficient and the final cause[1], indeed it is that by which and for which the world came to exist. So no motion moves in the upper and the lower world except that love is its cause and its end; indeed, the reality of love is the motion of the lover's soul toward his beloved, so love is motion without rest.

And the perfection of love is servitude, humility, submission and obedience to the beloved, and it is the truth by which and for which the heavens and the earth, this world and the Hereafter were created. Allah تعالى said: ﴿وَمَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ﴾ "And We have not created the heavens and earth and that between them except in truth." [al-Hijr 15:85] and He said: ﴿وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا بَٰطِلًا﴾ "And We did not create the heaven and the earth and that between them aimlessly." [Sad 38:27] and He said: ﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا﴾ "Then did you think that We created you uselessly" [al-Mu'minun 23:115].

And the truth by which and for which creation was created is the worship of Allah alone, which is the perfection of love for Him and submission and humility to Him, and what servitude to Him necessarily involves, of command and prohibition, reward and punishment; and for that reason He sent the messengers, sent down the books, and created Paradise and the Fire.

And the heavens and the earth stand only by justice, which is the path of Allah upon which He is, and it is the most beloved [23b] of things to Him. Allah تعالى said, relating of His prophet

1 In the Aristotelian scheme the efficient cause (*al-'illah al-fa'iliyyah*) is what produces a thing, and the final cause (*al-'illah al-gha'iyyah*) is that for the sake of which it is produced.

Shu'ayb عليه السلام:[1] ﴿إِنِّي تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّي وَرَبِّكُم مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذٌۢ بِنَاصِيَتِهَآ إِنَّ رَبِّي عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ﴾ "Indeed, I have relied upon Allāh, my Lord and your Lord. There is no creature but that He holds it by its forelock [i.e., controls it]. Indeed, my Lord is on a path [that is] straight." [Hud 11:56] So He is on a straight path in His legislation and His decree, and it is the justice by which creation and command, reward and punishment appeared. And it is the truth by which and for which the heavens and the earth and what is between them were created; and for this the believers said in their supplication: ﴿رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ﴾ "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]" [Al Imran 3:191], so they declared their Lord سبحانه far above having created the heavens and the earth in vain, without wisdom or a praiseworthy end; and He سبحانه is praised for these praiseworthy ends, as He is praised for His essence and His attributes; so the praiseworthy ends in His actions are the wisdom that He loves and is pleased with.

And He created what He dislikes because it necessarily implies what He loves, and the ordering of what He loves upon it; and likewise He سبحانه refrains from doing some of what He loves, because of what follows from it of the loss of a beloved greater to Him than it, or the occurrence of a disliked thing more disliked by Him than that beloved. This is as He held back the hearts of His enemies from faith in Him and obedience to Him, because He dislikes their acts of obedience, and by them is lost what is more beloved to Him than them, namely the striving against them, and what follows from it of allegiance for His sake and enmity for His sake, and His friends' giving of their souls for Him, and their preferring His love and His pleasure over

1 The print has «شعيب»; the verse that follows [Hud 11:56] is the speech of Hud عليه السلام, not Shu'ayb. It is translated as printed.

their souls; and for this He created death and life, and made what is on the earth an adornment for it. Allah تعالى said: ﴿ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾ "[He] who created death and life to test you [as to] which of you is best in deed" [al-Mulk 67:2] and He said: ﴿إِنَّا جَعَلْنَا مَا عَلَى ٱلْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا﴾ "Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed." [al-Kahf 18:7] and Allah تعالى said: ﴿وَهُوَ ٱلَّذِى خَلَقَ ٱلسَّمَـٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُۥ عَلَى ٱلْمَآءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾ "And it is He who created the heavens and the earth in six days - and His Throne had been upon water - that He might test you as to which of you is best in deed." [Hud 11:7] So He سبحانه informed, about the creation of the world, death and life, and the adorning of the earth with what is on it, that it is for trial and testing, to test His creation as to which of them is best in deed, so that his deed accords with what the Lord تعالى loves, and so accords with the end for which He created him and for the sake of which He created the world, and that is servitude to Him, which includes love for Him and obedience to Him; and it is the best deed, and it is among the consequences of His love and His pleasure; and He سبحانه [24a] decreed decrees that oppose it, by His wisdom in decreeing them, and tested His creation between His command and His decree[1], to test them as to which of them is best in deed.

So creation was divided in this trial into two groups: one group who turned with His commands and what He loves, and stopped where the command made them stop, and moved where the command moved them, and applied the command to the decree, and boarded the ship of the command in the sea of the decree, and made the command judge over the decree, and contended with the decree by the decree, in compliance with His command and following His good pleasure; these are the ones who are saved.

1 Here the author sets Allah's command (*al-amr*), what He enjoins and loves, against His decree (*al-qadar*), what He ordains to happen; the sentences that follow work out the relation between the two.

And the second group set the command against the decree, and what He loves and is pleased with against what He decreed and ordained, and then they split into four groups:

A group denied the decree, in order to safeguard the command, so it invalidated the command at the very point at which it safeguarded the decree; for belief in the decree is the foundation of belief in the command, and it is the order of tawhid, so whoever denies the decree, his denial breaks his faith.

And a group rejected the command by the decree, and these are among the most disbelieving of people, and they are those whose saying Allah related in the Qur'an when they said: ﴿لَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكْنَا وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن شَىْءٍ﴾ "If Allāh had willed, we would not have associated [anything] and neither would our fathers, nor would we have prohibited anything." [al-An'am 6:148] And they said also: ﴿لَوْ شَآءَ ٱللَّهُ مَا عَبَدْنَا مِن دُونِهِۦ مِن شَىْءٍ نَّحْنُ وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن دُونِهِۦ مِن شَىْءٍ﴾ "If Allāh had willed, we would not have worshipped anything other than Him, neither we nor our fathers, nor would we have forbidden anything through other than Him." [al-Nahl 16:35] And they said also: ﴿لَوْ شَآءَ ٱلرَّحْمَـٰنُ مَا عَبَدْنَـٰهُم﴾ "If the Most Merciful had willed, we would not have worshipped them." [al-Zukhruf 43:20] And they said also: ﴿أَنُطْعِمُ مَن لَّوْ يَشَآءُ ٱللَّهُ أَطْعَمَهُۥٓ﴾ "Should we feed one whom, if Allāh had willed, He would have fed?" [Ya Sin 36:47] So Allah سبحانه made them by this deniers, conjecturers, with no knowledge, and informed that they are in clear error.

And a group turned with the decree, so it travelled with its course and alighted with its alighting, and made it its religion, and did not care whether it agreed with the command or opposed it; rather its religion is the decree. So the lawful is what is allowed to its hand by decree, and the unlawful is what it is forbidden by decree; and they are with whoever prevails by decree, of Muslim or disbeliever, righteous or wicked. And the elite of these and their worshippers, when they witnessed the reality

of the cosmic, decreed order, went over to the disbelievers who are given power by decree, and became their protectors; so these also are disbelievers.

And a group stopped with the decree while acknowledging that it is contrary to the command, and did not take it as a religion, but [24b] gave themselves up to it, and did not make the command judge over it, and were unable to repel the decree by the decree in following the command; so these are negligent, and they are between the incapable and the disobedient to Allah. And all these groups follow their shaykh Iblis, for he was the first to put the decree before the command and set it against it, and said: ﴿رَبِّ بِمَآ أَغۡوَيۡتَنِي لَأُزَيِّنَنَّ لَهُمۡ فِي ٱلۡأَرۡضِ وَلَأُغۡوِيَنَّهُمۡ أَجۡمَعِينَ﴾ "My Lord, because You have put me in error, I will surely make [disobedience] attractive to them [i.e., mankind] on earth, and I will mislead them all" [al-Hijr 15:39]. And: ﴿فَبِمَآ أَغۡوَيۡتَنِي لَأَقۡعُدَنَّ لَهُمۡ صِرَٰطَكَ ٱلۡمُسۡتَقِيمَ﴾ "Because You have put me in error, I will surely sit in wait for them [i.e., mankind] on Your straight path." [al-A'raf 7:16] So he rejected the command of Allah by His decree, and argued against his Lord by the decree. And his followers were divided into four groups as you have seen. So Iblis and his troops were sent by decree with a cosmic sending. So the decree is their religion. Allah تعالى said: ﴿أَلَمۡ تَرَ أَنَّآ أَرۡسَلۡنَا ٱلشَّيَٰطِينَ عَلَى ٱلۡكَٰفِرِينَ تَؤُزُّهُمۡ أَزّٗا﴾ "Do you not see that We have sent the devils upon the disbelievers, inciting them [to evil] with [constant] incitement?" [Maryam 19:83] So their religion is the decree, and their destination is Saqar.

So Allah sent the messengers with the command, and commanded them to fight the people of the decree with it, and legislated for them from His command ships, and commanded them to board them, they and their followers, in the sea of the decree, and singled out for salvation whoever boarded them, as He singled out for salvation the people of the ship, and made that a sign for the worlds.

So the people of the command are at war with the people of the decree until they return them to the command, and the people of the decree fight the people of the command until they bring them out of it; so the messengers' religion is the command, with their belief in the decree and making the command judge over it, while Iblis and his followers' religion is the decree and repelling the command by it. So reflect on this question of the decree and the command, and the division of the world in it into these five divisions. And with Allah is success.

So the motions of the upper and the lower world and what is in them accord with the command: either the religious command that Allah loves and is pleased with, or the cosmic command that He decreed and ordained; and He سبحانه did not decree it in vain, nor ordain it uselessly, but for the wisdoms and praiseworthy ends He has in it, and what follows from it of matters whose ends He loves even if He dislikes their causes and beginnings. For He سبحانه وتعالى loves forgiveness, even if He dislikes His servants' acts of disobedience; He loves concealment, even if He dislikes what He conceals for His servant [25a]; He loves emancipation, even if He dislikes the cause by which He frees him from the Fire; He loves pardon, as in the hadith: "O Allah, You are Pardoning, You love pardon, so pardon me"[1], even if He dislikes the burdens of sin He pardons; He loves those who repent and their repentance, even if He dislikes their acts of disobedience from which they repent to Him; and He loves jihad and its people, indeed they are the most beloved of His creation to Him, even if He dislikes

1 Ahmad (6/182, 183, 208), al-Tirmidhi (3513), al-Nasa'i in *al-Sunan al-Kubra* (7665) and Ibn Majah (3850), from the hadith of Aishah; al-Hakim calls it sahih (*al-Mustadrak*, 1/530).

the deeds of those they fight.

This is a wide door that has been opened for you, so enter by it; it will show you gardens of knowledge, enchanting, from whose regret he who misses them dies. And with Allah is success.

This is a subject for which many volumes would be too narrow, and the discerning enters it by its door. And the secret of this chapter: that He سبحانه is perfect in His names and attributes, so He has absolute perfection in every respect, with no deficiency in any way; and He loves His names and attributes, and loves the appearance of their effects in His creation, for that is among what follows from His perfection. For He سبحانه is Odd and loves the odd;[1] Beautiful and loves beauty;[2] All-Knowing and loves the knowledgeable; Generous and loves the generous; Strong, and the strong believer is more beloved to Him than the weak believer;[3] Modest and loves the people of modesty;[4] Faithful and loves the people of faithfulness; Grateful and loves the grateful; Truthful and loves the truthful; Good-doing and loves those who do good.

So when He loves pardon, forgiveness, forbearance, overlooking and concealment, there could not but be His decreeing of the causes in which the effects of these attributes appear, and by which His servants take evidence for the perfection of His names and attributes, and that is more apt to bring them to love Him,

1 As in the hadith of Abu Hurayra in al-Bukhari (6410) and Muslim (2677): "Allah is odd (*witr*) and loves the odd."

2 Muslim (91), from Ibn Mas'ud.

3 Muslim (2664), from Abu Hurayra.

4 Ahmad (2/224), Abu Dawud (4012) and al-Nasa'i (1/200), from Ya'la ibn Umayyah.

praise Him, glorify Him and extol Him as He deserves; so the end for which creation was created is attained, and even if it is lost from some of them, that loss is a cause of its perfection and its appearance; so that disliked loss includes a matter more beloved to Him than its absence. So reflect on this point with due reflection.

And this will be uncovered on the Day of Resurrection for all creation together, when He gathers them in one plain, and brings to every soul what it is fit to bring to it of good and evil, [25b] pleasure and pain, down to the weight of an atom, and brings every soul to its ends, for which it itself testifies that it is more deserving of them. Then the whole of creation will speak His praise تبارك وتعالى, in word and in state, as He سبحانه وتعالى said: ﴿وَتَرَى ٱلْمَلَـٰٓئِكَةَ حَآفِّينَ مِنْ حَوْلِ ٱلْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَقِيلَ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَـٰلَمِينَ﴾ "And you will see the angels surrounding the Throne, exalting [Allāh] with praise of their Lord. And it will be judged between them in truth, and it will be said, "[All] praise to Allāh, Lord of the worlds."" [al-Zumar 39:75] So the doer of the saying is omitted because he is not specified; rather everyone praises Him for that judgement which He judged, so the people of the heavens and the people of the earth praise Him, the righteous and the wicked, men and jinn, even the people of the Fire.

Al-Hasan or another said: They entered the Fire while His praise was in their hearts; they found no way against Him. And this - and Allah knows best - is the secret for which the doer was omitted in His saying: ﴿قِيلَ ٱدْخُلُوٓاْ أَبْوَٰبَ جَهَنَّمَ خَـٰلِدِينَ فِيهَا﴾ "[To them] it will be said, "Enter the gates of Hell to abide eternally therein" [al-Zumar 39:72],

and His saying: ﴿وَقِيلَ ٱدۡخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ﴾ “and it was said, "Enter the Fire with those who enter."” [al-Tahrim 66:10] as if all of creation spoke it and said it to them. And Allah knows best what is right.

الباب الخامس

CHAPTER FIVE

On the Motives of Love and What It Attaches To

The motive (الداعي) may be meant as the awareness which is followed by will and inclination, and that resides in the lover; and it may be meant as the cause for the sake of which love came to exist and became attached to it, and that resides in the beloved. By the motive we mean the sum of the two matters: what resides in the beloved of attributes that call to love of him, and what resides in the lover of awareness of them, and the agreement between the lover and the beloved, which is the bond between them, and which is called, between one created being and another, affinity and suitability.

So here there are three matters: the description of the beloved and his beauty, the lover's awareness of it, and the affinity, which is the attachment and suitability between the lover and the beloved. Whenever the three are strong and complete, love is strong and firm; and the lessening of love and its weakness is according to the weakness or lessening of these three. So whenever the beloved is at the utmost of beauty, and the lover's awareness of his beauty is the fullest awareness, and the affinity between the two spirits is strong, that is persistent, lasting love. And beauty [26a] may be deficient in itself, but in the eye of the lover it is perfect,

so the strength of his love is according to that beauty in his view; for your love of a thing blinds and deafens[1], so the lover sees no one better than his beloved. As is related that Azzah entered upon al-Hajjaj, and he said to her: O Azzah! By Allah, you are not as Kuthayyir said of you. She said: O Amir, he did not see me with the eye with which you see me.[2]

And there is no doubt that the beloved is sweeter in the eye of his lover, and greater in his breast, than anyone else; and the one who said this made it plain in his saying:

فوالله ما أدري أزيدت ملاحة ♦ وحسنا على النسوان أم ليس لي عقل

By Allah, I know not if her charm and beauty have grown
above all women's, or if my reason's flown.

By Allah, I do not know whether she has been increased in charm and beauty above the women, or whether I have no reason[3]

And beauty may be abundant, but awareness of it deficient, so his love is weak for that reason; were its reality uncovered for him, it would take his heart captive.

For this reason women were commanded to cover their faces from men, for the appearance of the face unveils the perfection of the beauties, so enchantment occurs; and for this reason it was legislated for the suitor to look at the woman he is proposing to, for if he sees her loveliness and beauty, that is more apt to bring about love and harmony between them, as the Prophet ﷺ indicated in his saying:[4] "When one of you

1 For the hadith, see p. 33.

2 Azzah is the beloved of the poet Kuthayyir Azzah (d. 105 AH), who made her the subject of his love poetry; al-Hajjaj ibn Yusuf al-Thaqafi (d. 95 AH) was the Umayyad governor of Iraq. Her reply means that love had given her a beauty in Kuthayyir's eyes that the governor, looking without love, did not see.

3 The verse is by al-Hakam al-Khudari, in *al-Hamasah* (2/72) and *Simt al-La'ali* (1/16). The sense: the poet cannot tell whether his beloved's charm has really surpassed other women's or whether love has deprived him of reason.

4 The hadith is in Abu Dawud (2082; 2/228 in the Muhyi al-Din edition), from the hadith of Jabir; the Arabic editor says its chain is hasan, and also gives Ahmad (3/334, 360), al-Hakim's *al-Mustadrak* (2/165) and al-Bayhaqi's *al-Sunan al-Kubra* (7/84), which could not be confirmed. The last part, "it is more likely that harmony be established between you," is in the hadith of al-Mughirah ibn Shu'bah, in al-Tirmidhi (1087; 3/389 in the Shakir edition); it is also in al-Nasa'i (3235) and Ibn Majah (1866); the Arabic editor also gives Ahmad (4/244–246), which could not be confirmed. The Arabic editor adds that there are also reports on the subject from Anas and other Companions.

wishes to propose to a woman, let him look at what calls him to marry her, for it is more likely that harmony (يؤدم) be established between them", that is: that they be made suitable, agreeable and right; and from it is al-udam (الأدام), by which bread is made agreeable. And when all that is found, but the affinity and attachment between them is absent, love is not firmly established; and perhaps it does not occur at all, for the affinity between spirits is among the strongest causes of love.

فكل امرئ يصبو إلى من يناسبه

For every man longs for one who suits him.

For every man longs for one who suits him[1]

And this affinity is of two kinds: original, from the origin of creation, and incidental, because of neighbourliness or sharing in some matter. For when your aim suits another's aim, agreement arises between your spirit and his spirit, and when the aim differs, the agreement disappears. As for the original affinity, it is agreement of character, likeness of spirits, and the longing of every soul for its like, for the likeness of a thing is drawn to it by nature, so the two spirits are

1 The other half of the verse is «وكل امرئ يهفو إلى من يحبه»; it is unattributed in *Madarij al-Salikin* (2/386; 2/351 in the printing consulted) and *Bada'i' al-Fawa'id* (2/673).

alike [26b] in the origin of creation, so each of them is drawn to the other by nature. And attraction and inclination may occur by a special property, and this is not given a cause and its cause is not known, like the attraction of iron to the magnetic stone. And there is no doubt that the occurrence of this measure between spirits is greater than its occurrence between inanimate things, as it was said:

محاسنها هيولى كل حسن ♦ ومغناطيس أفئدة الرجال

Her beauties are the primal matter of beauty's sum,
the magnet of men's hearts, to which they come.

Her beauties are the {primal} matter of all beauty ♦ and the magnet of men's hearts[1]

And this is what led some people to say: passionate love does not depend on beauty and loveliness, and its absence does not necessarily mean the absence of it; it is only the likeness of souls and their mingling in the natures created in them, as it was said:

وما الحب من حسن ولا من ملاحة ♦ ولكنه شيء به الروح تكلف

Love does not come from beauty or from grace,
but a thing the spirit holds in fervent embrace.

Love is not from beauty nor from charm
but it is something to which the spirit is fervently attached (تكلف)[2]

This speaker said: so its reality is that it is a mirror in which the lover sees his own nature and delicacy in the form of his beloved; so in truth he loved only himself, his nature and what resembles him.

And one of them said to his beloved: I found in you the substance of my soul, and its likeness in all its states, so my soul was stirred toward you and was led to you, and I loved only my own soul.

1 The verse is unattributed. *Hayula* is the Greek *hyle*, "matter", the primal stuff of which all things are formed in the philosophers' account; the poet calls her beauties the source of all beauty. The sense: her beauties are the primal stuff from which all beauty is formed, and a magnet drawing men's hearts.

2 The verse is by Muhammad ibn Dawud al-Zahiri (d. 297 AH), author of *Kitab al-Zahrah*, in *Masari' al-Ushshaq* (2/58), *Dhamm al-Hawa* (p. 302), *Diwan al-Sababah* (p. 258) and *Tazyin al-Aswaq* (2/59); it is unattributed in *al-Tamthil wa-l-Muhadarah* (p. 212). The sense: love does not come from beauty or charm; it is a bond of the spirit that clings to what resembles it (*takalluf* here is the spirit's fervent attachment).

And this is correct in one respect, for affinity is the cause of joining, by law and by decree, and the witness to this by analogy is that the most beloved foods to an animal are what most resemble the substance of its body and have the most affinity with it; and the stronger the affinity between the nourished and the nourishment, the more the soul inclines to it, and the more the affinity is remote, the more aversion from it arises. And there is no doubt that this is an amount beyond mere beauty and loveliness; for this reason noble, pure, lofty souls love the attributes of perfection for their own sake, so the most beloved thing to them is knowledge, courage, chastity, generosity, kindness, patience and steadfastness, because of the affinity of these qualities with their substance; unlike the base, low souls, who are far from loving these attributes. And many a person is moved to generosity and kindness by the excess of his passionate love and love for it, and the pleasure he finds in giving, as al-Ma'mun said:[1] Pardon has been made so dear to me that I fear I will not be rewarded for it [27a].

And it was said to the Imam Ahmad ibn Hanbal[2] رحمه الله تعالى: Did you learn this knowledge for Allah? He said: As for for Allah, that is rare; but something was made dear to me, and I did it.

And another said: I rejoice in giving and take pleasure in it more than the receiver rejoices in what he takes from me.

1 Al-Ma'mun (d. 218 AH), the Abbasid caliph.

2 Ahmad ibn Hanbal (d. 241 AH), the Imam of the Hanbali school and compiler of the *Musnad*.

And on this it was said in praise of one of the generous:[1]

وتأخذه عند المكارم هزة ♦ كما اهتز عند البارح الغصن الرطب

A tremor takes him at all noble deeds,
as a moist branch trembles when the north wind speeds.

A tremor takes him at noble deeds
as the moist branch trembles before the north wind

The poet of *al-Hamasah* said:[2]

تراه إذا ما جئته متهللا ♦ كأنك تعطيه الذي أنت سائله

You see him, when you come, with beaming face,
as if you gave him what you ask, a grace.

You see him, whenever you come to him, beaming
as if you were giving him what you are asking of him

And many of the open-handed love generosity with the greatest passionate love, so they cannot be patient without it despite their need of what they give, and they do not accept in it the rebuke of a rebuker, and the blame of no blamer takes hold of them in it; and as for the passionate lovers of knowledge, they are more infatuated with it and more passionately in love with it than any passionate lover with his beloved, and many of them are not distracted from it by the most beautiful human form.

And it was said to the wife of al-Zubayr ibn Bakkar - or another -: Congratulations to you, for you have no co-wife; she said: By Allah, these books harm me more than a number of co-wives![3]

1 The verse is by Abu al-Shaghab al-Absi, in *al-Hamasah* (1/154) and *Bahjat al-Majalis* (1/773–774). In al-Tibrizi's *Sharh al-Hamasah* (1/144), Abu Ubaydah says that the poem is by al-Aqra' ibn Mu'adh al-Qushayri; the poem to which the verse belongs is unattributed in al-Qali's *Amali* (2/3); see also *Simt al-La'ali* (2/629–630).

2 The Arabic editor says that the verse is by Zuhayr ibn Abi Sulma (*Diwan*, p. 142) and is not in *al-Hamasah*, nor is Zuhayr one of its poets; it is, however, ascribed to Abd Allah ibn al-Zubayr al-Asadi, one of the poets of *al-Hamasah*, in a poem of his in *al-Aghani* (14/227); these could not be confirmed. The verse itself is found in *al-Hamasah al-Maghribiyyah* (1/134, in the printing consulted).

3 Al-Zubayr ibn Bakkar (d. 256 AH), the Qurashi genealogist and historian of Makkah and Madinah, a scholar absorbed in his books.

And the brother of our Shaykh, Abd al-Rahman ibn Taymiyyah, narrated to me from his father that he said: The grandfather, when he entered the lavatory[1], used to say to me: Read in this book, and raise your voice so that I hear.

And I know one who was struck by an illness of headache and fever, and the book was at his head; when he found relief he read in it, and when he was overcome he put it down. The physician entered upon him one day while he was so, and said: This is not permitted to you, for you are helping against yourself, and becoming a cause of the loss of what you seek.

And our Shaykh narrated to me, saying: An illness began in me, and the physician said to me: Your reading and your speaking in knowledge increase the illness. I said to him: I cannot be patient without that, and I appeal to your own knowledge: when the soul rejoices and is glad, is not the nature strengthened, so that it repels the illness? He said: Yes! I said to him: Then my soul is glad in knowledge, so the nature is strengthened by it, and I find relief. He said: This is outside our treatment, or as he said.

So passionate love of the attributes of perfection is among the most beneficial passionate love and the highest, [27b] and it comes only by the affinity between the spirit and those attributes; for this reason the highest and noblest of spirits is the one whose beloved is highest and noblest, as it was said:[2]

1 The grandfather is Majd al-Din Abd al-Salam ibn Taymiyyah (d. 652 AH), the Hanbali jurist; the narrator's father is Shihab al-Din Abd al-Halim ibn Taymiyyah (d. 682 AH). "Our Shaykh" is the author's teacher Ibn Taymiyya (see p. 45), whose brother Abd al-Rahman is the narrator.

2 The verse is by Ibn al-Farid (Umar ibn Ali, d. 632 AH), the Egyptian Sufi poet, in his *Diwan* (p. 90), as the Arabic editor says; this could not be confirmed.

أنت القتيل بكل من أحببته ♦ فاختر لنفسك في الهوى من تصطفي

You're slain by everyone you love; then choose and take
in love the one you'd select for your own sake.

You are slain by everyone you have loved
so choose for yourself, in passion, the one you select

So when love is by likeness and affinity, it is firmly established and takes hold, and nothing removes it but an obstacle stronger than the cause; and when it is not by likeness, it is only love for some purpose among purposes, which disappears when it ends and fades away. So whoever loves you for a matter leaves when it ends; so the motive of love and its impulse, if it is a purpose of the lover, his love has no lasting; and if it is a matter residing in the beloved that quickly passes and moves away, his love goes with its going; and if it is an attribute inseparable from him, his love remains by the remaining of its motive, unless an opposing factor opposes it that requires its removal, which is either a change of state in the lover or harm from the beloved, for harm either weakens love or removes it. He said:

خذي العفو مني تستديمي مودتي ♦ ولا تنطقي في سورتي حين أغضب

Take what is freely given, and my love will stay;
when I am angry, in my fit, do not say.

Take what is freely given from me, so that you keep my affection
and do not speak in my fit of anger when I am angry[1]

1 The two verses (this and the next, on p. 111) are given variously. They are given to Shurayh the judge in *al-Wahshiyyat* (p. 185); to Abu al-Aswad al-Du'ali in his *Diwan* (p. 381 in the printing consulted; the Arabic editor gives p. 96); and to Amir ibn Amr al-Bakka'i in *al-Hamasah al-Basriyyah* (2/71); they are also in *'Uyun al-Akhbar* (3/16 and 4/76 in the printing consulted). The Arabic editor also cites Shurayh in *Hamasat al-Zurafa'* (1/163) and *'Uyun al-Akhbar* (3/11); Abu al-Aswad in *al-Ashbah wa-l-Naza'ir* (2/274) and *'Uyun al-Akhbar* (4/77); Asma' ibn Kharijah al-Fazari in *al-Aghani* (18/128), *al-Mushi* (p. 149) and *al-Tadhkirah al-Hamduniyyah* (3/339); and Amir ibn Amr al-Bakka'i in Ibn al-Shajari's *Hamasah* (p. 64); these could not be confirmed.

فإني رأيت الحب في القلب والأذى ♦ إذا اجتمعا لم يلبث الحب يذهب

I have seen love and harm together in one heart:
love does not linger long; it will depart.

For I have seen love in the heart, and harm,
when they join, love does not stay long, it goes

And this is a point on which lovers divided into two parties. One group said: it is not sound love that harm removes; rather the sign of sound love is that it is not lessened by harshness and not taken away by harm. They said: rather the lover takes pleasure in his beloved's harming him, as Abu al-Shis said:[1]

وقف الهوى بي حيث أنت فليس لي ♦ متأخر عنه ولا متقدم

Passion has halted me where you stay;
I have no going back, no forward way.

Passion has halted me where you are; I have ♦ no way back from it, nor forward

وأهنتني فأهنت نفسي جاهدا ♦ ما من يهون عليك ممن أكرم

You abased me, so I strove to abase my soul;
whom you hold light is not among those I extol.

You humiliated me, so I strove to humiliate myself
for he whom you hold lightly is not among those I honour

أشبهت أعدائي فصرت أحبهم ♦ إذ كان حظي منك حظي منهم

You were like my enemies, so love for them came,
since my share from you is, from them, the same.

You resembled my enemies, so I came to love them
since my share from you is my share from them

أجد الملامة في هواك لذيذة ♦ حبا لذكرك فليلمني اللوم

In loving you, the blame is sweet; I love your name;
I love its mention, so let the blamers blame.

I find blame in loving you sweet
out of love for the mention of you, so let the blamers blame me

[28a] This is love in truth, for it includes the utmost agreement,

1 The Arabic editor refers back: these verses were given, with their sources, on p. 35.

so that his will and the will of his beloved have become one from himself, so he humiliated himself in agreement with his beloved's humiliating him, and loved his enemies because his beloved resembled them in harming him. And even though natures refuse this, it is what perfect love requires and necessitates.

And a group said: rather harm removes love, for natures are disposed to dislike the one who harms them, as hearts are disposed to love the one who does good to them. And what those mentioned is a claim of theirs.

The fair view is to say: in the heart there come together hatred and dislike of the beloved's harm, and love of him in another respect, so he loves him and hates his harm; and this is what happens, and the prevailing of the two balances the overcome, and the ruling remains with it. The poet has uncovered this meaning in his saying:

ولو قلت طأ في النار أعلم أنه ♦ رضا لك أو مدن لنا من وصالك

If you should say to me, "Tread in the Fire,"
I know it pleases you, or brings union nigher.

Were you to say: tread in the Fire; I know that it
would please you or bring us near your union

لقدمت رجلي نحوها فوطئتها ♦ هدى منك لي أو ضلة من ضلالك

I would advance my foot toward it and tread,
as guidance from you, or your error instead.

I would advance my foot toward it and tread upon it
as guidance from you for me, or an error from your errors[1]

1 The Arabic editor gives the verses to Ibn al-Dumayna, in *al-Hamasah* (2/62) and his *Diwan* (pp. 17–18), and refers to p. 218 there for the sources and the differing attributions; these could not be confirmed. The sense: whatever the beloved commands, even to walk into the Fire, the lover will do, taking it either as guidance from her or as one of her errors, and gladly.

وإن ساءني أن نلتني بمساءة ♦ فقد سرني أني خطرت ببالك

And if it grieves me that harm from you I find,
it pleases me that I crossed your mind.

And if it grieves me that you have touched me with harm
it has pleased me that I crossed your mind

This one was fair when he informed that it grieves him that his beloved touch him with harm, and pleases him that he cross his mind, unlike one who claimed that he takes pleasure in his beloved's harming him; for this is outside natures, unless that harm is a means to the beloved's pleasure and nearness, for then he takes pleasure in it when he considers its end and its outcome; this does happen. And one of the physicians informed me, saying: I take pleasure in the disagreeable medicine when I know the healing it brings about, and I put it on my tongue and sip it out of love for it.

And from this is the pleasure of lovers in the hardships that bring them to union with their beloved and nearness to him; whenever they remember the ease of union, and that what they are in is a road that leads to them, enduring it is sweet to them and bearing it is good to them, as he said:

لها أحاديث من ذكراك تشغلها ♦ عن الشراب وتلهيها عن الزاد

Tales of remembrance of you keep her occupied
from drink, and from provisions turn her aside.

She has tales of remembrance of you that occupy her
away from drink and distract her from provisions[1]

1 The verses are by Idris ibn Abi Hafsa, as in *Diwan al-Ma'ani* (1/63), *Majmu'at al-Ma'ani* (p. 95), *Zahr al-Adab* (1/507–508) and *al-Hamasah al-Basriyyah* (1/157); they are also ascribed to Marwan ibn Abi Hafsa in his *Diwan* (p. 53). The sense: she is so taken up with memories of the beloved that she forgets drink and provisions, and (in the next verses) hope of meeting lightens the road's weariness.

لها بوجهك نور تستضيء به ♦ ومن حديثك في أعقابها حادي

She has a light by which she is lit, from your face,
and from your talk behind her, a driver's pace.

She has from your face a light by which she is lit
and from your talk, behind her, a driver of the camels

إذا شكت من كلال السير أوعدها ♦ روح اللقاء فتقوى عند ميعاد

When she complains the journey's weariness is long,
meeting's ease promises her; at the time, she's strong.

When she complains of the weariness of the journey, the ease of meeting promises her
and she grows strong at the appointed time

The point is that love calls for likeness and affinity.

The Imam Ahmad ibn Hanbal - رحمه الله تعالى - mentioned in his *Musnad*, from the hadith of Aishah رضي الله عنها:[1] that a woman used to enter upon the Quraysh and make them laugh; she came to Medina and stayed with a woman who made people laugh. The Prophet ﷺ said: "With whom did so-and-so stay?" She said: With so-and-so, the one who makes people laugh. He said: "Souls are conscripted troops; those that knew one another are in harmony, and those that did not know one another are at variance." And the origin of the hadith is in the *Sahih*.[2]

1 The Arabic editor did not find it in the *Musnad*, and it was not found there by search either. With this wording the Arabic editor gives it from al-Khara'iti in *I'tilal al-Qulub* (p. 216), through Ali ibn Abi Ali al-Lahabi, from al-Zuhri, from Urwah, from Aishah; he adds that Ali has *munkar* reports, as Ahmad said, that Abu Hatim and al-Nasa'i call him *matruk*, and that Ibn Ma'in says "he is nothing" (*Mizan al-I'tidal*, 3/147). These references could not be confirmed.

2 The hadith without the story: al-Bukhari (3336) without a chain, connected in *al-Adab al-Mufrad* (900) from the hadith of Aishah; Muslim (2638); and al-Bukhari in *al-Adab al-Mufrad* (901), from the hadith of Abu Hurayra.

And it was mentioned to Buqrat that a man of the deficient loved him[1], and he was grieved by that, and said: He loves me only because I agree with him in some of his character traits. And al-Mutanabbi took this meaning and turned it around, and did well, saying:

وإذا أتتك مذمتي من ناقص ♦ فهي الشهادة لي بأني فاضل

When blame of me comes to you from one deficient,
it testifies I'm virtuous, and sufficient.

And when my censure comes to you from one deficient
it is the testimony for me that I am virtuous[2]

One of the physicians said: passionate love is the mingling of spirit with spirit, because of the affinity and likeness between them; for when water mingles with water, it is impossible to separate part of it from part, and likewise love between two persons reaches the point that one of them is pained by the other's pain, and falls sick with his sickness without being aware.

And it is mentioned that a man loved a person, and he fell ill, so his companions entered to visit him and found some lightness in him, so he opened up with them and said: Where have you come from? They said: From so-and-so; we visited him. He said: Was he ill? They said: Yes, and he has recovered. He said: By Allah, I did not recognise this illness of mine and did not know a cause for it, except that I imagined that it was because of an illness that befell one of those I love; and today I have found

1 Buqrat is Hippocrates, the Greek physician. The anecdote is in Mughultay's *al-Wadih al-Mubin fi man Istashhada min al-Muhibbin* (p. 55), as are the physician's saying below and the next report (pp. 54–55).

2 The verse is by al-Mutanabbi, in his *Diwan* (3/376, with al-Barquqi's commentary), which reads «كامل» ("perfect") for the print's «فاضل» ("virtuous"). The sense: blame from a deficient man is itself proof of the speaker's merit, since opposites dislike one another.

relief, and I rejoiced, hoping that Allah سبحانه وتعالى had healed him. Then he called for an inkwell and wrote to his beloved:[1]

إني حممت ولم أشعر بحماك ♦ حتى تحدث عوادي بشكواك

I fevered and knew not of your fever, till
my visitors told your complaint, your ill.

I was feverish and did not know of your fever
until my visitors told of your complaint [29a]

فقلت ما كانت الحمى لتطرقني ♦ من غير ما سبب إلا لحماك

I said: "The fever would not have come to me
without some cause: your fever, it must be."

So I said: the fever would not have come to me ♦ without a cause, except for your fever

وخصلة كنت فيها غير متهم ♦ عافاني الله منها حين عافاك

A trait in which I was not suspected, unrevealed:
Allah healed me of it when you were healed.

And a trait in which I was not suspected ♦ Allah healed me of it when He healed you

حتى إذا اتفقت نفسي ونفسك في ♦ هذا وذاك وفي هذا وفي ذاك

Until, when your soul and mine were of one mind
in this and that, in this and that, aligned.

Until, when my soul and yours agreed ♦ in this and that, and in this and in that

And it is related that a man's beloved fell ill, so the lover visited him, and he fell ill at once; then his beloved recovered and came to visit him, and when he saw him he recovered at once, and he recited:[2]

1 The verses are by Abu Nuwas (al-Hasan ibn Hani, d. c. 198 AH), the Abbasid poet, in his *Diwan* (p. 299, with the rhyme in fathah); also in *Diwan al-Sababah* (p. 68), *Tazyin al-Aswaq* (1/61–62) and *al-Wadih al-Mubin* (p. 54). The fourth verse is missing in the manuscript (ش); the answer to «إذا» is in the next verse in the *Diwan*.

2 The verses are in the section of *poems ascribed to* al-Shafi'i (d. 204 AH) in his *Diwan* (p. 139), in *al-Wadih al-Mubin* (p. 54) and *Tazyin al-Aswaq* (1/62); they are unattributed in *al-'Iqd al-Farid* (2/450) and *Hamasat al-Zurafa'* (2/90).

مرض الحبيب فعدته ♦ فمرضت من حذري عليه

The beloved fell ill, and I went to visit him;
then from my fear for him my health went dim.

The beloved fell ill and I visited him ♦ and I fell ill from my fear for him

وأتى الحبيب يعودوني ♦ فبرئت من نظري إليه

The beloved came to see me, and at his sight
I recovered: the looking made me right.

And the beloved came to visit me ♦ and I recovered through my looking at him

And when you reflect on existence, you will hardly find two who love each other but that there is a likeness between them, or an agreement in an action, a state or an aim; and when aims, attributes, actions and ways differ, there is nothing there but aversion and distance between hearts. And enough in this is the sound hadith from the Messenger of Allah ﷺ: "The likeness of the believers in their mutual love, their mutual mercy and their mutual compassion is as the one body: when a limb of it complains, the rest of the body responds to it with fever and sleeplessness."[1]

If it is said: What you have mentioned requires that when one person loves another, the other loves him, so they share in love; yet reality bears witness to the contrary, for how many a lover is not loved, but is struck with the sword of hatred.

It is said: People have differed in the answer to this question. As for Abu Muhammad ibn Hazm, he said:[2] What I hold is that passionate love is a connection between the parts of souls that were divided in this creation, in the origin of their lofty element; not as Muhammad ibn Dawud related

1 Al-Bukhari (6011) and Muslim (2586), from the hadith of al-Nu'man ibn Bashir.

2 Ibn Hazm (Ali ibn Ahmad, d. 456 AH), the Andalusian scholar. The passage is from his *Tawq al-Hamamah* (p. 21).

from some of the people of philosophy[1], that spirits are divided spheres, but by way of the affinity of their powers in the abode of their upper world, and their nearness in the form of their composition.

And we have come to know that the secret of mingling and difference among created things is only connection and separation; so the like always calls for its like, and the equal is at rest with its equal. And in homogeneity [29b] there is a perceptible effect and an observable influence.

And mutual aversion among opposites, agreement among equals, and contention in what is alike exist among us; so how is it with the soul, whose world is the pure, light world, whose substance is the ascending, balanced substance, and whose root is prepared to receive agreement, inclination and longing, and deviation, appetite and aversion? And Allah تعالى says: ﴿هُوَ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا﴾ "It is He who created you from one soul and created from it its mate that he might dwell in security with her." [al-A'raf 7:189] So He made the cause of dwelling in security that she is from him; and if the cause of love were the beauty of the bodily form, it would be necessary that the less beautiful of forms not be found good, and yet we find many who prefer the lower while knowing the excellence of another, and find no way for his heart to turn from it; and if it were for agreement in character, no

1 See Muhammad ibn Dawud al-Zahiri's *al-Zahrah* (1/53), where the view is reported.

man would love one who does not help him or agree with him; so we knew that it is something in the essence of the soul; and love may be for one of the causes, and that perishes with the perishing of its cause.

He said: And among what confirms this view is that we have come to know that love is of kinds. The best is the love of those who love each other for the sake of Allah, whether for diligence in action, for agreement in the root of the school, or for an excellence of knowledge that a person is granted. And love of kinship, and love of familiarity and sharing in aims, and love of companionship and acquaintance, and love for a kindness that a man places with his brother, and love for greed for the rank of the beloved, and the love of two who love each other for a secret on which they have joined and which they must conceal, and love for reaching pleasure and fulfilling a need, and the love of passionate love for which there is no cause but what we have mentioned of the connection of souls. All these kinds end with the ending of their causes, increase with their increase, decrease with their decrease, are strengthened by their nearness, and are languid with their distance, except the love of sound passionate love established in the soul.

Then he raised this question, and said: The answer: that the soul of the one who does not love

the one who loves him is surrounded on every side by some veiling accidents and the veils that encompass it from earthly natures, so it does not sense the part that was connected to it before its descent to where it is; and had it been freed, the two would have been equal in connection and love[1]. And the soul [30a] of the lover is freed, aware of the place of what used to share with it in neighbourhood, seeking it, making for it, searching for it, longing to meet it, drawing it if it could, like the magnet and the iron, and like the fire in the stone.[2]

And another group answered: that spirits were created in the form of a sphere, then divided; so whichever two spirits met there and were neighbours, they are familiar in this world and love each other; and if they were averse to each other there, they are averse here; and if they were familiar from one respect and averse from another, they are so here.

And this answer is built on the corrupt principle which these people established: that spirits exist before bodies, and that they were acquainted and neighbouring there, meeting and getting to know one another. And this is an error; rather the sound view, to which the law and reason point, is that spirits are created with bodies, and that the angel entrusted with breathing the spirit into the body breathes the spirit into it when four months have passed over the drop and the fifth has begun, and that is the first coming into being of the spirit in it.[3]

1 The manuscripts read «لو تخلصت لاستوت» (ش) and «لو تخلصا لاستويا» (ت); the print follows *Tawq al-Hamamah*.

2 Here the quotation from Ibn Hazm's *Tawq al-Hamamah* ends.

3 The author follows the hadith of Ibn Mas'ud (al-Bukhari, 3208, and Muslim, 2643), in which a man's creation is gathered for forty days, then forty, then forty, after which the angel is sent and breathes the spirit into him.

And whoever says that they were created before that has erred; and uglier than it is the saying of one who says: it is eternal, or who withholds judgement on that. Rather the correct answer is to say: love, as has preceded, is of two kinds:

An accidental, purposive love; sharing in this is not necessary, rather it is often accompanied by the beloved's loathing and hatred of the lover, unless he has with him a purpose like his purpose, for then he loves him for his purpose from him, as between a man and a woman each of whom has a purpose with his companion.

And the second kind: spiritual love, whose cause is likeness and agreement between the two spirits; this occurs only from both sides, necessarily; so if the lover of true love were to search the heart of the beloved, he would find in it a love for him like what is in his own, or less, or more.

♦ SECTION ♦

And when love is from both sides, each of the two lovers is at rest by it, and it calms some of what is in him, and he counts it a kind of union. And a woman of [30b] the Arabs said:

حججت ولم أحجج لذنب عملته ♦ ولكن لتعديني على قاطع الحبل

I performed Hajj, not for a sin that I committed, but
that you may help me against the one who the cord did cut.

I performed Hajj, and not for a sin I committed
but that you may help me against the one who cut the cord {of union}[1]

1 The verses are by a woman, in *al-Wadih al-Mubin* (p. 52); they are also ascribed to Qays ibn al-Mulawwah (Majnun) in Ibn Munqidh's *Lubab al-Adab* (p. 414) and in his *Diwan* (p. 232).

ذهبت بعقلي في هواه صغيرة ♦ وقد كبرت سني فرد به عقلي

You took my reason in love of him when I was small; /
now my years have grown, through him return it all.

You took my reason away in love of him while I was small
and now my years have grown, so give my reason back to me through him

وإلا فسو الحب بيني وبينه ♦ فإنك يا مولاي توصف بالعدل

Or else make equal the love between us, as You must, /
for You, my Master, are described as just.

Or else make the love between me and him equal ♦ for You, O my Master, are described by justice

Another said:

فيا رب أشغلها بحبي كما بها ♦ شغلت فؤادي كي يخف الذي بيا

O Lord, occupy her with love of me, as You made /
my heart busy with her, that what is in me may fade.

O Lord, occupy her with love of me, as with her
You occupied my heart, so that what is in me may grow light[1]

A woman, reproaching her husband, said: I ask the One who apportioned their livelihoods among the servants to apportion the love between me and you. Then she recited:

أدعو الذي صرف الهوى ♦ مني إليك ومنك عني

I call on Him who turned passion from me to you, /
and from you away from me, too.

I call on the One who turned passion from me ♦ to you, and from you away from me

أن يبتليك بما ابتلا ♦ ني أو يسل الحب مني

That He try you with what tried me, so, / or draw the love out of me, let it go.

That He try you with what He tried ♦ me with, or draw the love out of me[2]

Another said:

فيا رب إن لم تقسم الحب بيننا ♦ بشطرين فاجعلني على هجرها جلدا

O Lord, if You will not divide our love in twain, /
make me steadfast in leaving her, to remain.

O Lord, if You will not divide the love between us
in two halves, then make me steadfast in leaving her

وأعقبني السلوان عنها ورد لي ♦ فؤادي من سلمى أثبك به حمدا

Grant me forgetfulness of her, and give /
back my heart from Salma; with praise I'll repay, while I live.

And give me forgetfulness of her in return, and give me back
my heart from Salma, and I will repay You with praise for it[3]

1 The verse is unattributed in *al-Wadih al-Mubin* (p. 52).

2 As in *al-Wadih al-Mubin* (p. 52).

3 The two verses are by "a man of Banu al-Ishq" in *al-Wadih al-Mubin* (p. 52); the first is Majnun's, in *Lisan al-Arab* («سوا»), *Sharh Abyat Mughni al-Labib* (3/215) and his *Diwan* (p. 120).

And Abu al-Hudhayl al-Allaf said:[1] It is not possible, in the revolving of the sphere, nor in the composition of natures, nor in the necessary, nor in the possible, that there be a lover for whose beloved there is no inclination toward him; and to this view Abu al-Abbas al-Nashi' went, where he says:

عيناك شاهدتان أنك من ♦ حر الهوى تجدين ما أجد

Your two eyes witness, from passion's heat, that you /
find what I find, and suffer as I do.

Your two eyes bear witness that, from the heat of passion ♦ you find what I find

بك ما بنا لكن على مضض ♦ تتجلدين وما بنا جلد

What is in us is in you; you hold firm, in pain, /
while we have no firmness to maintain.

What is in us is in you, but with pain ♦ you hold firm, while we have no firmness[2]

And Abu Uyaynah said:

تبيت بنا تهذي وأهذي بذكرها ♦ كلانا يقاسي الليل وهو مسهد

She raves with me all night, and I rave of her name; /
each of us endures the night, sleepless, the same.

She spends the night with us raving, and I rave of her mention
each of us endures the night, sleepless

وما رقدت إلا رأتني ضجيعها ♦ كذاك أراها في الكرى حين أرقد

She never slept but saw me bedfellow-wise; /
so I see her in sleep, when I close my eyes.

And she never slept but she saw me as her bedfellow ♦ so likewise I see her in sleep when I sleep

تقر بذنبي حين أغفو ونلتقي ♦ وأسألها يقظان عنه فتجحد

When I doze and we meet, her wrong to me she owns; /
awake I ask her of it, and she disowns.

She admits {her} offence against me when I doze and we meet
and I ask her of it awake, and she denies

كلانا سواء في الهوى غير أنها ♦ تجلد أحيانا وما لي تجلد

In passion we are equal, except that she /
at times is steadfast; no steadfastness is in me.

We are both equal in passion, except that ♦ she is steadfast at times, and I have no steadfastness[3]

And Urwah ibn Udhaynah said:[4]

1 Abu al-Hudhayl al-Allaf (d. c. 235 AH), the Mu'tazili theologian of Basrah. See *Manazil al-Ahbab* (p. 43) and *al-Wadih al-Mubin* (p. 52).

2 The verses are by Abu al-Abbas al-Nashi' (d. 293 AH), the poet and theologian, in *Manazil al-Ahbab* (p. 219); *al-Wadih al-Mubin* (p. 53) gives them to Kuthayyir, and al-Husri says in *al-Masun* that they are al-Nashi's.

3 The verses are by Abu Uyaynah in *al-Wadih al-Mubin* (p. 53), though they are missing from his collected *Diwan* published in the journal of the French Institute in Damascus. The fourth verse and another are unattributed in *Masari' al-Ushshaq* (2/245), *Manazil al-Ahbab* (p. 44) and *Tazyin al-Aswaq* (1/340).

4 The first of the two verses was given, with its sources, on p. 37.

إن التي زعمت فؤادك ملها ♦ خلقت هواك كما خلقت هوى لها

She who claimed that your heart of her had tired
was made your beloved, as by her you were desired.

She who claimed that your heart was weary of her
was created {as} your beloved {the object of your love},
as {you} were created {the object of love} for her [31a]

فبك الذي زعمت بها فكلاكما ♦ أبدى لصاحبه الصبابة كلها

In you is what she claimed was in her; each of you
showed his companion all the longing he knew.

So in you is what she claimed {was in her}, and each of you
showed his companion all his ardent longing

So when souls are alike, spirits mingle and act upon one another, the bodies act upon one another from them, and seek the like of the mingling and nearness that is between the spirits; for the body is the instrument of the spirit and its mount, and for this Allah سبحانه placed the appetite of intercourse between male and female, seeking the mingling and mixing between the two bodies as it is between the two spirits; and for this it is called intercourse (جماع), mixing (خلاط), marriage (نكاح) and union (إفضاء), because each of the two reaches (يفضي) the other, so the space between them disappears.

If it is said: This requires that love be confirmed by intercourse and strengthened by it, yet reality is contrary, for intercourse puts out the fire of love, cools its heat and calms the lover's soul.

It is said: People differ in this. Among them is one whose love after intercourse is stronger, firmer and more established than before it, and he is in the position of one to whom a suitable thing was described, and he loved it, and when he tasted it his love for it was stronger and his yearning for it greater.

And it is established in the *Sahih* from the Prophet ﷺ, in the hadith of the ascent of the angels[1]

1 Al-Bukhari (6408) and Muslim (2689), from the hadith of Abu Hurayra.

to their Lord, that He سبحانه asks them about His servants - and He knows them best - and they say: "They glorify You, extol You and sanctify You. He says: Have they seen Me? They say: No. He says: How would it be if they saw Me? The angels say: If they saw You they would be more intense in glorifying, sanctifying and extolling. Then they say: And they ask You for Paradise. He says: Have they seen it? They say: No. He says: How would it be if they saw it? The angels say: If they saw it they would be more intense in seeking it", and he mentioned the hadith.

And it is known that the love of one who has tasted the suitable thing and has no patience without it is stronger than the love of one who has not tasted it, whose soul is weaned from it; and the affection between spouses and the love after intercourse is greater than what was before it.

And the natural cause is that the appetite of the heart is mingled with the pleasure of the eye, so when the eye sees, the heart desires; and when body touches body, the appetite of the heart, the pleasure of the eye and the pleasure of touch are joined [31b]; so when he leaves this state, his soul's striving toward it is more intense and his yearning for it greater, as it was said:[1]

1 The verse is by Ishaq ibn Ibrahim al-Mawsili (d. 235 AH), the musician and poet, in *Nihayat al-Arab* (3/92 in the printing consulted; the Arabic editor gives 3/88) and *al-Muwashshah* (p. 373 in the printing consulted; the Arabic editor gives p. 271). The Arabic editor also gives *Mu'jam al-Udaba'* (2/605) and *Bughyat al-Talab* (2/237), which could not be confirmed, and adds that, when its first half was criticised, the poet changed it to «وكل مسافر يزداد شوقا».

وأكثر ما يكون الشوق يوما ♦ إذا دنت الديار من الديار

Yearning is at its greatest on a day /
when the abodes draw near, not far away.
And the greatest that yearning will ever be on a day
is when the abodes draw near to the abodes

And for this the pain and regret are doubled for one who saw his beloved or was in contact with him, and then was prevented from him, so his pain and regret are doubled in proportion to the doubling of the pleasure of one who returns to it; and this is stronger on the side of the woman, for when she has tasted the sweetness of the man[1] - above all the first sweetness - she can hardly be patient without him afterward. Ayman ibn Khuraym said:

يميت العتاب خلاط النساء ♦ ويحيي اجتناب الخلاط العتابا

Reproach, by mixing with women, does not survive; /
by avoiding mixing, reproach is made to revive.
Reproach is killed by the mixing with women
and the avoidance of mixing revives reproach[2]

And Zuhayr ibn Miskin al-Fihri married a girl, and he did not have what would please her; and when she gave him her person she found nothing with him that she was pleased with, so she went away and did not return to him; and he said much poetry on that, among it:[3]

تقول وقد قبلتها ألف قبلة ♦ كفاك أما شيء لديك سوى القبل

A thousand kisses past, she says, "Enough of this! /
Have you nothing with you but the kiss?"
She says, when I had kissed her a thousand kisses: Enough for you!
have you nothing with you but kisses?

فقلت لها حب على القلب حفظه ♦ وطول بكاء تستفيض له المقل

I told her: love — upon the heart lies the keeping, /
and from the eyes comes the long, pouring weeping.
So I said to her: love, whose keeping lies on the heart
and long weeping which the eyes pour forth for it

1 An allusion to the hadith «حتى تذوقي عسيلته ويذوق عسيلتك» (al-Bukhari, 5260, and Muslim, 1433, from Aishah).

2 The verse is by Ayman ibn Khuraym, in *'Uyun al-Akhbar* (4/102), *al-Shi'r wa-l-Shu'ara'* (1/543), *Sharh al-Mukhtar min Shi'r Bashshar* (p. 212) and *al-Wadih al-Mubin* (p. 77).

3 The verses are in *Diwan al-Sababah* (p. 209) and *al-Wadih al-Mubin* (p. 78); with this wording the first verse is in *'Uyun al-Akhbar* (1/141), al-Qali's *Amali* (1/55), *al-Aghani* (9/385), *Zahr al-Adab* (1/510) and *al-Tamthil wa-l-Muhadarah* (p. 90).

فقالت لعمر الله ما لذة الفتى ♦ من الحب في قول يخالفه الفعل

She said: By Allah's life, no pleasure comes his way, /
the young man in love, from a saying his deeds gainsay.

So she said: By Allah's life, there is no pleasure for a young man ♦ in love, in a saying that the deed contradicts

And another said:

رأت حبي سعاد بلا جماع ♦ فقالت حبلنا حبل انقطاع

Su'ad saw my love without intercourse, said she: / "Our tie is a tie of severance, you and me."

Su'ad saw my love without intercourse ♦ and said: our tie is a tie of severance

ولست أريد حبا ليس فيه ♦ متاع منك يدخل في متاعي

I do not want a love in which there is no / enjoyment from you that into mine will go.

And I do not want a love in which there is no ♦ enjoyment from you that enters into my enjoyment

فلو قبلتني ألفا وألفا ♦ لما أرضيت إلا بالجماع

A thousand kisses and a thousand: I'd not be appeased; / only by intercourse would I be pleased.

If you kissed me a thousand and a thousand times ♦ I would not be pleased except by intercourse

إذا ما الصب لم يك ذا جماع ♦ يرى المحبوب كالشيء المضاع

When the lover has no intercourse, his mind / sees the beloved as a thing left behind.

When the lover is not one of intercourse ♦ he sees the beloved as a thing lost

جماع الصب غاية كل أنثى ♦ وداعيه لأهل العشق داعي

Intercourse with the lover is every female's aim, /
and the people of passionate love feel its claim.

The lover's intercourse is the goal of every female ♦ and its call is a call to the people of passionate love

فقلت لها وقد ولت تعالي ♦ فإنك بعد هذا لن تراعي

I said to her, as she turned to go: "Come near, / for after this you will have nothing to fear."

So I said to her, as she turned away: Come ♦ for after this you will not be frightened

وإنك لو سألت بقاء يوم ♦ خلي عن جماعك لن تطاعي

And if you asked a day's stay, with no intercourse made, / you would not be obeyed.

And if you were to ask for a day's stay ♦ free of your intercourse, you would not be obeyed

فقالت مرحبا بفتى كريم ♦ ولا أهلا بذي الخنع اليراع

She said: A welcome to a noble young man, / but the base and impotent are under my ban.

So she said: Welcome to a noble young man ♦ but no welcome to the base, impotent one [32a]

إذا ما البعل لم يك ذا جماع ♦ يرى في البيت من سقط المتاع

When the husband lacks intercourse, he's of no use; /
in the house he's counted among the household's refuse.

When the husband is not one of intercourse ♦ he is seen in the house as among the worthless goods[1]

And another said:

ولما شكوت الحب قالت كذبتني ♦ فكم زورة مني قصدتك خاليا

I complained of love; "You lie to me," she'd say; / "how many a visit to you alone did I pay!"

And when I complained of love she said: You lie to me ♦ how many a visit of mine did I make to you, alone

فما حل فيها من إزار للذة ♦ فعدت وحاجات الفؤاد كما هيا

No waist-wrapper was loosened there for pleasure, /
so I returned with the heart's needs in the same measure.

No waist-wrapper was loosened in it for pleasure ♦ so I returned with the heart's needs as they were

1 The eleven verses are unattributed in *Diwan al-Sababah* (p. 210) and *al-Wadih al-Mubin* (p. 77). *Al-khani'* is one who is weak and abject, and *al-yara'* is the impotent (*Lisan al-Arab*, «خنع», «يرع»).

وهل راحة للمرء في ورد منهل ◆ ويرجع بعد الورد ظمآن صاديا؟

Is there rest in coming to a watering-place, if thirst /
returns, after the coming, parched, as at first?

Is there rest for a man in coming to a watering-place
and returning after the coming thirsty, parched?

And al-Abbas ibn al-Ahnaf said:

لم يصف وصل لمعشوقين لم يذقا ◆ وصلا يجل على كل اللذاذات

Not pure is the union of two beloveds, till they find /
a union that leaves all pleasures far behind.

The union of two beloveds has not been pure
who have not tasted a union that exceeds all pleasures[1]

And Hudbah ibn al-Khashram said:

والله ما يشفي الفؤاد الهائما ◆ نفث الرقى وعقدك التمائما

By Allah, the distraught heart is not cured / by blown charms or by amulets secured.

By Allah, what heals the distraught heart is not ◆ the blowing of charms and your tying of amulets

ولا الحديث دون أن تلازما ◆ ولا اللزام دون أن تفاغما

Nor talk, until you cling together as one, /
nor clinging, till mouth to mouth is begun.

Nor conversation, until you cling to each other ◆ nor clinging, until you put mouth to mouth

وتعلو القوائم القوائما

And leg rises over leg.

And the legs rise over the legs[2]

And another said:

قولا لعاتكة التي ◆ في نظرة قضت الوطر

Say to Atikah, who in one look was satisfied, / her need by that single look supplied.

Say to Atikah, who ◆ in one look fulfilled her need

إني أريدك للنكا ◆ ـح ولا أريدك للنظر

I want you for marriage, for my wife to be; /
I do not want you for looking, for me to see.

I want you for mar- ◆ -riage, and I do not want you for looking[3]

1 The verse is by al-Abbas ibn al-Ahnaf (d. after 190 AH), the Abbasid love poet, in his *Diwan* (p. 70), *al-Wadih al-Mubin* (p. 74) and *Diwan al-Sababah* (p. 209).

2 The rajaz is by Hudbah ibn al-Khashram, in his collected poetry (p. 133), *al-Shi'r wa-l-Shu'ara'* (2/691–692), *al-Aghani* (21/258), *al-Wadih al-Mubin* (p. 74), al-Tibrizi's *Sharh al-Hamasah* (2/14), *al-Maqasid al-Nahwiyyah* (2/428), *Khizanat al-Adab* (4/85) and *Diwan al-Sababah* (p. 209). *Tafaghama* is to put mouth to mouth (*Lisan al-Arab*, «فغم»). The last line is a half-line only.

3 The verses are unattributed in *al-Wadih al-Mubin* (p. 74) and *Diwan al-Sababah* (p. 209). The word «النكاح» is split across the two hemistichs, as in the print's layout.

لو كان هذا بغيتي ♦ لقنعت منها بالقمر

If this were all that I meant,
with the moon in her place I would be content.

If this were my aim ♦ I would be content with the moon in place of her

Another said:[1]

دواء الحب تقبيل وشم ♦ ووضع للبطون على البطون

The remedy of love: kissing, and to smell,
and placing bellies upon bellies, as well.

The remedy of love is kissing and smelling ♦ and placing bellies upon bellies

ورهز تذرف العينان منه ♦ وأخذ بالمناكب والقرون

And thrusting, at which tears from the two eyes are shed,
and gripping by the shoulders and the locks of the head.

And thrusting, at which the two eyes shed tears
and gripping by the shoulders and the locks of hair

A woman, when he had asked her for conversation, said:[2]

ليس بهذا أمرتني أمي ♦ ولا بتقبيل ولا بشم

It is not with this that went my mother's telling,
nor with kissing, nor with smelling.

It is not with this that my mother commanded me ♦ nor with kissing nor with smelling

لكن جماعا قد يسلي همي ♦ يسقط منه خاتمي في كمي

But there is intercourse; my cares it may relieve;
from it my ring falls into my sleeve.

But intercourse, which may soothe my worry ♦ from which my ring falls into my sleeve

And the poet has uncovered the reason for that where he says:[3]

1 The two verses are by Umm al-Dahhak al-Muharibiyyah, in al-Bakri's *al-La'ali* (2/692), Ibn al-Shajari's *Hamasah* (p. 277) and al-Sharishi's *Sharh al-Maqamat* (1/162); unattributed in *al-'Iqd al-Farid* (6/140), *al-Wadih al-Mubin* (p. 75) and *Diwan al-Sababah* (p. 207). Only the first verse is in *al-Bayan wa-l-Tabyin* (3/206).

2 Ms. ت reads «طلب منها محادثة». The rajaz is by the wife of al-Ajjaj (she is al-Dahna' bint Mis'ar) in *al-La'ali* (2/692), *Tahdhib al-Alfaz* (p. 348) and *Balaghat al-Nisa'* (p. 119); by Umm al-Ward in *al-Wadih al-Mubin* (p. 75); unattributed in *al-Bayan wa-l-Tabyin* (3/207) and *al-Tadhkirah al-Hamduniyyah* (6/228).

3 Unattributed in *al-Wadih al-Mubin* (p. 77).

لو ضم صب إلفه ألفا لما ◆ أجدى وزادت لوعة وغرام

If a lover embraced his mate a thousand times, /
it would not help; his anguish and love only climbs.
If a lover were to embrace his companion a thousand times, it would not
avail, and the anguish and the consuming love would only increase

أرواحهم من قبل ذاك تألفت ◆ فتألفت من بعدها الأجسام

Their spirits had been joined before that; and then, / after it, their bodies were joined again.
Their spirits had been joined before that ◆ and after that their bodies were joined

And he said:[1]

سألت فقيه الحب عن علة الهوى ◆ وقلت له أشكو إلى الشيخ حاليا

I asked the jurist of love about passion's pain, / and said: To the Shaykh I of my state complain.
I asked the jurist of love about the ailment of passion ◆ and said to him, I complain of my state to the Shaykh

فقال دواء الحب أن تلصق الحشا ◆ بأحشاء من تهوى إذا كنت خاليا

He said: "The cure for love is that you press your own /
belly to the belly of your desire, when alone,
He said: The remedy of love is that you press your belly ◆ to the belly of the one you desire, when you are alone

وتتحدا من بعد ذاك تعانقا ◆ وتلثمه حتى يرى لك ناهيا

and that, after this, you become one in embrace, / and kiss, till a restrainer shows his face.
And that you become one after that in embracing ◆ and kiss {the beloved} until a restrainer is seen for you

فتقضي حاجات الفؤاد بأسرها ◆ على الأمن ما دام الحبيب مواتيا

Then you fulfil all the needs of the heart, / in safety, so long as the beloved plays his part.
Then you fulfil all the needs of the heart ◆ in safety, so long as the beloved is accommodating

إذا كان هذا في حلال فحبذا ◆ وصال به الرحمن تلقاه راضيا

If this is lawful, how excellent a union, through /
which you meet the Most Merciful, pleased with you.
If this is in what is lawful, how excellent
is a union through which you meet the Most Merciful pleased with you

وإن كان هذا في حرام فإنه ◆ عذاب به تلقى العنا والمكاويا

But if in what is unlawful you commit, / it is punishment: hardship, branding irons, from it.
But if it is in what is unlawful, then it is
a punishment through which you will meet hardship and branding irons

These people said: Love is not made firm except after the man tears his cloak and the beloved woman tears her face-veil.[2] As he said:[3]

إذا شق برد شق بالبرد برقع ◆ دواليك حتى كلنا غير لابس

If a cloak tears, a veil tears with it, and on, / until all of us are bare, our clothing gone.
If a cloak is torn, a face-veil is torn along with the cloak ◆ in succession, until all of us are unclothed

فكم قد شققنا من رداء محبر ◆ ومن برقع عن طفلة غير عانس

How many embroidered cloaks we tore, / and veils that a tender girl, no spinster, wore.
How many embroidered cloaks we have torn ◆ and face-veils, from a tender girl, not a spinster

---

1 Ms. ش adds after the verses «المؤلف رحمه الله تعالى» ("the author"). The Arabic editor says that the second verse is in *al-Wadih al-Mubin* (p. 75), which could not be confirmed. He asks whether the verses are the author's own, and notes that this second verse is included in them.

2 The word «تشق» is missing from ش.

3 The two verses are by Suhaym, the slave of Banu al-Hashas, in his *Diwan* (p. 16), *al-Maqasid al-Nahwiyyah* (3/401) and *Khizanat al-Adab* (1/272); unattributed in *al-Wadih al-Mubin* (p. 74). Suhaym (d. c. 40 AH) was a freed-slave poet of Banu al-Hashas, an Arab tribe. *Dawalayk* means "in succession, one after another" (*Lisan al-Arab*, «دول»).

When the saying of al-Ma'mun reached one of the witty:
Love is nothing but a kiss... the verses.[1]
he said: Al-Ma'mun lied. Then he said:[2]

وباض الحب في قلبي ♦ فوا ويلا إذا فرخ
Love laid an egg within my heart: / woe to me when it hatches, and breaks apart.
Love laid an egg in my heart ♦ so woe to me when it hatches

وما ينفعني حبي ♦ إذا لم أكنس البربخ
And my love is of no profit, all in vain, / if I do not sweep the drain.
And my love will not profit me ♦ if I do not sweep the drain

وإن لم يضع الأصل ♦ ـع خرجيه على المطبخ
And if the bald one does not get / his two saddlebags on the kitchen set.
And if the bald one does not set ♦ his two saddlebags (خرجيه) upon the kitchen

And Ibn al-Rumi said:[3]

أعانقها والنفس بعد مشوقة ♦ إليها وهل بعد العناق تدان؟!
I embrace her, and still my soul longs for her, as before; /
and after an embrace, is there any nearness more?
I embrace her while the soul still yearns ♦ for her, and is there closeness after embracing?

وألثم فاها كي تزول صبابتي ♦ فيشتد ما ألقى من الهيمان
I kiss her mouth, that my ardent longing may cease, /
but the frenzy I meet is stronger — it does increase.
And I kiss her mouth that my ardent longing may pass
but what I meet of frenzy only grows stronger

ولم يك مقدار الذي بي من الجوى ♦ ليشفيه ما ترشف الشفتان
The inner burning in me was not so slight / that what the two lips sip could set it right.
The measure of the inner burning in me was not such ♦ that what the two lips sip could cure it

كأن فؤادي ليس يشفي غليله ♦ سوى أن أرى الروحين تمتزجان
As if my heart's thirst will not be healed, unless I find /
the two spirits mingled and entwined.
As if my heart's thirst will not be healed ♦ unless I see the two spirits mingle

And al-Tabarani said in his *al-Mu'jam al-Awsat* (The Middle Lexicon):[4] Bakr ibn Sahl narrated to us, Abd Allah ibn Yusuf narrated to us,

1 The verses are given shortly after, in the text itself.

2 The verses are by Abu al-Abar, in *al-Aghani* (23/199), *al-Wadih al-Mubin* (p. 76) and *Diwan al-Sababah* (p. 208). Abu al-Abar al-Hashimi was a jesting poet of the Abbasid age. *Al-Barbakh* is a drain or channel for water. The verses are a bawdy jest answering al-Ma'mun's definition of love as only a kiss: love, the speaker says, brings trouble and is not satisfied without the full act.

3 The verses were given earlier with their sources; see p. 52. See also *al-Wadih al-Mubin* (p. 76).

4 Al-Tabarani is Sulayman ibn Ahmad (d. 360 AH), the hadith scholar of Syria, whose *al-Mu'jam al-Awsat* is one of his three *Mu'jams*. The hadith is no. 3177. It is also in Ibn Majah (1847), al-Hakim in *al-Mustadrak* (2/160) and al-Bayhaqi in *al-Sunan al-Kubra* (7/78), by way of Muhammad ibn Muslim; and it is related as *mursal* from Ibrahim, from Tawus, by Abu Ya'la in his *Musnad* (2747), Sa'id ibn Mansur in his *Sunan* (492) and Abd al-Razzaq in *al-Musannaf* (6/151). Al-Albani graded it sahih in *al-Silsilah al-Sahihah* (624).

Muhammad ibn Muslim narrated to us, from Ibrahim ibn Maysarah, from Tawus, from Ibn Abbas[1] - رضي الله عنهما -: that a man said: O Messenger of Allah! We have an orphan girl whom two men have asked in marriage: one well-off and one poor. She loves the poor one, and we love the well-off one. He said: "Nothing like marriage has been seen for two who love one another."

Abu al-Qasim al-Tabarani said: None narrated it from Tawus except Ibrahim, and none narrated it from Ibrahim except Muhammad ibn Muslim and Sufyan al-Thawri; Mu'ammal ibn Isma'il was alone in narrating it from al-Thawri. End of quote.

Abu al-Faraj ibn al-Jawzi narrated it[2] from the hadith of Hayyan ibn Bishr: Ahmad ibn Harb narrated to us, Ibn Uyaynah narrated to us, Amr narrated to us from Jabir, and he mentioned it.

And al-Mu'afa ibn Imran said: Ibrahim ibn Yazid narrated to us, from [33a] Sulayman ibn Musa, from Amr, from Tawus, from Ibn Abbas رضي الله عنهما, and Ali ibn Harb al-Ta'i narrated to us, Ibn Uyaynah narrated to us, from Ibrahim ibn Maysarah, from Tawus.

1 Tawus ibn Kaysan al-Yamani (d. 106 AH), a leading Successor and jurist of Yemen and a student of Ibn Abbas.

2 Ibn al-Jawzi: see p. 13. The report is in his *Dhamm al-Hawa* (p. 601).

Al-Daraqutni mentioned it in the book *al-Ghara'ib* (The Rare Reports)[1] and said: Yazid ibn Marwan was alone in narrating it, from Umar ibn Harun, from Uthman ibn al-Aswad al-Makki, from Ibrahim ibn Maysarah, from Tawus.

Hind bint al-Muhallab said:[2] I have seen nothing better for women, the righteous among them and the wicked, than to attach them to a man in whom they find rest; and many a one in whom rest is found is of no worth, yet to have a resting-place is, in every case, more fitting.

Al-Hakim mentioned in *Tarikh Naysabur* (The History of Naysabur), from the hadith of Abu Hurayrah رضي الله عنه, raising it {to the Prophet}: "Four are never satisfied by four: the earth by rain, the female by the male, the eye by seeing, and the scholar by knowledge."[3] This is certainly false as from the Messenger of Allah ﷺ, and there is much of it from Abu Hurayrah رضي الله عنه.

1 Al-Daraqutni is Ali ibn Umar (d. 385 AH), the hadith master of Baghdad. See *Atraf al-Ghara'ib* (3/194).

2 Hind bint al-Muhallab ibn Abi Sufrah, the wife of al-Hajjaj ibn Yusuf al-Thaqafi. No source for this saying has been found.

3 The hadith is also in Ibn al-Jawzi's *al-Mawdu'at* (1/234). The Arabic editor gives it there by way of Muhammad, meaning Ibn al-Fadl, from al-Taymi, from Ibn Sirin, from Abu Hurayrah, and also in Abu Nu'aym's *al-Hilyah* (2/281), and says that Muhammad ibn al-Fadl is a liar. He adds that al-Uqayli (*al-Du'afa'*, 2/297), Ibn Hibban (*al-Majruhin*, 2/19–20) and Ibn al-Jawzi (*al-Mawdu'at*, 1/234) also give it by way of Muhammad ibn al-Hasan ibn Zabalah, from Abd Allah ibn Muhammad ibn Ajlan, from his father, from his grandfather, from Abu Hurayrah, and quotes al-Uqayli: "It has no basis; Abd Allah ibn Muhammad ibn Ajlan is *munkar al-hadith* and is not followed in this hadith." The chains and the other references could not be confirmed.

Al-Tabarani mentioned in *al-Mu'jam al-Awsat*[1], from the hadith of Ibn Umar, raising it {to the Prophet}: "The excess of the pleasure of the woman over the pleasure of the man is like the mark of the needle in clay, except that Allah veiled them with modesty." And he said: None narrated it from Layth except Abu al-Musayyab Salm ibn Sallam, from Suwayd,[2] from Abd Allah ibn Usamah, from Ya'qub ibn Khalid, from Ata', from Ibn Umar رضي الله عنهما. I say: This too is not authentic from the Messenger of Allah ﷺ, and its chain is dark; the like of it is not used as proof.

♦ SECTION ♦

A group held that intercourse spoils passionate love and nullifies it or weakens it, and they argued by several points:

Among them: that intercourse is the goal that is sought through passionate love. So as long as the passionate lover is still seeking, his passionate love stands firm; but when he reaches the goal, he has fulfilled his need, the heat of his seeking has cooled, and the fire of his passionate love has gone out.

They said: This is the case of everyone who seeks something once he obtains it, like the thirsty man when he has drunk his fill, and the hungry man when he has eaten his fill; there is no meaning to seeking after success.

1 Al-Tabarani, *al-Mu'jam al-Awsat* (7374). Al-Haythami said in *Majma' al-Zawa'id* (4/293): "In it is Ahmad ibn Ali ibn Shudhab, whom I did not find anyone to have biographed; the rest of its narrators are trustworthy."

2 So in ت and ش; the Arabic editor says the correct reading, as in *al-Mu'jam al-Awsat*, is «عن يزيد بن...». The hadith itself is in *al-Mu'jam al-Awsat* (7/237 in the printing consulted).

Among them: that the cause of passionate love is thought, and the stronger the thought, the greater the passionate love; and after attainment, thought does not remain.

Among them: that before success it is forbidden, and the soul is passionately fond of loving what it is denied, as he said [33b]:[1]

وزادني كلفا في الحب أن منعت ♦ أحب شيء إلى الإنسان ما منعا

My fervour in love grew, since she was barred;
the dearest thing to man is what is debarred.

And it increased my fervour in love that she was denied
the dearest thing to a man is what is denied

And the other said:[2]

لولا اطراد الصيد لم تك لذة ♦ فتطاردي لي بالوصال قليلا

Were it not for the chase of game, no pleasure would take place;
so play the chase with me, with union, for a space.

Were it not for the chase of game, there would be no pleasure
so play the chase with me for a little with union

They said: In the ignorant Jahiliyyah, in their disbelief, they neither hoped for reward nor feared punishment, and yet they kept passionate love free from intercourse. As it is mentioned that a bedouin became attached to a woman, and used to come to her for years, and no suspicion passed between them. He said: One night I saw the whiteness of her palm on a dark night, so I put my hand on her hand, and she said: Stop, do not

1 The verse is by al-Ahwas al-Ansari (Abd Allah ibn Muhammad, d. 105 AH), the Madinan poet, in his *Diwan* (p. 153), *Nawadir Abi Zayd* (p. 198), *al-Zahrah* (1/236), *al-Aghani* (4/299), *al-'Iqd al-Farid* (3/306), *Zahr al-Adab* (1/350) and Ibn al-Shajari's *Hamasah* (p. 152). It is ascribed to Majnun in his *Diwan* (p. 201), and is unattributed in *'Uyun al-Akhbar* (2/3), *al-'Iqd al-Farid* (3/141), *al-Tamthil wa-l-Muhadarah* (p. 209) and *Lisan al-Arab* («حبب»).

2 The verse is by Kushajim al-Sindi (Mahmud ibn al-Husayn, d. c. 360 AH) in his *Diwan* (p. 465); unattributed in *Zahr al-Adab* (1/11).

spoil what is sound; for no love has ever been consummated in marriage but it spoiled. Al-Ma'mun took this up and said:[1]

ما الحب إلا نظرة ♦ وغمز كف وعضد

Love is nothing but a glance, a palm's squeeze, /
and an upper arm: love is all of these.

Love is nothing but a glance ♦ and the squeeze of a palm and an upper arm

أو كتب فيها رقى ♦ أجل من نفث العقد

Or letters with charms that rise above / the blowing on knots, as signs of love.

Or letters in which are charms ♦ more sublime than the blowing on knots

ما الحب إلا هكذا ♦ إن نكح الحب فسد

Love is nothing but just this, / and, if wed, love is spoiled, gone amiss.

Love is nothing but this ♦ if love is wed, it is spoiled

من كان هذا حبه ♦ فإنما يبغي الولد

Whoever's love is of the wedded kind /
seeks only offspring; that is all he has in mind.

Whoever's love is this {wedded kind} ♦ only seeks offspring

Another loved a woman, and the state between them continued in meeting, talk and looking[2]; then he had intercourse with her, and she cut off the union between them. So he said:[3]

لو لم أواقع دام لي وصلها ♦ فليتني لا كنت واقعتها

Had I not lain with her, her union would last; /
would that I had never lain with her in the past.

Had I not lain with her, her union would have lasted for me
would that I had never lain with her

And it was said to another who complained of the separation from his beloved, and he said:[4]

أكثرت من وطئها والوطء مسأمة ♦ فارفق بنفسك إن الرفق محمود

You lay with her much, and coupling wears you down; /
so be gentle with yourself; gentleness wins renown.

You did much of treading her {coupling}, and treading {coupling} is wearisome
so be gentle with yourself, for gentleness is praiseworthy

1 Al-Ma'mun: see p. 107. The verses are in *Ash'ar Awlad al-Khulafa'* (p. 327), *al-Aghani* (23/199), *al-Muwashsha* (p. 118), *Hamasat al-Zurafa'* (2/124), *Akhbar al-Nisa'* (p. 51), *Simt al-La'ali* (2/691), *Sharh Maqamat al-Hariri* (1/161), *al-Wadih al-Mubin* (p. 76) and *al-Mustatraf* (3/41).

2 Ms. ش reads «فدام» (and it continued).

3 The verse is in *al-Wadih al-Mubin* (p. 79) with another wording.

4 The verse is by Ali ibn Yahya in *al-Wadih al-Mubin* (p. 79) and *Diwan al-Sababah* (p. 208).

Umar ibn Shabbah mentioned[1], from some of the scholars of the people of Medina, who said: A man would love a girl, and if he gained a sitting with her, they would complain to one another and recite poetry to one another, and today he gestures to her and she gestures to him, and he promises her and she promises him, and when they meet he does not complain of love and does not recite poetry, but rises to her as if he had made Abu Hurayrah رضي الله عنه witness to her marriage:

لم يخط من داخل الدهليز منصرفا ♦ إلا وخلخالها قد قارب الشنفا

He did not step out from the vestibule, past the door,
but her anklet had come near the earring before.

He did not step out from the vestibule, leaving
but her anklet had come near to the earring[2]

Al-Asma'i said: I said to a bedouin woman: What do you count as passionate love among you?[3] She said: Embracing, clasping, squeezing and conversing. Then she said: O townsman! How is it among you? I said: He sits between her four limbs, then strains upon her. She said: O son of my brother! This is no passionate lover, this is one who seeks a child.

And a bedouin was asked[4] about that, and he said: Sucking the saliva, kissing the beloved, and taking of the choicest talk, [34a] and how is it among you, O townsman?

1 Umar ibn Shabbah (d. 262 AH), the historian of Madinah and Basrah. The report is given from him by al-Khara'iti in *I'tilal al-Qulub* (pp. 83–84) and Ibn al-Jawzi in *Dhamm al-Hawa* (p. 231); the report is also in *Rabi' al-Abrar* (4/25) and *al-Mustatraf* (3/41).

2 Ms. ش reads «الساقا» (the shin) in place of «الشنفا» (the earring). The sense: no sooner has the man stepped in past the vestibule than the woman's anklet has been brought up to her earring, a crude image of immediate consummation (*al-shanf* is the earring, *al-khalkhal* the anklet).

3 Al-Asma'i (Abd al-Malik ibn Qurayb, d. c. 213 AH), the philologist and transmitter of Basrah. The report is by al-Khara'iti (*I'tilal al-Qulub*, p. 84), and is in *Akhbar al-Nisa'* (p. 42) and *al-Wadih al-Mubin* (p. 85).

4 The report is in *al-Wadih al-Mubin* (p. 85).

He said: Violent trampling, and joining the knee to the jugular, and a thrusting that wakes the sleeper and heals the wandering heart. He said: By Allah, not[1] even the fiercest enemy does this! How then the loving, affectionate beloved?!

And some of them said: Love is sweetened by looking and spoiled by lewdness.[2]

These people said: True love requires reverence for the beloved, honouring him, and shame before him; so he does not let himself cast off the cloak of shame before his beloved, nor cast it off from him, for in that is the utmost humiliation and subjugation of him, as it was said:[3]

إذا كان حظ المرء ممن يحبه ♦ حراما فحظي ما يحل ويجمل

If a man's lot from the one he loves is barred, my share /
is what is lawful, and beautiful, and fair.

If a man's portion from the one he loves is
forbidden, then my portion is what is lawful and beautiful

حديث كماء المزن بين فصوله ♦ عتاب به حسن الحديث يفصل

Talk like the water of the rain, /
its parts broken by reproach, that makes fair speech plain.

Talk like rain water, with its sections ♦ broken up by reproach, through which fair talk is set out

ولثم فم عذب اللثات كأنما ♦ جناهن شهد فت فيه القرنفل

And kissing a mouth whose gums are sweet, as if they lent /
honey in which clove is crumbled and blent.

And the kissing of a mouth sweet in its gums, as though
what they yielded was honey into which clove was crumbled

وما العشق إلا عفة ونزاهة ♦ وأنس قلوب أنسهن التغزل

Passion is chastity and purity alone, / and hearts made intimate by love-talk's tone.

And passionate love is nothing but chastity and purity
and the intimacy of hearts, whose intimacy is love-talk

وإني لأستحيي الحبيب من التي ♦ تريب وأدعى للجميل فأجمل

Before my love I am ashamed of any doubtful thing; /
I am called to the beautiful, and beauty I bring.

And I am ashamed before the beloved of that which
causes suspicion, and I am called to the beautiful, so I do beautifully

And some of them claimed that it used to be stipulated between the beloved and the lover that he would have of

1 Ms. ت reads «تالله».

2 The report is in *al-Wadih al-Mubin* (p. 86).

3 The verses are unattributed in *al-Wadih al-Mubin* (p. 86). One verse is missing from ت.

her upper half down to her navel, taking from it whatever he wished of embracing, kissing and sipping, while the lower half was forbidden to him. Concerning that, the poet of the people said:[1]

فللحب شطر مطلق من عقاله ♦ وللبعل شطر ما يرام منيع

Love has a half from its tether let loose, uncaught;
the husband has a half protected, not to be sought.

Love has a half set loose from its tether
and the husband has a half that is not to be sought, protected

And the other said:[2]

لها شطر فمن حل وبل ♦ وشطر كالبحيرة ما يهاج

She has a half that is lawful and free, her own,
and a half like the sacred she-camel, left alone.

She has a half that is lawful and free
and a half like the sacred she-camel, not to be disturbed

This was part of the religion of the Jahiliyyah, and the Sharia nullified it and made both halves belong to the husband. The poets, all of them, see no harm in conversing with and looking at women who are not related to one, which is contrary to the Sharia and to reason, for in it is exposing the natural inclination to that to which it is naturally disposed to incline, and the natural inclination steals and prevails, and how many a man has been tried by this in his religion and his worldly life. If it is said: Al-Hakim recited in *Manaqib al-Shafi'i* (The Virtues of al-Shafi'i) from him:[3]

1 The verse is unattributed in *al-Wadih al-Mubin* (p. 87).

2 Unattributed in the same source (p. 87). Ms. ش reads «ونصف». The *bahirah* is the she-camel whose ear was slit and which was let go free in the pre-Islamic custom; it is mentioned in Surat al-Ma'idah 5:103.

3 Al-Hakim al-Naysaburi (d. 405 AH), the hadith scholar and author of *al-Mustadrak*. The two verses are by Ibn al-Dumaynah in his *Diwan* (p. 201), by Ibn Munadhir in *al-Muhibb wa-l-Mahbub* (2/143) and by al-Fadl ibn Ubayd in *Mu'jam al-Buldan* (5/354); the first verse is by Jamil in his *Diwan* (p. 82) and by Majnun in his *Diwan* (p. 123). Mughultay said in *al-Wadih al-Mubin* (p. 88), after ascribing them to al-Shafi'i, that Ibn Abi Tahir claimed in his *al-Manthur wa-l-Manzum* that they belong to a man of Ghatafan, in a longer poem.

يقولون لا تنظر وتلك بلية ♦ ألا كل ذي عينين لابد ناظر

They say: "Do not look" — and that is a bane,
but all with two eyes must look, and cannot refrain.

They say: Do not look, and that is a calamity
but everyone who has two eyes must look [34b]

وليس اكتحال العين بالعين ريبة ♦ إذا عف فيما بين ذاك الضمائر

An eye that kohls itself with an eye is no suspicion,
if chastity holds between the hearts — a condition.

And the eye's applying kohl {that is, feasting itself} with an eye is no suspicion
when chastity prevails between the hearts

If it is authentic from al-Shafi'i[1], then he only meant the look that does not fall under obligation, like the sudden glance, or the permissible look. Abu Bakr ibn Dawud al-Isfahani held that it is permissible to look at one whom it is not lawful for him to look at, as his words will come, if Allah wills. Abu al-Faraj ibn al-Jawzi said: He erred in that[2], and his error brought on him notoriety among the people and disgrace.

And Abu Muhammad ibn Hazm held[3] that passionate love for a woman not related to one is permissible without suspicion, and he erred in that with an evident error, for the means to passionate love is greater than the means to the gaze; and if the Sharia has forbidden the gaze because of the corruptions it leads to, as its explanation will come - if Allah تعالى wills - how can it be permissible for a man to engage in passionate love for one who is not lawful for him?!

The point is that this group held that intercourse spoils passionate love, so they were jealous for it against what spoils it, even though they did not leave it as a matter of religion.

1 The words from «فإن صحت الرواية» to «ذريعة العشق» are missing from ش.

2 In his *Dhamm al-Hawa* (p. 121).

3 Ibn Hazm: see p. 117.

And it was said to one of the bedouins: What does one of you get from his beloved when he is alone with her? He said: Touching, kisses and the like. He said: Do they then reach out to intercourse? He said: By my father and mother, this is no passionate lover! This is one who seeks a child.

It is told: that a man became passionately attached to a woman, and she said to him one day: You are sound in love, not sick - and they used to call love for the sake of obscenity "sick love" - and he said: Yes. She said: Take us to the house. No sooner had she entered his house than he had no desire except to have intercourse with her. And she said to him while he was so:[1]

أسرفت في وطئنا والوطء مقطعة ♦ فارفق بنفسك إن الرفق محمود

You overdid the lying with us; lying is a break;
be gentle with yourself; gentleness is praised, for your sake.

You were excessive in treading us {coupling}, and treading {coupling} is a severing
so be gentle with yourself, for gentleness is praiseworthy

And he said to her while he was in his state:

لو لم أطأك لما دامت محبتنا ♦ لكن فعلي هذا فعل مجهود

Had I not lain with you, our love would not remain;
but this deed of mine is of one worn out with strain.

Had I not trodden {lain with} you, our love would not have lasted
but this deed of mine is the deed of one hard-pressed

So she fled from under him, and said: O vile one, I see you contrary to what you said of the soundness of love, and you made my intercourse nothing but a cause for the departure of your love. By Allah, no roof will ever shelter me and you together! The rest of the discussion on this will come in the chapter on the chastity of lovers, if Allah تعالى wills.

1 The account with the verses is in *al-Wadih al-Mubin* (p. 87) and *Diwan al-Sababah* (pp. 208–209). The first verse is the same as the one on p. 136, in another wording; the second is the man's reply.

The decisive word between the two parties is that unlawful intercourse [35a] spoils love, and the love between them must end in enmity, mutual hatred and loathing, as is seen with the eye. Every love for other than Allah ends in loathing and hatred; how then when it is joined by one of the greatest of the major sins? And this is an enmity before the greater enmity of which Allah تعالى said: ﴿ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ﴾ "Close friends, that Day, will be enemies to each other, except for the righteous" [al-Zukhruf 43:67]. And we will mention, if Allah تعالى wills, in the promised chapter, the one who gained his beloved and left off fulfilling his need from him out of desire for the survival of his love and fear that it would turn to loathing and hatred; for that is more fitting for him.

As for lawful intercourse, it increases love when it meets the lover's desire, for when he tastes its pleasure and flavour, it brings about in him another desire that was not present before the tasting; and for this reason two who are newly wed can hardly bear to be apart from one another. This holds so long as nothing befalls the love that spoils it and causes it to be shifted to someone other than the beloved.

As for what the others argued, the answer to it is: that the fire of appetite and desire is not extinguished entirely, but the appetite of that moment slackens, then its like returns, and only

this appears when one of them is absent from his beloved; otherwise, so long as he is in sight of him and able to reach him whenever he wishes, the soul is stilled by that and is at rest with it. This is the state of everyone who has before him what he needs of food, drink and clothing and is able to have it: his soul is at rest with him; but when it is cut off from him, his seeking of it grows intense and his soul strains towards it. Moreover, whoever loves a thing, when he is excessive in taking his beloved, his soul recoils from it, and perhaps his love turns to aversion. More explanation of this will come in the chapter on the lovers' forgetting,[1] if Allah تعالى wills.

♦ SECTION ♦

What calls forth love from the beloved is his beauty, whether outward or inward or both; so when he is beautiful in form, beautiful in character, disposition and qualities, what calls forth love from him is stronger. What calls forth love from the lover is four things:

The first: looking, either with the eye, or with the heart when he is described to him; for many a person loves another and is annihilated [35b] in love for him, though he never saw him, but he was described to him.

For this reason the Prophet ﷺ forbade a woman to describe a woman to her husband, so that it is as though he were looking at her. And the hadith is in the *Sahih*.[2]

1 No chapter of the book bears this title in its table of contents (pp. 20–22). The nearest are Chapter Fifteen, on those who grew weary of passionate love (p. 271), and Chapter Sixteen, on judging between the two parties (p. 294).

2 Al-Bukhari (5240, 5241), from the hadith of Abd Allah ibn Mas'ud.

The second: finding beautiful; for if his looking does not give rise to finding beautiful, love does not occur. The third: thinking about what is seen, and the soul's speaking of it; for if he is occupied from it by something else that matters more to him than it, his love does not cling to his heart, though he does not lack passing thoughts and stirrings. For this it was said: Passionate love is the movement of an empty heart. And when this looking, finding beautiful and thinking meet an empty heart, it takes hold of it, as was said:[1]

أتاني هواها قبل أن أعرف الهوى ♦ فصادف قلبا خاليا فتمكنا

Her passion came before I knew of passion's ways;
it met an empty heart, and there it stays.

Her passion came to me before I knew passion
and it met an empty heart, and took hold

If it is said: Does it depend on hope of reaching the beloved or not? It is said: People in this are of several kinds:

Among them is one who loves absolute beauty, so his heart is attached to it wherever his riding-camels set out and wherever his tents are pitched, and his passionate love does not depend on hope. And among them is one who loves bounded beauty, whether or not his soul hopes for union with it.

1 The verse is by Majnun Layla in *al-Bayan wa-l-Tabyin* (2/42), *al-Hayawan* (1/169, 4/167), *Tazyin al-Aswaq* (1/180) and his *Diwan* (p. 282). It is ascribed to Yazid ibn al-Tathriyyah in *al-Zahrah* (1/62), Ibn al-Shajari's *Hamasah* (p. 145), *Wafayat al-A'yan* (6/370) and his poetry (p. 95). Ms. ت reads «فارغا» (empty) in the second hemistich.

And among them is one who loves only one whose union his soul hopes for; if he despairs of it, his love does not cling to his heart.

The three kinds occur among people. When looking, finding beautiful, thinking and hope are all found, his turmoil (البلابل) is stirred, he gives his beloved the places where he can be killed, his malady becomes firmly rooted, and its remedy is beyond the physicians.

تالله ما أسر الهوى من عاشق ◆ إلا وعز على النفوس فكاكه

By Allah, passion has taken no lover in its chain,
but his release was hard for souls to gain.

By Allah, passion has not taken captive a passionate lover
but his release was hard for souls

And since looking is the beginning of passionate love, it is fitting for one who is free not to expose himself to lasting captivity by means of his eye. And since the discussion has brought us to looking, let us mention its ruling and its ill consequence.

الباب السادس

CHAPTER SIX

On the Rulings of Looking, Its Ill Consequence, and What It Brings Upon the One Who Looks

Allah تعالى said: ﴿قُل لِّلْمُؤْمِنِينَ يَغُضُّوا۟ مِنْ أَبْصَـٰرِهِمْ وَيَحْفَظُوا۟ فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا يَصْنَعُونَ وَقُل لِّلْمُؤْمِنَـٰتِ يَغْضُضْنَ مِنْ أَبْصَـٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ﴾ "Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allāh is [fully] Aware of what they do. And tell the believing women to reduce [some] of their vision and guard their private parts" [al-Nur 24:30–31] ... the verse. Since lowering the gaze is the root of guarding the private part, He began by mentioning it; and since its prohibition is the prohibition of means, so that it is permitted for a preponderant benefit and forbidden when corruption is feared from it and no benefit outweighing that corruption opposes it, He سبحانه did not command lowering it absolutely, but commanded reducing some of it. As for guarding the private part, it is obligatory in every case, not permitted except by its right, and so the command to guard it is general.

Allah سبحانه made the eye the mirror of the heart, so when the servant lowers his gaze, the heart lowers its appetite and its desire, and when he lets his gaze run free, the heart lets its appetite run free.

And in the *Sahih*[1]: that al-Fadl ibn Abbas رضي الله عنهما was riding behind the Messenger of Allah ﷺ on the Day of Sacrifice from Muzdalifah to Mina, and some women travelling in howdahs passed by running, and al-Fadl began to look at them, so the Messenger of Allah ﷺ turned his head to the other side. This was prevention and rebuke by deed. Had looking been permitted, he would have approved him in it.

1 Muslim (1218), from the long hadith of Jabir on the Hajj of the Prophet ﷺ.

And in the *Sahih*, from him ﷺ[1], that he said: "Allah عز وجل has decreed for the son of Adam his share of fornication, which he will inevitably reach. The eye fornicates, and its fornication is looking; the tongue fornicates, and its fornication is speech; the foot fornicates, and its fornication is the step; the hand fornicates, and its fornication is the grasp; the heart desires and wishes, and the private part confirms that or denies it." He began with the fornication of the eye because it is the root of the fornication of the hand, the foot, the heart and the private part; and by the fornication of the tongue, which is speech, he drew attention to the fornication of the mouth, which is kissing; and he made the private part the one that confirms that if it realises the act, or denies it if it does not realise it.

This hadith is among the clearest of things that the eye disobeys by looking, and that this is its fornication; so in it is a refutation of whoever permitted looking absolutely.

And it is established from him ﷺ that he said: "O Ali, do not follow a glance with a glance, for the first is for you, and the second is not for you."[2]

And a question [36b] arose: What do the masters, the scholars, say[3] about a man who looked at a woman once, and love for her clung to his heart, and the matter became severe for him, and his soul said to him: All of this

1 Al-Bukhari (6243) and Muslim (2657), from the hadith of Abu Hurayrah. See also p. 71.

2 The hadith is in Abu Dawud (2149; 2/246 in the Muhyi al-Din edition) and al-Tirmidhi (2777; 5/101 in the Shakir edition), from the hadith of Buraydah; the Arabic editor calls it a *hasan* hadith, and also gives Ahmad (5/351, 353, 357), which could not be confirmed.

3 Ms. ت reads «الفقهاء» (the jurists). The question is put in the traditional form of a request for a fatwa; the answer follows in ten points (pp. 148–149).

is from the first look; if you were to look at her again you would see her to be less than what is in your soul, and so you would forget her. Is it permissible for him to deliberately look a second time for this purpose?

The answer was: Praise be to Allah, this is not permissible, for ten reasons:

The first: that Allah سبحانه commanded lowering the gaze, and did not place the healing of the heart in what He has forbidden to the servant.

The second: that the Prophet ﷺ was asked about the sudden glance[1], and he knew that it affects the heart, so he commanded that it be treated by turning the gaze away, not by repeating the look.

The third: that he stated clearly that the first is for him and the second is not for him; and it is impossible that his disease be from what is for him, and his remedy from what is not for him.

The fourth: that the apparent likelihood is that the force of the matter grows with the second glance, not lessens, and experience bears witness to it; and the apparent likelihood is that the matter is as he saw it the first time, so it is not good to take the risk of repeating.

The fifth: that he may see what is above what is in his soul, and so his torment grows. The sixth: that Iblis, when he sets out on the second glance, stands up in his stirrups and makes beautiful to him what is not beautiful, so that the affliction may be complete.

The seventh: that he is not helped against his affliction if he turns away from complying with the commands of the Sharia and treats himself with what He has forbidden him; rather he deserves that help be withheld from him.

The eighth: that the first glance is a poisoned arrow from the arrows of Iblis, and it is known that the second is more poisonous in its venom; so how can one treat poison with poison?

1 Muslim (2159), from Jarir ibn Abd Allah al-Bajali: "I asked the Messenger of Allah ﷺ about the sudden glance, and he commanded me to turn my sight away."

The ninth: that the one in this station is in the station of dealing with the Real - عز وجل - by leaving a beloved, as he claims, and by the second glance he wants to make clear the state of the one looked at; so if he is not pleasing, he leaves him. Then his leaving is because he does not suit his aim, not for Allah تعالى; so where is dealing with Allah - سبحانه - by leaving the beloved for His sake?

The tenth: it becomes clear by giving an example that fits the case. It is that when you ride a spirited horse, and it turns with you towards a narrow lane with no way through, in which it cannot turn round to get out, then when it intends to enter it, rein it in so that it does not enter; and if it has entered a step or two, shout at it and turn it back quickly before its entry is established. If you turn it back, the matter is easy; but if you delay until it has gone in, and you drive it inside, and then stand pulling it by its tail, it is difficult for you, or its getting out becomes impossible. Would any man of sense say that the way to free it is to drive it further inside? So it is with the glance when it has had an effect on the heart: if the resolute man hastens and cuts off the source from the start, its treatment is easy; but if he repeats the look and searches out the beauties of the form, and carries them to an empty heart and engraves them in it, love is established; and every time the glances follow one another, they are like water that waters a tree, which keeps growing until the heart is corrupted and turns away from thinking on what it was commanded, and it brings its owner out into trials, makes him commit what is forbidden, and casts the heart into ruin.

The reason for this is that the eye of the one who looks took pleasure in the first look, so it sought to return, like eating delicious food once one has taken a morsel of it; had he lowered his gaze at first, his heart would have rested and been safe.

And consider the saying of the Prophet ﷺ: "The glance is a poisoned arrow from the arrows of Iblis"[1]; for it is the nature of an arrow to run into the heart and do in it the work of the poison that the poisoned man is given to drink; if he hastens and expels it, well, and if not, it kills him without fail.

Al-Marwadhi said: I said to Ahmad[2]: What of a man who looks at a slave woman? He said: I fear temptation for him; how many a glance has cast turmoil into the heart of its owner! And Ibn Abbas said: Satan is with a man in three[3]: in his sight,

1 Al-Hakim in *al-Mustadrak* (4/314) and al-Khara'iti in *I'tilal al-Qulub* (p. 143), from the hadith of Abd al-Rahman ibn Ishaq, from Muharib ibn Dithar, from Silah ibn Zufar, from Hudhayfah. Al-Hakim said it is sahih, and al-Dhahabi disagreed with him: Ishaq ibn Abd al-Wahid is very weak (*wahin*) and Abd al-Rahman al-Wasiti was graded weak.

2 Abu Bakr Ahmad ibn Muhammad al-Marwadhi (d. 275 AH), the closest student of Imam Ahmad. Ibn al-Jawzi reports it by his route in *Dhamm al-Hawa* (p. 93).

3 Waki' in *al-Zuhd* (3/485), Hannad in *al-Zuhd* (2/1426), and by his route Ibn al-Jawzi in *Dhamm al-Hawa* (p. 92).

his heart and his member; and he is with the woman in three: in her sight, her heart and her rear.

♦ SECTION ♦

Since looking is among the nearest of means to the forbidden, the Sharia required that it be forbidden, and it permitted it in a place of need.

This is the case with everything that is forbidden as a prohibition of means[1]: it is permitted for a preponderant benefit [37b]. For example, prayer was forbidden at the times of prohibition, lest it be a means to resembling the disbelievers in their prostration to the sun, and it was permitted for a preponderant benefit, such as making up missed prayers, the funeral prayer, and performing prayers that have a cause, according to the sound view. And in the *Musnad* of Imam Ahmad ibn Hanbal, from the Prophet ﷺ[2], that he said: "The glance is a poisoned arrow from the arrows of Iblis; whoever lowers his gaze from the beauties of a woman, Allah will bequeath to his heart a sweetness that he will find until the day he meets Him," or as he said.

Jarir ibn Abd Allah رضي الله عنهما said: I asked the Messenger of Allah ﷺ about the sudden glance, and he commanded me[3] to turn my sight away.

1 Ms. ت reads «بتحريم».

2 The Arabic editor did not find it in the *Musnad*; it is the hadith whose sources were given on p. 150. He says that al-Tabarani also gives it in *al-Mu'jam al-Kabir* (10363) from the hadith of Ibn Mas'ud, and that in its chain is Abd al-Rahman ibn Ishaq al-Wasiti, who is weak; this could not be confirmed. The saying is also in al-Qudai's *Musnad al-Shihab* (1/195 in the printing consulted).

3 Muslim (2159); see p. 148.

The sudden glance is the first glance, which occurs without intention on the part of the one who looks; so long as the heart does not aim at it, he is not punished for it, but if he looks a second time deliberately, he is sinful. So the Prophet ﷺ commanded him at the sudden glance to turn his sight away and not to prolong the look, for prolonging it is like repeating it. And he guided the one who is afflicted with the sudden glance to treat it by going to his wife, and he said: "For she has with her the like of what the other has,"[1] for in that is consolation for what is sought by its like.

And the second: that looking stirs the force of appetite, so he commanded him to reduce it by going to his wife. So the temptation of looking is the root of every temptation, as is established in the *Sahih*, from the hadith of Usamah ibn Zayd رضي الله عنهما: that the Prophet ﷺ said: "I have left behind me no temptation more harmful to men than women."[2]

And in *Sahih Muslim*, from the hadith of Abu Sa'id al-Khudri رضي الله عنه, from the Prophet ﷺ: "Beware of the world, and beware of women."[3]

And in the *Musnad* of Muhammad ibn Ishaq al-Sarraj[4], from the hadith of Ali ibn Abi

1 Muslim (1403), from the hadith of Jabir ibn Abd Allah.

2 Al-Bukhari (5096) and Muslim (2740).

3 Muslim (2742).

4 Muhammad ibn Ishaq al-Sarraj (d. 313 AH), the hadith scholar of Nishapur. The Arabic editor did not find the hadith in the printed part of the *Musnad*, which is incomplete; it was not found there by search either. By his route it is given by al-Khatib in *Tarikh Baghdad* (14/79) and Ibn al-Jawzi in *Dhamm al-Hawa* (pp. 155–156); it is also in al-Khara'iti's *I'tilal al-Qulub* (p. 121; 1/108 in the printing consulted). In its chain is Musa ibn Hilal al-Nakha'i, who is weak.

Talib رضي الله عنه, from the Prophet ﷺ: "What I fear most for my community is women and wine."

And Ibn Abbas رضي الله عنهما said: Of those who disbelieved among those who passed, none disbelieved except through women, and of those who remain, they disbelieved through women.

♦ SECTION ♦

In lowering the gaze are several benefits[1]:

The first: freeing the heart from the pain of regret; for whoever lets his gaze loose, his regret lasts. The most harmful thing for the heart is sending the sight out, for it shows him what he intensely seeks, with no patience for it, and no reaching it, [38a] and that is the utmost of his pain and torment. Al-Asma'i said: I saw a girl at the circling of the Ka'bah, like a wild cow, and I began to look at her and fill my eyes with her beauties, and she said to me: O you! What is the matter with you? I said: What harm is it to you that I look? So she began to say:[2]

1 The Arabic editor notes that Shaykh al-Islam (Ibn Taymiyyah) mentions three of these benefits in *Majmu' al-Fatawa* (15/420–427), and again in 21/252–259, and that the author has taken them into his text here; this could not be confirmed.

2 Al-Khara'iti gives the report from al-Asma'i in *I'tilal al-Qulub* (p. 143). The verse is unattributed in *'Uyun al-Akhbar* (4/22), *al-Zahrah* (1/45), Abu Tammam's *Hamasah* (2/15), *Bahjat al-Majalis* (2/21), *Masari' al-Ushshaq* (2/194), *Manazil al-Ahbab* (p. 299), *Diwan al-Sababah* (p. 88) and *al-Hamasah al-Basriyyah* (2/121).

وكنت متى أرسلت طرفك رائدا ♦ لقلبك يوما أتعبتك المناظر

Whenever you send your eye ahead, a scout, /
for your heart one day, the sights will wear you out.

Whenever you send your eye out as a scout ♦ for your heart one day, the sights will weary you

رأيت الذي لا كله أنت قادر ♦ عليه ولا عن بعضه أنت صابر

You have seen what you cannot wholly gain, / nor from a part of it can you refrain.

You have seen what you cannot have all of ♦ nor can you be patient without a part of it

The glance does to the heart what the arrow does to the target; if it does not kill it, it wounds it. It is like a spark of fire thrown into dry grass; if it does not burn all of it, it burns part of it, as was said:[1]

كل الحوادث مبداها من النظر ♦ ومعظم النار من مستصغر الشرر

All misfortunes begin in the sight, / and most of the fire in a spark, small and slight.

All misfortunes begin with the glance ♦ and most of the fire is from the smallest spark

كم نظرة فتكت في قلب صاحبها ♦ فتك السهام بلا قوس ولا وتر

How many a glance has struck its owner's heart; its blow /
is that of arrows, with no string and with no bow.

How many a glance has struck down the heart of its owner
with the striking of arrows, with no bow and no string

والمرء ما دام ذا عين يقلبها ♦ في أعين الغيد موقوف على الخطر

A man, so long as he turns his eye among the fair, /
is held at the edge of peril, standing there.

And a man, so long as he has an eye that he turns
among the eyes of the fair ones, is held at the edge of peril

يسر مقلته ما ضر مهجته ♦ لا مرحبا بسرور عاد بالضرر

What pleases his eye is his very life's bane; / no welcome to a joy that returns as pain.

What pleases his eye harms his very life ♦ no welcome to a joy that comes back as harm

The one who looks shoots from his look arrows whose target is his own heart, and he does not feel it; so he only shoots his own heart. And of my verses:[2]

يا راميا بسهام اللحظ مجتهدا ♦ أنت القتيل بما ترمي فلا تصب

O you who shoot the arrows of the glance with strain, /
you are slain by what you shoot, so do not hit — abstain.

O you who shoot the arrows of the glance with effort
you are the one slain by what you shoot, so do not hit

وباعث الطرف يرتاد الشفاء له ♦ توقه إنه يأتيك بالعطب

And you who send the eye, its healing pursuing, /
beware of it, for it will bring you undoing.

And you who send the eye out seeking its healing ♦ beware of it, for it will bring you ruin

1 The four verses are unattributed in *Diwan al-Sababah* (p. 87). The author also quotes the first two in *Bada'i' al-Fawa'id* (pp. 817, 1212) and *al-Da' wa-l-Dawa'* (p. 224).

2 The two verses are from a poem by the author in *Bada'i' al-Fawa'id* (pp. 818–819); the rest of it is in *al-Fawa'id* (pp. 107–109), apart from these two verses.

And al-Farazdaq said:[1]

تزود منها نظرة لم تدع له ◆ فؤادا ولم يشعر بما قد تزودا

He took a glance as store; it left him heart-forsaken, /
and he did not feel what he had taken.

He took from her a glance as provision, which left him ◆ no heart, and he did not feel what he had taken

فلم أر مقتولا ولم أر قاتلا ◆ بغير سلاح مثلها حين أقصدا

I have seen no one slain, no slayer, to compare /
without weapon, like hers, when he was struck dead there.

I have seen no one slain and no slayer ◆ without weapon like hers, when he was struck dead

And another said:

ومن كان يؤتى من عدو وحاسد ◆ فإني من عيني أتيت ومن قلبي

Let others be undone by foe and envious one; /
by my own eye and my own heart I am undone.

Whoever is undone by an enemy and an envier ◆ I am undone by my eye and by my heart

هما اعتوراني نظرة ثم فكرة ◆ فما أبقيا لي من رقاد ولا لب

A glance, then a thought, took turns upon me; no sleep / was left me, nor mind, to keep.

The two took turns upon me, a glance then a thought ◆ and left me neither sleep nor mind[2]

And another said:

رماني بها طرفي فلم تخط مقتلي ◆ وما كل من يرمى تصاب مقاتله

My eye shot me with it, and my vital spot it found; /
not everyone who is shot is hit on vital ground.

My eye shot me with it {the glance}, and it did not miss my vital spot
and not everyone shot has his vital spots hit

إذا مت فابكوني قتيلا لطرفه ◆ قتيل صديق حاضر ما يزايله

When I die, weep for me as one his eye has slain, /
slain by a friend who is present, and will remain.

When I die, weep for me as one slain by his eye ◆ slain by a friend who is present, never leaving him[3]

And Ibn al-Mu'tazz said:[4]

متيم يرعى نجوم الدجى ◆ يبكي عليه رحمة عاذله

A lover enslaved, who keeps watch on the stars of the night, /
his chider weeps in pity at the sight.

A lover enslaved, who keeps vigil over the stars of the dark ◆ his chider weeps over him in pity

عيني أشاطت بدمي في الهوى ◆ فابكوا قتيلا بعضه قاتله

My eye has had my blood shed in passion's pain; /
weep for one whose killer is part of him: slain.

My eye caused my blood to be shed in passion ◆ so weep for one slain, part of whom is his killer

1 The verses are ascribed to al-Farazdaq in *Dhamm al-Hawa* (p. 95); they are not in his *Diwan*.

2 The two verses are by Ibrahim ibn al-Abbas al-Suli (d. 243 AH), the secretary and poet, in his *Diwan* (p. 140, within *al-Tara'if al-Adabiyyah*), *Dhamm al-Hawa* (p. 95) and *Nihayat al-Arab* (2/142).

3 The two verses are unattributed in *I'tilal al-Qulub* (p. 154) and *Dhamm al-Hawa* (p. 96).

4 Abd Allah ibn al-Mu'tazz (d. 296 AH), the Abbasid prince and poet. The verses are in his *Diwan* (1/380) and *Dhamm al-Hawa* (p. 97).

And like it, by al-Mutanabbi:[1]

وأنا الذي اجتلب المنية طرفه ♦ فمن المطالب والقتيل القاتل؟!

And I am the one whose eye brought death: so who /
is the avenger, when the slain is the slayer too?

And I am the one whose eye brought death to him
so who is the avenger, when the slain is the slayer?!

And he also said:

يا نظرة نفت الرقاد وغادرت ♦ في حد قلبي ما بقيت فلولا

O glance that drove away my sleep, /
you left my heart's edge notches I shall keep.

O glance that drove away sleep and left ♦ in the edge of my heart notches, for as long as I live

كانت من الكحلاء سؤلي إنما ♦ أجلي تمثل في فؤادي سولا

She was my wish, the kohl-eyed one; but my doom came, /
and took shape in my heart as a wish — the very same.

It was, from the kohl-eyed one, my wish; but ♦ my doom took shape in my heart as a wish[2]

And he also said:

وقي الأمير من العيون فإنه ♦ ما لا يزول ببأسه وسخائه

May the Amir be guarded from evil eyes — it will stay: /
his might and generosity cannot take it away.

May the Amir be guarded from {evil} eyes, for it is
what is not removed by his might and his generosity

يستأسر البطل الكمي بنظرة ♦ ويحول بين فؤاده وعزائه

A glance takes the armoured hero captive, subdued, /
and comes between his heart and his fortitude.

The armoured hero is taken captive by a glance
and it comes between his heart and his fortitude[3]

And al-Suri said:[4]

إذا أنت لم ترع البروق اللوامحا ♦ ونمت جرى من تحتك السيل سائحا

If you heed not the flashing of the lightnings, and sleep, /
beneath you the flood runs on in its sweep.

If you do not heed the flashing lightnings
and you sleep, the flood runs flowing beneath you

1 In his *Diwan* (3/367).

2 In his *Diwan* (3/349). The sense: a glance from a kohl-eyed girl was what he wished for, but his fate took shape in his heart as that very wish.

3 In his *Diwan* (1/132–133).

4 He is Abd al-Muhsin ibn Muhammad al-Suri (d. 419 AH), and the verses are given from him in *Dhamm al-Hawa* (p. 100).

غرست الهوى باللحظ ثم احتقرته ◆ وأهملته مستأنسا متسامحا

You planted passion with a glance, at your ease, /
then made light of it, neglected it, lenient, as you please.

You planted passion with a glance, then you made light of it[1]
and neglected it, at ease and lenient

ولم تدر حتى أينعت شجراته ◆ وهبت رياح الوجد فيه لواقحا

You knew not till it bore ripe fruit upon its trees, /
and in it blew ecstasy's fertilising breeze.

And you did not know until its trees bore ripe fruit
and the winds of ecstasy blew in it, fertilising

فأمسيت تستدعي من الصبر عازبا ◆ عليك وتستدني من النوم نازحا

So by evening you called for patience, which was gone from you, /
and sought to draw near sleep, which far away withdrew.

So you came to evening calling for patience, absent
from you, and seeking to bring near sleep, far away

A singer entered Isfahan, and he used to sing these two verses:[2]

سماعا يا عباد الله مني ◆ وكفوا عن ملاحظة الملاح

Hear from me, servants of Allah, and take care: /
refrain from glancing at the fair.

Hear from me, O servants of Allah ◆ and refrain from glancing at the fair

فإن الحب آخره المنايا ◆ وأوله شبيه بالمزاح

For love begins like a jest, a play, / and ends in deaths that take life away.

For love ends in deaths ◆ and its beginning is like a jest

And another said:[3]

وشادن لما بدا ◆ أسلمني إلى الردى

Many a fawn, when he came in sight, / handed me over to ruin's plight.

Many a fawn, when he appeared ◆ handed me over to ruin

بطرفه ولطفه ◆ وظرفه لما بدا

With his eye, his gentleness, his grace, /
when he appeared and showed his face.

With his eye and his gentleness ◆ and his elegance, when he appeared

1 Ms. ش reads «احترمته».

2 *Dhamm al-Hawa* (p. 98) and *Diwan al-Sababah* (p. 89).

3 Unattributed in *Dhamm al-Hawa* (p. 99).

أردت أن أصيده ♦ فصاد قلبي وعدا

I wished to hunt him, but my heart /
he hunted, and, running off, did depart.

I wished to hunt him ♦ but he hunted my heart, and ran off[1]

And another, reproaching his eye, said:[2]

والله يا بصري الجاني على جسدي ♦ لأطفئن بدمعي لوعة الحزن

By Allah, O sight that wrongs my frame, /
my tears will put out sorrow's anguished flame.

By Allah, O my sight, that wrongs my body
I will put out with my tears the anguish of sorrow

تالله تطمع أن أبكي هوى وضنى ♦ وأنت تشبع من غمض ومن وسن

By Allah, do you hope that I, for passion, weep, /
while you are sated with closed lids and drowsy sleep?

By Allah, do you hope that I weep for passion and wasting
while you are sated with closing {the lids} and with drowsiness

هيهات حتى ترى طرفا بلا نظر ♦ كما أرى في الهوى شخصا بلا بدن

Far from it, till you see an eye that cannot see, /
as I see in passion a person bodiless, like me.

Far from it, until you see an eye without sight
as I see in passion a person without a body

And another said [39a]:[3]

يا من يرى سقمي يزيـ ♦ ـد وعلتي أعيت طبيبي

O you who see how my sickness worsens, my condition, /
my illness has wearied my physician.

O you who see my sickness increase ♦ and my illness has wearied my physician

لا تعجبن فهكذا ♦ تجني العيون على القلوب

Do not wonder; this has been so all along: / the eyes do the hearts wrong.

Do not wonder, for thus ♦ the eyes wrong the hearts

1 Ms. ت reads «وغدا».

2 *Dhamm al-Hawa* (p. 99). The first two verses are in *Masari' al-Ushshaq* (1/64) and *Tazyin al-Aswaq* (2/294); the first, with another verse, is in *al-Aghani* (14/117) and *al-Tadhkirah al-Hamduniyyah* (6/212), within a long account.

3 The two verses are by Abu Abd Allah ibn al-Hajjaj in *Dhamm al-Hawa* (p. 99) and *Diwan al-Sababah* (p. 90).

And another said:

لواحظنا تجني ولا علم عندنا ◆ وأنفسنا مأخوذة بالجرائر

Our glances commit offences, and we're unaware, /
yet for the crimes our souls are seized, and made to bear.

Our glances commit offences, and we have no knowledge ◆ and our souls are seized for the crimes

ولم أر أغبى من نفوس عفائف ◆ تصدق أخمار العيون الفواجر

I have seen none more foolish than chaste souls that believe /
the reports of wanton eyes, which deceive.

And I have seen none more foolish than chaste souls ◆ that believe the reports of the wanton eyes

ومن كانت الأجفان حجاب قلبه ◆ أذن على أحشائه بالفواقر

Whoever's eyelids as his heart's doorkeepers sit, / they let calamities upon his entrails admit.

Whoever has his eyelids as the doorkeepers of his heart, ◆ they let calamities in upon his entrails[1]

And another said:

ومستفتح باب البلاء بنظرة ◆ تزود منها قلبه حسرة الدهر

Many a one, with a glance, has opened affliction's door, /
and from it his heart laid up lifelong regret in store.

Many a one who opens the door of affliction with a glance
from which his heart took provision of lifelong regret

فوالله ما تدري أيدري بما جنت ◆ على قلبه أم أهلكته وما يدري؟

By Allah, you cannot tell: does he know what it has done /
to his heart, or has it destroyed him, and he knows of none?

By Allah, you cannot tell: does he know what it has wrought
upon his heart, or has it destroyed him and he does not know?[2]

And another said:

أنا ما بين عدويـ ◆ ـن هما قلبي وطرفي

Two enemies I have, and I / am between them: my heart and my eye.

I am between two enemies ◆ my heart and my eye

ينظر الطرف ويهوى ال ◆ ـقلب والمقصود حتفي

The eye looks, and the heart has its desire, / and what is aimed at is my death: I expire.

The eye looks and the heart desires ◆ and what is aimed at is my death[3]

And al-Khafaji said:[4]

رمت عينها عيني وراحت سليمة ◆ فمن حاكم بين الكحيلة والعبرى

Her eye shot mine, and went away unscathed; /
who will judge the kohled eye, and the weeping, tear-bathed?

Her eye shot my eye and went away unharmed
so who will judge between the kohl-darkened {eye} and the weeping {eye}?

فيا طرف قد حذرتك النظرة التي ◆ خلست فما راقبت نهيا ولا زجرا

O eye, I warned you of the glance you snatched away, /
but neither ban nor rebuke would you obey.

O eye, I warned you of the glance ◆ that was snatched, and you heeded no prohibition and no rebuke

1 The verses are by Abu Mansur ibn al-Fadl, in *Dhamm al-Hawa* (p. 99).

2 Unattributed in *Dhamm al-Hawa* (p. 103).

3 Unattributed in *Dhamm al-Hawa* (p. 103).

4 He is Ibn Sinan al-Khafaji (d. 466 AH), the poet and man of letters of Aleppo and author of *Sirr al-Fasahah*. The verses are in his *Diwan* (p. 104) and *Dhamm al-Hawa* (p. 100).

ويا قلب قد أرداك طرفي مرة ♦ فويحك لم طاوعته مرة أخرى؟!

O heart, my eye ruined you once; woe to you, when /
you obeyed it another time — why, then?
And O heart, my eye has destroyed you once
woe to you, why did you obey it another time?!

And of my verses, whose meaning is perhaps original:[1]

ألم أقل لك لا تسرق ملاحظة ♦ فسارق اللحظ لا ينجو من الدرك

Did I not tell you: Steal not a glance? /
The glance's thief will not escape — he has no chance.
Did I not tell you: Do not steal a glance
for the thief of the glance does not escape being overtaken

نصبت طرفي له لما بدا شركا ♦ فكان قلبي أولى منه بالشرك

I set my eye as a snare when he came into view, /
but more than he, my heart was the snare's due.
I set my eye as a snare for him when he appeared
but my heart was more deserving of the snare than he

The second benefit: that it bequeaths to the heart light and radiance that shows in the eye, in the face and in the limbs, just as letting the gaze run free bequeaths it darkness that shows in his face and his limbs. For this - and Allah knows best - Allah سبحانه mentioned that He is the Light in His saying تعالى: ﴿ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ﴾ "Allāh is the Light of the heavens and the earth" [al-Nur 24:35] immediately after His saying: ﴿قُل لِّلْمُؤْمِنِينَ يَغُضُّواْ مِنْ أَبْصَٰرِهِمْ﴾ "Tell the believing men to reduce [some] of their vision" [al-Nur 24:30]. And the hadith came in agreement with this, so that it is as though it were derived from it, namely his saying: "The glance is a poisoned arrow from the arrows of Iblis; whoever lowers his gaze from the beauties of a woman, Allah will bequeath to his heart light"[2] - the hadith.

The third benefit: that it bequeaths soundness of discernment [39b], for it is of the light and its fruits, and when the heart is lit, discernment is sound, because it becomes like a mirror in which things known appear as they are, and looking is like breathing upon it; so when the servant lets a glance loose, his soul breathes a sigh upon the mirror of his heart, and blots out its light, as was said:

1 These two verses are the author's own; no other source for them has been found. The sense: the glance that steals a look is itself caught, and the eye set as a snare for the beloved became a snare for the heart.

2 Its sources have been given above; see pp. 150–151.

مرآة قلبك لا تريك صلاحه ◆ والنفس فيها دائما تتنفس

The mirror of your heart cannot show you that it is whole,
for always upon it breathes the soul.

The mirror of your heart does not show you its soundness
and the soul is always breathing upon it

Shuja al-Kirmani said:[1] Whoever builds up his outward by following the Sunnah, and his inward by constant watchfulness, lowers his gaze from the forbidden things, restrains himself from appetites, and eats of the lawful, his discernment does not err. And Shuja's discernment never erred. And Allah سبحانه repays the servant for his deed with what is of its kind: whoever lowers his gaze from the forbidden things, Allah سبحانه gives him in exchange the release of the light of his insight; since he restrained his sight for Allah, Allah released his insight for him; and whoever lets his gaze loose on the forbidden things, Allah withholds his insight from him.

The fourth benefit: that the paths of knowledge and its doors are opened for him, and its means are made easy for him, and that is by reason of the light of the heart; for when it is lit, the realities of things known appear in it and are unveiled to him quickly, and he passes through from some of them to others. But whoever sends out his sight, his heart is clouded for him and grows dark, and the door of knowledge and its paths are closed to him.

The fifth benefit: that it bequeaths strength of heart, steadfastness and courage, for Allah سبحانه gives him the authority of insight together with the authority of proof. And in the report: Whoever opposes

1 The Arabic editor corrects this: the saying is by Shah ibn Shuja' al-Kirmani, a Sufi of the third century AH. It is in Ibn Taymiyyah's *Majmu' al-Fatawa* (21/257). The Arabic editor also gives *Hilyat al-Awliya'* (10/237) and *Sifat al-Safwah* (4/43), which could not be confirmed.

his desire, Satan fears his shadow; and for this there is found in the one who follows his desire the abasement of heart and weakness, the lowness and contemptibility of soul, that Allah has made for the one who prefers his desire to His pleasure. Al-Hasan said: Even if the mules amble with them and the pack-horses clatter beneath them, the abasement of disobedience is in their hearts; Allah insists on abasing whoever disobeys Him. And one of the shaykhs said: People seek honour at the doors of kings, and they find it only in obedience to Allah; whoever obeys Allah has taken Him as a friend in that in which he obeys Him, and whoever disobeys Him [40a] has made Him an enemy in that in which he disobeys Him; and in it is a share and portion of the deed of whoever makes himself His enemy by his acts of disobedience. And in the supplication of qunut: "He is not abased whom You take as friend, and he is not honoured whom You take as enemy."[1]

The sixth benefit: that it bequeaths to the heart joy, gladness and expansion greater than the pleasure and joy produced by looking, and that is by reason of his overpowering his enemy by opposing him, and opposing his own soul and desire; and also because, since he restrained his pleasure and held back his appetite for Allah, and in it is the delight of his soul that commands to evil, Allah سبحانه gave him in exchange a delight and pleasure more complete than it, as one of them said: By Allah, the pleasure of chastity is greater than the pleasure of sin! And there is no doubt that when the soul

1 The qunut supplication is in Abu Dawud (1425; 2/63 in the Muhyi al-Din edition), from the hadith of al-Hasan ibn Ali; it is also in al-Tirmidhi (464), al-Nasa'i (1745) and Ibn Majah (1178). The Arabic editor calls it a sahih hadith, and also gives Ahmad (1/200), which could not be confirmed.

opposes its desire, that is followed by a joy, a gladness and a pleasure more complete than the pleasure of following desire, with no comparison between them. And here reason is distinguished from desire.

The seventh benefit: that it frees the heart from the captivity of appetite, for the captive is the captive of his appetite and desire, and he is as was said:[1]

طليق برأي العين وهو أسير ◆ .....

.....

free to the eye's judgment, yet a captive.

..... ◆ free to the eye's judgment, yet a captive

And whenever appetite and desire take the heart captive, its enemy gains power over it and makes it taste evil torment, and it becomes:[2]

كعصفورة في كف طفل يسومها ◆ حياض الردى والطفل يلهو ويلعب

Like a sparrow in a child's hand, which he sends on its way
to the pools of destruction, while the child would sport and play.

Like a sparrow in a child's hand, who drives it
to the pools of destruction, while the child plays and sports

The eighth benefit: that it shuts for him a door among the doors of Jahannam; for looking is the door of the appetite that moves one to commit the act, and the prohibition of the Lord تعالى and His law is a veil that prevents reaching; so whenever the veil is torn, he becomes addicted to the forbidden and his soul stops at no limit in it, for the soul in this matter is not content with a limit at which to stop, since its pleasure is in the new thing; the owner of the newly gained is not satisfied with the long possessed, even if it is

1 A half-verse: the print leaves its first half as dots. No source for it has been found. The sense: he appears free in the eye of the onlooker, yet he is a captive.

2 The verse is by Majnun Layla in his *Diwan* (p. 44); it is given with two others, unattributed, in *I'tilal al-Qulub* (p. 279).

better than it in appearance and sweeter in reality. So lowering the gaze shuts this door against him, the door in which kings have been unable to complete their aims.

The ninth benefit: that it strengthens his reason, increases it and makes it firm, for letting the gaze loose and sending it out arises only from lightness of reason, its giddiness, and the lack of attention to consequences, for it is the characteristic of reason to attend to consequences. [40b] And the one who sends out his look, if he knew what the consequences of his look bring upon him, would not let his sight loose. He said:[1]

وأعقل الناس من لم يرتكب سببا ♦ حتى يفكر ما تجني عواقبه

The wisest of people takes up no thing
till he considers what its end will bring.

And the most reasonable of people is the one who does not embark on a course until he considers what its consequences will bring

The tenth benefit: that it frees the heart from the intoxication of appetite and the slumber of heedlessness, for letting the gaze loose brings firm heedlessness of Allah and the Hereafter, and throws one into the intoxication of passionate love, as Allah تعالى said of the passionate lovers of forms: ﴿لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ﴾ "By your life, [O Muḥammad], indeed they were, in their intoxication, wandering blindly." [al-Hijr 15:72] So the glance is a cup of wine, and passionate love is the intoxication of that drink.

وسكر العشق أعظم من سكر الخمر، فإن سكران الخمر يفيق، وسكران العشق قلما يفيق إلا وهو في عسكر الأموات، كما قيل: سكران سكر هوى ♦ وسكر مدامة ومتى إفاقة من به سكران؟

A man drunk with passion and drunk with wine is he:
who is twice drunk — when will his sobriety be?

And the intoxication of passionate love is greater than the intoxication of wine, for the drunkard of wine recovers, and the drunkard of passionate love seldom recovers except when he is in the host of the dead, as was said:[2] A man drunk with passion and drunk with wine and when will he be sober who is twice drunk?

1 Unattributed in *Dhamm al-Hawa* (p. 14).

2 The verse is by Dik al-Jinn (Abd al-Salam ibn Raghban of Homs, d. c. 235 AH), the Abbasid poet, in his *Diwan* (p. 224).

The benefits of lowering the gaze and the afflictions of sending it out are many times what we have mentioned, and we have only drawn attention to them, especially looking at one to whom Allah has made no way, by the Sharia, to fulfil one's need, such as handsome beardless youths; for letting the gaze loose on them is a deadly poison and an incurable disease.

Al-Hafiz Muhammad ibn Nasir narrated[1], from the hadith of al-Sha'bi, as a mursal report, who said: The delegation of Abd al-Qays came to the Prophet ﷺ, and among them was a beardless boy of evident radiance, and the Prophet ﷺ seated him behind his back and said: "The sin of those who passed was from looking."

And Sa'id ibn al-Musayyib said:[2] If you see a man fixing his gaze on a beardless boy, suspect him.

Ibn Adi mentioned in his *al-Kamil* (The Complete)[3], from the hadith of Baqiyyah, from al-Wazi', from Abu Salamah, from Abu Hurayrah رضي الله عنه, who said: The Messenger of Allah ﷺ forbade that a man fix his

1 Muhammad ibn Nasir al-Salami (d. 550 AH), the hadith scholar of Baghdad. The Arabic editor says that Ibn Nasir did not narrate this hadith but another one, and that this hadith is given by Ibn al-Jawzi in *Dhamm al-Hawa* (p. 106) and is *mawdu'* (fabricated); he quotes Ibn al-Salah: "There is no basis for this hadith." He refers to *Dhayl al-La'ali' al-Masnu'ah* (p. 122) and *Tanzih al-Shari'ah* (1/308). These references could not be confirmed.

2 Sa'id ibn al-Musayyib (d. 94 AH), the Madinan Successor and jurist. See *Dhamm al-Hawa* (p. 108).

3 Abd Allah ibn Adi al-Jurjani (d. 365 AH), the critic of narrators. The hadith is in *al-Kamil* (7/96; 8/388 in the printing consulted). The Arabic editor also gives it, by his route, in Ibn al-Jawzi's *Dhamm al-Hawa* (p. 106), which could not be confirmed. In its chain is al-Wazi' ibn Nafi' al-'Uqayli, who is weak, and the Arabic editor says the hadith is among his *munkar* reports.

gaze on a beardless boy.

Ibrahim al-Nakha'i, Sufyan al-Thawri and others of the Salaf[1] used to forbid sitting with beardless youths.[2]

Al-Nakha'i said: Sitting with them is a temptation, and they are only in the position of women.

In sum: how many a man who sent out his glances had the army of his patience return [41a] routed, and he did not desist until he lay writhing among them, slain:[3]

يا ناظرا ما أقلعت لحظاته ◆ حتى تشحط بينهن قتيلا

O gazer, whose glances never refrain
till he lay writhing among them, slain.

O you who look, whose glances have not ceased
until he lay writhing among them, slain

• ◆ • ◆ •

1 Ibrahim al-Nakha'i (d. 96 AH) was a Kufan jurist and one of the Successors. Sufyan al-Thawri (d. 161 AH) was the Kufan imam and hadith scholar.

2 Al-Khara'iti reports it from al-Nakha'i in *I'tilal al-Qulub* (p. 139), and Ibn al-Jawzi in *Dhamm al-Hawa* (p. 108).

3 The verse is unattributed in *Diwan al-Sababah* (p. 90). The glances are likened to a war party that does not leave off until the gazer lies thrashing in his own blood among the women, slain.

الباب السابع

CHAPTER SEVEN

On Mentioning a Debate between the Heart and the Eye, the Reproach of Each for the Other, and the Judgment between Them

SINCE THE EYE is the scout,[1] and the heart the one who desires and seeks, and this one has the pleasure of seeing and that one the pleasure of gaining, they were partners in passion, sharing the rein. And when they fell into hardship and shared in the affliction, each turned to blame his companion and reproach him.

The heart said to the eye: It is you who drove me to the watering-places of ruin, and cast me into regrets by your following of glances; you let your sight stroll in those gardens, and sought healing from sick pupils, and opposed the saying of the wisest of judges:

﴿قُل لِّلۡمُؤۡمِنِينَ﴾ "Tell the believing men" [al-Nur 24:30] and the saying of His Messenger ﷺ: "Looking at a woman is a poisoned arrow from the arrows of Iblis; whoever leaves it for fear of Allah عز وجل, Allah rewards him with faith whose sweetness he finds in his heart." Imam Ahmad narrated it: Hushaym narrated to us, Abd al-Rahman ibn Ishaq narrated to us, from Muharib ibn Dithar, from Silah, from Hudhayfah.[2]

1 The *ra'id* is the scout sent ahead to find pasture and water for his people (*Lisan al-Arab*, «رود»). The eye goes out first and the heart follows.

2 The Arabic editor did not find it in Ahmad's *Musnad*, and it was not found there by search either. For its sources and the weakness noted in its chain, see p. 150.

And Umar ibn Shabbah said[1]: Ahmad ibn Abd Allah ibn Yunus narrated to us, Anbasah ibn Abd al-Rahman al-Qurashi narrated to us, Abu al-Hasan al-Madani narrated to us, Ali ibn Abi Talib رضي الله عنه narrated to us, saying: The Messenger of Allah ﷺ said: "A man's looking at the beauties of a woman is a poisoned arrow from the arrows of Iblis; whoever turns away from that arrow, Allah will give him in return an act of worship that gladdens him."

So who is to be blamed but the one who shot his companion with the poisoned arrow?

Or did you not know that nothing is more harmful to man than the eye and the tongue? Most who were ruined were ruined only through them, and most who perished perished only because of them. How many a watering-place of destruction have they brought him to, and how many a source of ruin have they sent him away from! Whoever wishes to live happy and live praised, let him lower the reins of his eye and his tongue, that he may be safe from harm, for it lies hidden in excess of speech and excess of looking.

And the truthful one, the one believed, has stated clearly that the two eyes fornicate[2], and they are the root of the fornication of the private part, for they are its two scouts and its two callers.

And the Messenger of Allah ﷺ [41b] was asked about the sudden glance[3], and he commanded the questioner to

1 Umar ibn Shabbah: see p. 137. The report is in al-Khara'iti's *I'tilal al-Qulub* (p. 143; 1/137 in the printing consulted), from Ali, and also in *Dhamm al-Hawa* (1/139 in the printing consulted). The Arabic editor notes that Anbasah ibn Abd al-Rahman al-Qurashi in its chain is weak (*da'if*).

2 The hadith of Abu Hurayrah: see p. 147.

3 The hadith of Jarir ibn Abd Allah in Muslim: see p. 151.

turn his sight away, guiding him to what benefits him and keeps harm from him, and he said to his cousin Ali رضي الله عنه, warning him of what brings about temptation and bequeaths regret: "Do not follow a glance with a glance."[1]

Or have you not heard the saying of the people of reason: Whoever lets his gaze roam wearies his mind, and whoever's glances are many, his regrets last and his time is lost to him. And the versifier said:[2]

نظر العيون إلى العيون هو الذي ♦ جعل الهلاك إلى الفؤاد سبيلا

The look of eyes at eyes is the source / that made for ruin to the heart a course.

The look of eyes at eyes is what ♦ made a path for destruction to the heart

ما زالت اللحظات تغزو قلبه ♦ حتى تشحط بينهن قتيلا

The glances kept raiding his heart's domain /
till he lay writhing among them, slain.

The glances kept raiding his heart ♦ until he lay writhing among them, slain

And another said:[3]

تمتعتما يا مقلتي بنظرة ♦ وأوردتما قلبي أمر الموارد

My eyes, you took your joy of a glance, and you /
to the bitterest wells my heart you drew.

You two, O my eyes, took your enjoyment of a glance
and brought my heart to the bitterest of watering-places

فعينياي كفا عن فؤادي فإنه ♦ من الظلم سعي اثنين في قتل واحد

So, my two eyes, from my heart keep away, /
for it is wrong that two should strive one to slay.

So, my two eyes, hold off from my heart, for it is ♦ an injustice for two to strive to kill one

♦ SECTION ♦

The eye said: You wronged me first and last, and you bear my sin, inwardly and outwardly, and I am only your messenger who calls to you, and your scout who points to you:[4]

1 The hadith of Buraydah: see p. 147.

2 The Arabic editor says the two verses are unattributed in *Diwan al-Sababah* (p. 90), and suggests they may be the author's own; the first verse is found there (p. 26 in the printing consulted). The sense: the meeting of eyes with eyes is the road by which ruin reaches the heart, for glances raid it again and again until it lies slain. The second half of the second verse is the same as that of the verse on p. 166.

3 The two verses are by al-Arrajani (d. 544 AH), poet and judge, in al-Antaki's *Tazyin al-Aswaq* (2/239) and *Diwan al-Sababah* (p. 89). The eyes took a moment's pleasure and the heart alone pays; it is unjust that two should combine to kill one.

4 The verse is given at the top of the next page; see the note there.

وإذا بعثت برائد نحو الذي ♦ تهوى وتعتبه ظلمت الرائدا

When you send a scout to the one for whom you long
and then blame him, you do the scout a wrong.

When you send a scout towards the one
you desire and then blame him {the scout}, you wrong the scout[1]

You are the king who is obeyed, and we are the soldiers and followers. You mounted me, for your need, on the horses of the post,[2] then turned upon me with threats and menace. Had you commanded me to shut my door upon myself and let down my veil, I would have heard and obeyed, and I would not have grazed in the preserve and pastured.[3] You sent me out after game for which snares had been set for you, its nooses and traps, and its nets and meshes circled around you, so you became a captive after being a prince, and you became owned after being a king.

And this, though the master of mankind and the most just of judges - عليه الصلاة والسلام - has judged for me against you, where he says: "In the body there is a morsel of flesh; if it is sound, the whole body is sound through it, and if it is corrupt, the whole body is corrupt through it. Truly, it is the heart."[4] And Abu Hurayrah رضي الله عنه said: The heart is a king and the limbs are its soldiers; if the king is good, his soldiers are good, and if the king is foul, his soldiers are foul.

Had you looked closely, you would have known that the corruption of your subjects is through your corruption, and their survival, soundness and right guidance are through your right guidance; but you perished and caused your subjects to perish, [42a] and laid your sin upon the weak eye; and the root of your affliction is that there has gone from you

1 The verse is by Ibn Sinan al-Khafaji (see p. 159), in his *Diwan* (p. 105), with a different wording. If you blame the scout you sent after the beloved, you wrong him; the fault is the sender's.

2 The *barid* was the relay-post of the caliphate: mounts kept at stations along the roads to carry urgent messages quickly.

3 A *hima* is a pasture closed to common use (*Lisan al-Arab*, «حمى»). To graze in it is to enter what is forbidden.

4 Al-Bukhari (52, 2051) and Muslim (1599), from al-Nu'man ibn Bashir.

the love of Allah, and the love of His remembrance, His speech, His names and His attributes, and you turned to other than Him, and turned away from Him, and took in exchange love of others and desire for them from Him.

And you have heard what has been related to you of His سبحانه rebuke of the Children of Israel for their exchanging one food for a lesser food; He censured them for that and reproached them with it, and said: ﴿أَتَسْتَبْدِلُونَ ٱلَّذِى هُوَ أَدْنَىٰ بِٱلَّذِى هُوَ خَيْرٌ﴾ "Would you exchange what is better for what is less?" [al-Baqarah 2:61] So how is it with one who exchanged the love of his Creator, his Originator, his Guardian and the Master of his affair - he who has no soundness, no success, no bliss, no joy, no gladness and no deliverance except by singling Him out in love, and that He be dearer to him than all else - so look, by Allah, for whom you exchanged, and love of whom you took in exchange! You were content for yourself with confinement in the privy,[1] while the hearts of those who love Him circle around the Throne. Had you turned to Him and turned away from all else, you would have seen wonders, and been safe from ruin and perils. Or did you not know that He singled out for triumph and bliss the one who comes to Him with a sound heart, that is, sound from all besides Him, with nothing in it but love of Him and following His pleasure? She said: And between my sin and your sin in the sight of people is as between my blindness and your blindness in analogy. And He in whose hand are the reins of affairs has said: ﴿فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَـٰرُ وَلَـٰكِن تَعْمَى ٱلْقُلُوبُ ٱلَّتِى فِى ٱلصُّدُورِ﴾ "For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts." [al-Hajj 22:46]

♦ SECTION ♦

When the liver heard their exchange of words and their taking up of the dispute, it said: You two have helped one another to my ruin, and cooperated in my killing. And he did justice who

1 The *hashsh* (also *hushsh*) is a garden of palms, and so the lavatory that used to be built in such gardens (*Lisan al-Arab*, «حشش»). The image is of a heart shut up in a foul place.

related your debate, and said on my tongue, complaining of you both:[1]

يقول طرفي لقلبي هجت لي سقما ♦ والعين تزعم أن القلب أنكاها

My eye says to my heart: "You made my sickness start," /
while the eye claims it was wounded by the heart.

My eye says to my heart: You stirred sickness for me
while the eye claims that the heart is what wounded it

والجسم يشهد أن العين كاذبة ♦ وهي التي هيجت للقلب بلواها

And the body bears witness that the eye lies; /
it is the one that made the heart's affliction rise.

And the body bears witness that the eye lies
and it is the one that stirred its affliction for the heart

لولا العيون وما يجنين من سقم ♦ ما كنت مطرحا من بعض قتلاها

Were it not for eyes and the sickness they provide, /
I would not be among their slain, cast aside.

Were it not for eyes and the sickness they bring
I would not have been cast aside among some of their slain

فقالت الكبد المظلومة اتئدا ♦ قطعتماني وما راقبتما الله

So the wronged liver said: "Go gently, you two! /
You have not feared Allah, but have cut me through."

So the wronged liver said: Gently ♦ you have cut me up and have not feared Allah

And another said [42b]:[2]

يقول قلبي لطرفي أن بكى جزعا ♦ تبكي وأنت الذي حملتني الوجعا؟!

My heart said to my eye, which wept in despair: /
"You weep? You are the one who gave me pain to bear!"

My heart says to my eye, when it wept in distress:
You weep, when it is you who burdened me with pain?

فقال طرفي له فيما يعاتبه ♦ بل أنت حملتني الآمال والطمعا

My eye said to it, reproaching: "Rather it is you /
who burdened me with hopes and with desire too."

My eye said to it in reproaching it: ♦ Rather it is you who burdened me with hopes and desire

حتى إذا ما خلا كل بصاحبه ♦ كلاهما بطويل السقم قد قنعا

Until, when each was alone with his friend, /
both were content with a long sickness to the end.

Until, when each was alone with his companion ♦ both were content with long sickness

1 The verses are unattributed in al-Khara'iti's *I'tilal al-Qulub* (p. 154) and Ibn al-Jawzi's *Dhamm al-Hawa* (p. 96). The eye and the heart each blame the other for the sickness, and the liver, wronged by both, answers.

2 The verses are unattributed in *I'tilal al-Qulub* (p. 154), *Dhamm al-Hawa* (p. 96) and *Diwan al-Sababah* (p. 91). Each of the two, left alone with the other, has settled into long sickness together.

نادتهما كبدي لا تبعدا فلقد ♦ قطعتماني بما لاقيتما قطعا

My liver called out: "Do not perish, you two! /
You cut me to pieces by what you went through."
My liver called out to them: Do not perish, for
you have cut me to pieces by what you have met with[1]

And another said:[2]

عاتبت قلبي لما ♦ رأيت جسمي نحيلا

I reproached my heart when I could see / how wasted my body had come to be.
I reproached my heart when ♦ I saw my body wasted

فألزم القلب طرفي ♦ وقال كنت الرسولا

"You were the messenger," my heart said, / and laid the blame on my eye instead.
The heart laid the blame on my eye ♦ and said: You were the messenger

فقال طرفي لقلبي ♦ بل كنت أنت الدليلا

Then my eye to my heart replied: / "No, it was you who were the guide."
My eye said to my heart: ♦ Rather you were the guide

فقلت كفا جميعا ♦ تركتماني قتيلا

So I said: "Both of you, refrain! / It is you who have left me slain."
So I said: Both of you stop ♦ you have left me slain

Then she said: I will take the judgment between you. You are, in the affliction, partners sharing the rein, just as in pleasure and joy you are two horses in a wager. The eye takes pleasure, and the heart wishes and desires; and for this the sayer said of you both:[3]

ولما شكوت الحب بشر ناظري ♦ لقلبي فقال القلب لي ولك الهنا

When I complained of love, my eye with glee /
told my heart the news; it said: "Joy to you and me."
When I complained of love, my eye gave good news
to my heart, and the heart said: Joy be to me and to you

تخلصت من إحياء ليلك ساهرا ♦ وخلصتني من لوعة الهجر والضنى

You were freed from spending the night awake, /
and you freed me from desertion's and wasting's ache.
You were freed from keeping your night awake sleepless
and you freed me from the anguish of abandonment and wasting

1 *La tab'ada* (literally "do not be far") is said of one who is lost or dying, "may you not perish" (*Lisan al-Arab*, «بعد»). The liver pities the two even as it blames them.

2 The verses are unattributed in *Dhamm al-Hawa* (p. 98) and *Diwan al-Sababah* (p. 91). Each of the three is made to blame the next, and the poet ends by calling a halt to both.

3 No source for the verses has been found. The eye brings the beloved's sight to the heart and each congratulates the other: the eye is freed from its sleepless watching, and the heart from the pain of absence. The Arabic editor notes that one manuscript (ت) reads «سلوت» in place of «تخلصت».

كلانا مهنا بالبقاء فإن تعد ◆ فلا أنت يبقيك الغرام ولا أنا

We both are congratulated that we survive,
but if you return, passion won't keep us alive.

We are both congratulated on survival; but if you return
neither will passion keep you alive nor me

And unless the care of the Turner of hearts and eyes reaches you both, then you have no comfort and the heart no rest. The poet said:[1]

فوالله ما أدري أنفسي ألومها ◆ على الحب أم عيني المشومة أم قلبي

By Allah, I know not where blame has its part:
my soul, for love, my ill-omened eye, or my heart.

By Allah, I do not know whether I blame my soul
for love, or my ill-omened eye, or my heart

فإن لمت قلبي قال لي العين أبصرت ◆ وإن لمت عيني قالت الذنب للقلب

If I blame my heart, it says: "The eye did see,"
and if I blame my eye: "The heart's the fault, not me!"

If I blame my heart, it says to me: The eye saw
and if I blame my eye, it says: The fault is the heart's

فعيني وقلبي قد تقاسمتما دمي ◆ فيا رب كن عونا على العين والقلب

My blood is what my eye and heart divide;
so, Lord, against eye and heart be on my side.

My eye and my heart have divided my blood between them
so, O Lord, be a help against the eye and the heart

She said: When you gave the heart the water of love to drink from your cups, you kindled upon it the fire of yearning, and vapour rose from it to you and dripped from you, so you choked on drinking it first and choked on being deprived of it second. He said:[2]

1 The verses are unattributed in *Diwan al-Sababah* (p. 91). The lover cannot decide whom to blame: his soul, his eye or his heart.

2 The two verses (given on p. 175) are by Bashshar ibn Burd (d. c. 167 AH), the blind poet of the early Abbasid period, in his *Diwan* (4/62). The lover asks his beloved to see his body wasted under his clothes, and says the tears that run from his eye are not water but his soul melting away.

خذي بيدي ثم اكشفي الثوب فانظري ♦ ضنى جسدي لكنني أتستر

Take me by the hand, draw the garment aside,
and see my body wasted, though I hide.

Take me by the hand, then uncover the garment and look
at the wasting of my body, though I hide myself

وليس الذي يجري من العين ماؤها ♦ ولكنها روح تذوب فتقطر

Not its water is what from the eye slips:
it is a soul that melts and drips.

And what flows from the eye is not its water ♦ but a soul that melts and drips

[43a] She said: The judge between you is the One who judges between the soul and the body when they dispute before Him, for in the well-known report:[1] "The dispute among creatures will not cease on the Day of Resurrection until the soul and the body dispute, and the body says to the soul: You are the one who moved me, commanded me and directed me; otherwise I would not have moved, and I do not act without you. The soul says to it: And you are the one who ate, drank, touched and enjoyed ease, so you are the one who deserves the punishment. So Allah سبحانه sends to them an angel who judges between them, and he says: Your likeness is that of a sighted cripple and a blind man walking, who entered a garden. The cripple said to the blind man: I see the fruits in it, but I cannot stand. And the blind man said: I can stand, but I see nothing. The cripple said to him: Come and carry me, you will walk and I will pick. So on whom is the punishment? He says: On both. He said: So it is with you two." And with Allah is success.

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1 Ibn Mandah narrates it from Ibn Abbas as his own saying (*mawquf*), as quoted in al-Suyuti's *Sharh al-Sudur* (p. 327).

الباب الثامن

CHAPTER EIGHT

On Mentioning the Doubtful Arguments by Which Those Argued Who Permitted Looking at One with Whom Enjoyment Is Not Lawful, and Permitted Passionate Love for Such a One

THIS GROUP SAID: Between us and you are the Book, the Sunnah, the sayings of the Imams of Islam, and sound reason.

As for the Book, it is His saying تعالى: ﴿أَوَلَمْ يَنظُرُواْ فِي مَلَكُوتِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا خَلَقَ ٱللَّهُ مِن شَيْءٍ﴾ "Do they not look into the realm of the heavens and the earth and everything that Allāh has created" [al-A'raf 7:185]. This includes everything that Allah created, so what has taken the handsome face out of its generality, when it is among the finest of what He created? The place for drawing proof and lesson from it is stronger, and for that reason the Creator سبحانه is glorified at the sight of it, as one of those who looked at a beautiful form said:

ذي طلعة سبحان فالق صبحه ◆ ومعاطف جلت يمين الغارس

A face—glory to Him who split its dawn!—and curves that stand /
to the glory of the planter's right hand.

Of a countenance - glory be to the One who split its dawn[1]
and of curves, the right hand of the planter was exalted

مرت بأرجاء الخيال طيوفه ◆ فبكت على رسم السلو الدارس

Its phantoms passed through imagination's domains /
and wept over forgetting's effaced remains.

Its phantoms passed through the regions of imagination
and they wept over the effaced traces of forgetting

And the sight of rare beauty makes the tongues of the onlookers speak their saying: Glory be to Allah, Lord of the worlds! And blessed is Allah, the best of creators! And Allah تعالى did not create these beauties in vain, but made them appear so that [43b] the one who looks at them may take them as proof of His power

1 No source for the verses has been found. The poet praises the Creator for a face like the breaking of dawn and for curves of form that a hand beyond all hands, that of the Creator, has planted; the second verse says its phantom passed through the regions of his imagination and made him weep over the worn trace of consolation (*al-sulw*): the vision of the beloved has wiped out the last traces of his forgetting, and his love is born anew. *Ma'atif* are the bends and curves of the body, and the planter is the Creator, who set the form as one plants a tree.

and oneness and the wonder of His making, so they should not be left idle of what they were created for.

As for the Sunnah, it is the well-known hadith: "Looking at a handsome face is worship."[1]

And in another hadith: "Seek good from the fair of face."[2] In this is guidance to scanning faces and reflecting on them. And a man asked a woman in marriage, and consulted the Prophet ﷺ about marrying her, and he said: "Have you looked at her?" He said: No. He said: "Go and look at her."[3] Had looking been forbidden, he would not have been given leave to look, for he is not safe from temptation.

1 Judged false (*batil*) by the Arabic editor, who says that Ibn al-Qayyim cites it in *al-Manar al-Munif* (pp. 62, 99) and says it does not resemble revelation, nor even the words of the Companions; this could not be confirmed. The author returns to it in Chapter Nine.

2 Abu Ya'la, *Musnad* (4759), and al-Khara'iti, *I'tilal al-Qulub* (p. 164), from Aisha; the chain is very weak, and all its routes are weak (al-Sakhawi, *al-Maqasid al-Hasanah*, p. 81). Al-Albani judges it fabricated (*al-Silsilah al-Da'ifah*, 2855 and 1585). Ibn al-Qayyim says in *al-Manar al-Munif* (p. 63) that every hadith praising fair faces or ordering one to look at them is a fabricated lie.

3 Muslim (1424), from Abu Hurayrah.

As for the sayings of the Imams: al-Sam'ani related that a man[1] wrote to al-Shafi'i on a slip of paper:

سل المفتي المكي هل في تزاور ♦ ونظرة مشتاق الفؤاد جناح؟

Ask the Meccan mufti: is there any wrong /
in visits, and in the glance of one whose heart does long?
Ask the Meccan mufti: Is there in visiting one another
and the glance of one whose heart yearns any sin?

So al-Shafi'i answered him:[2]

معاذ إله العرش أن يذهب التقى ♦ تلاصق أكباد بهن جراح

The Lord of the Throne forbid that piety be undone /
by wounded livers pressed together as one.
The God of the Throne forbid that piety be lost
by the pressing together of livers that are wounded

Al-Khara'iti mentioned[3] this question and answer from Ata' ibn Abi Rabah, and its beginning is: I asked Ata' the Meccan.

And al-Hakim mentioned in *Manaqib al-Shafi'i* رضي الله عنه, of his poetry:[4]

يقولون لا تنظر وتلك بلية ♦ ألا كل ذي عينين لابد ناظر

They say: "Do not look"—and that is a bane; /
but all who have two eyes must look: that is plain.
They say: Do not look, and that is a calamity ♦ but everyone who has two eyes must look

وليس اكتحال العين بالعين ريبة ♦ إذا عف فيما بين ذاك الضمائر

A gaze met by a gaze is no suspicion / when chastity is the hearts' condition.
And the eye's applying kohl {that is, feasting itself} with an eye is no suspicion
when chastity prevails between the hearts

1 Al-Sam'ani: one of the Shafi'i scholars of Marw of that name, the best known being Abd al-Karim (d. 562 AH), author of *al-Ansab*; the Arabic editor does not say which. The report is in al-Bayhaqi, *Manaqib al-Shafi'i* (2/94). The Arabic editor also gives *al-Wadih al-Mubin* (p. 89) and Abu Nu'aym, *al-Hilyah* (9/150–151), which could not be confirmed.

2 The exchange is also in *Diwan al-Shafi'i* (p. 64) and al-Mubarrad's *al-Kamil* (1/379–380). The man asks whether visiting and the glance of a yearning heart are any sin; the answer is that piety is not lost merely because wounded hearts draw close.

3 Abu Bakr al-Khara'iti (d. 327 AH), author of *I'tilal al-Qulub*, a collection of reports on love. The report is on p. 86 of that book. Ata' ibn Abi Rabah (d. 114 AH) was the leading mufti of Makkah among the Successors.

4 The sense: they tell him not to look, but everyone with two eyes cannot help looking, and the meeting of eyes (literally, "the anointing of the eye with an eye") is no cause for suspicion where the hearts are chaste. Al-Hakim al-Naysaburi: see p. 139. His *Manaqib al-Shafi'i* is quoted in *al-Wadih al-Mubin* (p. 88), which adds that Ibn Abi Tahir, in *al-Manthur wa-l-Manzum*, ascribes the verses to a man of Ghatafan, in a longer poem.

And al-Istarabadhi mentioned in the book *Manaqib al-Shafi'i* that a man wrote to Sa'id ibn al-Musayyib:[1]

يا سيد التابعين والبرره ◆ نسيت في العشق سورة البقره

O master of the Successors, of the pious lot, / in passion, Surat al-Baqarah I forgot.

O master of the Successors and the pious ◆ I have forgotten, in passion, Surat al-Baqarah

فكن بفتواك مشفقا رفقا ◆ باهى بك الله أكرم البرره

Be gentle, kind, as you give your fatwa out; / Allah boasts of you to the most noble devout.

So be, in your fatwa, compassionate and gentle ◆ Allah has boasted of you to the most noble of the dutiful

هل حرم الله لثم خد فتى ◆ أوصافه بالجمال مشتهره؟

Has Allah forbidden the kissing of the cheek / of a youth of whose beauty all men speak?

Has Allah forbidden the kissing of the cheek of a youth ◆ whose qualities of beauty are renowned?

Sa'id answered him:

يا سائلي عن خفي لوعته ◆ عليك بالصبر تحمدن أثره

O you who ask me about his hidden ache, /
hold to patience: you will praise what comes in its wake.

O you who ask me about his hidden anguish ◆ hold to patience, and you will praise its outcome

ولا تكن طالبا لفاحشة ◆ أو كالذي ساق سيله مطره

And do not seek lewdness; from it refrain, /
nor be like him whose flood is driven by his rain.

And do not be a seeker of lewdness ◆ or like him whose flood is driven by his rain

وراقب الله واخش سطوته ◆ وخالف الفاسقين والفجره

And be watchful of Allah, and fear His might; / oppose the wicked and the dissolute: fight.

And be watchful of Allah and fear His might ◆ and oppose the wicked and the dissolute [44a]

وقبل الخد من حبيبك ذا ◆ في كل يوم وليلة عشره

And kiss the cheek of this beloved of yours /
ten times through every day and the night's hours.

And kiss the cheek of this beloved of yours ◆ ten times in every day and night

And Abu al-Abbas al-Mubarrad said in *al-Kamil*: A bedouin said, Abu al-Aliyah recited it to me:[2]

سألت الفتى المكي ذا العلم ما الذي ◆ يحل من التقبيل في رمضان

I asked the Meccan youth, a learned man: / what kissing is lawful in Ramadan?

I asked the Meccan youth, the man of knowledge: What ◆ of kissing is lawful in Ramadan?

1 *Al-barara* (the dutiful) is a Qur'anic name for the angels (see 'Abasa 80:16), so the line says that Allah boasts of the mufti to the angels. In the answer, to be "like him whose flood is driven by his rain" is to be swept along by a desire that feeds on itself once its first drops have fallen. The passage is as quoted in *al-Wadih al-Mubin* (p. 89) from this book. Sa'id ibn al-Musayyib (d. c. 94 AH) was the leading jurist among the Successors in Madinah. The questioner asks whether kissing the cheek of a beautiful youth is forbidden; the answer counsels patience and fear of Allah, and then allows ten kisses on the cheek by day and night.

2 Abu al-Abbas Muhammad ibn Yazid al-Mubarrad (d. 286 AH), the Basran grammarian and philologist; *al-Kamil* (1/374), as also quoted in *al-Wadih al-Mubin* (p. 90). The numbers in the answer, on the next page (seven for a wife, eight for a dear friend), evidently count kisses: the questioner asks what kissing is lawful for a fasting man, and the joke of the reply is that it is a number, one more for a dear friend (*khullah*) than for a wife. The poem continues on the next page.

فقال لي المكي أما لزوجة ♦ فسبع وأما خلة فثمان

The Meccan told me, "For a wife the rate /
is seven; for an intimate friend, eight."

And the Meccan said to me: For a wife ♦ seven, and for an intimate friend eight

And Abu Bakr al-Khatib mentioned in the book *Ruwat Malik* (The Narrators from Malik), from one of them:[1]

أقول لمفت بين مكة والصفا ♦ لك الخير هل في وصلهن حرام؟

I say to a mufti, in Mecca's and Safa's land: /
"Good be yours; is union with them banned?"

I say to a mufti between Mecca and al-Safa:
May good be yours, is there anything unlawful in union with them?

وهل في صموت الحجل مهضومة الحشا ♦ عذاب الثنايا إن لثمت أثام

One slim of waist, with silent anklets—if I kiss /
her, sweet of teeth, is there sin in this?

And in the quiet anklet-wearer, slender of waist ♦ sweet of teeth, if I kiss her, is there sin?[2]

فقال لي المفتي وسالت دموعه ♦ على الخد من عينيه فهي تؤام

The mufti said to me, as his tears ran /
down his cheek in twin streams, and he began:

The mufti said to me, and his tears ran ♦ down his cheek from his eyes, twin streams

ألا ليتني قبلت تلك عشية ♦ ببطن منى والمحرمون نيام

"Would that I had kissed that one when evening crept /
in Mina's valley, while pilgrims in ihram slept."

Would that I had kissed that one in the evening
in the valley of Mina, while the pilgrims in ihram slept

And al-Hakim said in the book *Manaqib al-Shafi'i*: Abu al-Ala' ibn Kushyar al-Hari narrated to us, Ali ibn Sulayman al-Akhfash informed us, from Muhammad ibn al-Jahm, who said: I heard al-Rabi' say: I was present with al-Shafi'i in Mecca, when a man handed him[3]

1 Abu Bakr al-Khatib: al-Khatib al-Baghdadi (d. 463 AH), whose *Ruwat Malik* collects the narrators from Malik ibn Anas. The passage is as quoted in *al-Wadih al-Mubin* (p. 90). The questioner asks whether union with such women is unlawful; the mufti answers with tears, wishing that he himself had kissed her at Mina on a night when the pilgrims in ihram slept. The same poem is given in another form on p. 181. The first line above is the end of the poem begun on p. 179, and the numbers in it count kisses (see p. 179, note 2).

2 *Samut al-hajl*: a woman whose anklets are silent because her legs are full; *mahdumat al-hasha*: slender of waist (*Lisan al-Arab*, «هضم»).

3 Al-Hakim's *Manaqib al-Shafi'i* is quoted in *al-Wadih al-Mubin* (pp. 90-91). Al-Rabi' ibn Sulayman al-Muradi (d. 270 AH) was al-Shafi'i's closest pupil and the transmitter of his books.

a slip of paper on which was:

أقول لمفتي خيف مكة والصفا ◆ لك الخير هل في وصلهن حرام؟

I say to the mufti of Mecca's valley, on Safa's side: /
"Good be yours; is union with them denied?"

I say to the mufti of the valley of Mecca and al-Safa:
May good be yours, is there anything unlawful in union with them?

وهل في صموت الحجل مهضومة الحشا ◆ عذاب الثنايا إن لثمت أثام؟

One slim of waist, with silent anklets—if I kiss /
her, sweet of teeth, is there sin in this?

And in the quiet anklet-wearer, slender of waist ◆ sweet of teeth, if I kiss her, is there sin?

He said: Al-Shafi'i wrote upon it:

فقال لي المفتي وفاضت دموعه ◆ على الخد من عين وهن تؤام

The mufti said to me, as his tears overran /
the cheek from an eye, twin streams, and he began:

The mufti said to me, and his tears overflowed ◆ on the cheek from an eye, twin streams[1]

ألا ليتني قبلت ذاك عشية ◆ ببطن منى والمحرمون نيام

"Would that I had kissed that one when evening crept /
in Mina's valley, while pilgrims in ihram slept."

Would that I had kissed that one in the evening
in the valley of Mina, while the pilgrims in ihram slept

And Amr ibn Sufyan ibn Ibnat Jami' ibn Murkhiyah said:[2]

إنا سألنا مالكا وقرينه ◆ ليث بن سعد عن لثام الوامق

We asked Malik and Layth ibn Sa'd, his peer, of this: /
the kissing of a lover—is it amiss?

We asked Malik and his peer ◆ Layth ibn Sa'd about the kissing of the lover

أيجوز؟ قالا والذي خلق الورى ◆ ما حرم الرحمن قبلة عاشق

"Permitted?" They said: "By Him who made all that live, /
the Merciful forbids no kiss that lovers give."

Is it permitted? They said: By the One who created creation
the Most Merciful has not forbidden the kiss of a passionate lover

The author of the book *Rustaq al-Ittifaq* (The District of Concord) mentioned that, and he is the poet of the Egyptians, and he recited in it of this Amr ibn Sufyan, and wrote it to [44b] Ibn Uyaynah:[3]

1 The print reads «من عين وهن تؤام» here, and «من عينيه فهي تؤام» on p. 180. Translated as printed.

2 The verses are as in *al-Wadih al-Mubin* (pp. 91–92), quoting *Rustaq al-Ittifaq*. Malik ibn Anas (d. 179 AH) was the imam of Madinah, and al-Layth ibn Sa'd (d. 175 AH) the imam of Egypt.

3 Sufyan ibn Uyaynah (d. 198 AH), the hadith scholar of Makkah. The Arabic editor gives the passage as in *al-Wadih al-Mubin* (p. 92); this could not be confirmed. He gives no information on *Rustaq al-Ittifaq* or its author; on the author, see p. 199.

قلنا لسفيان الهلالي مرة ♦ أيحرم ضم العاشق المشتاق
We asked Sufyan al-Hilali, "Is there a ban / on the embrace of a passionate, yearning man
We said to Sufyan al-Hilali once[1]: ♦ Is the embrace of the passionate, yearning lover forbidden
لحبيبه من بعد نأي ناله ♦ فأجاب لا والواحد الخلاق
for his beloved, once distance laid him low?" / He answered: "By the One, the Creator: no!"
to his beloved, after a distance that befell him? ♦ He answered: No, by the One, the Creator

And he recited in it of his grandfather Jami', and wrote it to Ali ibn Zayd ibn Jud'an:[2]

سألنا ابن جدعان بن عمرو أخا العلا ♦ أيحرم لثم الحب في ليلة القدر؟
We asked Ibn Jud'an ibn Amr, the lofty, of this: /
"Does the Night of Power ban the beloved's kiss?"
We asked Ibn Jud'an ibn Amr, brother of exaltedness:
Is the kissing of the beloved forbidden on the Night of Power?
فقال لنا المكي وناهيك علمه ♦ ألا لا ومن قد جاء بالشفع والوتر
The Meccan—enough his learning—told us so: /
"By the One who brought the odd and the even—no!"
The Meccan said to us, and enough for you is his knowledge:
No, by the One who brought the even and the odd[3]

And he recited of Ibrahim ibn al-Mudabbir, who wrote it to Abu Bakr ibn Ayyash, one of the Imams of the reciters:[4]

سألت ابن عياش وكان معلما ♦ لك الخير هل في ضمة الحب من وزر؟
I asked Ibn Ayyash, a teacher, of the case: / "Good to you, is it sin, the beloved's embrace?"
I asked Ibn Ayyash, and he was a teacher:
May good be yours, is there any burden in the embrace of the beloved?
فقال أبو بكر ولا في لثامه ♦ ألم يأتنا التنزيل بالوضع للإصر؟!
Abu Bakr said: "Nor in his kiss need we frown. /
Has revelation not come to lay burdens down?!"
Abu Bakr said: Nor in kissing the beloved
has the revelation not come to us with the laying down of burdens[5]?!

And he recited of another, who wrote it to Imam Ahmad ibn Hanbal, who said: And he claimed

1 Sufyan al-Hilali is Sufyan ibn Uyaynah (see p. 181), of the tribe of Hilal. The verses are as in *al-Wadih al-Mubin* (p. 92).

2 The verses are as in *al-Wadih al-Mubin* (p. 92). Ali ibn Zayd ibn Jud'an was a Basran transmitter of hadith.

3 An allusion to the oath ﴿وَٱلشَّفۡعِ وَٱلۡوَتۡرِ﴾ "And [by] the even [number] and the odd" [al-Fajr 89:3]. The Night of Power falls on one of the odd nights of the last ten of Ramadan.

4 The verses are as in *al-Wadih al-Mubin* (p. 92). Ibrahim ibn al-Mudabbir (d. 279 AH) was an Abbasid secretary and poet. Abu Bakr ibn Ayyash (d. 193 AH) was the transmitter of the reading of Asim.

5 An allusion to the Qur'anic *isr*, the burden: ﴿وَيَضَعُ عَنۡهُمۡ إِصۡرَهُمۡ﴾ "relieves them of their burden" [al-A'raf 7:157], and ﴿وَلَا تَحۡمِلۡ عَلَيۡنَآ إِصۡرٗا﴾ "lay not upon us a burden" [al-Baqarah 2:286]. The sense of the verses: Ibn Ayyash is asked whether embracing the beloved is a sin, and answers that it is not even in kissing, since the revelation has lifted burdens from the community.

some of them that he was Ishaq ibn Mu'adh ibn Zuhayr, the poet of the people of Egypt in his time:[1]

سألت إمام الناس نجل ابن حنبل ◆ عن الضم والتقبيل هل فيه من باس؟

I asked the people's imam, Ibn Hanbal's son, / about embracing and kissing: is harm done?

I asked the imam of the people, the son of Ibn Hanbal ◆ about embracing and kissing: is there any harm in it?

فقال إذا جل العزاء فواجب ◆ لأنك قد أحييت عبدا من الناس

He said: "When patience grows too heavy, it is due, /
for a human servant of Allah lives through you."

He said: If endurance grows too heavy, it is obligatory
for you have given life to a servant {of Allah} among the people

And he recited of Ibn Murkhiyah, who wrote it to Abu Hanifah:[2]

كتبنا إلى النعمان يوما رسالة ◆ نسائله عن لثم حب ممنع

We wrote to al-Nu'man a letter one day, / asking of kissing a beloved kept away.

We wrote a letter one day to al-Nu'man ◆ asking him about the kissing of a beloved hard to reach

فقال لنا لا إثم فيه وإنه ◆ شهي إذا كانت لعشر وأربع

He said to us: "No sin in it is seen, / and it is sweet if she is fourteen."

He said to us: There is no sin in it, and it is ◆ delightful if she is ten and four {years old}

And a man wrote to Abu Ja'far al-Tahawi:[3]

أبا جعفر ماذا تقول فإنه ◆ إذا نابنا خطب عليك المعول

Abu Ja'far, what say you? When trouble is faced, / it is on you that our reliance is placed.

Abu Ja'far, what do you say? For when ◆ a calamity befalls us, it is on you that reliance is placed

فلا تنكرن قولي وأبشر برحمة ال ◆ إله عن الأمر الذي عنه تسأل

So do not reject my words, but rejoice / in Allah's mercy on the matter you voice.

So do not reject my words, and receive the good news of the mercy of the
God concerning the matter about which you are asked

أبالحب عار أم من الحب مهرب ◆ وهل من لحا أمر الصبابة يجهل؟

Is love a shame? Is escape from love anywhere? / Is he not ignorant who blames love's affair?

Is there shame in love, or is there an escape from love?
And is not one who blames the matter of ardent longing ignorant?

وهل بمباح فيه قتل متيم ◆ يهاجره أحبابه وهو يوصل؟

May a lover be killed whom his loved ones forsake / while he keeps the tie that they break?

And is it permissible to kill a lover ◆ whom his beloveds abandon while he keeps up the tie? [45a]

فرأيك في رد الجواب فإنني ◆ بما فيه تقضي أيها الشيخ أفعل

So give your view on the reply; for what you / decide in it, O Shaykh, is what I will do.

So your opinion in sending the answer, for I ◆ will do what you decide in it, O Shaykh

1 The Arabic editor gives the verses as in *al-Wadih al-Mubin* (pp. 92–93); this could not be confirmed. Ishaq ibn Mu'adh ibn Zuhayr is not identified further by the editor; the text calls him the poet of Egypt in his time. The poem addresses "the son of Ibn Hanbal", while the lead-in on p. 182 says it was written to Imam Ahmad himself. The sense: asked whether embracing and kissing are harmful, the imam answers that when endurance becomes too heavy they are even obligatory, since they give life to a servant of Allah.

2 The Arabic editor gives the verses as in *al-Wadih al-Mubin* (p. 93), quoting *Kitab al-Mihnah* (which he does not describe further); this could not be confirmed. Abu Hanifah is al-Nu'man ibn Thabit (d. 150 AH), imam of the Hanafi school. "Ten and four" is fourteen, evidently the beloved's age (fourteen years); Abu Hanifah's answer is that there is no sin in it, and that it is sweet when she is of that age. The poet is Ibn Murkhiyah (see p. 181).

3 Abu Ja'far Ahmad ibn Muhammad al-Tahawi (d. 321 AH), the Hanafi jurist of Egypt. The verses, which go on to p. 184, are as in *al-Wadih al-Mubin* (p. 93), quoting *Kitab al-Mihnah*. The questioner asks whether love is shameful or can be escaped, and whether it is lawful for the beloved's desertion to kill a lover; he promises to do whatever the Shaykh decides. Al-Tahawi's answer follows on p. 184.

Al-Tahawi answered him:[1]

سأقضي قضاء في الذي عنه تسأل ◆ وأحكم بين العاشقين فأعدل

I will give judgment on what you ask: I must / judge between the passionate lovers, and be just.

I will give a judgment on what you ask ◆ and judge between the passionate lovers, and be just

فديتك ما بالحب عار علمته ◆ بل العار ترك الحب إن كنت تعقل

May I be your ransom: love has no shame I've found; / no, shame is leaving love, if you are sound.

May I be your ransom, there is no shame in love that I know ◆ rather the shame is leaving love, if you have sense

ومهما لحا في الحب لاح فإنه ◆ لعمرك عندي من ذوي الجهل أجهل

Whoever blames in love, by your life, I find / more ignorant than the ignorant kind.

And whenever a blamer blames in love, he is ◆ by your life, in my view, more ignorant than the ignorant

وليس مباحا عندنا قتل مسلم ◆ بلا ترة بل قاتل النفس يقتل

With us no Muslim may be slain without a claim; / rather, one who kills a soul is killed the same.

And it is not permitted with us to kill a Muslim ◆ without grounds; rather the killer of a soul is killed

ولكنه إن مات في الحب لم يكن ◆ له قود فيه ولا عنه يعقل

If he dies in love, there is no / retaliation for him, no blood-money to owe.

But if he dies in love, there is no ◆ retaliation for him in it, and no blood-money paid for him

وصالك من تهوى وإن صد واجب ◆ عليك كذا حكم المتيم يفعل

Union with your love, though he turn away, binds you; / so the lover's law is carried through.

Union with the one you love, even if he turns away, is obligatory ◆ on you; thus is the lover's ruling carried out

فهذا جواب فيه عندي قناعة ◆ لما جئت عنه أيها الصب تسأل

This is an answer in which I am content, / for the question you came, O lover, to present.

This is an answer in which, to me, is contentment ◆ for what you came about, O lover, asking

And it suffices that the Mu'tazilah are among[2] the people who most magnify sins, and they make the people of major sins abide forever, and they do not hold that to be forbidden, as al-Hafiz Abu al-Qasim ibn Asakir mentioned in his well-known *Tarikh*, of one of the Mu'tazilah:[3]

سألنا أبا عثمان عمرا وواصلا ◆ عن الضم والتقبيل للخد والجيد

We asked Abu Uthman Amr and Wasil to speak / of embracing and kissing the neck and the cheek.

We asked Abu Uthman Amr and Wasil ◆ about embracing and kissing the cheek and the neck

فقالا جميعا والذي هو عادل ◆ يجوز بلا إثم فدع قول تفنيد

They both said, by the One who is just, the same: / "It is lawful without sin, so leave off blame."

They both said, by the One who is just: ◆ It is permitted without sin, so leave the words of reproach

And Ishaq ibn Shabib said:[4]

سألنا شيوخ الواسطيين كلهم ◆ عن الرشف والتقبيل هل فيهما إثم؟

We asked the shaykhs of Wasit, every one, / of sipping and kissing: is there sin in them, or none?

We asked the shaykhs of the people of Wasit, all of them ◆ about sipping and kissing: is there sin in them?

1 The answer, in verse, to the question on p. 183 (see the note there). Al-Tahawi's judgment: there is no shame in love, and the shame is in leaving it; a blamer is more ignorant than the ignorant; a Muslim may not be killed without grounds (*tirah* is a blood-claim or just grievance, *Lisan al-Arab*, «وتر»), but a man who dies of love has no retaliation (*qawad*) and no blood-money (*'aql*, see *Lisan al-Arab*, «عقل») due for him; and union is obligatory.

2 The Mu'tazilah were the rationalist school of theology. They hold that a Muslim guilty of a major sin who dies unrepentant is neither believer nor disbeliever and abides in the Fire forever.

3 Al-Hafiz Abu al-Qasim Ali ibn al-Hasan Ibn Asakir (d. 571 AH) wrote the great *Tarikh Madinat Dimashq*. The verses are as quoted by Mughultay in *al-Wadih al-Mubin* (p. 91). Abu Uthman Amr ibn Ubayd (d. 144 AH) and Wasil ibn Ata' (d. 131 AH) were the founding figures of the school.

4 The verses are as in *al-Wadih al-Mubin* (p. 91). The questioner asks the shaykhs of Wasit whether sipping (*rashf*, the sucking of the beloved's lips) and kissing are sin; their answer is on p. 185.

فقالوا جميعا ليس إثما لزوجة ◆ ولا خلة والضم من هذه غنم

They all said: "No sin with a wife, no stain /
with an intimate friend; embracing these is gain."

They all said: It is no sin with a wife
nor an intimate friend, and embracing from these is a gain

And Abu al-Hasan Ali ibn Ibrahim ibn Muhammad ibn Sa'd al-Khayr recited in his book *Sharh al-Kamil* (The Commentary on al-Kamil):[1]

فلما أن أبيح لنا التلاقي ◆ تعانقنا كما اعتنق الصديق

So when we were permitted our meeting, /
we embraced as friends embrace, in greeting.

So when meeting was made permitted to us ◆ we embraced as a friend embraces a friend

وهل حرجا تراه أو حراما ◆ مشوق ضمه صب مشوق؟!

Is any blame or any ban to be traced /
in one yearning, by a yearning lover embraced?

And do you see any blame or unlawfulness
in a yearning one embraced by a yearning lover?!

And al-Khatib said in *Tarikh Baghdad* (The History of Baghdad):[2] Abu al-Hasan Ali ibn Ayyub ibn al-Husayn narrated to us by dictation, Abu Ubayd Allah al-Marzubani, Ibn Hayyawayh and Ibn Shadhan narrated to us, saying: Abu Abd Allah Ibrahim ibn Muhammad ibn [45b] Arafah Niftawayh narrated to us, saying: I entered upon Muhammad ibn Dawud al-Isfahani in the illness in which he died, and I said to him: How do you find yourself? He said: The love of the one you know has bequeathed me what you see! I said to him: What prevented you from enjoying him, when you were able to? He said: Enjoyment is of two kinds: one, permitted looking, and the other, forbidden pleasure; as for permitted looking, it bequeathed me what you see. And he mentioned the story. It will come in the chapter on the chastity of the passionate lovers.

1 The book is *al-Qirt 'ala al-Kamil* (p. 354), in which Abu al-Hasan Ali ibn Ibrahim gathered the marginal notes of Abu al-Walid al-Waqshi and Ibn al-Sid al-Batalyusi on al-Mubarrad's *al-Kamil*; the Arabic editor calls them very important, and says the poem has four verses there; this could not be confirmed. The sense: once meeting was made lawful for them, the two embraced as friends embrace, and the poet asks whether a yearning lover embraced by a yearning lover can be thought sinful. The Arabic editor refers also to *al-Wadih al-Mubin* (p. 91).

2 *Tarikh Baghdad* (5/262), in the biography of Muhammad ibn Dawud al-Isfahani (d. 297 AH), the Zahiri jurist, son of Dawud al-Zahiri, and author of *Kitab al-Zahrah*.

The point is that he did not consider looking at his beloved, nor passionate love for him, to be forbidden. Abu Muhammad ibn Hazm followed this school in his book *Tawq al-Hamamah* (The Ring of the Dove).[1] They said: And we bring you to judgment before one who is counted as thousands upon thousands, namely Shaykh al-Islam Ibn Taymiyyah, for he was asked:[2]

What do the masters, the jurists رضي الله عنهم, say about a man who is a passionate lover of a form, and she is insisting on abandoning him for a long time, which only increases his distance, and he only increases in love for her; and his passionate love for this form is without wickedness or obscenity, nor is he one who stains his passionate love with fornication; and his state has brought him inevitably to ruin if he remains with his beloved in this state. Is it lawful for one in this state that he be abandoned? And is union obligatory upon the said beloved? And is she sinful by persisting in abandoning him? And what is required of the details of their affair? And what rights does each of them have over the other that accord with the Sharia?

He answered in his own hand with a long answer, saying in the course of it: The passionate lover has three stations: beginning, middle and end. As for his beginning, it is obligatory upon him in it to conceal that and not to disclose it to people, observing in that the conditions of manly virtue,[3] of chastity with

1 Abu Muhammad Ali ibn Ahmad Ibn Hazm (d. 456 AH), the Andalusian Zahiri scholar, wrote *Tawq al-Hamamah*, a treatise on love and lovers.

2 Ahmad ibn Abd al-Halim Ibn Taymiyyah (d. 728 AH), the author's teacher. The fatwa is printed in full in his *Jami' al-Masa'il* (1/175–186); the author later argues that it cannot be his.

3 *Futuwwah* is youthful chivalry: generosity, nobility and keeping oneself above what shames (*Lisan al-Arab*, «فتا»). Here it is the code of honour that makes a lover hide his love.

ability. If his state increases to the middle station, there is no harm in informing his beloved of his love for him, so that what he finds from him is lightened by informing him and complaining to him, while he is on guard against people becoming aware of that. If the matter increases for him until he goes beyond the limits and the bounds, he joins the mad and those afflicted with whisperings.

So passionate lovers are divided into two classes: a class who were content with glance after glance, and among them are those who die while so, and his secret does not appear [46a] to anyone, until his beloved does not know of it.

It is reported from the Prophet ﷺ: "Whoever loves passionately, then remains chaste, then conceals it, then dies, is a martyr."[1]

And the second class: they permitted the kiss at the time to one who reached a limit at which he fears for himself. They said: Because leaving it may lead to the ruin of the soul, and the kiss is a minor sin while the ruin of a soul is a major one.

And when a man is struck by two illnesses, he treats the more dangerous, and there is no danger greater than

1 The Arabic editor gives Ibn Hibban, *al-Majruhin* (1/349); al-Khatib, *Tarikh Baghdad* (5/156, 262); Ibn Adi, *al-Kamil* (3/1263): all through Suwayd ibn Sa'id al-Hadathani, from Ali ibn Mushir, from Abu Yahya al-Qattat, from Mujahid, from Ibn Abbas. He says the imams agree that the hadith is weak; the author discusses it later. These references could not be confirmed.

the killing of a soul, so that they made it obligatory upon the beloved to comply with him in that, if it is known that leaving that leads to his ruin. And they argued by the saying of Allah تعالى: ﴿إِن تَجْتَنِبُواْ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ﴾ "If you avoid the major sins which you are forbidden, We will remove from you your lesser sins" [al-Nisa' 4:31] and by His saying تعالى: ﴿ٱلَّذِينَ يَجْتَنِبُونَ كَبَـٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ إِلَّا ٱللَّمَمَ﴾ "Those who avoid the major sins and immoralities, only [committing] slight ones." [al-Najm 53:32] and by the hadith of the man who said: O Messenger of Allah! I met a woman not related to me, and I got from her everything except intercourse. He said: "Did you pray with us?"[1] He said: Yes. He said: "Allah has forgiven you." So Allah تعالى sent down: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَىِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ إِنَّ ٱلْحَسَنَـٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ﴾ "And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds." [Hud 11:114]

Then he said:[2] If this questioner is, as he claims, one who does not stain his passionate love with fornication and does not accompany it with obscenity, then his state is to be considered. If he is of the first class, looking is sufficient for them, if their claim is true. If he is of the second class, there is no harm in his complaining to his beloved, that she may soften toward him and have mercy on him; and if his state overcomes him and he joins the third, what we mentioned is permitted to him, on condition that he not be a specimen of the doing of the ugly forbidden act, for then he joins the major sins and deserves to be killed at that point, and the excuse is removed from him

1 Al-Bukhari (526, 4687) and Muslim (2763), from Ibn Mas'ud.

2 That is, Shaykh al-Islam, in the fatwa given on p. 186.

and the word of punishment is due against him. End of quote of what we mentioned of his answer.

They said: A group of the jurists of the Salaf and the Khalaf permitted a man's masturbation by his own hand[1] if he fears fornication, and a group of the jurists permitted one who fears for himself during an obligatory fast, from the severity of lust, that his testicles may split, to have intercourse with his wife; and they built upon that a branch: that is, if he has two wives, one menstruating and one fasting, does he have intercourse with this one or that one, in two views. And there is no doubt that looking, kissing and embracing, if they entail his cure from his disease, are easier than masturbation by the hand and intercourse in the daytime of Ramadan. And some jurists permitted a woman, if she fears fornication, to take for herself something that she inserts into her private part and withdraws, lest she fall into the forbidden act of fornication.

And there is no doubt that the Sharia came with the obligation to enter into the lesser of two corruptions to ward off the greater, and to forgo the lesser of two benefits to obtain the greater; so where is the corruption of looking, kissing and embracing compared with the corruption of sickness, madness or utter ruin?! This is what this group argued, and we will mention what is for them and what is against them in that, by the power and strength of Allah.

1 *Istimna'*: bringing about the discharge by one's own hand. The permission when fornication is feared is a reported view in the Hanbali school (Ibn Qudamah, *al-Mughni*, the chapter on *istimna'* in the Book of Hudud); Ibn Hazm (*al-Muhalla*) holds it disliked but not sinful. The author's wording shows he is quoting the permission only as an argument from a lesser harm to a greater.

الباب التاسع

CHAPTER NINE

On the Answer to What This Group Argued, and What Is for Them and What Is against Them in This Argument

THEIR DOUBTFUL ARGUMENTS that they mentioned revolve among three kinds:

The first: sound reports in which they have no proof.

The second: false reports from those to whom they are attributed, forged by the wicked and the dissolute, as we will make clear.

The third: general reports, bearing a meaning other than what they held.

As for their arguing by the saying of Allah تعالى: ﴿أَوَلَمْ يَنظُرُواْ فِي مَلَكُوتِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا خَلَقَ ٱللَّهُ مِن شَيْءٍ﴾ "Do they not look into the realm of the heavens and the earth and everything that Allāh has created" [al-A'raf 7:185], it is like their arguing, by the very same method, for the permissibility of satanic, wicked listening to music[1] by His saying تعالى: ﴿فَبَشِّرْ عِبَادِ ٱلَّذِينَ يَسْتَمِعُونَ ٱلْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُۥ﴾ "So give good tidings to My servants Who listen to speech and follow the best of it." [al-Zumar 39:17–18] They said: The word is general, and so they loaded its wording and its meaning with what it is innocent of.

The word here is only what Allah commanded them to listen to, which is His revelation that He sent down upon His Messenger, and it is that of which He said: ﴿أَفَلَمْ يَدَّبَّرُواْ ٱلْقَوْلَ﴾ "Then have they not reflected over the word [i.e., the Qur'ān]" [al-Mu'minun 23:68], and Allah تعالى said: ﴿وَلَقَدْ وَصَّلْنَا لَهُمُ ٱلْقَوْلَ﴾ "And We have [repeatedly] conveyed to them the word [i.e., the Qur'ān]" [al-Qasas 28:51].

This is the word of which they were commanded to follow the best, as He said: ﴿وَٱتَّبِعُوٓاْ أَحْسَنَ﴾ "And follow the best"

1 The author treats the question at length in his *Ighathat al-Lahfan min Masayid al-Shaytan*.

﴿مَآ أُنزِلَ إِلَيۡكُم مِّن رَّبِّكُم﴾ "of what was revealed to you from your Lord [i.e., the Qur'ān]" [al-Zumar 39:55]. And the looking that He سبحانه commanded us to do is the looking that leads to knowing Him, believing in Him, loving Him, and drawing proof for the truthfulness of His messengers in what they reported from Him of His names, His attributes, His acts, His reward and His punishment, not the looking that [47a] makes the one who looks cling to a form with which enjoyment, by looking and by touching, is forbidden to him. This is the looking for which Allah سبحانه commanded its owner to lower his gaze. And that is although those people were not afflicted with beardless youths, and they were nobler in soul and purer in heart than that; so if He commanded them to lower their gaze from the form that is permitted to them in some states, for fear of being tempted, how is it with looking at a form that is not permitted in any state? Then it is said to this group: The looking to which Allah called is a looking for which the one who looks is rewarded, a looking that accords with His command, by which he intends knowledge of his Lord and love of Him, not the satanic looking.

Similar to this argument is the argument of some heretics who are attributed to jurisprudence for the lawfulness of lewdness with a man's slave, by His saying تعالى: ﴿إِلَّا عَلَىٰٓ أَزۡوَٰجِهِمۡ أَوۡ مَا مَلَكَتۡ أَيۡمَٰنُهُمۡ فَإِنَّهُمۡ غَيۡرُ مَلُومِينَ﴾ "Except from their wives or those their right hands possess, for indeed, they will not be blamed -" [al-Mu'minun 23:6], and one who believes that is a disbeliever whose blood is lawful after the proof is established against him; this group only screened themselves for their desire and appetites, and gave the impression that they were looking for lesson and proof, until the matter led some of them

to think that their looking is worship, because they look at the manifestations of divine beauty, and claim that Allah - سبحانه وتعالى above the saying of the brothers of the Christians - appears in that beautiful form, and they make this a path to Allah, as many groups of those who claim knowledge and the wayfaring have fallen into it.

Our Shaykh رحمه الله تعالى said: The disbelief of these is worse than the disbelief of the people of Lut, and worse than the disbelief of the worshippers of idols, for those did not say that Allah سبحانه manifests Himself in those forms, and the utmost that the idol-worshippers said was: ﴿مَا نَعۡبُدُهُمۡ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلۡفَىٰٓ﴾ "We only worship them that they may bring us nearer to Allāh in position." [al-Zumar 39:3] while these said: We worship them because Allah has appeared in their forms.

And our Shaykh related to me[1]: that a young man, handsome, passed by one of these, and he began to follow him with his sight, and a companion of his rebuked him and said: This does not befit one like you. He said: I see in him the attributes of my object of worship, and He appears in [47b] the manifestations of his beauty. He said: You have done such and such to him. He said: Even so. Our Shaykh said: So may Allah curse a community whose object of worship is the one they have intercourse with.

He said: And the best of their later ones, al-Afif al-Tilimsani, was asked,[2] and it was said to him: If existence is one, what is the difference between the sister, the daughter and the stranger that this one is lawful and this one forbidden?! He said: All are the same with us, but these

1 *Majmu' al-Fatawa* (15/423). The shaykh is Ibn Taymiyyah.

2 Al-Afif al-Tilimsani (d. 690 AH), a Sufi poet of Tilimsan who taught the unity of existence (*wahdat al-wujud*): that only one Being truly exists and creation is that Being made manifest. The saying is in *Majmu' al-Fatawa* (15/424).

the veiled ones said: It is forbidden, so we said: It is forbidden to you.

And among these heretics are those who restrict that to certain forms. These are of the kind of the Christians, indeed they are their brothers; for looking at forbidden forms is, with these, worship. It may be that this hadith is of the forging of some of these heretics, or of the dissolute libertines; otherwise the Messenger of Allah ﷺ is free of it.

Our Shaykh was asked about one who says: Looking at a beautiful face is worship, and reports that from the Prophet ﷺ; is that sound or not?[1] He answered, saying: This is a false lie, and whoever reports that from the Prophet ﷺ, or the like of it, has lied against him ﷺ; for none of the people of hadith reported this, neither with a sound chain nor a weak one; rather it is of the fabricated reports, and it is contrary to the consensus of the Muslims, for no one has said that looking at a woman not related to one and at a beardless boy is worship.

And whoever claims that is asked to repent; if he repents, well, and if not, he is killed; for looking is of what is forbidden, of what is disliked, and of what is permitted. And Allah knows best.

As for the other hadith, which is: "Seek good from the fair of face," although it has been reported with a chain, it is false; it is not authentic from the Messenger of Allah ﷺ.

1 For this hadith, see p. 177. The Arabic editor says that the question is in *Majmu' al-Fatawa* (15/410), but no answer to it is given in Ibn Taymiyyah's words there, so he thinks something has dropped out; the same fatwa recurs in *Majmu' al-Fatawa* (21/243–259), also without an answer to this question. These references could not be confirmed.

And had it been authentic, there would be no proof in it for this group, for he only commanded seeking good from them, not seeking union with them and getting what is forbidden from them; for a beautiful face is a likely sign of a beautiful deed, since characters are for the most part in keeping with the created form, with a close kinship between them.

As for the command of the Prophet ﷺ to the one who proposes that he look at the woman he proposes to, that is looking out of need, and it is commanded as a recommended command [48a] according to the majority, and as an obligatory command according to some of the Zahiris; and it is among the looking permitted for a preponderant benefit, which is that the husband enters upon knowledge, and is further from regret and aversion towards the woman. Permitted looking is of kinds, and this is one of them, unlike looking at a forbidden form.

♦ SECTION ♦

As for what al-Sam'ani mentioned from al-Shafi'i رحمه الله تعالى, it is a distortion by the transmitter, and the questioner did not mention al-Shafi'i's wording; and the two verses are thus:[1]

سألت الفتى المكي هل في تزاور ♦ ونظرة مشتاق الفؤاد جناح؟

I asked the Meccan youth: is there any wrong
in visits, and in the glance of one whose heart does long?

I asked the Meccan youth: Is there in visiting one another
and the glance of one whose heart yearns any sin?

فقال معاذ الله أن يذهب التقى ♦ تلاصق أكباد بهن جراح

He said: "Allah forbid that piety be undone
by wounded livers pressed together as one."

He said: Allah forbid that piety be lost
by the pressing together of livers that are wounded

So this questioner is the one who mentioned the question and the answer, and he is unknown, not recognised;

1 The verses are given with their sources on p. 178.

is he trustworthy or not? Then the answer does not indicate the aim of this party in any way; rather it is a proof against it, for he forbade that piety be lost through the pressing together of these livers, as though he said: Do not let these livers press together, lest their pressing together make piety go; so the pressing together mentioned is the agent, and piety the object, as though he said: Do not do it, lest the pressing together make piety go. And another answer: that this pressing together only fails to take piety away if it is in a permitted passionate love, indeed it is recommended, like the passionate love for a wife and a slave woman.

As for what they mentioned from Sa'id ibn al-Musayyib رحمه الله تعالى, Sa'id himself answered it; for when [Jami' ibn] Murkhiyah[1] - this questioner, who was of Banu Kilab - passed by him, Sa'id said: This is one of the greatest liars of the Arabs. It was said: How, O Abu Muhammad?! He said: Is he not the one who says:[2]

سألت سعيد بن المسيب مفتي الـ ♦ ـمدينة هل في حب دهماء من وزر؟

I asked Sa'id ibn al-Musayyib, mufti of
Medina: "Is there a burden in Dahma's love?"

I asked Sa'id ibn al-Musayyib, mufti of
Medina: Is there any burden in the love of Dahma'?

فقال سعيد بن المسيب إنما ♦ تلام على ما تستطيع من الأمر

Sa'id ibn al-Musayyib said: "Blame is for
what you can do in the matter, and nothing more."

So Sa'id ibn al-Musayyib said: You are only
blamed for what you are able to do in the matter

1 The words in brackets are the Arabic editor's, supplied from the sources he names: *al-Aghani* (9/147), *al-Muwashsha* (pp. 160–161) and *al-Wadih al-Mubin* (p. 36); he says that in *al-Muwashsha* the name is corrupted to "Ibn Marjanah". These could not be confirmed; the verses themselves are found in *al-Muwashsha* (p. 91 in the printing consulted).

2 Jami' ibn Murkhiyah was a poet of Banu Kilab, a contemporary of Sa'id ibn al-Musayyib. The verses, with the story, are in *al-Aghani* (9/147), *al-Muwashsha* (pp. 160–161) and *al-Wadih al-Mubin* (p. 36). Dahma' is the woman he professed to love. In them Sa'id is made to answer that a man is blamed only for what lies within his power. Sa'id's remark on hearing of it means that he was never asked, and that the question and answer were invented in his name.

He lied, by Allah! He never asked me about anything of this, and I never gave him a fatwa. And if this was Sa'id's answer in the like of this, what is his answer to one who asked him to kiss a beloved not related to him ten times every day and night? So may Allah make ugly the wicked liars against the scholars, especially against the like of Sa'id; all of these are wicked liars, who wanted to put their wickedness into circulation [48b] by lying against the scholars of their time, as the wicked Abu Nuwas put his lie into circulation against Ishaq ibn Yusuf al-Azraq.[1]

Ubayd Allah ibn Muhammad ibn Aishah said: I came one day to Ishaq ibn Yusuf al-Azraq, and when he saw me, he wept. I said: What makes you weep? He said: This Abu Nuwas. I said: What of him? He said: O girl! Bring me the paper, and on it was written:[2]

يا ساحر المقلتين والجيد ♦ وقاتلي منه بالمواعيد

O you whose eyes and neck enchant, /
my slayer by it, with each promise you grant.

O you of the bewitching eyes and neck ♦ and my slayer by it with promises

توعدني الوصل ثم تخلفني ♦ ويلاه من مخلف لموعودي

You promise me union, then fail me; and I grieve /
at one who fails what he promised I'd receive.

You promise me union, then fail me ♦ woe is me from one who fails what he promised me

حدثني الأزرق المحدث عن ♦ شمر وعوف عن ابن مسعود

Al-Azraq the hadith-narrator told me, on the word /
of Shamir and Awf, from Ibn Mas'ud.

Al-Azraq the hadith-narrator narrated to me, from ♦ Shamir and Awf, from Ibn Mas'ud

لا يخلف الوعد غير كافرة ♦ أو كافر في الجحيم مصفود

None breaks a promise but a woman who won't believe, /
or a disbeliever the Fire will receive.

None breaks a promise but a disbelieving woman ♦ or a disbeliever bound in the Fire

By Allah, he lied against me, and against the Successors, and against the Companions!

And had it been authentic from Sa'id, there would be no proof in it for you, for Sa'id commanded him

1 Abu Nuwas (d. c. 198 AH): see p. 116. Ishaq ibn Yusuf al-Azraq (d. 195 AH) was a hadith narrator of Wasit, trusted by the hadith scholars.

2 The story with the verses is in al-Yaghmuri's *Nur al-Qabas* (pp. 201–202). The last two verses, which parody a chain of narrators, are Abu Nuwas's according to Ibn Qutaybah's *Uyun al-Akhbar* (2/139–140) and *Akhbar Abi Nuwas* (1/151); they are not found in his *Diwan*. In them the poet pretends that Ishaq narrated to him, with a chain of narrators, that none breaks a promise but a disbelieving woman or a disbeliever bound (*masfud*, «صفد») in the Fire, so as to shame the beloved who breaks her promise. This is the mock chain that Abu Nuwas put in Ishaq's name. See also *Khass al-Khass* (p. 234, Indian printing).

first to be patient, to be watchful of Allah, to fear His might, and to oppose the wicked; then he commanded him to kiss the cheek of the one he loves ten times a day; and this, without doubt, he only meant for one whom it is lawful for him to kiss, a wife or a concubine; so he commanded him to take in exchange the kiss of her in place of the kiss of one who is not lawful for him; and nothing other than this is to be thought of the scholars of Islam except by one excessive in ignorance, or suspected in religion.

As for what al-Mubarrad mentioned of the bedouin who asked the Meccan youth about kissing in Ramadan, and he said: For a wife seven, and for an intimate friend eight; neither this seeker of a fatwa nor this mufti is known, so that his report might be accepted; and had that been authentic, and the seeker of a fatwa and the mufti known, the intimate friend would be his beautiful slave woman, whom it is lawful to kiss eight times or more. But that any of the people of Islam would give the fatwa that it is lawful to kiss a woman not related to him, forbidden to him, eight times in Ramadan - Allah forbid that!

Such is the ruling on the report that al-Khatib mentioned in the book *Ruwat Malik*; and it is not to be thought of a scholar that he wished to kiss a woman not related to him while he was in ihram in the valley of Mina; for the kiss mentioned exposes the Hajj to corruption, and nullifies it according to one group; so if this is authentic, he only meant his wife or his slave woman.

As for the report [49a] that al-Hakim mentioned in *Manaqib al-Shafi'i* رحمه الله تعالى, between al-Hakim and al-Rabi' there is no one who can be used as proof, and what shows that the story is

an evident lie is that the seeker of a fatwa claimed that al-Shafi'i answered with his saying:

The mufti said to me, and his tears overflowed

and this is only the seeker of the fatwa's relating of the mufti's words; so who is the one relating from al-Shafi'i? So leave these lies and absurdities!

As for what you mentioned of Amr ibn Sufyan ibn Bint Jami', who mentioned this from Amr? And who is this Amr ibn Sufyan ibn Bint Jami' ibn Murkhiyah? And this is the place of the two well-known verses:[1]

سألنا عن ثمالة كل حي ♦ فقال القائلون: ومن ثماله؟

We asked about each tribe's Thumalah,
and those who spoke said: "And who is Thumalah?"

We asked about Thumalah, of every tribe
and those who spoke said: And who is Thumalah?

فقلت محمد بن يزيد منهم ♦ فقالوا زدتنا بهم جهاله

I said: "Muhammad ibn Yazid is one of their own."
They said: "You've made them all the more unknown."

I said: Muhammad ibn Yazid is of them
they said: You have added to our ignorance of them

And is it lawful for anyone to believe, of Malik and al-Layth ibn Sa'd, that they permitted the kissing of the cheek of a beloved woman not related to him, or the cheek of a beardless youth of beautiful form? And this, with the story of Malik and the man who embraced a boy: he gave a fatwa that he be beaten six hundred lashes, and he died, and the boy's father said to him: You killed my son! He said: Allah killed him. So one of such severity and such a fatwa, does he

1 The verses are by Abd al-Samad ibn al-Mu'adhdhal, as reported from al-Qali's *Amali* (1/113) in *Simt al-La'ali* (1/339) and in *Wafayat al-A'yan* (4/320); see also *al-Iqd al-Farid* (3/386, and 5/300 as the Arabic editor gives it; 3/335 in the printing consulted). *Wafayat al-A'yan* adds that they are also said to be al-Mubarrad's, who wished to be made famous through this tribe, and made the verses, and they spread, so that he got what he wanted. Muhammad ibn Yazid is al-Mubarrad. The Arabic editor also gives the poet's *Diwan* (p. 156) and *al-Tanbihat 'ala Aghalit al-Ruwat* (p. 144), which could not be confirmed. Thumalah is an obscure tribe of the Azd, to which al-Mubarrad belonged; the verses are cited as a rebuke: a nobody is as unknown as Thumalah. No source has been found for the story of Malik and the man who embraced a boy, which follows in the text.

give a fatwa that it is permitted to kiss the cheeks of handsome beardless youths? Indeed, the Most Merciful has not forbidden the kiss of a passionate lover whose beloved it is lawful for him to be united with, nor a man's kissing the cheek of his child, as Abu Bakr al-Siddiq رضي الله عنه kissed the cheek of his daughter Aishah رضي الله عنها.[1]

And a bedouin saw the Prophet ﷺ kissing one of his daughter's two sons, and said: And do you kiss the boys? I have ten children and I have not kissed any of them! He said: "Can I do anything if Allah has removed mercy from your heart?"[2]

As for the author of the book *Rustaq al-Ittifaq*, who is the poet of the Egyptians, by the life of Allah, you spoiled it when you gave a chain, for he is the wicked jester called Abu al-Raq'amaq;[3] but this text with this chain is not to be rejected, for it suits no one but him.

As for the story of Ibrahim ibn al-Mudabbir from Abu Bakr ibn Ayyash, it is a report not to be believed, from a sayer who is not infallible.

As for what they mentioned from Imam Ahmad رحمه الله تعالى, by the One besides whom there is no god, it is among the ugliest lies against him! [49b] And had this wicked liar put this lie into circulation by means of someone else, it would have gained some currency, but from the severity of his ignorance he put it into circulation by means of Ahmad ibn Hanbal, and he is like one who attributes to him the saying that the Qur'an is created, or the preferring of Ali over Abu Bakr, or the preferring of opinion over the Sunnah, and the like.

And likewise what was mentioned from Abu Hanifah رحمه الله تعالى; and had it been authentic, there would be no

1 The Arabic editor gives no reference. The report of Abu Bakr kissing Aisha's cheek when she lay with fever is in the hadith of the Hijrah from al-Bara' ibn Azib in al-Bukhari (Book of the Virtues of the Ansar); it is also said to be in Abu Dawud's *Sunan* (Book of Adab, the chapter on kissing the cheek), which could not be confirmed.

2 Al-Bukhari (5998) and Muslim (2317), from Aisha.

3 Abu al-Raq'amaq (d. 399 AH) was Ahmad ibn Muhammad al-Antaki, a jesting poet, famous in Egypt for his buffoonery and obscenity.

proof in it for this group, for he said: There is no sin in it if it is ten and four, and he did not say if she is a stranger; and we say what Abu Hanifah رحمه الله تعالى said: if the beloved is lawful.

As for what was mentioned of al-Tahawi, we do not know its authenticity from him, and if it is authentic he only meant the permitted kissing, for a man may be afflicted with his wife or his slave woman abandoning him, so he asks the physicians of religion, the physicians of the body and the physicians of love about its remedy, and each of them answers him according to his knowledge and what he has.

Mughith, the husband of Barirah, complained of his love for her, so [the Prophet ﷺ] interceded with her that she take him back, and she did not.[1]

And a man complained to him that his wife does not turn away the hand of one who touches; he said: "Divorce her." He said: I fear that my soul will follow her. He said: "Enjoy her." Imam Ahmad and al-Nasa'i mentioned it.[2]

Some of the people of knowledge said: The Prophet ﷺ took care to ward off the greater of the two corruptions

1 Al-Bukhari (5280–5283), from Ibn Abbas. Barirah was a slave woman whom Aisha bought and freed; on being freed she chose to leave her husband Mughith, who was still a slave, and he followed her about weeping.

2 The Arabic editor did not find it in Ahmad's *Musnad*, and it was not found there by search either. It is in Abu Dawud (2049; 2/220 in the Muhyi al-Din edition) and al-Nasa'i (6/169; the Arabic editor also gives 6/67, which could not be confirmed), from Ibn Abbas. The Arabic editor says that al-Nasa'i holds it not established: Abd al-Karim raises it to Ibn Abbas, Harun does not, and Harun ibn Ri'ab is the more reliable and narrated it as a *mursal* report; this could not be confirmed.

by the lesser of them; for when he complained to him that she does not turn away the hand of one who touches, he commanded him to divorce her; and when he told him of his love for her and that he feared he could not be patient without her, and that perhaps his love for her might call him to disobedience, he commanded him to keep her, as a remedy for his heart, and to ward off the corruption he feared by bearing the corruption of which he complained.

And Abu Ubayd answered[1] concerning it that she did not turn away the hand of one who touches seeking a gift from her, so she did not turn away the hand of one who asked her for something of the husband's property; and this interpretation was rejected, because one who seeks a gift is not called a "toucher" (لامس), he is only called a "seeker" (ملتمس). And another group answered concerning it that disobedience arising in a marriage does not make it void. And al-Nasa'i said: This hadith is rejected.

And in my view it has a meaning other than all of this: the man did not complain of the woman that she fornicates with whomever wishes that of her; and had he [50a] asked about that, the Messenger of Allah ﷺ would not have approved of his staying with a harlot, and the husband of a harlot being a cuckold[2]; he only complained to him that she does not pull herself away from one who plays with her and puts his hand on her, or pulls at her garment and the like; for among women there are those who are soft at talk and play and the like, yet she is protected and chaste if fornication is wanted of her. This was the custom of many of the women of the Arabs, and they did not count it a fault; indeed in the Jahiliyyah they held that the husband has the lower half and the lover the upper half.[3]

1 Abu Ubayd al-Qasim ibn Sallam: see p. 30. The word at issue is *lamis*, "one who touches", in the hadith's phrase "she does not turn away the hand of one who touches" (*Lisan al-Arab*, «لمس»); Abu Ubayd takes it as *multamis*, one who asks for something, and the author rejects this and gives his own reading.

2 *Dayyuth*: a man without jealousy over his womenfolk (*Lisan al-Arab*, «ديث»).

3 The saying means that the husband has what lies below the waist, that is, intercourse, and the lover has what the veil covers, namely the face, the looking and the talk. The verse that expresses it is on the next page (p. 202).

فللحب ما ضمت عليه نقابها ♦ وللبعل ما ضمت عليه المآزر

To love belongs what her face-veil does hold, /
and to the husband, what her waist-wrappers enfold.

To love belongs what her face-veil encloses
and to the husband what her waist-wrappers enclose[1]

The point is that the people were with the lover against his beloved if union with her was lawful for him, and we will mention that in the chapter: Helping the Passionate Lovers by the Permitted Kinds of Meeting, if Allah تعالى wills.

As for what they mentioned from the shaykhs of the Mu'tazilah and the shaykhs of the people of Wasit, the Abu Uthman mentioned is Amr ibn Ubayd, and Wasil is Wasil ibn Ata', and they are the two shaykhs of the party; and had they given a fatwa to that effect, it would be a fatwa from two innovators who are censured by the Salaf and the Khalaf; so how, when the one who reports that is an unknown man of the Mu'tazilah, who lied against those whom the Mu'tazilah magnify, to put his wickedness into circulation?

As for the story of Muhammad ibn Dawud al-Isfahani, the most it can be is of his striving that is forgiven, not of his work that is thanked, and people were given power over his honour by it; and Allah forgives us and him; for he exposed himself to looking, to the sickness by which he became bedridden, and this, had it been of one for whom it is permitted, would have been a deficiency and a fault; so how with a boy not related to him? And Satan satisfied him with loving him and looking at him in place of union with him, since he did not hope for that from him, so he got from him what he knew his plot would not go beyond, and made him a model for whoever would follow him after him, such as Abu Muhammad ibn Hazm al-Zahiri and others; and the plot of Satan is subtler than this.

As for Abu Muhammad, in proportion to his dryness and hardness in holding to the outward sense, and his disregard of meanings, correspondences, wisdoms and the legal reasons, he dissolved in the matter of passionate love, looking and listening to forbidden [50b] instruments of diversion, so he made this door very wide,

1 No source for the verse has been found. It gives the sense of the saying quoted on p. 201: the veil (*niqab*) covers the face, which belongs to love, and the waist-wrapper (*mi'zar*) covers what belongs to the husband.

and made the door of correspondences, meanings and legal wisdoms very narrow; and it is from his deviation in both extremes that he rejected the hadith that al-Bukhari narrated in his *Sahih* on the prohibition of instruments of diversion[1], on the ground that it is mu'allaq, not musnad; and it was hidden from him that al-Bukhari met the one from whom he reported it in mu'allaq form, and heard from him, namely Hisham ibn Ammar; and it was hidden from him that more than one of the Imams of hadith had given it a full chain from Hisham ibn Ammar; so he nullified a sound Sunnah, established from the Messenger of Allah ﷺ, in which there is no ground for criticism in any way.

As for the one to whom they brought us for judgment, namely Shaykh al-Islam Ibn Taymiyyah, we are content with his judgment; so where did he permit you forbidden looking, and passionate love for beardless youths and women not related to one? Is this anything but an evident lie against him? These are his works and his fatwas, all of them speaking against what you related from him. As for the fatwa you related, it is a lie against him, not in keeping with his words in any way, and were it not for the length, we would have mentioned all of it, so that whoever stands on it would know that it does not come from anyone lesser than he, let alone from him; and I said to the one who showed it to me: This is a lie against him, it does not resemble his words. One of the amirs had shown it to me long ago, and it is in the handwriting of a man suspected of lying, and he said to me: I did not think the Shaykh had such tenderness in this marginal note; then I considered it, and it was a lie against him; and were it not for the length,

1 Al-Bukhari (5590) gives it in suspended form (*mu'allaq*: the chain is cut off before the compiler's source), from Hisham ibn Ammar (d. 245 AH), the hadith scholar of Damascus; *musnad* means with a complete chain up to the Prophet ﷺ. Abu Dawud (4039) and al-Bayhaqi, *al-Sunan al-Kubra* (10/221), give it with the full chain. See Ibn Hajar, *Fath al-Bari* (10/52–53).

we would have mentioned of his fatwas what makes clear that this is a lie.

As for what you mentioned of the question of taking on the lesser of two corruptions to ward off the greater, we do not deny this principle; indeed it is among the soundest principles of the Sharia; but the matter is in bringing this case under it, and we bring you to judgment by this very principle. For bearing the corruption of the pain of love, with lowering the gaze and not kissing and embracing the beloved and the like, is less than the corruption of looking and kissing, for this corruption leads to the ruin of the heart and the corruption of religion, and the utmost that can be estimated of the corruption of refraining from that is sickness of the body, or death, in avoiding exposure to the forbidden, [51a] so where is one of the two corruptions beside the other? Moreover looking, kissing and embracing do not prevent the sickness and death that arise from love, for passionate love increases by that, and does not go away.

فما صبابة مشتاق على أمل ♦ من الوصال كمشتاق بلا أمل

The ardent longing of one who hopes for union
is not like his who has no hope of communion.

The ardent longing of one yearning who has hope of union is not like that of one yearning with no hope[1]

And there is no doubt that the love of one who has hope is stronger than the love of one who has despaired of his beloved, and for this it was said:

وأبرح ما يكون الحب يوما ♦ إذا دنت الديار من الديار

And love is at its most severe
on a day when dwellings to dwellings draw near.

And love is at its most severe on a day ♦ when dwellings draw near to dwellings[2]

If it is said: Allah سبحانه has permitted to the one in dire necessity carrion, blood and the flesh of

1 The verse is by al-Mutanabbi (d. 354 AH), in his *Diwan* (3/199). Its sense is that hope of union does not quiet longing but sharpens it, so the hopeful lover suffers more than the despairing one.

2 The verse is given with its sources on p. 51.

swine, and partaking of them in this state is obligatory for him. Masruq and Imam Ahmad[1] رحمهما الله تعالى said: Whoever is driven by necessity to eat carrion and does not eat, and dies, enters the Fire. So the utmost that the glance, the kiss and the embrace can be is forbidden; so if the passionate lover is driven by necessity to them, then if they are not obligatory, they are at the least permitted. This is a sound analogy and consideration; and where is the corruption of the passionate lover's death compared with the corruption of embracing and kissing him?

The answer: that this becomes clear by mentioning a principle, and it is: that Allah - سبحانه وتعالى - has not placed in the servant a necessity for intercourse, such that if he does not do it he dies, unlike his necessity for eating, drinking and clothing, for these are of the sustenance of the body, which, if he does not engage in them, he perishes.

For this reason He did not permit of unlawful intercourse what He permitted of taking forbidden food and drink; for this is of the kind of appetite and pleasure, which is a completion and an extra; for this reason a person can live all his life without marrying and without taking a concubine, but he cannot live without food and drink; and for this reason the Prophet ﷺ commanded the young men to treat this appetite with fasting;[2] and Allah تعالى said of the passionate lovers of beardless youths: ﴿إِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ﴾ "Indeed, you approach men with desire, instead of women." [al-A'raf 7:81]

So He informed us that what moves them to that is mere appetite, not need, let alone

1 Masruq ibn al-Ajda' (d. 63 AH), the Kufan Successor and companion of Ibn Mas'ud. No reference for the saying has been found.

2 Al-Bukhari (1905) and Muslim (1400), from Ibn Mas'ud.

necessity; and mere appetite is not joined to necessities nor to needs, and abstaining [51b] from it, for fear that it lead to an illness harder than it, runs in the same course as abstaining from taking what harms of foods and drinks, which necessity does not call one to take, even if the soul may desire it. So the kiss, the glance, the embrace and the like run in the same course as taking harmful fruit, and *zafar* (الزفر) that harms one with fever,[1] and for one who has an illness with which taking that harms him. If the sick man says: If I do not take that, I fear death, he is not truthful in his saying; what moves him to it is only mere appetite, and perhaps taking it increases his illness; so the sincere physician does not give him leave in it; so how would the wise Lawgiver, whose Sharia is the utmost of the medicine of hearts and religions, by which their health is preserved and their corrupt matters are driven out, give leave in taking what increases the disease and strengthens it and feeds it? This is impossible; rather the Sharia commands abstinence from the causes of this disease, for fear of its becoming firmly rooted and of another disease, harder than it, being born.

As for the question of one who fears that his testicles may split, and that intercourse in Ramadan is permitted for him, this is not absolute; rather if he is able to bring out his fluid without intercourse, intercourse is not permitted for him, without dispute; and if he is not able to do so except by lawful intercourse, it runs in the same course as breaking the fast for the excuse of illness, then he makes up that day; and breaking the fast because of illness does not depend on fear of destruction; so how when he fears the loss of one of his vital organs[2]; rather this is like one whose thirst is severe, and he fears that if he does not drink a disease among the diseases will befall him, or one of his organs will be lost; for it is permitted for him to drink, then

1 The print reads «الزفر المضر للمحموم». *Zafar* is a rare word (*Lisan al-Arab*, «زفر», where it is given for a load and for a water-skin); the context shows that some food or drink harmful to one in a fever is meant.

2 The print reads «من أعضاء القايل», a misprint. Another printing reads «من أعضائه القاتلة» ("those of his organs whose loss kills"), which the argument requires. It is translated accordingly.

he makes up a day in its place.

If it is said: And if that happened to him, and he had with him only a woman not related to him, is it permitted for him to have intercourse with her, lest his testicles be lost?

It is said: That is not permitted for him; but he may bring out his fluid by masturbation; and if that is not possible for him, is it permissible for him to let her bring out his fluid with her hand? In this there is consideration; if it is permitted, it runs in the same course as a woman not related to him treating a man and touching of him what need calls for touching, and likewise a man's treating [52a] a woman not related to him and touching what need calls for. And Allah knows best.

Abu al-Khattab Mahfuz ibn Ahmad al-Kalwadhani was asked, on a slip of paper:[1]

قل لأبي الخطاب نجم الهدى ♦ وقدوة العالم في عصره

Say to Abu al-Khattab, star that leads the way, / the exemplar of the world in his day.

Say to Abu al-Khattab, star of guidance ♦ and exemplar of the world in his time

لا زلت في فتواك مستأمنا ♦ من خدع الشيطان أو مكره

May you in your fatwa be safe always / from Satan's deceptions, and his scheming ways.

May you never cease in your fatwa to be safe ♦ from the deceptions of Satan or his scheming

ماذا ترى في رشأ أغيد ♦ حاز اللمى والدر في ثغره

What do you say of a tender fawn who has gained /
the lips' fair dusk, and the pearls his mouth contained?

What do you say of a tender fawn
who has gained the {fair} darkness of the lips and the pearls in his mouth

لم يحك بدر التم في حسنه ♦ حتى حكى الزنبور في خصره

The full moon did not match him in beauty's grace /
until the hornet matched him in the waist.

The full moon did not match him in beauty ♦ until the hornet matched him in his waist

فهل يجيز الشرع تقبيله ♦ لمستهام خاف من وزره

Does the Sharia permit one to give him a kiss, /
for one distracted by love, who fears sin in this?

Does the Sharia permit kissing him ♦ for one distracted by love who fears its burden

أم هل على المشتاق في ضمه ♦ من غير إدناء إلى صدره

Or is there upon the yearner, in his embrace, / without drawing him to his chest, any trace

Or is there upon the yearning one in embracing him ♦ without drawing him close to his chest

إثم إذا ما لم يكن مضمرا ♦ غير الذي قدم من ذكره؟

of sin, if he harbours nothing more / than what he has mentioned before?

Any sin, if he harbours nothing ♦ but what he mentioned before?

So he answered:

يا أيها الشيخ الأديب الذي ♦ قد فاق أهل العصر في شعره

O Shaykh, the man of letters, whose poet's page / has surpassed the people of the age.

O Shaykh, the man of letters ♦ who has surpassed the people of the age in his poetry

1 Abu al-Khattab Mahfuz ibn Ahmad al-Kalwadhani (d. 510 AH), the Hanbali jurist of Baghdad. No source for the verses has been found. The question describes a tender youth, with a mouth like pearls and a waist slim as a hornet's, and asks whether the Sharia permits kissing him, or embracing him without drawing him to the chest, for a man who fears the sin of it. The answer, which runs on to p. 208, tells him that the Sharia does not allow the causes that lead a Muslim into what is forbidden, and that he should leave passion alone.

تسأل عن تقبيل بدر الدجى ◆ وعطف زنديك على نحره
You ask about kissing the moon of the dark, / your forearms bent round his neck in an arc.
You ask about kissing the moon of the dark ◆ and the bending of your two forearms around his neck

هل ورد الشرع بتحليله ◆ لمستهام خاف من وزره؟
Has the Sharia come with a lawful permit / for love-distracted one, who fears the sin of it?
Has the Sharia come with making it lawful ◆ for one distracted by love who fears its burden?

من قارف الفتنة ثم ادعى الـ ◆ ـعصمة قد نافق في أمره
Who commits temptation, and then will declare / himself immune: a hypocrite in his affair.
Whoever commits temptation, then claims ◆ infallibility, is a hypocrite in his affair

هل فتنة المرء سوى الضم والتـ ◆ ـقبيل للحب على ثغره؟!
Is a man's temptation anything but this: / to embrace the beloved, and his mouth to kiss?
Is a man's temptation anything but embracing and ◆ kissing the beloved upon his mouth?!

وهل دواعي ذلك المشتهى ◆ إلا عناق البدر في خدره؟!
And can the motives of that desire be traced / to aught but the moon in his chamber, embraced?
And are the motives of that desired thing ◆ anything but embracing the moon in his chamber?!

وبذله ذاك لمشتاقه ◆ يزري على هاروت في سحره
And his yielding that to one with a yearning heart / shames Harut in his sorcery's art.
And his yielding that to the one who yearns for him ◆ shames Harut in his sorcery[1]

ولا يجيز الشرع أسباب ما ◆ يورط المسلم في حظره
And the Sharia permits no means or grounds / which entangle a Muslim in what's out of bounds.
And the Sharia does not permit the causes of what ◆ entangles the Muslim in what is forbidden to him

فانج ودع عنك صداع الهوى ◆ عساك أن تسلم من شره
So leave off the headache of passion, and flee; / perhaps from its evil you will be free.
So flee, and leave off the headache of passion ◆ perhaps you will be safe from its evil[2]

هذا جواب الكلوذاني قد ◆ جاءك يرجو الله في أجره
This is al-Kalwadhani's answer, sent toward / you, hoping from Allah its reward.
This is the answer of al-Kalwadhani, which ◆ came to you hoping from Allah for its reward

This is the answer of the people of knowledge, and it agrees with what we mentioned. And Allah تعالى knows best.

And the Imam Abu al-Faraj ibn al-Jawzi رحمه الله was asked, in verses:[3]

يا أيها العالم ماذا ترى ◆ في عاشق ذاب من الوجد؟
O you scholar, what do you say / of a lover who in ecstasy melts away?
O you scholar, what do you say ◆ of a passionate lover melted by ecstasy

من حب ظبي أغيد أهيف ◆ سهل المحيا حسن القد
From love of a tender, slender fawn, whose grace / is in a fine stature and a gentle face.
From love of a tender, slender fawn ◆ of gentle countenance, fine of stature

فهل ترى تقبيله جائزا ◆ في الفم والعينين والخد
Do you see it as permissible, in this: / his mouth, both eyes, and cheek to kiss?
Do you see kissing him as permissible ◆ on the mouth, the two eyes and the cheek

1 Harut, with Marut, the two angels at Babylon through whom people learned sorcery (al-Baqarah 2:102). The line says that his yielding to the lover is a greater enchantment than Harut's sorcery.

2 The Arabic editor notes that this verse is missing from manuscript ت.

3 The Arabic editor says that from here to the end of the section the text is missing from both manuscripts and is restored from the printed edition. The same question is put elsewhere to Abu al-Tayyib al-Tabari, in al-Subki's *Tabaqat al-Shafi'iyyah* (5/16–17) and, from it, *Tazyin al-Aswaq* (1/35–36), and the answer there differs from the one given here; these could not be confirmed. Abu al-Faraj Abd al-Rahman Ibn al-Jawzi (d. 597 AH) is the author of *Dhamm al-Hawa*. The question, which runs on to p. 209, describes a lover melted by love for a slender youth and asks whether kissing mouth, eyes and cheek, and an embrace free of obscenity, are lawful; if he is given no fatwa, he says, he will cry out for help.

من غير ما فحش ولا ريبة ◆ بل بعناق جائز الحد

without any obscenity or suspicion, / but an embrace that stays within permission.

Without any obscenity or suspicion ◆ but with an embrace within the permitted limit

إن كنت ما تفتي فإني إذا ◆ أصيح من وجدي وأستعدي؟

If you will not give a fatwa, then I / will shout from my ecstasy, and for help cry.

If you will not give a fatwa, then I ◆ will cry out from my ecstasy and ask for help?

So he رحمه الله تعالى wrote the answer:[1]

يا ذا الذي ذاب من الوجد ◆ وظل في ضر وفي جهد

O you who from ecstasy have melted away, / and in harm and in distress you stay.

O you who have melted from ecstasy ◆ and remain in harm and in strain

اسمع فدتك النفس من ناصح ◆ بنصحه يهدي إلى الرشد

Hear—may my soul be your ransom—what I say: / an adviser's advice that guides the right way.

Hear - may my soul be your ransom - from an adviser ◆ whose advice guides to right guidance

لو صح منك العشق ما جئتني ◆ تسألني عنه وتستعدي

Were your passion true, you would not have come to me /
to ask about it, and for help make your plea.

Had your passionate love been true, you would not have come to me ◆ asking me about it and calling for help

فالعاشق الصادق في حبه ◆ ما باله يسأل ما عندي

For the lover who is faithful in his love, / why does he ask me what I know thereof?

For the passionate lover who is true in his love ◆ why does he ask what I have?

غيبه العشق فما إن يرى ◆ يعيد في العشق ولا يبدي

Passion has veiled him, so he is not seen / to begin in love, nor to repeat what has been.

Passionate love has veiled him, so he is not seen ◆ to repeat in passionate love, nor to begin

وكل ما تذكر مستفتيا ◆ حرمه الله على العبد

All that you mention, in a fatwa you demand, / to the servant, Allah has banned.

And all that you mention, seeking a fatwa ◆ Allah has forbidden to the servant

إلا لما حلله ربنا ◆ في الشرع بالإبرام والعقد

Except what our Lord has made lawful by contract / and covenant, in the Sharia, a binding act.

Except what our Lord has made lawful ◆ in the Sharia by contract and covenant

فعد عن طرق الهوى معرضا ◆ وقف بباب الواحد الفرد

So turn from passion's ways, and turn aside, / and at the door of the One, the Unique, abide.

So turn away from the ways of passion, turning aside ◆ and stand at the door of the One, the Unique

وسله يشفيك ولا يبتلي ◆ قلبك بالتعذيب والصد

And ask Him to heal you: He will not impart / torment and rejection to your heart.

And ask Him to heal you, and He will not afflict ◆ your heart with torment and turning away

وعف في العشق ولا تبده ◆ واصبر وكاتم غاية الجهد

And be chaste in love, and keep it out of sight; / be patient, and hide it with all your might.

And be chaste in passionate love, and do not reveal it ◆ and be patient and conceal it with utmost effort

فإن تمت محتسبا صابرا ◆ تفز غدا في جنة الخلد

If you die seeking reward, patient in sorrow, / you will win Eternity's Garden tomorrow.

If you die, seeking reward, patient ◆ you will succeed tomorrow in the Garden of Eternity

1 The answer is given as Ibn al-Jawzi's, in the section the Arabic editor restored from the printed edition (see p. 208, note 2). No source for these verses has been found. The sense: a true lover would not come asking; everything the questioner mentions is forbidden except what the marriage contract makes lawful; let him turn from passion, ask Allah for healing, keep chaste, conceal his love and be patient, and if he dies so, seeking reward, he will win the Garden. The line «يعيد في العشق ولا يبدي» uses the idiom *ma yubdi' wa-la yu'id* ("he neither begins nor repeats"), said of one who is silent or at a loss.

الباب العاشر

CHAPTER TEN

On Mentioning the Reality of Passionate Love and Its Descriptions [52b] and What People Have Said about It[1]

WHAT THE PHYSICIANS hold, all of them, is that it is a disease of obsessive thoughts, similar to melancholia, which a man brings upon himself by letting his thought have power over finding certain forms and traits beautiful. Its cause in the soul is finding beautiful and thought, and its cause in the body is the rising of a bad vapour to the brain from retained semen; and for this reason it most often befalls the unmarried, and frequent intercourse removes it quickly.

And some of the philosophers said:[2] Passionate love is a desire that is generated in the heart, moves, grows, then is nurtured, and matters of greed gather to it; and whenever it grows stronger, its owner increases in agitation, insistence, persistence in desire and eagerness to seek, until that brings him to grief and anxiety, and at that point the burning of the blood occurs, by its changing into black bile and the inflaming of yellow bile and its turning into it. And whoever is overcome by black bile, corruption of thought occurs in him, and with corruption of thought comes the loss of reason, and hoping for what will not be, and wishing for what will not come to be, until that brings him to

1 The opening of the chapter, on the physicians' view of love as an obsessive illness like melancholia, is also in Ibn al-Jawzi's *Dhamm al-Hawa* (p. 290 in the printing consulted). The Arabic editor says the whole chapter is taken from *al-Wadih al-Mubin* (pp. 40–50) by Mughultay (d. 762 AH), a book on lovers who died of love; this could not be confirmed.

2 This is Pythagoras, as in *Dhamm al-Hawa* (p. 289).

madness; and then perhaps the passionate lover kills himself, and perhaps he dies of grief, and perhaps he looks at his beloved and dies of joy, and perhaps he draws a gasp and his spirit is choked, and he remains twenty-four hours and it is thought that he has died, and he is buried alive, and perhaps he sighs deeply, and his breath is choked in the pericardium of his heart,[1] and the heart closes upon it and does not open until he dies; and you see that when the one he loves is mentioned to him, his blood flees and his colour changes. And Plato said: Passionate love is the movement of an empty soul. And Aristotle said: Passionate love is the blindness of the sense to perceiving the faults of the beloved.[2]

From this Jarir took his saying:[3]

فلست براء عيب ذي الود كله ♦ ولا بعض ما فيه إذا كنت راضيا

When I am pleased, the faults of one I love
I see not all of them, nor some thereof.
I am not one who sees all the faults of a dear one
nor some of what is in him, when I am pleased

فعين الرضا عن كل عيب كليلة ♦ ولكن عين السخط تبدي المساويا

To every fault the eye of pleasure is dim,
but the eye of anger shows the bad in him.
For the eye of pleasure is dull toward every fault
but the eye of anger shows the bad qualities

And Aristotle said: Passionate love is a passing ignorance that meets an empty heart that has no occupation of trade or craft.

And another said: It is a bad choice that meets an empty soul.[4]

1 *Tamur*: the sac around the heart, also its blood or its core (*Lisan al-Arab*, «تمر»).

2 The sayings ascribed to Plato and Aristotle, like the neighbouring sayings of Pythagoras and Diogenes, are in Ibn al-Jawzi's *Dhamm al-Hawa* (p. 289); the Arabic editor says that the chapter as a whole is taken from *al-Wadih al-Mubin* (see p. 210), which could not be confirmed.

3 The two verses are by Abd Allah ibn Mu'awiyah, in Ibn Qutaybah's *'Uyun al-Akhbar* (3/16, where they are given as his, and 3/87, in the printing consulted; the Arabic editor gives 3/11, 76) and in al-Mubarrad's *al-Kamil* (1/172 in the printing consulted; the Arabic editor gives 1/277). The Arabic editor also gives Ibn al-Shajari's *Hamasah* (p. 66), which could not be confirmed, and says he did not find them reported from Jarir (the Umayyad poet Jarir ibn Atiyyah, d. c. 110 AH). See also *al-Wadih al-Mubin* (p. 44).

4 This is Diogenes, as in *Dhamm al-Hawa* (p. 289).

Qays ibn al-Mulawwah said [53a]:[1]

أتاني هواها قبل أن أعرف الهوى ♦ فصادف قلبا خاليا فتمكنا

Her passion came before I knew of passion's ways;
it met an empty heart, and there it stays.

Her passion came to me before I knew passion
and it met an empty heart, and took hold

And one of them said: I have not seen a truth more like falsehood, nor a falsehood more like truth, than passionate love: its jest is earnest, and its earnest is jest; its beginning is play and its end is ruin.[2]

And al-Jahiz said: Passionate love is a name for what exceeds love, just as extravagance is a name for what exceeds generosity, and miserliness is a name for what exceeds moderation; so every passionate love is called love, and not every love is called passionate love; love is the genus and passionate love a species of it. Do you not see that every love is yearning, and not every yearning is love?[3]

And another group said: Passionate love is raving (الاستهيام),[4] humble entreaty, and taking refuge in the beloved. And ecstasy of love (الوجد) is calm love. And desire (الهوى) is that one desires a thing and follows it, whether it be error or right guidance; and love (الحب) is a letter that includes these three. Al-Ma'mun said to Yahya ibn Aktham: What is passionate love?[5] He said: Thoughts that pass through a man, so his heart raves over them and his soul prefers them.

1 The verse is by Majnun Layla, in his *Diwan* (p. 282), al-Jahiz's *al-Bayan wa-l-Tabyin* (2/42) and *al-Hayawan* (1/169, 4/167). It is also ascribed to Yazid ibn al-Tathriyyah, in *al-Zahrah* (pp. 21–22) and *Wafayat al-A'yan* (6/370).

2 Said to be a saying of some of the philosophers: see *Masari' al-Ushshaq* (1/12) and *Dhamm al-Hawa* (p. 290).

3 Al-Jahiz (d. 255 AH). Sources: *Dhamm al-Hawa* (p. 295), *Rabi' al-Abrar* (4/18) and *al-Mustatraf* (3/30).

4 *Istihyam* comes from *hayam*, the thirst that sends camels wandering without aim, and so a lover's wandering distraction (*Lisan al-Arab*, «هيم»). The author sets out here the names of the degrees of love as one group gave them.

5 On al-Ma'mun see p. 107; Yahya ibn Aktham (d. 242 AH) his chief judge. The exchange is narrated by al-Mu'afa in *al-Jalis al-Salih* (3/142) and by al-Sarraj in *Masari' al-Ushshaq* (1/11–12), and from him by Ibn al-Jawzi in *Dhamm al-Hawa* (p. 290). See also *al-Tadhkirah al-Hamduniyyah* (6/162) and *al-Mustatraf* (3/31).

Thumamah ibn Ashras[1] said to him: Be silent, O Yahya! You are only to answer in a question of divorce, or of one in ihram who hunted a gazelle; as for this, it is among our questions! Al-Ma'mun said to him: Speak, O Thumamah! He said: Passionate love is a delightful companion, a friendly intimate, and a king whose paths are subtle and whose ways are obscure and whose rulings run; he has dominion over bodies and their spirits, over hearts and their thoughts, over minds and their opinions; he has been given the rein of their obedience and the power of their disposal; his entering is hidden from the eyes, and his course is blind within hearts. Al-Ma'mun said to him: Well done, O Thumamah! And he ordered a thousand dinars for him.

And one of them said: I said to a madman whose reason passionate love had taken away: Complete this verse:[2]

وما الحب إلا شعلة قدحت بها ♦ عيون المها باللحظ بين الجوانح

Love is nothing but a flame struck by the eyes
of wild cows, with a glance—among the ribs it lies.

And love is nothing but a flame struck by
the eyes of the wild cows with a glance among the ribs

He said extemporaneously:

وناز الهوى تخفى وفي القلب فعلها ♦ كفعل الذي جاءت به كف قادح

Passion's fire is hidden; in the heart its deed
is like the fire a striker's hand has freed.

And the fire of passion is hidden, and its deed is in the heart
like the deed of {the fire} that the hand of a striker brought forth

And al-Asma'i said: I asked a bedouin about passionate love[3] and he said: By Allah, it is too exalted to

1 Thumamah ibn Ashras (d. 213 AH), a Mu'tazili theologian at the court of al-Ma'mun.

2 The verses are by Musawir al-Warraq, as in *Masari' al-Ushshaq* (1/13), al-Qali's *Amali* (2/126) and *Dhamm al-Hawa* (pp. 320–321); they are unattributed in *Tazyin al-Aswaq* (2/290). The sense: love is a flame that the glances of the wild-cow-eyed beauties (*al-maha*, the oryx, a figure for beauty of eye, *Lisan al-Arab*, «مها») strike inside the ribs; and the madman completes it by saying that the fire of passion is hidden, yet its work in the heart is the work of a fire kindled by a striker's hand.

3 Al-Asma'i (d. 216 AH), the Basran philologist. The report is in *Rabi' al-Abrar* (4/23) and *al-Mustatraf* (3/30).

be seen! And it is hidden [53b] from the eyes of mankind, for it lies hidden in the breasts as fire lies hidden in stone: if it is struck, it flares, and if it is left, it hides.

And one of them said:[1] Passionate love is a kind of madness, and madness has many arts, and passionate love is one of its arts. And he argued by the saying of Qays:[2]

قالوا جننت بمن تهوى فقلت لهم ♦ العشق أعظم مما بالمجانين

They said: "For the one you desire you've lost your mind."
I said: "Love is greater than the madmen find."

They said: You have gone mad over one you desire, and I said to them:
Passionate love is greater than what the madmen have

العشق لا يستفيق الدهر صاحبه ♦ وإنما يصرع المجنون في الحين

Love: its owner never recovers from it;
the madman falls only at times, in a fit.

Passionate love: its owner never recovers, ever
while the madman is only thrown down {now and then}

And another said:[3] When the essences of souls mix by the quality of resemblance, they produce a flash of dazzling light by which the soul is lit in knowing the beauties of the beloved, and so it takes the path of reaching him.

And a bedouin said: Passionate love is greater in its course in the heart than the spirit in the body, and has more mastery over the soul than itself has; it has an inner and an outer; so its description is beyond the tongue, and its characterisation is hidden from clear expression; it is between sorcery and madness, subtle in course and in lying hidden.

And it was said: Passionate love is a tyrannical king, an unjust ruler set over; hearts are subject to him, minds have yielded to him, and souls have bowed to him. Reason is his captive, looking is his messenger, and the glance is his speech; fine in his course, hard to get out of.

1 The Arabic editor says this is Socrates, as in *Masari' al-Ushshaq* (1/15) and *Dhamm al-Hawa* (p. 289); this could not be confirmed.

2 The verses are Majnun Layla's; see p. 70.

3 This is Thumamah ibn Ashras, as in *Dhamm al-Hawa* (p. 291).

And it was said to another: What do you say of passionate love? He said: If it is not a portion of madness, then it is a kind of sorcery.

As for the Peripatetic philosophers[1], they said: It is an agreement of characters, a resemblance of loves and their kinship, and the yearning of every soul for its like and its kind in the ancient creation before its being sent down into bodies.

I say: This is built on their corrupt saying that souls precede bodies, and on it Ibn Sina built his well-known poem:[2]

هبطت إليك من المحل الأرفع

It descended to you from the highest place.

It descended to you from the highest place

And I heard our Shaykh relate from one of the eminent men of the Maghrib, Jamal al-Din ibn al-Sharishi, the commentator on the *Maqamat* (The Assemblies)[3]: that he used to deny that this was his, saying: It is contrary to what he established in his books, that the rational soul comes into being together with the body.

And others said in describing it: Its course is too subtle for understandings, its place is hidden from eyes [54a], and minds are bewildered over how it takes hold, except that the beginning of

1 The Peripatetics (*mashsha'un*) are the followers of Aristotle's school. For the saying see *Dhamm al-Hawa* (p. 292).

2 Ibn Sina (Avicenna, d. 428 AH), the physician and philosopher. The poem is his ode on the soul, whose opening verse ends «ورقاء ذات تعزز وتمنع» ("a dove, proud and unapproachable"). The soul, so the poem says, came down from the highest place into the body; the author objects that this presupposes that souls exist before bodies. It is in Yaqut's *Mu'jam al-Udaba'* (3/1076), *Wafayat al-A'yan* (2/160–161), *Uyun al-Anba'* (3/15–16) and *Jala' al-Aynayn* (pp. 172–173).

3 Al-Sharishi is the author of the well-known commentary on al-Hariri's *Maqamat* (d. 619 AH; his *Sharh al-Maqamat* is cited on p. 129). The Arabic editor gives no note on him here.

its movement and the greatness of its dominion are from the heart, then it overspreads the rest of the organs, and shows trembling in the extremities, pallor in the face, weakness in opinion, stammering in speech, and slips and stumbles, until its owner is ascribed to madness.

And Abu Zuhayr al-Madini was asked:[1] What is passionate love? He said: Madness and humiliation, and it is the disease of the people of refinement.

A passionate lover looked at his beloved, and his flesh trembled and he fainted, and a sage was asked: What has befallen him? He said: He looked at the one he loves, and his heart opened for him, and the body moved with the opening of the heart.[2]

It was said to him: We love our children and our families, and that does not befall us. He said: That is the love of reason, and this is the love of the spirit. He said:[3]

وما هو إلا أن يراها فجاءة ♦ فتصطك رجلاه ويسقط للجنب

He sees her suddenly; his legs collide,
and he falls down on his side.

It is only that he sees her suddenly
and his two legs knock together and he falls on his side

And he said: Passionate love is a king set over the subduing of souls and the capture of hearts. The poet said:

ملك القلوب فأصبحت في أسره ♦ وبودها ألا يفك إسارها

He mastered hearts; they became his captives, bound,
and wish their bondage never to be unwound.

He took dominion over hearts, and they became in his captivity
and it is their wish that their captivity never be loosed

1 The Arabic editor does not identify Abu Zuhayr al-Madini. The saying is in al-Sarraj's *Masari' al-Ushshaq* (1/12) and Ibn al-Jawzi's *Dhamm al-Hawa* (p. 292).

2 The report is in *Dhamm al-Hawa* (p. 295).

3 The verse is unattributed in *Diwan al-Sababah* (p. 53). It shows the effect of a sudden sight of the beloved: the legs knock together and the lover falls on his side.

And a bedouin said in describing it: Its leaping is in the heart, its throbbing in the core of the heart, its fire in the entrails, and the rest of the organs are its servants; the heart of the passionate lover is bewildered, his tears flow, his body wastes away. The passing of nights renews it, and the ill-treatment of the beloved does not spoil it.

And it was said: It does not depend on beauty and loveliness, but is a resemblance of souls and their mixing in the natures created in them, as was said:[1]

وما الحب من حسن ولا من ملاحة ♦ ولكنه شيء به الروح تكلف

Love is not from beauty, nor from grace,
but a thing the spirit holds in fervent embrace.

Love is not from beauty nor from grace
but it is something to which the spirit is fervently attached

And it was said: The beginning of passionate love is hardship, its middle is sickness, and its end is killing. As the sayer said:[2]

هو الحب فاسلم بالحشا ما الهوى سهل ♦ فما اختاره مضنى به وله عقل

It is love: be safe in your entrails; passion is not light;
none whom it wasted chose it while his mind was right.

It is love, so be safe, in the entrails; passion is not easy
for no one wasted by it, who has reason, ever chose it

وعش خاليا فالحب أوله عنا ♦ وأوسطه سقم وآخره قتل

And live free of love, for its beginning is strain,
its middle is sickness, and its end to be slain.

And live free {of love}, for love's beginning is hardship
and its middle sickness and its end killing

1 The verse is by Muhammad ibn Dawud al-Isfahani, in *Masari' al-Ushshaq* (2/58) and *Diwan al-Sababah* (p. 53); it is unattributed in *Tazyin al-Aswaq* (1/55). See also p. 106. The sense: love comes not from beauty or grace but from an affinity of souls, something to which the spirit is fervently attached.

2 In the margin of manuscript ت the two verses are given to Ibn al-Farid (d. 632 AH); they are in his *Diwan* (p. 134).

الباب الحادي عشر

CHAPTER ELEVEN

On Passionate Love: Is It a Matter of Necessity, Outside [54b] of Choice, or a Matter of Choice? The Differing of People on That, and Mentioning the Correct View on It

WE SAY: PEOPLE differed about passionate love: is it a matter of choice, or a matter of necessity beyond human power?

One group said: It is of necessity, not of choice. They said: It is like the thirsty man's love of cold water and the hungry man's love of food, and this is something that is not controlled.

And one of them said: By Allah, if I had any authority I would not punish a passionate lover! Because the sins of passionate lovers are of necessity. If this was his saying about what is generated from passionate love in the way of deliberate acts, what is to be thought of passionate love itself?

And Abu Muhammad ibn Hazm said: A man said to Umar ibn al-Khattab - رضي الله عنه -: O Commander of the Faithful! I saw a woman and became passionately in love with her! Umar said: That is something not controlled.[1]

And Kamil said of Salma:[2]

يلومونني في حب سلمى كأنما ◆ يرون الهوى شيئا تيممته عمدا

They blame me for loving Salma, as if they thought / passion were something I purposely sought.

They blame me for the love of Salma as if
they saw passion as something I aimed at deliberately

1 The author takes the report from Ibn Hazm, whose *Tawq al-Hamamah* is mentioned on p. 186; no source for it has been found, and no chain.

2 The print reads «كامل». The Arabic editor says the correct name is «كاهل» (Kahil), as in *al-Wadih al-Mubin* (p. 30), and that the two verses are in *Diwan al-Sababah* (p. 51); these could not be confirmed.

ألا إنما الحب الذي صدع الحشا ♦ قضاء من الرحمن يبلو به العبدا

Truly, the love by which the entrails have been rent
is the Merciful's decree, to try the servant sent.

Truly, the love that split the entrails
is a decree from the Most Merciful, by which He tries the servant

And al-Tamimi said in the book *Imtizaj al-Arwah* (The Blending of Souls):[1] Some physicians were asked about passionate love, and he said: Its befalling its people is not by their choice, nor by their eagerness for it, and most of them have no pleasure in it; rather its befalling them is like the befalling of wasting illnesses and destroying diseases; there is no difference between it and that.

And al-Mada'ini said:[2] A man blamed a man who was one of the people of passion, and he said: If choice were sound for one with passion, he would choose not to have passion.

And what indicates that from the Sunnah is what al-Bukhari narrated in his *Sahih* from the story of Barirah: that her husband used to walk behind her after her separation from him, when she had become a stranger to him, with his tears running down his cheeks, and the Prophet ﷺ said: "O Abbas, do you not wonder at the love of Mughith for Barirah, and the hatred of Barirah for Mughith?"[3] Then he said to her: "If only you would take him back." She said: Are you commanding me? He said: "I am only interceding." She said: I have no need of him. And he did not forbid him his passionate love for her in this state, since that is something not controlled and does not fall under choice. And Jami' said:[4]

1 The Arabic editor does not identify al-Tamimi. The same book, under the title *Imtizaj al-Nufus*, is quoted on p. 519.

2 Al-Mada'ini (d. c. 225 AH), the historian and collector of reports. Al-Khara'iti reports the saying from him in *I'tilal al-Qulub* (p. 71); see also *Diwan al-Sababah* (p. 51).

3 Al-Bukhari (5283), from Ibn Abbas. See also p. 200.

4 The verses are those already given with their sources on p. 195.

سألت سعيد بن المسيب مفتي الـ ♦ ـمدينة هل في حب دهماء من وزر؟

I asked Sa'id ibn al-Musayyib, Medina's mufti: "Is there /
a burden of sin in Dahma's love to bear?"

I asked Sa'id ibn al-Musayyib, mufti of ♦ Medina: Is there any burden {of sin} in the love of Dahma'?

فقال سعيد بن المسيب إنما ♦ يلام على ما يستطاع من الأمر

Sa'id ibn al-Musayyib said: "Blame is for /
what one can do in the matter, and nothing more."

So Sa'id ibn al-Musayyib said: One is only ♦ blamed for what one is able to do in the matter

They said: Passionate love is a kind of torment, and the man of reason does not choose the torment of his soul; and of this al-Mu'ammal said:[1]

شف المؤمل يوم الحيرة النظر ♦ ليت المؤمل لم يخلق له بصر

Looking wore al-Mu'ammal down in al-Hirah's daylight; /
would that he had been created without sight.

Looking wore al-Mu'ammal down on the day of al-Hirah
would that al-Mu'ammal had not been created with sight

يكفي المحبين في الدنيا عذابهم ♦ والله لا عذبتهم بعدها سقر

Enough for lovers, the torment in this world they bore; /
by Allah, may Saqar not torment them any more.

It is enough for lovers, their torment in this world ♦ by Allah, may Saqar not torment them after it

It is said that he went blind after this. And another said: Passion is not for opinion, that it may master it, nor for reason, that it may grasp it. Then he recited:[2]

ليس خطب الهوى بخطب يسير ♦ لا ينبيك عنه مثل خبير

The matter of passion is no light affair; / none can tell you of it like one who is aware.

The matter of passion is no light matter ♦ none can tell you of it like one who knows

ليس أمر الهوى يدبر بالرأ ♦ ي ولا بالقياس والتفكير

Passion's affair obeys not opinion's sway, / nor analogy, nor thought: they have no say.

The affair of passion is not managed by opinion ♦ nor by analogy and thought

إنما الأمر في الهوى خطرات ♦ محدثات الأمور بعد الأمور

In passion, the matter is only fleeting thought, /
by which one matter after another is brought.

The matter in passion is only passing thoughts ♦ that give rise to one matter after another

And the judge Abu Umar Muhammad ibn Ahmad ibn Muhammad ibn Sulayman al-Nawqati said in his book *Mihnat al-Zurraf* (The Trial of the Refined):[3] The passionate lovers are excused in all states; for passionate love

1 The verses are by Ibn Umayl al-Muharibi, in *al-Aghani* (22/251), *al-Zahrah* (1/134), *al-Hamasah al-Basriyyah* (2/116), *Khizanat al-Adab* (3/523), *Diwan al-Sababah* (p. 51) and *Nukat al-Himyan* (p. 299). Saqar is one of the names of Hell (al-Muddaththir 74:26). The poet speaks of himself in the third person: he blames his eyes for the glance at al-Hirah, near Kufa, that brought him to love, and wishes he had been born blind; the lover's pain in this world, he says, is torment enough without Hell.

2 The verses are by Ulayyah bint al-Mahdi (d. 210 AH), the Abbasid princess and poet, in *Ash'ar Awlad al-Khulafa'* (p. 65), *al-Aghani* (10/185), *Zahr al-Adab* (2/725) and *Tazyin al-Aswaq* (1/48). The sense: passion cannot be managed by opinion, analogy or reflection; it is only thoughts that pass through the heart, one after another.

3 The Arabic editor gives no information on al-Nawqati or on this book.

only struck them without choice, but came over them by compulsion and necessity, and a man is only blamed for what he is able to do, not for what is decreed against him and destined. It was said: The pregnant woman would see Yusuf عليه الصلاة والسلام and deliver her burden; so how would one see her who delivers it? Was that by choice or by necessity?

Another said: And these women cut their hands when the beauty of Yusuf عليه السلام appeared to them and the love of him took hold in their hearts; so how if they had been infatuated with love (شغفن حبا)?! And Mus'ab ibn al-Zubayr, when a woman saw him, would menstruate from his beauty and loveliness. As the poet said of him:[1]

إنما مصعب شهاب من الله ♦ تجلت عن وجهه الظلماء

Mus'ab is only a flame from Allah; the night
has cleared from his face, and left it bright.

Mus'ab is only a flame from Allah ♦ darkness has been cleared away from his face

And from here Ahmad ibn al-Husayn al-Kindi al-Mutanabbi took his saying:[2]

تق الله واستر ذا الجمال ببرقع ♦ فإن لحت حاضت في الخدور العواتق

Fear Allah: in a face-veil keep this beauty unseen;
appear, and maidens menstruate behind their screen.

Fear Allah and veil this beauty with a face-veil
for if you appear, the maidens in their curtained chambers will menstruate

If this is from mere seeing, how then of love, which is not controlled?! And Hisham ibn Urwah said, from his father: A passionate lover died in Medina, and Zayd ibn Thabit prayed over him, and he was asked about that, and he said: I pitied him.[3] [55b]

1 Mus'ab ibn al-Zubayr (d. 71 AH) was governor of Iraq under his brother Abd Allah. The verse is by Ubayd Allah ibn Qays al-Ruqayyat, in his *Diwan* (p. 91), al-Mubarrad's *al-Kamil* (2/827), *al-Shi'r wa-l-Shu'ara'* (1/539), *al-Aghani* (5/79) and *Khizanat al-Adab* (3/268).

2 Al-Mutanabbi, *Diwan* (3/89). On al-Mutanabbi, see p. 204. The hyperbole is that his beauty would shock even a secluded girl (*'atiq*, one who has reached maturity and is not yet married, *Lisan al-Arab*, «عتق») in her curtained chamber (*khidr*) into menstruating; so the beauty must be veiled.

3 No source for this report has been found.

And Abu al-Sa'ib al-Makhzumi[1] - who was of such standing in knowledge and religion - was seen holding on to the coverings of the Ka'bah, saying: O Allah, have mercy on the passionate lovers, and strengthen their hearts! And turn towards them the hearts of the beloved ones! It was said to him about that, and he said: By Allah, supplication for them is better than an Umrah from al-Ji'ranah![2] Then he recited:[3]

يا هجر كف عن الهوى ودع الهوى ♦ للعاشقين يطيب يا هجر

O Hajr, hold back from passion, and retreat; /
leave it to lovers; to them, Hajr, it is sweet.

O Hajr, hold back from passion and leave passion ♦ to the passionate lovers, it is sweet, O Hajr

ماذا تريد من الذين جفونهم ♦ قرحى وحشو قلوبهم جمر؟!

What do you want of those whose eyelids are sore, /
and whose hearts have embers at the core?

What do you want of those whose eyelids
are ulcerated and the stuffing of whose hearts is embers?!

متبلدين من الهوى ألوانهم ♦ مما تجن قلوبهم صفر

Dulled by passion, their hues, from what hearts conceal, /
are yellow, as their faces reveal.

Dulled by passion, their colours ♦ from what their hearts hide are yellow

وسوابق العبرات فوق خدودهم ♦ درر تفيض كأنها قطر

And the tears that rush on their cheeks ahead /
are pearls that overflow like drops of rain they shed.

And the tears that rush ahead upon their cheeks ♦ are pearls that overflow like drops of rain

It is mentioned that the Prophet ﷺ passed by a girl who was singing:

هل علي ويحكما ♦ إن لهوت من حرج

Is there any blame on me, woe to you two, /
if I amuse myself? What harm would it do?

Is there any blame upon me, woe to you both ♦ if I amuse myself

He smiled and said: "There is no blame, if Allah wills."[4]

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1 The Arabic editor does not identify Abu al-Sa'ib al-Makhzumi; the text itself describes him as a man of standing in knowledge and religion. The report is in *Dhamm al-Hawa* (p. 347), al-Khara'iti's *I'tilal al-Qulub* (2/263 in the printing consulted; the Arabic editor gives p. 237) and *Diwan al-Sababah* (p. 13 in the printing consulted; the Arabic editor gives p. 50); it is also in *al-Muwashsha* (p. 89 in the printing consulted; the Arabic editor gives pp. 158–159). The Arabic editor also gives *al-Wadih al-Mubin* (p. 33), which could not be confirmed.

2 Al-Ji'ranah is a well-known place on the road between Makkah and al-Ta'if, from which the Prophet ﷺ assumed ihram for an Umrah after Hunayn.

3 The verses are by al-Abbas ibn al-Ahnaf (d. after 190 AH), the Abbasid love poet, in his *Diwan* (p. 146); Abu al-Sa'ib recited them in the sources above. Hajr is a woman's name.

4 Ibn al-Jawzi, *al-Mawdu'at* (3/116), from Ibn Abbas. It is not authentic: see *al-La'ali al-Masnu'ah* (2/207) and *Tanzih al-Shari'ah* (2/223). Ibn Taymiyyah says in *al-Istiqamah* (1/296): "This hadith is fabricated, by agreement of the people of knowledge of hadith."

They said: Many of the Salaf interpreted His saying تعالى: ﴿رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ﴾ "Our Lord, and burden us not with that which we have no ability to bear." [al-Baqarah 2:286] as passionate love.[1] They did not intend to restrict it by this, but only to give an example, and that passionate love is of the burdening with what cannot be borne.

And the meaning of burdening here is the burdening by decree, not the burdening by the Sharia, by command.

They said: We have seen a group of passionate lovers go round to those who would supplicate for them that Allah spare them passionate love, and had it been a matter of choice, they would have removed it from their souls.

From here the error of many of those who blame becomes clear, and their blaming in this state is like blaming a sick man for his sickness. He said:[2]

يا عاذلي والأمر في يده ♦ هلا عذلت وفي يدي الأمر

O you who blame me, while the matter's in his hand,
why did you not blame, when it was in my command?

O you who blame me, while the matter is in his hand
why did you not blame, when the matter was in my hand

This blame is fitting only before this disease clings to the heart, as was said:[3]

قبل التقدم ﴿حم﴾ فهلا تلا * والرمح شاجر ﴿حم﴾ يذكرني

He reminds me of ﴿حم﴾ "Ḥā, Meem." while the spear is entangled * so why did he not recite ﴿حم﴾ "Ḥā, Meem." before advancing

1 No source for this saying of the Salaf has been found.

2 The verse is in *Diwan al-Sababah* (p. 52). Its sense: the blamer should have blamed before love took hold; once it has, the lover no longer has the matter in his hand.

3 The verse is by al-Muqsha'irr ibn Judayi' al-Nadri, in *al-Hamasah al-Basriyyah* (1/69), and by Shurayh ibn Abi Awfa al-Absi, in Abu Ubaydah's *Majaz al-Qur'an* (2/193) and *Lisan al-Arab* («حمم»); it is ascribed to others as well (see *al-Iqtidab*, p. 439, and *Fath al-Bari*, 8/553–554). In the reports cited it is said of a man who was reciting «حم» as he went forward in battle and was struck down. Ha Mim opens seven surahs of the Qur'an; the poet's point is that the man remembers Allah only when the spear is already in him, and should have done so before going forward, as blame comes too late once love has taken hold.

Another group said: Rather it is a matter of choice, following the desire of the soul and its will; indeed it is the firm rooting of desire, which Allah praised the one who restrains his soul from, so He said تعالى: ﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ فَإِنَّ ٱلْجَنَّةَ [56 أ] هِىَ ٱلْمَأْوَىٰ﴾ "But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, Then indeed, Paradise [56a] will be [his] refuge." [al-Nazi'at 79:40–41]

So it is impossible that a man restrain his soul from what does not fall under his power.

They said: Passionate love is a voluntary movement of the soul towards its beloved, and is not like the involuntary movements that do not fall under the servant's power.

They said: Allah سبحانه وتعالى censured the people of corrupt love who take rivals to love besides Him, and had love been of necessity, they would not have been censured for it.

They said: And because love is a strong will, and the servant is praised and censured for his will, and for this reason the one who wills good is praised even if he does not do it, and the one who wills evil is censured even if he does not do it.

And Allah تعالى censured those who love that lewdness should spread among those who believe, and informed us that they will have a painful punishment.

And had love not been controlled, He would not have threatened them with punishment for what does not fall under their power.

They said: And the people of reason, all of them, agree on blaming one who loves what harms him by his love, and this is a natural disposition upon which Allah created creation; and if he were to excuse himself by saying, I do not control my heart, they would not accept an excuse from him.

The decisive settlement of the dispute between the two parties: that the beginnings of passionate love and its causes are matters of choice that fall under obligation, for looking, thinking, and exposing oneself to love are matters of choice; so when he has brought about the causes, the following of the caused thing upon them is without his choice, as was said:[1]

تولع بالعشق حتى عشق ♦ فلما استقل به لم يطق

He toyed with love until in love he fell, / when it took him over, he could not bear it well.

He was fond of passionate love until he fell passionately in love and when it took him over, he could not bear it

رأى لجة ظنها موجة ♦ فلما تمكن منها غرق

He saw a deep sea, and thought it a wave; / and when deep in it, he found a watery grave.

He saw a deep sea, thinking it a wave ♦ and when he was deep in it, he drowned

ولما رأى أدمعا تستهل ♦ وأبصر أحشاءه تحترق

And when he saw his tears begin to pour, / and saw his entrails burning at the core,

And when he saw tears pouring ♦ and saw his entrails burning[2]

تمنى الإقالة من ذنبه ♦ فلم يستطعها ولم يستفق

he wished to be excused from his sin, in vain; / nor did he ever recover again.

He wished to be excused from his sin ♦ but he could not, and did not recover

And this is like intoxication with the drinking of wine: for taking an intoxicant is by choice, and what is generated from it of intoxication is of necessity; so when the cause occurs by his choice, he is not excused in what is generated from it without his choice; so when the cause is forbidden, the drunkard is not excused.

And there is no doubt that following up the look and prolonging thought are like drinking the intoxicant, so he is blamed for the cause; and for this, when passionate love occurs by a cause that is not forbidden, its owner is not blamed for it, like one who [56b] loved his wife or his slave woman passionately, then parted from her, and his passionate love for her stayed with him; he is not blamed for that, as came before in the story of Barirah and Mughith.[3]

1 The verses are unattributed in *Dhamm al-Hawa* (p. 586) and *Diwan al-Sababah* (p. 54). The sense of the poem: a man toyed with passion until he was in love, took the deep water for a wave, and when it carried him off he drowned; seeing his tears and his burning entrails, he wished to be let off his sin, but could not.

2 The Arabic editor says this verse is missing from both manuscripts and is restored from *Dhamm al-Hawa* for the sense; the verses are found there (1/302 in the printing consulted).

3 See pp. 200 and 219.

And likewise if he looks a sudden glance, then turns his sight away, and passionate love has taken hold of his heart without his choice, though he must resist it and turn it away from his heart by its opposite; and when something comes that overcomes him, then he is not blamed, after exerting effort to repel it. And among what makes clear what we have said: that the intoxication of passionate love is greater than the intoxication of wine, as Allah تعالى said of the passionate lovers of forms among the people of Lut: ﴿لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ﴾ "By your life, [O Muḥammad], indeed they were, in their intoxication, wandering blindly." [al-Hijr 15:72]

And if the lesser of the two intoxications does not excuse its owner when he engages in its causes, how is the owner of the stronger intoxication excused with his engaging in its causes? And since we have reached this point, let us mention a chapter on the intoxication of love and its cause.

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الباب الثاني عشر

CHAPTER TWELVE

On the Intoxication of the Passionate Lovers

BEFORE ENTERING INTO that, it is necessary to make clear the reality of intoxication, its cause and its generation. We say: Intoxication is a pleasure with which the reason by which speech is known is absent, and with which discrimination occurs. Allah تعالى said: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقۡرَبُواْ ٱلصَّلَوٰةَ وَأَنتُمۡ سُكَٰرَىٰ حَتَّىٰ تَعۡلَمُواْ مَا تَقُولُونَ﴾ "O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying" [al-Nisa' 4:43]. So He made the limit at which the ruling of intoxication ceases that he knows what he says; so whenever he does not know what he says, he is in intoxication, and when he knows what he says, he is out of its ruling. This is the definition of the drunkard according to the majority of the people of knowledge.

Imam Ahmad ibn Hanbal رحمه الله was asked: By what is it known that he is drunk? He said: When he does not know his garment from another's garment, and his sandal from another's sandal.

And it is mentioned from al-Shafi'i رحمه الله تعالى that he said: When his orderly speech becomes confused and he divulges his concealed secret.

Muhammad ibn Dawud al-Isfahani said: When his cares are gone from him and he reveals his concealed secret.[1]

So intoxication combines two meanings: the existence of pleasure and the absence of discrimination. And one who seeks intoxication may seek one of them, and may seek both; for the soul has desire and appetites in whose attainment it takes pleasure, and knowledge of the immediate and later corruptions in those pleasures prevents it from taking them, and reason [57a] commands it not to do (تفعلي) [it],[2]

1 No source for these three definitions of the drunkard has been found.

2 The print has the feminine form «تفعلي». It is translated as printed; the sense is «لا تفعل».

so when the commanding reason and the revealing knowledge are gone, the soul expands in its desire and finds a wide field.

Allah سبحانه forbade intoxication for two things that He mentioned in His Book in His saying: ﴿إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ فَهَلْ أَنتُم مُّنتَهُونَ﴾ "Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allāh and from prayer. So will you not desist?" [al-Ma'idah 5:91] So He سبحانه informed us that it brings about the corruption that arises from the soul by means of the going of reason, and prevents the benefit that is not complete except with reason.

And the cause of intoxication may be pain, as it may be pleasure. Allah تعالى said: ﴿ٱلرَّحِيمِ يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ﴾ "O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing. On the Day you see it every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allāh is severe." [al-Hajj 22:1–2] And its cause may be the strength of joy at reaching the beloved, so that his speech is confused and his deeds change until his reason goes, and perhaps joy kills him by a natural cause, which is the expansion of the blood of the heart to an expansion beyond the usual, and the blood is the carrier of the innate heat, so the heart cools by reason of the expansion of its blood, and death occurs.

This happened to Muhammad ibn Tulun, the amir of Egypt,[1] for he passed by a fisherman on a cold day, with a son of his, and he felt compassion for them, and commanded his servant to hand him what he had with him of

1 Both manuscripts read "Muhammad"; the Arabic editor says the correct name is Ahmad ibn Tulun (d. 270 AH), the ruler of Egypt and Syria. Translated as printed. No source for the story has been found.

gold, and he poured it into his lap and went on; and his joy in it became intense, and he did not bear what came upon him of joy, and he expired on the spot. The amir returned from his business and found the man dead and the boy weeping at his head, and said: Who killed him? He said: A man passed by us - may Allah not reward him with good - and poured something into my father's lap and killed him on the spot. The amir said: He is right, we killed him! Wealth came to him all at once, and he could not bear it, and it killed him; had we given him that gradually, it would not have killed him. And he urged the boy to take the gold, but he refused, and said: By Allah, I will not hold on to anything that killed my father!

The point is that intoxication brings pleasure and prevents knowledge; and among it is intoxication with foods [57b] and drinks, for the one who has them obtains pleasure and joy from them, which moves him to take them, because they take his reason away from him, so cares, griefs and sorrows are taken away from him at that hour; but he is mistaken in that, for they do not go away, but are only hidden, and when he is sober they return greater and fuller than they were, and their return calls him to return, as the poet said:[1]

وكأس شربت على لذة ♦ وأخرى تداويت منها بها

Many a cup I drank, for pleasure's sake,
and many another, to cure myself, I'd take.

Many a cup I drank for pleasure
and {many} another with which I cured myself of {the first}

And among people are those who seek by it the benefit of the body, and he is mistaken, for there follows upon it of the harm generated from intoxication far more than that benefit, and the pleasure obtained by remembrance of Allah and prayer, now and later, is greater, more lasting, and more repelling of

1 The verse is by al-A'sha (Maymun ibn Qays), the pre-Islamic poet, in his *Diwan* (p. 173). The drinker takes a cup for pleasure and another to cure himself of its after-effects, which is the cycle the author describes.

cares, griefs and sorrows.

And that pleasure is the most bringing of cares and griefs, now and later; so in the pleasure of the remembrance of Allah, turning to Him, and prayer with heart and body is a noble and great benefit, free from corruptions and warding off harms: riches and compensation for the human being - who is a human being - in place of that deficient, limited pleasure that prevents what is more complete than it and brings a pain greater than it.

♦ SECTION ♦

Among the causes of intoxication is the love of forms, for when love is firmly rooted and grows strong, it intoxicates the lover, and their verses on that are well known and many, especially if intercourse is joined to that love; for its owner's discrimination lessens, or is lost in that state, so that he does not discriminate; and if that intoxication is added to the intoxication of drink, so that the intoxication of passion, the intoxication of wine and the intoxication of the pleasure of intercourse are gathered upon him, that is the utmost of intoxication. And among it is what is caused by the love of wealth and leadership and the strength of anger; for anger, when it grows strong, brings an intoxication close to the intoxication of wine.

And that enters into the closing (الإغلاق) by which the Prophet ﷺ made the occurrence of divorce void, by his saying: "There is no divorce in a closing," which Abu Dawud narrated[1], and he said: I think it is anger.

1 The hadith is in Abu Dawud (2193), Ibn Majah (2046; as quoted in al-Harari's commentary, 12/88) and Ahmad (6/276, as listed in Ibn Hajar's *Itraf al-Musnad*), from Aisha. The Arabic editor calls it a good (*hasan*) hadith (see *Talkhis al-Habir*, 3/210). *Ighlaq* is a closing of the mind, by anger or compulsion, so that one cannot judge.

And Imam Ahmad ibn Hanbal رحمه الله تعالى also explained it as anger.

And among what indicates the soundness of that is His saying تعالى: ﴿وَلَوۡ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ ٱسۡتِعۡجَالَهُم بِٱلۡخَيۡرِ لَقُضِيَ إِلَيۡهِمۡ أَجَلُهُمۡ﴾ "And if Allāh was to hasten for the people the evil [they invoke] as He hastens for them the good, their term would have been ended for them." [Yunus 10:11] The Salaf said in its interpretation:[1] [58a] It is the man who calls down evil upon himself and his family at a time of anger, without intending that; so if Allah answered his supplication, He would destroy him and destroy the one he called down evil upon; but by His mercy, since He knew that what moved him to that was the intoxication of anger, He does not answer his supplication.

And of this is the saying of the one who finds his mount after despairing of it and being certain of ruin: O Allah, You are my servant and I am Your lord. The Messenger of Allah ﷺ said: "He erred from the intensity of joy,"[2] and he was not by that a disbeliever, for lack of intention.

And the Prophet ﷺ mentioned that to establish the intensity of the joy that led him to that. And these things can bring about intoxication only because the cause of intoxication brings an overpowering pleasure that floods the reason, and the cause of pleasure is reaching the beloved; so when love is strong, and reaching the beloved is strong, and reason is weak, intoxication occurs; but the weakness of reason is at times from the weakness of the lover, and at times from the strength of the cause that arrives; and for this there arises from intoxication, for beginners in attaining leadership, wealth, passionate love and wine, what does not arise for one who is accustomed to that and firmly established in it.

1 No source for it has been found.

2 Al-Bukhari (6309) and Muslim (2747), from Anas.

SECTION

And among the strongest of the causes that bring about intoxication: listening to stirring voices, from two sides: on one side, that in itself it brings a strong pleasure in which reason is submerged; and on the other, that it moves the soul towards its beloved, whatever it be, so that by that movement, yearning and seeking, together with imagining the beloved, bringing his form close to the heart and its taking hold of thought, a great pleasure arises that overpowers reason; so the pleasure of melodies and the pleasure of sorrows gather; and for this those who care for these pleasures often join the hearing of melodies with drink, so that intoxication is completed for them by drink, passionate love and the stirring voice; so they find of the pleasure of union, and its intoxication, in this state what they do not find without it.

So wine is the drink of bodies, passionate love is the drink of souls, and melodies are the drink of spirits, especially if they are joined by words in which is mention of the beloved and description of the state of the lover according to the state he is in; so the hearing of pleasant voices and the perception of fitting meanings [58b] gather, and that is far stronger than the pleasure obtained from each of them by itself; so the pleasure overpowers the soul, the spirit and the body most completely, and the utmost of intoxication occurs. So how can one who engages in these causes claim an excuse, and say: What is generated from them is of necessity, not of choice? And with Allah is success.[1]

1 The words from «اضطراري» to «التوفيق» are missing from manuscript ش.

الباب الثالث عشر

CHAPTER THIRTEEN

On Pleasure Following Love in Completeness and Deficiency

So whenever love grows stronger, pleasure grows stronger in reaching the beloved, and this chapter is among the most weighty chapters of the book and the most beneficial of them, and we mention in it an explanation of the knowledge of pleasure, its kinds and its ranks. We say: As for pleasure, it has been explained as the perception of what is agreeable, just as pain is the perception of what is contrary.

Our Shaykh said:[1] The correct view is that it be said: The perception of what is agreeable is the cause of pleasure, and the perception of what is contrary is the cause of pain; so pleasure and pain arise from the perception of the agreeable and the contrary, and perception is the cause of both. And pleasure is clearer than anything by which it is defined, for it is a matter of inner experience, and is known only by its causes and its rulings. And pleasure (اللذة), delight (البهجة), joy (السرور), coolness of the eye (قرة العين), ease of soul (طيب النفس) and bliss (النعيم) are words close in meaning, and it is a matter sought in general; indeed that is the aim of every living being, and that is a necessary matter of its existence, and that in aims and ends is like sense perception and self-evident knowledge in beginnings and premises; for every living being has knowledge and sensation, and has action and will; and a man's knowledge cannot be all theoretical and inferential, because circularity and infinite regress are impossible; rather he must have a primary, self-evident knowledge that comes upon the soul and begins in it, and for that reason it is called self-evident and primary; and it is of the kind to which the soul is compelled, so it is called necessary.

1 Our Shaykh is Ibn Taymiyyah (see p. 186). No source for this definition of pleasure has been found; the definition of pleasure as the perception of the agreeable is discussed by Ibn Taymiyyah in *Majmu' al-Fatawa* (10/326, in the printing consulted).

For the soul is compelled to knowledge at times, and to action at others; and likewise the voluntary, willed action has an object willed, and that object is willed either for itself or for something else; and it cannot be that every object of will is willed for another, for fear of circularity and infinite regress; so there must be an object willed, sought, loved for itself; so when the sought, willed, loved object is obtained, the joining of pleasure, bliss, [59a] gladness, joy and coolness of the eye with it is according to the strength of his love, his will and his desire for it, and that is a matter of taste and inner finding; and for this the name of taste and finding prevails among the people of will and action of the wayfarers; because in the finding of the sought, willed object there is the taste and the finding that bring about gladness, joy and bliss.

So here are three kinds of names close in meaning:

The first: appetite (الشهوة), will (الإرادة), inclination (الميل), seeking (الطلب), love (المحبة), desire (الرغبة) and the like.

The second: taste (الذوق), finding (الوجد), arrival (الوصول), success (الظفر), perception (الإدراك), obtaining (الحصول), attaining (النيل) and the like.

The third: pleasure (اللذة), gladness (الفرح), bliss (النعيم), joy (السرور), ease of soul (طيب النفس), coolness of the eye (قرة العين) and the like.

And these three matters are inseparable.

♦ SECTION ♦

And if pleasure is sought for itself, it is censured only when it is followed by a pain greater than it, or prevents a pleasure better than it, and it is praised when it helps towards the lasting, settled pleasure, which is the pleasure of the Hereafter and its bliss, which is the best and most exalted bliss, as Allah تعالى said: ﴿وَلَا نُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ وَلَأَجْرُ ٱلْـَٔاخِرَةِ خَيْرٌ لِّلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ﴾ "and We do not allow to be lost the reward of those who do good. And the reward of the Hereafter is better for those who believed and were fearing Allāh." [Yusuf 12:56–57], and Allah تعالى said: ﴿لِّلَّذِينَ أَحْسَنُواْ فِى هَـٰذِهِ ٱلدُّنْيَا حَسَنَةٌ وَلَدَارُ ٱلْـَٔاخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ ٱلْمُتَّقِينَ﴾ "For those who do good in this world is good; and the home of the Hereafter is better. And how excellent is the home of the righteous -" [al-Nahl 16:30], and Allah تعالى said: ﴿بَلْ تُؤْثِرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَٱلْـَٔاخِرَةُ خَيْرٌ وَأَبْقَىٰٓ﴾ "But you prefer the worldly life, While the Hereafter is better and more enduring." [al-A'la 87:16–17]

And Allah تعالى said: ﴿وَإِنَّ ٱلدَّارَ ٱلْـَٔاخِرَةَ لَهِىَ ٱلْحَيَوَانُ لَوْ كَانُواْ يَعْلَمُونَ﴾ "And indeed, the home of the Hereafter - that is the [eternal] life, if only they knew." [al-Ankabut 29:64] And those who know the difference between the two matters said to Pharaoh: ﴿فَٱقْضِ مَآ أَنتَ قَاضٍ إِنَّمَا تَقْضِى هَـٰذِهِ ٱلْحَيَوٰةَ ٱلدُّنْيَآ إِنَّآ ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَـٰيَـٰنَا وَمَآ أَكْرَهْتَنَا عَلَيْهِ مِنَ ٱلسِّحْرِ وَٱللَّهُ خَيْرٌ وَأَبْقَىٰٓ﴾ "So decree whatever you are to decree. You can only decree for this worldly life. Indeed, we have believed in our Lord that He may forgive us our sins and what you compelled us [to do] of magic. And Allāh is better and more enduring." [Ta Ha 20:72–73]

And Allah سبحانه created creation only for the abode of settlement, and placed all pleasure, in its entirety, in it, as Allah تعالى said: ﴿وَفِيهَا مَا تَشْتَهِيهِ ٱلْأَنفُسُ وَتَلَذُّ ٱلْأَعْيُنُ﴾ "And therein is whatever the souls desire and [what] delights the eyes" [al-Zukhruf 43:71], and Allah تعالى said: ﴿فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ﴾ "And no soul knows what has been hidden for them of comfort for eyes [i.e., satisfaction]" [al-Sajdah 32:17], and the Prophet ﷺ said: "Allah تعالى says: I have prepared for My righteous servants what no eye has seen, and no[1]

1 Al-Bukhari (3244, 4779, 7498) and Muslim (2824), from Abu Hurayrah.

ear has heard, and no [59b] heart of man has conceived, let alone what you have been made aware of," that is: apart from what you have been made aware of; and this is what he aimed at who advised his people and was compassionate towards them, where he said: ﴿ءَامَنَ يَـٰقَوۡمِ ٱتَّبِعُونِ أَهۡدِكُمۡ سَبِيلَ ٱلرَّشَادِ يَـٰقَوۡمِ إِنَّمَا هَـٰذِهِ ٱلۡحَيَوٰةُ ٱلدُّنۡيَا مَتَـٰعٞ وَإِنَّ ٱلۡأٓخِرَةَ هِيَ دَارُ ٱلۡقَرَارِ﴾ "O my people, follow me; I will guide you to the way of right conduct. O my people, this worldly life is only [temporary] enjoyment, and indeed, the Hereafter - that is the home of [permanent] settlement." [Ghafir 40:38–39] So he informed them that the world is an enjoyment by which one enjoys oneself on the way to another, and the Hereafter is the place of settlement and the end.

♦ SECTION ♦

And when it is known that the pleasures of the world and its bliss are an enjoyment and a means to the pleasures of the Hereafter, and that for this they were created, as the Prophet ﷺ said: "The world is an enjoyment, and the best enjoyment of the world is the righteous woman,"[1] then every pleasure that helps towards the pleasures of the Hereafter is loved and pleasing to the Lord تعالى, so its owner takes pleasure in it from two sides: from the side of his delight and the coolness of his eye through it, and from the side of its bringing him to the pleasure of his Lord, and its leading to a pleasure more complete than it; so this is the pleasure that the man of reason should strive to obtain, not the pleasure that is followed by the utmost pain and makes him miss the greatest of pleasures.

1 Muslim (1467), from Abd Allah ibn Amr.

And for this the believer is rewarded for everything he takes pleasure in of the permitted things, if he intends by it help towards and a way to the pleasure of the Hereafter and its bliss; so there is no comparison between the pleasure of the forbidden and the pleasure of the owner of a wife, or a beautiful slave woman, whom he loves and whose company cools his eye; for when he is with her, and his heart, his body and his soul take pleasure in union with her, he is rewarded for that pleasure, in contrast to the punishment of the owner of the forbidden pleasure for his pleasure, as the Prophet ﷺ said: "And in the private part of one of you is a reward." They said: O Messenger of Allah! One of us comes to his appetite and has a reward in it?! He said: "Do you see, if he put it in the forbidden, would he bear a burden?" They said: Yes. He said: "So likewise when he puts it in the lawful, he has a reward."[1]

And know that this pleasure is multiplied and increased according to what the servant has of turning to Allah, sincerity of action for Him, and desire for the Hereafter; for the appetite and delight divided among forms are gathered [60a] for him in one form, and the fear, worry and grief that are in the forbidden pleasure are absent from his pleasure; so if it falls out for him, with this, that there is a beautiful form, and he is granted love of her and she is granted love of him, and the motives of his appetite turn to her, and his sight falls short of looking at anyone else and his soul of reaching out to anyone else, then there is no comparison between his pleasure and the pleasure of the owner of the forbidden form, and this is the sweetest bliss that is obtained in the world, and the Prophet ﷺ made it the third of three by which the good of the world and the Hereafter is obtained, and they are: "a grateful heart, a remembering tongue, and a beautiful wife,[2]

1 Muslim (1006), from Abu Dharr.

2 Ahmad (5/285), al-Tirmidhi (1856) and Ibn Majah (3094), from Thawban; al-Tirmidhi calls it a good (*hasan*) hadith.

who, if he looks at her, she gladdens him, and if he is absent from her, she guards him in herself and his property," and Allah is the One whose help is sought.

And al-Qasim ibn Abd al-Rahman said: Abd Allah ibn Mas'ud رضي الله عنه used to recite the Qur'an, and when he finished he would say: Where are the unmarried? He would say: Come near me, say: O Allah, grant me a wife who, when I look at her, gladdens me, and when I command her, obeys me, and when I am absent from her, guards my absence in herself and my property.[1]

And pain, sadness, worry and grief arise from the absence of knowledge of the beneficial beloved, or from the absence of willing him and preferring him despite knowing him, or from the absence of reaching him and gaining him despite loving him and willing him, and this is among the greatest of pain.

And for this a man's pain in the barzakh and in the abode of life, at the loss of his beloved, is greater than his pain at losing it in the world, in three respects:

The first: his knowledge there of the perfection of what he has lost, and its measure.

The second: the intensity of his need for it, and the yearning of his soul for it, while he has been cut off from it, as Allah تعالى said: ﴿وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ﴾ "And prevention will be placed between them and what they desire" [Saba' 34:54].

1 Al-Khara'iti, *I'tilal al-Qulub* (p. 99), and Abu al-Shaykh, *al-Azamah* (576).

The third: the arrival of its painful opposite.

Let the man of reason consider this place, and let him place himself in the position of one who has lost the greatest and most beneficial beloved, while he is the poorest of things and most in need of it, a loss whose remedy is not hoped for, and the opposite has come to him. How painful a calamity, and how dreadful a state! So where is this state from the state of one who takes pleasure in the world in everything by which he seeks the face of Allah سبحانه وتعالى, of eating, drinking, clothing, [60b] marriage, healing the rage by overcoming an enemy, and striving in His way?! Let alone what he takes pleasure in of knowing his Lord, loving Him, His oneness, turning in repentance to Him, relying on Him, turning to Him, sincerity of action for Him, being pleased with Him and from Him, entrusting to Him, and the gladness and joy of the heart in nearness to Him, intimacy with Him, and yearning for meeting Him, as in the hadith that Ibn Hibban and al-Hakim graded sound: "And I ask You for the pleasure of looking at Your face, and the yearning for meeting You."[1]

And this pleasure keeps increasing in the world, though it is spoiled by the inner enemy of Satan, desire, the soul and the world, and the outer enemy; so how when the spirit is stripped, and leaves the abode of sorrows and afflictions, and joins the highest companion ﴿مَعَ ٱلَّذِينَ أَنۡعَمَ ٱللَّهُ عَلَيۡهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّـٰلِحِينَ وَحَسُنَ أُوْلَـٰٓئِكَ رَفِيقًا ذَٰلِكَ ٱلۡفَضۡلُ مِنَ ٱللَّهِ وَكَفَىٰ بِٱللَّهِ عَلِيمًا﴾ "with the ones upon whom Allāh has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions. That is the bounty from Allāh, and sufficient is Allāh as Knower." [al-Nisa' 4:69–70]

1 Ibn Hibban (1971) and al-Hakim, *al-Mustadrak* (1/524), from Ammar ibn Yasir. See p. 48.

When he arrives at the abode of bliss, there are kinds of pleasure, delight and joy that no eye has seen, no ear has heard, and no heart of man has conceived; so woe and wretchedness to the low, base souls whom yearning for that does not move with delight, whose fire of will does not blaze for it in desire, and which do not keep away from what bars that out of fear; for their insights are, as was said:

خفافيش أعشاها النهار بضوئه ♦ ولاءمها قطع من الليل مظلم

Bats whose sight the day, with its light, leaves blind,
while a piece of dark night suits their kind.

Bats whose sight is blinded by the day with its light
and a piece of the dark night suits them[1]

They go round the privy, when the lofty souls go round the Throne, and they burrow into stones, when the pure souls fly to the highest nests.

فلم تر أمثال الرجال تفاوتوا ♦ إلى الفضل حتى عد ألف بواحد

You never saw men differ in merit as men have done,
until a thousand men were counted as but one.

You did not see the like of men differing
in merit until a thousand were counted as one[2]

♦ SECTION ♦

And every pleasure that is followed by pain, or prevents a pleasure more complete than it, is not a pleasure in reality, though the soul is deceived in taking pleasure in it; for what pleasure is there for one who eats delicious poisoned food that will soon cut his intestines apart?

And these are the pleasures of the disbelievers and the wicked, in their exalting themselves in the earth and their corruption,

1 The verse is by Ibn al-Rumi (d. 283 AH), in his *Diwan* (p. 92) and *al-Tamthil wa-l-Muhadarah* (p. 374). In those sources the rhyme word is «غَيْهَب» (the thick darkness of night).

2 The verse is by al-Buhturi (d. 284 AH), in his *Diwan* (1/625), *al-Tamthil wa-l-Muhadarah* (p. 435) and *Zahr al-Adab* (1/275). Both manuscripts read «ألف ألف بواحد» ("a thousand thousand for one").

and their rejoicing in it without right, and their exultation; that is like the pleasure of those who took, besides [61a] Allah, protectors whom they love as the love of Allah, so they gained by them affection between them in the life of this world, then that pleasure turned into the greatest and bitterest pain.

And of that is the pleasure of corrupt beliefs, and rejoicing in them, and the pleasure of the dominance of the people of tyranny, injustice, aggression, fornication, theft and drinking of intoxicants; and Allah - سبحانه وتعالى - has informed us that He did not give them power over that out of any good that He intends for them, but it is a drawing on by Him, to make them reach by it the greatest pain. Allah تعالى said: ﴿أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ نُسَارِعُ لَهُمْ فِى ٱلْخَيْرَٰتِ بَل لَّا يَشْعُرُونَ﴾ "Do they think that what We extend to them of wealth and children Is [because] We hasten for them good things? Rather, they do not perceive." [al-Mu'minun 23:55–56] And Allah تعالى said: ﴿فَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُمْ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم بِهَا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ﴾ "So let not their wealth or their children impress you. Allāh only intends to punish them through them in worldly life and that their souls should depart [at death] while they are disbelievers." [al-Tawbah 9:55]

♦ SECTION ♦

As for the pleasure that is not followed by pain in the abode of settlement, and does not lead to a pleasure there, it is a vain pleasure, for there is no benefit in it and no harm, and its time is short, and the soul's enjoyment of it has no worth, and it must occupy one from what is better and more beneficial than it in this world and the next, even if it does not occupy from the root of pleasure in the Hereafter; and this is the kind that the Prophet ﷺ meant by his saying: "Every amusement with which a man amuses himself is vain, except his shooting with his bow, his training his horse, and his playing with his wife, for these are of the truth." Muslim narrated it.[1]

1 Muslim (1918), from Uqbah ibn Amir, has a different wording: "Lands will be opened to you, and Allah will suffice you; so let none of you be unable to play with his arrows." The wording here is in Ahmad (4/144), Abu Dawud (2513) and al-Nasa'i (6/28, 222–223), from Uqbah ibn Amir. It is also in al-Tirmidhi (1637) and Ibn Majah (2811). The Arabic editor says it is sound (*sahih*).

And for this the pleasure of playing the tambourine at a wedding was permitted; for it helps towards marriage, as the pleasure of shooting with the bow and training the horse helps towards jihad, and both are loved by Allah. So whatever helps towards the attainment of what He loves is of the truth; and for this a man's playing with his wife was counted as of the truth, for its helping towards the aims of marriage, which Allah سبحانه وتعالى loves; and whatever does not help towards what the Lord تعالى loves is vain, with no benefit in it; but if there is no preponderant harm in it, it is not forbidden and not prohibited; but if it bars from the remembrance of Allah and from prayer, it becomes disliked, hateful to the Lord عز وجل, abhorrent to Him, either in itself, [61b] or by going beyond bounds in it.

And everything that bars from the sought pleasure is a ruin for its owner, for if, when he engaged in it, he had occupied himself with what benefits him and brings him the sought lasting pleasure, it would have been better and more beneficial for him.

And since weak souls, like the souls of women and children, are not led to the causes of the greatest pleasure except by giving them something of the pleasure of amusement and play, so that if they were weaned from it completely they would seek what is worse for them than it, He allowed them of that what He did not allow to others; and this is as Umar ibn al-Khattab رضي الله عنه entered

upon the Prophet ﷺ, and with him were girls playing the tambourine, and they fell silent at his entering, and he said: "This is a man who does not love the vain."[1] So he informed us that that is vain, and did not prevent them from it, because of the preponderant benefit that follows for them from it, and by it they leave a corruption greater than its corruption; and also: the pain they would feel by leaving it would be a corruption greater than its corruption; so letting them do it is of the kind of mercy, compassion and kindness, as the Prophet ﷺ allowed Abu Umayr to play with the sparrow[2] in his presence, and allowed the two girls to sing in his presence[3], and allowed Aishah رضي الله عنها to look at the Abyssinians while they were playing in the mosque[4], and allowed that woman to beat the tambourine over his head[5], and similar cases.

So where is this from the taking by the shaykhs who are pointed to and followed of that as a religion

1 Ahmad (24/351 in the Risalah printing), from al-Aswad ibn Sari', but without the story of the girls beating the tambourine; the Arabic editor adds that Ali ibn Zayd ibn Jud'an in its chain is weak, "but the root of the hadith is sound, as will follow".

2 Al-Bukhari (6129, 6203) and Muslim (2150), from Anas. Abu Umayr was Anas's young half-brother.

3 Al-Bukhari (949) and Muslim (892), from Aisha.

4 Al-Bukhari (454) and Muslim (892), from Aisha.

5 Abu Dawud (3312) and al-Bayhaqi (10/77), by way of Amr ibn Shu'ayb from his father from his grandfather. It has a supporting report from Buraydah in Ahmad (5/353, 356), al-Tirmidhi (3691) and al-Bayhaqi (10/77).

and a path, with the greatest breadth in it, in what there is no doubt is forbidden?

And like this is the Prophet's ﷺ giving to those whose hearts are to be reconciled from the zakat and the spoils, because of the weakness of their hearts compared with the hearts of the firmly grounded in faith among his Companions; and for this he gave these and withheld from those, and said: I entrust them to what Allah has placed in their hearts of sufficiency and good.[1]

And like this: his ﷺ joking with those who joked with him among the bedouins, the boys and the women, to put their hearts at ease, to draw their faith, and to make them glad. And in the mursal reports of al-Sha'bi: that the Prophet ﷺ passed by the people of the durkalah and said: "Take it, O Banu Arfidah, so that the Jews and Christians [62a] may know that in our religion there is latitude."[2] Abu Ubayd mentioned it, and said: The durkalah is a game of the non-Arabs.

So the Prophet ﷺ gave to souls of wealth and benefits what he reconciled them with to the truth that was commanded, and what was given was of what the taker takes pleasure in and loves, because that is a means to something else, and he did not do that with one who had no need of it, like the Emigrants and the Helpers, but gave them other kinds of kindness, and benefits in their religion and their world.

And since Umar ibn al-Khattab رضي الله عنه was of those who do not love this vain thing nor listening to it, and had no need to be reconciled by what others are reconciled by, and was not commanded with what

1 The saying is in al-Bukhari, from Amr ibn Taghlib, in the chapters on the giving of the Prophet ﷺ to those whose hearts are to be reconciled; the Arabic editor gives no reference. The print has «الغناء» where the hadith has «الغنى» (sufficiency, being in need of no one), as translated.

2 Abu Ubayd, *Gharib al-Hadith* (1/327); also Ahmad (6/116, 233), from Aisha. The first part of the report is in al-Bukhari (950) and Muslim (892), from Aisha. Banu Arfidah is a name for the Abyssinians, here as the Prophet ﷺ addressed them at their play. The *durkalah* is a foreign dance-game; Abu Ubayd calls it a game of the non-Arabs (see also *Lisan al-Arab*, «دركل»).

the Prophet ﷺ was commanded of reconciling hearts to believe in him and obey him by every path, his turning away from it was a perfection in relation to him, and the state of the Prophet ﷺ was more perfect.

♦ SECTION ♦

When this is known, the kinds of pleasures are three: bodily pleasure, imaginal fancied pleasure, and intellectual spiritual pleasure.

Bodily pleasure is the pleasure of eating, drinking and intercourse, and in this pleasure the dumb animal shares with man, so man's perfection is not in this pleasure, because the lowest of animals shares it with him, and because if it were a perfection, the best of men, the noblest of them and the most perfect of them would be those who eat, drink and have intercourse most; and also: if it were a perfection, the share of the messengers of Allah, His prophets and His friends in it in this abode would be more complete than the share of His enemies. And since the matter is the reverse, it is clear that it is not in itself a perfection, and is a perfection only if it entails help towards the great lasting pleasure, as came before.

♦ SECTION ♦

As for the fancied imaginal pleasure: it is the pleasure of leadership, of exalting oneself over creatures, of boasting and of lording it over them.

And this pleasure, though those who seek it are nobler in soul than those who seek the first pleasure, its pains and the corruptions and harms that it brings are greater than the soul's taking pleasure in it,

for its owner sets himself up as the enemy of everyone who exalted himself and took leadership over him. And it has conditions and obligations [62b] that make its owner miss many of his sensory pleasures, and it is not complete except by bearing hardships and pains greater than it. So this is not, in reality, a pleasure, though the soul rejoices in it and is gladdened by obtaining it.

And it has been said: There is no reality to pleasure in the world, and its utmost is the warding off of pains, as the pain of hunger, thirst and appetite is warded off by eating, drinking and intercourse, and likewise the pain of obscurity and the loss of standing among people is warded off by leadership and rank. The truth: that pleasure is an existent matter that entails the warding off of pain, because of the opposition between them.

♦ SECTION ♦

As for the intellectual spiritual pleasure: it is like the pleasure of gnosis, of knowledge, and of being characterised by attributes of perfection: generosity, giving, chastity, courage, patience, forbearance, manliness and others; for taking pleasure in that is among the greatest of pleasures, and it is the pleasure of the virtuous, lofty, noble soul. When the pleasure in that is joined to the pleasure of knowing Allah تعالى, loving Him, worshipping Him alone with no partner, and being pleased with Him in place of everything - and nothing else is taken in exchange for Him - then the owner of this pleasure is in a Garden in this world, whose relation to the pleasures of the world is like the relation of the pleasure of Paradise to the pleasure of the world; for there is nothing more delightful for the heart and spirit, nor sweeter, nor more pleasant, nor more blissful than love of Allah, turning to Him, worshipping Him alone, the coolness of the eye in Him, and intimacy with His nearness,

and yearning for meeting Him and seeing Him; and an atom's weight of this pleasure is not equalled by mountains of the pleasures of the world; and likewise the least atom's weight of faith in Allah and His Messenger delivers one from abiding forever in the abode of pains; so how of the faith that prevents entering it?

Some of the knowers said:[1] Whoever's eye is cooled by Allah, every eye is cooled by him; and whoever's eye is not cooled by Allah, his soul is cut to pieces in regrets over the world. And it suffices for the excellence and nobility of this pleasure that it removes from the heart the pain of regret over what is lost of this world, so that he is pained by the greatest of what its people take pleasure in, and flees from it as they flee from what is painful. And this is a place where the judge is taste, not the mere tongue of knowledge.

And one of the knowers used to say: Poor people of the world, [63a] they left the world without having tasted the sweetest of its bliss. It was said to him: And what is it? He said: Love of Allah, intimacy with Him, yearning for meeting Him, and knowing His names and attributes.

And another said: The sweetest thing in the world is knowing Him and loving Him, and the most delightful thing in the Hereafter is seeing Him and hearing His speech without an intermediary.

And another said: By Allah, there pass over the heart times in which I say: If the people of Paradise are in a state like this, then they are in a good life. And you see the love of one in whose love is torment of heart and spirit; how does it bring its owner a pleasure such that he wishes his love would never leave him?

1 The Arabic editor names neither the speaker nor a source for this saying.

As the poet of the *Hamasah* said:[1]

تشكى المحبون الصبابة ليتني ◆ تحملت ما يلقون من بينهم وحدي

The lovers complained of ardent longing's pain;
would that I alone had borne their partings' strain.

The lovers complained of ardent longing; would that I
had borne alone what they meet from their parting

فكانت لقلبي لذة الحب كلها ◆ فلم يلقها قبلي محب ولا بعدي

So that all the pleasure of love would be my heart's,
no lover before me or after would take part.

So that all the pleasure of love would have been for my heart
and no lover before me nor after me would have met it

Rabi'ah said:[2] They occupied their hearts with love of the world instead of Allah, and had they left it, they would have roamed in the realm of the heavens, then returned to them with rare benefits.

And Salm al-Khawwas said:[3] You left Him, and some of you turned to others; had you turned to Him, you would have seen wonders.

And a woman among the devout worshippers said:[4] If the hearts of the believers were to look with their thought upon what is stored up for them behind the veils of the unseen of the good of the Hereafter, no life in this world would be clear for them, and no eye would be cooled for them in this world.

And one of the lovers said:[5] His love عز وجل has occupied the hearts of those who love Him from taking pleasure in love of anyone else, so they have in this world, together with His love عز وجل, no pleasure that approaches love of Him, and they do not hope in the Hereafter for any honour of reward greater in their sight than looking upon the face of the One they love.

1 The first verse is documented on p. 40.

2 Rabi'ah is a woman; the Arabic editor does not identify her further. Her saying is in al-Khara'iti, *I'tilal al-Qulub* (p. 27 in the printing consulted), and Ibn al-Jawzi, *Dhamm al-Hawa* (p. 65).

3 Salm al-Khawwas, an early ascetic. The saying is in al-Khara'iti (p. 49) and Ibn al-Jawzi (p. 78).

4 Al-Khara'iti (p. 50) and Ibn al-Jawzi (p. 66).

5 This is Dayghum; the saying is in al-Khara'iti, *I'tilal al-Qulub* (p. 29 in the printing consulted), and Ibn al-Jawzi, *Dhamm al-Hawa* (p. 78).

And one of the Salaf said:[1] There is no servant but he has two eyes in his face with which he sees the matter of the world, and two eyes in his heart with which he sees the matter of the Hereafter; so when Allah wills good for a servant, He opens his two eyes that are in his heart, and he sees with them of pleasure and bliss what has no equal, of what was promised by the One whose word is the most truthful; and when He wills otherwise for him, He leaves him as he is. Then he recited: ﴿أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ﴾ "or are there locks upon [their] hearts?" [Muhammad 47:24] And were there no punishment for the heart [63b] occupied with love of other than Allah, turning away from His remembrance, except its rust, its hardness, and its idleness from what it was created for, that would suffice as a punishment.

Abd al-Aziz ibn Abi Rawwad narrated from Nafi', from Ibn Umar رضي الله عنهما, who said: The Messenger of Allah ﷺ said: "These hearts rust as iron rusts." It was said: O Messenger of Allah! What is their polish? He said: "Recitation of the Qur'an."[2]

And one of the knowers said:[3] Iron, when it is not used, is covered by rust until it spoils it; likewise the heart, when it is left idle from love of Allah, yearning for Him and His remembrance,

1 This is Khalid ibn Ma'dan, the Syrian Successor; the saying is in al-Khara'iti, *I'tilal al-Qulub* (p. 30 in the printing consulted). The Arabic editor also gives Ibn al-Jawzi (pp. 75–76).

2 The hadith is in al-Khara'iti, *I'tilal al-Qulub* (p. 33 in the printing consulted), Ibn al-Jawzi, *Dhamm al-Hawa* (p. 68) and al-Qudai, *Musnad al-Shihab* (2/199), and al-Khatib, *Tarikh Baghdad* (11/85). The Arabic editor also gives Abu Nu'aym, *al-Hilyah* (8/197); this could not be confirmed there. He says that all come by way of Abd al-Rahim ibn Harun from Abd al-Aziz, that Abd al-Rahim is weak, and that al-Daraqutni called him a liar.

3 Al-Khara'iti (p. 55) has "one of the wise".

is overcome by ignorance until it kills it and destroys it.

And a man said to al-Hasan: O Abu Sa'id, I complain to you of the hardness of my heart! He said: Melt it with remembrance.[1]

And the farthest of hearts from Allah is the hard heart, and its hardness is removed only by a disturbing love or an alarming fear.

If it is said: What is the cause for which the lover takes pleasure in his love, even if he does not gain his beloved?

It is said: Love brings about movement of the soul and the intensity of its seeking, and the soul was created moving by nature, like the movement of fire; so love is its natural movement; so everyone who loves any thing finds in his love a pleasure and a relief, and if he is entirely empty of love, the soul is idle from its movement, grows heavy and slothful, and the lightness of vigour leaves it.

For this you find the slothful the most of people in worry, grief and sadness, with no gladness and no joy for them, unlike those of vigour and earnestness in work, whatever work it be; and if the vigour is in a work whose good outcomes and sweetness of end they know, their pleasure in loving it and their vigour in it is stronger. And with Allah is success.

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1 Al-Khara'iti (p. 55) and Ibn al-Jawzi, *Dhamm al-Hawa* (p. 69).

الباب الرابع عشر

CHAPTER FOURTEEN

On Those Who Praised Passionate Love and Wished for It, and Envied Its Owner for What He Was Given of His Wish

This is a place in which people were divided into two parties, and perhaps a single person had in it both states together. One party praised passionate love, wished for it, desired it, and claimed that whoever has not tasted its flavour has not tasted the flavour of life. They said: It has been made clear that the completeness of pleasure follows the completeness of love, so the one who takes the greatest pleasure in a thing is the one who loves it most, and its establishment has come before.

[64a] They said: Allah سبحانه وتعالى made His messengers and prophets love their wives and concubines. Adam, the father of mankind, was intensely loving of Hawwa',[1] and Allah سبحانه وتعالى informed us that He created his wife from him that he might find rest in her. They said: And it was his love for her that moved him to agree with her in eating from the tree.

They said: And the first love that was in this world was Adam's love for Hawwa', and that became a Sunnah in his descendants in the love between spouses. They said: And this is Dawud, who from his love of women brought together a hundred women,[2] and likewise his son Sulayman.

They said: The Jews - upon them be the curses of Allah - faulted the Prophet ﷺ for his love of women and his many marriages, so Allah سبحانه وتعالى sent down, in defence of His Messenger ﷺ and informing that that is of His bounty and His favour upon him: ﴿أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ فَقَدْ ءَاتَيْنَآ “Or do they envy people for what Allāh has given them of His bounty? But We had already given”

1 The Arabic editor gives no source. It is the argument of this party and is not presented as established. On the creation of his mate from him "that he might find rest in her" see al-A'raf 7:189.

2 The Arabic editor gives no source for the report on Dawud. For Sulayman, the hadith of Abu Hurayrah in al-Bukhari and Muslim tells that he swore to go round to a hundred wives in one night.

﴿ءَالَ إِبۡرَٰهِيمَ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَءَاتَيۡنَٰهُم مُّلۡكًا عَظِيمًا﴾ "the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom" [al-Nisa' 4:54].

They said: And with Ibrahim, the intimate friend of the Most Merciful, there was the most beautiful of women, Sarah; then he took Hajar as a concubine, and he was intensely loving of her. Sa'd ibn Abi Waqqas رضي الله عنه said: Ibrahim al-Khalil loved his concubine Hajar with an intense love, and he would visit her every day on the Buraq from al-Sham, out of his infatuation with her.[1]

Al-Khara'iti said: Nasr ibn Dawud narrated to us, al-Waqidi narrated to us, from Muhammad ibn Salih, from Sa'd ibn Ibrahim, from Amir ibn Sa'd, from his father, and he mentioned it. And it is established in the Sahih, from the hadith of al-Sha'bi, from Amr ibn al-As رضي الله عنه, who said: The Messenger of Allah ﷺ sent me over an army, and among them were Abu Bakr and Umar رضي الله عنهما. When I returned I said: O Messenger of Allah! Who is the dearest of people to you? He said: "And what do you want?" I said: I want to know. He said: "Aishah." I said: I only mean from among the men. He said: "Her father."[2]

And Mubarak ibn Fadalah mentioned, from Ali ibn Zayd, from his paternal aunt, from Aishah: that Fatimah mentioned her in the presence of the Prophet ﷺ, and he said to her: "O my daughter, she is the beloved of your father."[3]

1 Al-Khara'iti, *I'tilal al-Qulub* (p. 311); the chain there begins "al-Saghani narrated to us, al-Waqidi narrated to us". Al-Waqidi (d. 207 AH) was the historian of the *maghazi*.

2 Al-Bukhari (3662) and Muslim (2384), from Amr ibn al-As.

3 Al-Khara'iti (p. 44) and Abu Nu'aym, *al-Hilyah* (2/45), by this route.

And the origin of the hadith is in the Sahih, from the hadith of al-Layth, from Ibn Shihab, from Muhammad ibn Abd al-Rahman, from Aishah رضي الله عنها, who said: The wives of the Prophet ﷺ sent Fatimah, the daughter of the Messenger of Allah ﷺ, to him, and she entered [64b] while he was lying down with me in my wrap. She said: O Messenger of Allah! Your wives ask you for justice concerning the daughter of Abu Quhafah. And I was silent. The Messenger of Allah ﷺ said to her: "Do you not love what I love?" She said: Yes! He said: "Then love this one."[1]

And it is established in the Sahih, from the hadith of Hammad ibn Salamah, from Ayyub, from Abu Qilabah, from Abd Allah ibn Yazid, from Aishah رضي الله عنها, who said: The Messenger of Allah ﷺ used to divide his time among his wives, and he was just, and he would say: "O Allah, this is my doing in what I possess, so do not blame me in what You possess and I do not possess."[2] He means ﷺ that he is able to be just among them in spending upon them and in dividing his time among them; but as for making them equal in love, it is not in his hands, and he does not possess it.

And Ibn Sirin said: I asked Ubaydah about His saying تعالى: ﴿وَلَن تَسْتَطِيعُوٓاْ أَن تَعْدِلُواْ بَيْنَ ٱلنِّسَآءِ وَلَوْ حَرَصْتُمْ﴾ "And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]" [al-Nisa' 4:129] and he said: Meaning: love and sexual intercourse.[3]

1 Al-Bukhari (2581) and Muslim (2442), from Aisha.

2 Neither al-Bukhari nor Muslim narrates it. It is in Ahmad (6/144), Abu Dawud (2134), al-Tirmidhi (1140), al-Nasa'i (7/64) and Ibn Majah (1971), by this chain.

3 Al-Khara'iti (p. 43) and al-Tabari, *Tafsir* (5/313).

And Ibn Abbas said: You are not able to be just between them in appetite, even if you strive.[1]

And Abu Qays, the freedman of Amr ibn al-As, said: Amr sent me to Umm Salamah, and said: Ask her whether the Messenger of Allah ﷺ used to kiss his wife while fasting. If she says: No, then say to her: Aishah رضي الله عنها narrated to us that the Messenger of Allah ﷺ used to kiss her while fasting. So he asked her, and she said: No. So he told her what Amr had said, and Umm Salamah رضي الله عنها said: When the Messenger of Allah ﷺ saw Aishah, he could not restrain himself from her; as for me, no.[2]

And Bayan said, from al-Sha'bi: A man came to me and said: I love all the Mothers of the Believers except Aishah. I said: As for you, you have opposed the Messenger of Allah ﷺ; Aishah رضي الله عنها was the most beloved of them to his heart.[3]

And Mus'ab ibn Sa'd said: Umar ibn al-Khattab رضي الله عنه assigned to the Mothers of the Believers رضي الله عنهن ten thousand each, and he added two thousand for Aishah, and said: She is the beloved of the Messenger of Allah ﷺ.[4]

1 Al-Khara'iti (p. 43) and al-Tabari, *Tafsir* (5/314).

2 Al-Khara'iti (pp. 43–44); also Ahmad (6/317), from Abu Qays.

3 Al-Khara'iti (p. 44).

4 Al-Khara'iti (p. 45) and al-Bayhaqi, *al-Sunan al-Kubra* (6/350).

And when Masruq narrated from Aishah رضي الله عنها, he would say: The Siddiqah, daughter of the Siddiq, the beloved of the Messenger of the Lord of the worlds, she who was declared innocent from above the seven heavens, narrated to me.[1]

Abu Muhammad ibn Hazm said:[2] And many of the [65a] Rightly Guided Caliphs and the guided imams have loved.

Al-Khara'iti said:[3] Abd Allah ibn Umar bought a Roman slave girl, and he loved her with an intense love. One day she fell from a mule of his, and he began wiping the dust from her face and ransoming her with his own life. And she used to say to him: You are qalun (قالون), meaning: good. Then she ran away from him, and he felt an intense ecstasy of love for her, and said:

قد كنت أحسبني قالون فانصرفت ♦ فاليوم أحسب أني غير قالون

I thought myself qalun, "the good", till she turned away;
now I think that I am no qalun today.

I used to think myself qalun (قالون), but she turned away
so today I think that I am not qalun (قالون)

And the story of Mughith and his passionate love for Barirah, so that he used to go round behind her with his tears flowing down his cheeks, is in the Sahih.[4]

And Urwah ibn Udhaynah[5], the teacher of Malik, was among the trustworthy and righteous scholars,

1 Abu Nu'aym, *al-Hilyah* (2/44).

2 *Tawq al-Hamamah* (p. 35).

3 The Arabic editor did not find this text in *I'tilal al-Qulub*; the author's source is *al-Wadih al-Mubin* (p. 29). *Qalun* is a Greek word for "good" (*Lisan al-Arab*, «قلن»). The verse plays on it: he had thought himself "good" in her eyes, but her flight shows that he is not.

4 The Arabic editor refers to the earlier sources for this report; see pp. 200 and 219.

5 Urwah ibn Udhaynah (d. c. 130 AH), the poet and jurist of Madinah, from whom Malik narrated. Both manuscripts read "Amr" for "Urwah".

a woman stood before him and said: Are you the one of whom it is said: the righteous man, while you say:[1]

إذا وجدت لهيب الحب في كبدي ♦ عمدت نحو سقاء القوم أبترد

When I find love's flame within my liver burn, /
to the people's water-skin, to cool, I turn.

When I find the flame of love in my liver ♦ I make for the people's water-skin to cool myself

هبني بردت ببرد الماء ظاهره ♦ فمن لنار على الأحشاء تتقد؟

Say water's coolness has cooled my outer skin; /
who is there for the fire on the entrails within?

Suppose I cooled {my body's} outside with the coolness of water
who is there for a fire that blazes upon the entrails?

And Muhammad ibn Sirin used to recite:[2]

إذا خدرت رجلي تذكرت من لها ♦ فناديت لبنى باسمها ودعوت

When my leg went numb, I remembered whom it is for, /
so I called Lubna by name, and did implore.

When my leg went numb I remembered the one it belongs to
so I called Lubna by her name and I invoked her

دعوت التي لو أن نفسي تطيعني ♦ لألقيت نفسي نحوها وقضيت

I called on her for whom, if my soul would obey, /
I would throw myself toward her and pass away.

I invoked her, for whom, if my soul obeyed me
I would have cast myself toward her and met my end

And Salih said, from Ibn Shihab:[3] Ubayd Allah ibn Abd Allah ibn Utbah narrated to me: that Ibn Mas'ud رضي الله عنه said: While we were with the Messenger of Allah ﷺ, about eighty men, none among them but a Qurashi, by Allah, I never saw countenances more beautiful than their faces that day. He said: They mentioned women, and talked about them, and I talked with them, until I wished that we would fall silent.

They said: And were it not for the subtlety of love and its pleasure, those who wish would not have wished for it. The poet of

1 The man addressed is Urwah ibn Udhaynah (see p. 255), and the verses are his. The water cools the outside of the body but not the fire inside the entrails. The story and verses are in *al-Iqd al-Farid* (6/16), *al-Aghani* (18/329), al-Murtada's *Amali* (1/413), *Masari' al-Ushshaq* (2/130), *al-Tadhkirah al-Hamduniyyah* (6/189), *al-Shi'r wa-l-Shu'ara'* (2/580) and *al-Ma'arif* (p. 493).

2 The verses are by Qays ibn Dharih, the lover of Lubna, in his *Diwan* (p. 69), *al-Aghani* (9/193) and *Tazyin al-Aswaq* (1/134). The Arabs held that a numb leg is relieved by calling out the name of the person one loves most (*Lisan al-Arab*, «خدر»); the poet calls Lubna.

3 The Arabic editor gives no source or identification for this report.

al-Hamasah said:[1]

تشكى المحبون الصبابة ليتني ♦ تحملت ما يلقون من بينهم وحدي

The lovers complained of ardent longing's pain; /
would that I alone had borne their partings' strain.
The lovers complained of ardent longing; would that I
had borne alone what they meet from their separation

فكانت لقلبي لذة الحب كلها ♦ فلم يلقها قبلي محب ولا بعدي

Then all of love's delight would have been my heart's to own, /
which no lover before me nor after has known.
Then all the pleasure of love would have been for my heart
and no lover before me nor after me would have met it

They said: And lawful passionate love is among the things for which passionate lovers are rewarded, as Shurayk ibn Abd Allah[2] said when he was asked about passionate lovers: The most intense of them in love is the greatest of them in reward. And, by Allah, he spoke the truth, when the beloved is one of those whose nearness and union Allah loves for the passionate lover. And a woman said:[3]

لن يقبل الله من معشوقه عملا ♦ يوما وعاشقها لهفان مهجور

Allah accepts no deed from the beloved on a day /
when her passionate lover is anguished, cast away.
Allah will never accept from the beloved any deed
one day while the beloved's passionate lover is anguished, abandoned

ليست بمأجورة في قتل عاشقها ♦ لكن عاشقها في ذاك مأجور

No reward is hers for the lover she has slain; /
but her lover is rewarded in that, his gain.
She is not rewarded for killing her passionate lover ♦ but her passionate lover is rewarded in that

And we say: Whenever she spends the night abandoning the bed of her passionate lover, who is her husband, the angels curse her until morning.[4]

They said:[5] And passionate love purifies concern, refines reason, and prompts to fine

1 The verses are by Majnun Layla, in his *Diwan* (p. 116); they are unattributed in *al-Hamasah* (2/30) and in *Sharh al-Madnun bih ala Ghayr Ahlih* (p. 241). They are given also on p. 248.

2 Shurayk ibn Abd Allah al-Nakha'i (d. 177 AH), judge of Kufa. The saying is as in *al-Wadih al-Mubin* (p. 22), quoting al-Jahiz.

3 The verses are in *al-Muwashsha* (p. 162), *Masari' al-Ushshaq* (2/177, 217) and *al-Wadih al-Mubin* (p. 22). The author gives them again later, with a story.

4 Al-Bukhari (3237) and Muslim (1436), from Abu Hurayrah.

5 The Arabic editor says that from here to p. 265 the text is abridged from *al-Wadih al-Mubin* (pp. 60–65).

dress, good food, and noble character; it raises aspiration, and prompts to good scent, generous companionship, and the keeping of manners and manliness. It is the affliction of the righteous and the trial of the devout; it is the balance of minds and the polish of intellects; it is the character of the noble, as was said:[1]

وما أحببتها فحشا ولكن ♦ رأيت الحب أخلاق الكرام

I did not love her out of lewdness; to my mind
love is the character of the noble kind.

I did not love her out of lewdness, but ♦ I saw that love is the character of the noble

They said: And the spirits of passionate lovers are fragrant and subtle, and their bodies delicate and weak, and their spirits are slow to be led by whoever would lead them, save their dwelling-place in which they found rest and on which they fastened their love; and their speech and their companionship increase the reason, stir the souls, and perfume the spirits, and the people of understanding amuse themselves with their reports.

So the talk of passionate lovers is the adornment of their gatherings and the spirit of their conversation. And it is enough that the bedouin who is not mentioned among kings nor among brave heroes falls in passionate love and becomes famous for passionate love, so that he is mentioned in the gatherings of kings and caliphs and those below them, and his reports are recorded and his poems are narrated, and passionate love remains for him an everlasting remembrance; and were it not for passionate love no name of his would have been mentioned, and he would not have raised his head by it.

And some of the wise said: Passionate love is to the spirits as food is to the bodies: if you leave it, it harms you, and if you take too much of it, it kills you.

1 The verse is unattributed in *al-Wadih al-Mubin* (p. 61); al-Himyari's *al-Rawd al-Mi'tar* (p. 444) gives it to Abu Ishaq al-Shirazi (d. 476 AH), the Shafi'i jurist.

And Ibn Abd al-Barr said [66a] in his book *Bahjat al-Majalis* (The Delight of the Gatherings):[1] It was found in a scroll of some of the people of India: Passionate love is a delight placed in the spirit; it is a meaning that the stars produce where their rays fall, and it is generated in the temperaments by the joining of their forms, and the spirit receives it with the subtlety of its essence. And it is, besides, the polish of hearts and the burnishing of minds, so long as it is not excessive; but when it is excessive it becomes a deadly misery and an exhausting sickness, in which opinions do not penetrate and stratagems do not succeed, and the treatment of it is an increase of it.

And a bedouin said: It is the intimacy of the soul and the conversation partner of reason; the inmost thoughts conceal it, and the limbs serve it.

And Abd Allah ibn Tahir, the governor of Khurasan[2], said to his son: Fall in passionate love, you will become refined; and be chaste, you will be honoured.

And Qudamah said:[3] One of the eloquent described it, saying: It makes the coward brave, the miser generous, clears the mind of the dull, loosens the tongue of the tongue-tied, and rouses the resolve of the helpless; the might of kings is humbled before it, and the assault of the brave is thrown down by it. It is the summoner to refinement, and the first door by which minds and sagacity are opened, by which the subtleties of schemes and stratagems are drawn out; to it aspirations turn for relief, and the shying dispositions and natures grow calm. It gives enjoyment to its companion and intimacy to its friend; it has a gladness that moves about in the souls and a joy that settles in the hearts. And it was said to one of the chiefs: Your son has fallen in passionate love. He said: Praise be to Allah! Now

1 Ibn Abd al-Barr (d. 463 AH), the Andalusian hadith scholar; *Bahjat al-Majalis* (1/817). The idea that love is "produced by the stars where their rays fall" is astrological: the rays of the heavenly bodies were thought to shape the temperaments and so to join those whose natures match.

2 Abd Allah ibn Tahir (d. 230 AH), the Tahirid governor of Khurasan under al-Ma'mun and his successors.

3 The Arabic editor does not identify Qudamah. The passage belongs to the section abridged from *al-Wadih al-Mubin* (see p. 257, note 5).

his edges have grown delicate, his meanings subtle, his gestures graceful, his movements refined, his expressions fair, his letters excellent, and his qualities sweet. So let him keep to the handsome and avoid the ugly.[1]

And it was said of that to another, and he said: When he is in passionate love he becomes gentle, refined, delicate, and tender. And it was said to one of them: When does a youth become eloquent? He said: When he composes a book, or describes passion, or a beloved.

And it was said to Sa'id ibn Salm: Your son has begun on the delicate kind of poetry. He said: Let him be refined, and neat, and gentle.

And al-Abbas ibn al-Ahnaf said:[2]

وما الناس إلا العاشقون ذوو الهوى ♦ ولا خير فيمن لا يحب ويعشق

People are nothing but lovers, held in passion's sway;
no good is in one who loves not, nor gives his heart away.

People are none but the passionate lovers, the people of passion
and there is no good in one who does not love and fall in passionate love

And al-Husayn ibn Mutayr [66b] said:[3]

إن الغواني جنة ريحانها ♦ نضر الحياة فأين عنها تعزف

Fair maidens are a garden, life's bloom its basil sweet;
so where do you turn from them in retreat?

The fair maidens are a garden whose sweet basil
is the fresh bloom of life, so where do you turn away from them?

لولا ملاحتهن ما كانت لنا ♦ دنيا نلذ بها ولا نتصرف

But for their loveliness, we'd have no world to know
delight in, nor in which to act and come and go.

Were it not for their loveliness we would have no
world in which to take pleasure and to act

1 In *al-Wadih al-Mubin* (p. 63) this is said by Anushirwan to Buzurjmihr.

2 In his *Diwan* (p. 197), *Manazil al-Ahbab* (p. 50), *al-Wadih al-Mubin* (p. 63) and *Tazyin al-Aswaq* (1/43).

3 Al-Husayn ibn Mutayr (d. 175 AH), poet of the Umayyad and early Abbasid periods. The verses are in al-Khara'iti, *I'tilal al-Qulub* (p. 332), and *al-Wadih al-Mubin* (pp. 63–64); they are missing from his collected *Diwan*.

And another said:

ولا خير في الدنيا ولا في نعيمها ♦ وأنت وحيد مفرد غير عاشق

There is no good in the world nor in its bliss
while you are solitary, and love you miss.

There is no good in the world nor in its bliss
while you are alone, solitary, not in passionate love[1]

And another said:

هل العيش إلا أن تروح وتغتدي ♦ وأنت بكأس العشق في الناس نشوان

Is life but going out at eve and morn among the throng,
drunk with the cup of love, all day long?

Is life anything but that you go forth by evening and by morning
while among the people you are drunk with the cup of passionate love[2]

And al-Atawi said:

ما دنت بالحب إلا ♦ والحب دين الكرام

I took love as my creed only for the sake
that love is the creed which the noble take.

I have not taken love as a creed, save ♦ that love is the creed of the noble[3]

And another said:

نظرت إليها نظرة فهويتها ♦ ومن ذا له عقل سليم ولا يهوى؟!

I looked at her one look, and I loved her then;
who of sound mind does not love, among men?

I looked at her one look and fell in love with her
and who is there with a sound mind who does not fall in love?![4]

And another said:

1 Unattributed in *al-Wadih al-Mubin* (p. 64) and *Manazil al-Ahbab* (p. 51).

2 The verse is by Muslim ibn al-Walid, in *al-Wadih al-Mubin* (p. 64), with the wording «هل العيش إلا أن تروح من الصبا وتغدو صريع الكأس والأعين النجل».

3 *Al-Wadih al-Mubin* (p. 64).

4 The verse, with another, is in *al-Wadih al-Mubin* (p. 64).

وما سرني أني خلي من الهوى ◆ ولو أن لي ما بين شرق ومغرب

I was not pleased to be from passion free, /
even had all between east and west belonged to me.

It did not please me to be free of passion
even if I had all that lies between east and west[1]

And another said:

وما تلفت إلا من العشق مهجتي ◆ وهل طاب عيش لامرئ غير عاشق؟!

My very life has wasted from love alone; /
has life been sweet to one whom love has not known?

My very life has wasted away only from passionate love
and has life ever been sweet to a man who is not a passionate lover?![2]

And another said:

ولا خير في الدنيا بغير صبابة ◆ ولا في نعيم ليس فيه حبيب

There is no good in a world of ardent longing bare, /
nor in bliss in which no beloved is there.

There is no good in the world without ardent longing
nor in bliss in which there is no beloved[3]

And al-Kumayt said:[4]

ما ذاق بؤس معيشة ونعيمها ◆ فيما مضى أحد إذا لم يعشق

No one in the past has tasted life's misery and bliss: /
who falls not in love, the taste will miss.

No one in the past has tasted the misery of living and its bliss
if he did not fall in passionate love

العشق فيه حلاوة ومرارة ◆ فاسأل بذلك من تطعم أو ذق

Sweetness and bitterness are in love itself; /
ask one who has tasted, or taste it yourself.

In passionate love there is sweetness and bitterness
so ask the one who has tasted, or taste it yourself

1 In *al-Wadih al-Mubin* (p. 64), *Manazil al-Ahbab* (p. 52), al-Askari's *al-Sina'atayn* (p. 112), *Muhadarat al-Abrar* (2/485), *Tazyin al-Aswaq* (1/43), *al-Muwashsha* (p. 123) and *Diwan al-Sababah* (p. 42). It is Majnun's in *al-Iqd al-Farid* (5/344) and *Sirr al-Fasahah* (p. 246).

2 In *al-Wadih al-Mubin* (p. 64), *Manazil al-Ahbab* (p. 52) and *al-Muwashsha* (p. 123).

3 Unattributed in *al-Wadih al-Mubin* (p. 64), *Manazil al-Ahbab* (p. 51) and *Diwan al-Sababah* (p. 42).

4 Al-Kumayt ibn Zayd al-Asadi (d. 126 AH), the Umayyad poet. The verses are in his *Diwan* (1/217–218), *Hamasah Basriyyah* (2/226), *Majalis Tha'lab* (2/462), *al-Muwashsha* (p. 153), *al-Zahrah* (1/108), *Akhbar al-Nisa'* (p. 67) and *Diwan al-Sababah* (p. 42).

And another said:

وما طابت الدنيا بغير محبة ♦ وأي نعيم لامرئ غير عاشق؟!

The world is sweet through love and through no other; /
and what bliss has a man who is no lover?

The world is not sweet without love
and what bliss has a man who is not a passionate lover?![1]

And another said:

اسكن إلى سكن تلذ بحبه ♦ ذهب الزمان وأنت خال مفرد

Find rest in a beloved, repose; in loving him delight— /
while you are empty and alone, time has taken flight.

Find rest in a {beloved} who is a repose, taking pleasure in loving him
time has gone by while you are empty {of love}, alone[2]

And another said:

إذا أنت لم تعشق ولم تدر ما الهوى ♦ فأنت وعير في الفلاة سواء

If you have not fallen in love, and know not passion's name, /
you and a wild ass in the wilderness are the same.

If you have not fallen in passionate love and do not know what passion is
then you and a wild ass in the wilderness are alike[3]

And another said:

إذا أنت لم تعشق ولم تدر ما الهوى ♦ فكن حجرا من يابس الصخر جلمدا

If you have not fallen in love, nor passion known, /
then be a rock, of the hardest, driest stone.

If you have not fallen in passionate love and do not know what passion is
then be a stone, of the hardest, driest rock[4]

And another said:

إذا أنت لم تعشق ولم تدر ما الهوى ♦ فقم فاعتلف تبنا فأنت حمار

If you have not fallen in love, nor know passion's law, /
you are a donkey: get up and feed on straw.

If you have not fallen in passionate love and do not know what passion is
then get up and feed on straw, for you are a donkey

1 Unattributed in *Diwan al-Sababah* (p. 42).

2 In *Dhamm al-Hawa* (p. 306), *al-Wadih al-Mubin* (p. 65) and *Tazyin al-Aswaq* (1/43).

3 The verse is by al-Ahwas, in his *Diwan* (p. 99), *al-Muwashsha* (p. 122), *Hamasah Basriyyah* (1/127), *Zahr al-Adab* (1/350) and *Manazil al-Ahbab* (p. 50), and by Umar ibn Abi Rabi'ah in his *Diwan* (p. 51); it is unattributed in *al-Wadih al-Mubin* (p. 65) and *Tazyin al-Aswaq* (1/43).

4 Unattributed in *al-Muwashsha* (p. 122) and *Manazil al-Ahbab* (p. 50).

And another said:

إذا لم تذق في هذه الدار صبوة ♦ فموتك فيها والحياة سواء

If in this abode no youthful longing to you came,
your death in it and your life are the same.

If in this abode you have not tasted youthful longing
then your death in it and your life are the same[1]

And al-Aqra' ibn Mu'adh said:[2]

ولا خير في الدنيا إذا أنت لم تزر ♦ حبيبا ولا وافى إليك حبيب

No good is in the world without a loved one to go to,
and no beloved comes to you.

There is no good in the world if you do not visit
a beloved, and no beloved comes to you

And another said:

وما ذاق طعم العيش من لم يكن له ♦ حبيب إليه يطمئن ويسكن

He has not tasted the flavour of life who goes
without a beloved to turn to in calm and repose.

He has not tasted the flavour of life who has no
beloved to whom he turns in tranquillity and repose

[67a] And Ali ibn Abi Kathir said to Ibn Abi al-Zarqa': Have you ever fallen in passionate love, so that you wrote letters, exchanged messages, and made appointments? He said: No. He said: Nothing will come of you.[3]

And a certain king had one son, base in aspiration, low in soul. He wished to prepare him for kingship, so he set slave girls and singing girls upon him, and he fell in passionate love with one of them. The king was informed of that and was pleased, and he sent to the beloved that she should wrong him,[4]

1 Unattributed in *Diwan al-Sababah* (p. 42).

2 The verse is his in *al-Wadih al-Mubin* (p. 66), *Diwan al-Sababah* (p. 42) and *Tazyin al-Aswaq* (1/44). It is Majnun's in his *Diwan* (p. 50), Ibn al-Dumaynah's in *Hamasah Basriyyah* (2/194), a man of Banu Abs's in al-Qali's *Amali* (2/40), and unattributed in *al-Muwashsha* (p. 123).

3 *Al-Wadih al-Mubin* (p. 65).

4 The story is given at greater length in *al-Mahasin wa-l-Masawi* (1/280) and *al-Mustatraf* (3/32).

and say: I am fit only for a king or a scholar. When she said that to him, he took to learning, and to what kings have of the etiquette of kingship, until he excelled in that.

And al-Marzubani said:[1] Abu Nawfal was asked: Does anyone escape passionate love? He said: Yes! The coarse boor who has no virtue and no understanding; but as for one who has in his nature the least refinement, or has the softness of the people of the Hijaz and the refinement of the people of Iraq, then far from it!

And Ali ibn Abdah said:[2] No one is free of youthful longing unless he is coarse in his makeup and deficient, or deficient in aspiration, contrary to the constitution of balance.

They said: And no one has ever become perfect except through his passionate love for the people of perfection and his emulating them; the scholar reaches in knowledge according to his passionate love of it, and likewise the master of every craft and trade. And it is enough that the passionate lover delights in noble character, deeds, and qualities, so that his qualities may be praised in the eyes of his beloved, as he said:

ويرتاح للمعروف في طلب العلا ♦ لتحمد يوما عند ليلى شمائله

He delights in good deeds, in seeking to rise,
that his qualities be praised one day in Layla's eyes.

He delights in goodness in the pursuit of eminence
that his qualities may one day be praised in Layla's presence[3]

And Abu al-Munjab said:[4] I saw, while performing the tawaf, a youth, slender of body, plainly

1 Quoted by Mughultay in *al-Wadih al-Mubin* (p. 65).

2 As in *al-Wadih al-Mubin* (p. 65). The Arabic editor does not identify Ali ibn Abdah.

3 The verse is by Kuthayyir Azzah, in his *Diwan* (p. 246); it is unattributed in *Diwan al-Sababah* (p. 44).

4 Al-Khara'iti (p. 336) narrates from him; the story and verses are in *Diwan al-Sababah* (p. 44).

weak, clinging and seeking refuge, and saying:

وددت بأن الحب يجمع كله ♦ فيقذف في قلبي وينغلق الصدر

I wish that love were gathered, every part,
and cast, my chest closed on it, into my heart.

I wish that all of love were gathered
and cast into my heart, and my chest were closed over it

فلا ينقضي ما في فؤادي من الهوى ♦ ومن فرحي بالحب أو ينقضي العمر

So that my heart's passion would not pass away,
nor my joy in love, until my dying day.

So that what is in my heart of passion would not end, nor my joy in love
until life ends

I said: Young man! Does this frame not have a sanctity that restrains you from this speech? He said: Indeed, by Allah! But love filled my heart with the joy of remembrance, and thought overflowed in the swiftness of return to the One from whom the knowledge of what is in me does not escape, so I wished my wishes. By Allah, I take no pleasure in what is in my heart of it {in exchange for} what the Commander of the Believers has of kingship [67b], and I ask Allah to establish it in my heart all my life, and to make it my bedfellow in my grave, whether I know of it or do not! This is my supplication. And he turned away from my direction, then wept. I said: What makes you weep? He said: The fear that my supplication will not be answered; and it is for it that I aimed and in it that I desired, out of what Allah gives all the rest of His creation. Then he went on.

This party said: And the utmost that can be supposed in the matter of passionate love is that it kills its owner, as is known of a group of passionate lovers. For Suwayd ibn Sa'id al-Hadathani said: Ali ibn Mushir narrated to us, from Abu Yahya al-Qattat, from Mujahid, from Ibn Abbas رضي الله عنهما, from the Prophet ﷺ, that he said: "Whoever falls in passionate love and conceals it, and is chaste, and is patient, and dies, he is a martyr." A group narrated it from Suwayd.[1]

1 For the sources of this hadith, see p. 187.

And al-Khatib said:[1] Abu al-Hasan Ali ibn Ayyub narrated to us by dictation, Abu Abd Allah al-Marzubani, Ibn Hayyawayh, and Ibn Shadhan narrated to us, they said: Abu Abd Allah Ibrahim ibn Muhammad ibn Arafah Niftawayh narrated to us, he said: I entered upon Muhammad ibn Dawud al-Isfahani in the illness in which he died, and I said to him: How do you find yourself? He said: The love of the one you know has brought me to what you see! I said: What kept you from enjoying her, while you had the power over it? He said: Enjoyment is of two kinds: one is the permitted gaze; the second is the forbidden pleasure. As for the permitted gaze, it is what has brought me to what you see; and as for the forbidden pleasure, what kept me from it is what my father narrated to me: Suwayd ibn Sa'id narrated to us, Ali ibn Mushir narrated to us, from Abu Yahya al-Qattat, from Mujahid, from Ibn Abbas رضي الله عنهما, from the Prophet ﷺ, that he said: "Whoever falls in passionate love and conceals it, and is chaste, and is patient, Allah forgives him and admits him to Paradise."

Al-Hakim Abu Abd Allah said: I only marvel at this hadith, for no one narrated it but Suwayd, and he, Dawud ibn Ali, and his son Abu Bakr are trustworthy.

Then al-Khatib narrated it:[2] al-Azhari narrated to us, al-Mu'afa ibn Zakariyya narrated to us, Qutbah ibn al-Mufaddal ibn Ibrahim al-Ansari narrated to us, Ahmad ibn Muhammad ibn Masruq narrated to us, Suwayd narrated to us, Ibn Mushir narrated to us, from Hisham ibn Urwah, from

1 *Tarikh Baghdad* (5/262), and from him al-Sarraj, *Masari' al-Ushshaq* (1/13–14). See also p. 185.

2 *Tarikh Baghdad* (12/479).

his father, from Aishah رضي الله عنها, as a marfu' report.

And al-Zubayr ibn Bakkar narrated it from Abd al-Malik ibn Abd al-Aziz ibn al-Majishun, from Abd al-Aziz ibn Abi [68a] Hazim, from Ibn Abi Najih, from Mujahid, from Ibn Abbas رضي الله عنهما, from the Prophet ﷺ with it, and its wording: "Whoever falls in passionate love, and is chaste, and dies, he is a martyr."[1]

Abu Bakr Muhammad ibn Ja'far ibn Sahl al-Khara'iti narrated it in the book *I'tilal al-Qulub* (The Ailment of Hearts): Abu Yusuf Ya'qub ibn Isa, of the descendants of Abd al-Rahman ibn Awf, narrated to us, from al-Zubayr, and he mentioned it. So Suwayd comes out of the liability of being alone in it; and even if he had been alone in it, he is trustworthy, and Muslim cited him as evidence in his Sahih.

And Abd Allah ibn Ahmad said: My father said to me: Write down from him the hadith of Dimam. And al-Baghawi said: He was a hafiz, and Ahmad used to select for his two sons from him: Salih and Abd Allah, and they would go to and fro to him. And Muslim said: Trustworthy, trustworthy. And Abu Hatim al-Razi and Ya'qub ibn Shaybah said: He is truthful (saduq), and most of what he was faulted for was *tadlis*, and here he has explicitly stated that he was narrated to; and he was faulted for losing his sight at the end of his life, so perhaps this hadith was introduced into his books; but the narration of the elders from him of this hadith was before his sight went, for he only went blind at the end of his life, and this does not impugn his hadith.

1 Al-Khara'iti, *I'tilal al-Qulub* (p. 79); and from his route Ibn al-Jawzi, *Dhamm al-Hawa* (p. 326) and *al-Ilal al-Mutanahiyah* (2/285–286).

I say: And this hadith is false against the Messenger of Allah ﷺ, certainly; it does not resemble his speech. It is authentically reported from him that he counted the martyrs as six, and did not mention among them one killed by passionate love. And it is not possible that everyone killed by passionate love be a martyr, for a person may fall into a passionate love for which he deserves punishment. The preservers of Islam rejected this hadith from Suwayd, and people have spoken about him.[1] Ibn al-Madini said: He is nothing; and for a blind man to have books is a grave fault. And Ya'qub ibn Shaybah said: Truthful, unsteady in memory, especially after he went blind. And al-Bukhari said: He had gone blind, so he was prompted with what was not from his hadith. And Abu Ahmad al-Jurjani said: This hadith is one of what was rejected of Suwayd. And al-Bayhaqi rejected it, and Abu al-Fadl ibn Tahir, and Abu al-Faraj ibn al-Jawzi, who put it in his book *al-Mawdu'at* (The Fabricated Reports).[2]

And when Abu Bakr ibn al-Azraq narrated it from [68b] Suwayd, Ibn al-Marzuban rebuked him for it, so he dropped the mention of the Prophet ﷺ from it. And Suwayd, when he was asked about it, would not raise it to the Prophet; and the best of its states is that it is *mawquf*; and thus Abu Muhammad ibn

1 For the verdicts of the critics on Suwayd ibn Sa'id al-Hadathani, see Ibn Hajar, *Tahdhib al-Tahdhib* (4/272–275).

2 The Arabic editor did not find it in *al-Mawdu'at*. Ibn al-Jawzi gives it in *al-Ilal al-Mutanahiyah* (2/285–286), says it is not sound from the Messenger of Allah ﷺ, and sets out its defects. The author discusses it in *Zad al-Ma'ad* (2/252–253), *al-Jawab al-Kafi* (also called *al-Da' wa-l-Dawa'*, pp. 353–354) and *al-Manar al-Munif* (p. 140). See also *Talkhis al-Habir* (2/142), *al-Maqasid al-Hasanah* (p. 419) and al-Albani, *al-Silsilah al-Da'ifah* (409).

al-Husayn al-Qari narrated it, from the hadith of Abu Sa'd al-Baqqal, from Ikrimah, from Ibn Abbas رضي الله عنهما.

And as for al-Khatib's presentation of it[1] from the hadith of Hisham ibn Urwah, from his father, from Aishah رضي الله عنها, no one who has smelled the scent of hadith doubts that this is false against Hisham, from his father, from Aishah; this text does not bear this chain in any way. And the judgement in that is to be referred to the people of hadith, not to those bare strangers to it. And the apparent is that Ibn Masruq stole it and changed its chain.

And as for the hadith of al-Zubayr ibn Bakkar, it is from the narration of Ya'qub ibn Isa, and he is weak; no proof stands upon him. The people of hadith have weakened him and ascribed him to lying.

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1 See p. 267.

الباب الخامس عشر

CHAPTER FIFTEEN

On Those Who Censured Passionate Love and Grew Weary of It, and What Each Party Argued in Support of the Soundness of Its Position

Allah تعالى said, informing about the believers: ﴿لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ﴾ "Allāh does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear." [al-Baqarah 2:286] So He praised them سبحانه for this supplication, in which they asked that He not burden them with what they have no ability to bear; and this has been explained as passionate love. The intention is not to restrict it to that, but the intention is that passionate love is among the things that the servant has no ability to bear. And Makhul said: It is the intensity of sexual craving (الغلمة).[1]

And the Prophet ﷺ said: "It is not fitting for a man to humble himself."[2]

Imam Ahmad said:[3] Its explanation is that he exposes himself to an affliction that he cannot bear; and this

1 *Ghulmah* is the strong craving for intercourse (*Lisan al-Arab*, «غلم»). Makhul (d. c. 112 AH) was the Syrian Successor and jurist. The Arabic editor gives no source for his saying; see also p. 223, note 1.

2 Ahmad (5/405), al-Tirmidhi (2254) and Ibn Majah (4016), from Hudhayfah ibn al-Yaman. Ali ibn Zayd ibn Jud'an in its chain is weak, and Abu Hatim, asked about this hadith, said it is *munkar* (*al-Ilal*, 2/138). But it has a supporting report from Ibn Umar in al-Tabarani, *al-Mu'jam al-Kabir* (13507) and *al-Awsat* (5353), and in al-Bazzar (3323); see al-Albani, *al-Silsilah al-Sahihah* (613).

3 The Arabic editor gives no source for Ahmad's explanation.

corresponds to the state of the passionate lover, for he is the most abased of people before his beloved and before what wins her satisfaction; and love is built upon abasement and submission to the beloved, as was said:

إخضع وذل لمن تحب فليس في ♦ شرع الهوى أنف يشال ويعقد

Be abased, to the one you love submit; /
in passion's law no proud nose is raised, or knit.
Submit and be abased to the one you love, for in the law of passion there is no nose {of pride} that is raised and knotted[1]

[69a] And another said:

مساكين أهل العشق حتى قبورهم ♦ عليها تراب الذل بين المقابر

Poor are the people of love; even their graves bear /
the dust of abasement, among the graves there.
Poor are the people of passionate love, even their graves
have the dust of abasement upon them among the graves[2]

And another said:

قالوا عهدناك ذا عز فقلت لهم ♦ لا يعجب الناس من ذل المحبينا

They said: We knew you mighty. I told them: Let others /
not marvel at the abasement of the lovers.
They said: We knew you to be a man of might, and I said to them:
Let people not marvel at the abasement of the lovers

لا تنكروا ذلة العشاق إنهم ♦ مستعبدون برق الحب راضونا

Do not disapprove of the lovers' abasement; /
they are enslaved by love's bondage, content.
Do not disapprove of the abasement of the passionate lovers, for they
are enslaved by the bondage of love, content[3]

They said: And when the servant plunges into the sea of passionate love and its waves play with him, he is nearer to destruction than to safety, as al-Khara'iti mentioned:[4] that in Medina there was a refined slave girl who fell in love with a man of Quraysh. He did not leave her, nor she him; then he grew weary of her, and her love for him increased, so she fell ill; and her master paid no heed to her complaint, nor did he soften

1 The verse is by Abu Turab, in *Bada'i' al-Bada'ih* (p. 17); it is unattributed in *Diwan al-Sababah* (p. 47).

2 Unattributed in *Masari' al-Ushshaq* (1/130) and *Diwan al-Sababah* (p. 47).

3 The two verses are unattributed in *I'tilal al-Qulub* (p. 325).

4 *I'tilal al-Qulub* (p. 324); see also *Masari' al-Ushshaq* (1/53) and *Dhamm al-Hawa* (p. 334).

to her, until she went distracted and ran about wildly, and tore her clothes, and came to a grave state. When he saw what she had become, he treated her, but the treatment did not take effect in her; and she would go round the alleys at night, saying:[1]

الحب أول ما يكون لجاجة ♦ تأتي به وتسوقه الأقدار

Mere persistence is love's beginning state, / that is brought and driven along by fate.

Love at its beginning is mere persistence ♦ that fate brings and drives along

حتى إذا اقتحم الفتى لجج الهوى ♦ جاءت أمور لا تطاق كبار

Until the youth plunges into passion's depths, and there /
come great matters that are too much to bear.

Until, when the youth plunges into the depths of passion
there come great matters that cannot be borne

من ذا يطيق كما أطيق من الهوى ♦ غلب العزاء وباحت الأسرار

Who can bear as I bear of passion, who can hold? /
Patience is overcome, and secrets are told.

Who can bear as I bear of passion? ♦ Patience is overcome and secrets are divulged

Al-Khara'iti said: And one of our companions recited to me:

الحب أوله شيء يهيم به ♦ قلب المحب فيلقى الموت كاللعب

Love at its start: the lover's heart will stray, /
and meets with death as if it were in play.

Love at its start is something with which ♦ the lover's heart wanders, and meets death as if in play

يكون مبدؤه من نظرة عرضت ♦ ومزحة أشعلت في القلب كاللهب

Its beginning is from a glance that came, /
and a jest that kindled in the heart like flame.

Its beginning is from a glance that offered itself ♦ and a jest that kindled in the heart like a flame

كالنار مبدؤها من قدحة فإذا ♦ تضرمت أحرقت مستجمع الحطب

Like a spark, its beginning, as it is with fire; /
when it blazes, it burns the firewood heap entire.

Like fire, whose beginning is a spark, but when ♦ it blazes it burns the whole heap of firewood

They said: And how can a thing be praised that prevents repose, steals sleep, makes reason distraught, and brings about madness? Rather it is itself madness, as some of the sages said: Madness has many kinds, and passionate love is one of its kinds, as one of the passionate lovers said:[2]

1 The verses, with the story, are in *I'tilal al-Qulub* (pp. 324–325), *al-Wadih al-Mubin* (p. 59) and *Tazyin al-Aswaq* (1/57). They are ascribed to Jamil in his *Diwan* (p. 83) and *Muhadarat al-Abrar* (2/423), to al-Abbas ibn al-Ahnaf in his *Diwan* (p. 139) and *al-Aghani* (5/211), and to Majnun in *al-Muwashsha* (p. 123).

2 The two verses are those given earlier in the book (see p. 70). They are unattributed in *I'tilal al-Qulub* (p. 326), *Dhamm al-Hawa* (p. 317) and *Bahjat al-Majalis* (1/554); they are Majnun's in his *Diwan* (p. 281), *Masari' al-Ushshaq* (1/126, 2/181), *Diwan al-Sababah* (p. 25) and *Tazyin al-Aswaq* (1/164).

قالت جننت على رأسي فقلت لها ◆ العشق أعظم مما بالمجانين

She said: Over me you have gone mad; /
I told her: Love is greater than the mad have had.
She said: You have gone mad over me, and I said to her:
Passionate love is greater than what the mad have

العشق لا يستفيق الدهر صاحبه ◆ وإنما يصرع المجنون في الحين

Love's owner never, ever heals again; /
the madman is struck down only now and then.
Its owner never recovers from passionate love, ever
whereas the madman is struck down only {now and then}

They said: And how many a passionate lover has wasted on his beloved his wealth, his honour, and his soul, and has neglected his family and the interests of his religion [69b] and his worldly life!

Al-Zubayr ibn Bakkar said:[1] A bedouin woman came to a sister of hers and said: How are you with the love of so-and-so? She said: By Allah, his love has stirred what was still and stilled what was stirring! Then she began to say:

فلو أن ما بي بالحصى فلق الحصى ◆ وبالريح لم يسمع لهن هبوب

Were what I bear upon the pebbles, they would split; /
and upon the wind, no blowing would be heard of it.
Were what is in me upon pebbles, it would split the pebbles
and upon the wind, no blowing of it would be heard

ولو أنني أستغفر الله كلما ◆ ذكرتك لم تكتب علي ذنوب

And if I sought Allah's forgiveness each time you came /
to mind, no sins would be written against my name.
And were I to seek Allah's forgiveness every time
I remembered you, no sins would be written against me[2]

I said: By Allah, I shall ask him how he is with your love. So she came to him and asked him, and he said: Passion (الهوى) is nothing but humiliation (هوان)[3], but it has been contradicted by its name; and only one whom the landmarks and the ruined encampments have moved to weep knows that.

1 Al-Khara'iti (pp. 326–327); see also *Dhamm al-Hawa* (p. 316).

2 The two verses are Ibn al-Dumaynah's, in his *Diwan* (p. 111), al-Khalidiyyan's *al-Ashbah wa-l-Naza'ir* (2/140), al-Zajjaji's *Amali* (p. 157) and *al-Hamasah al-Basriyyah* (2/193). Al-Amidi's *al-Mu'talif* (pp. 67–68) gives them to Ghusayn ibn Barraq or Ibn al-Dumaynah, and Majnun's *Diwan* (p. 59) and *al-Muwashsha* (p. 139) to Majnun.

3 A play on words: *al-hawa* (passion) and *al-hawan* (humiliation).

And Abu al-Fadl al-Rab'i recited:[1]

قد أمطرت عيني دما فدماؤها ◆ بعد الدموع من الجفون هوامل

My eye has rained blood; when the tears are spent, /
its blood from the eyelids still is sent.

My eye has rained blood, and its blood, ◆ after the tears, flows from the eyelids

كيف العزاء ولا يزال من الضنى ◆ في الجسم مني والجوانح نازل

How is there patience, while wasting still abides /
in my body, and in my ribs besides?

How is there patience, while wasting still ◆ dwells in my body and in my ribs

لهفي على زمن مضى تجتازني ◆ فيه صروف الدهر وهي غوافل

Alas for times gone by, when fortune's turns, unaware, /
passed me by, and did not care.

Alas for a time gone by in which the vicissitudes of time
passed me by while they were heedless

They said: And passionate love is the grievous sickness with which spirits melt, and with which no ease occurs; rather it is a sea: whoever rides it drowns, for it has no shore and no escape from it[2]; and it is that of which the poet said:[3]

وما أحد في الناس يحمد أمره ◆ فيوجد إلا وهو في الحب أحمق

None among people whose affair is praised is other /
than a fool, when he is found to be a lover.

There is no one among people whose affair is praised
who will be found other than a fool in love

وما أحد ما ذاق بؤس معيشة ◆ فيعشق إلا ذاقها حين يعشق

Of those who never tasted a wretched life, there's none /
who falls in love but tastes it once his love's begun.

And there is no one who has not tasted the misery of living
who falls in passionate love but tastes it when he does

And al-Abbas ibn al-Ahnaf said:[4]

ويح المحبين ما أشقى نفوسهم ◆ إن كان مثل الذي بي بالمحبينا

Woe to the lovers, how wretched their souls must be, /
if what is in the lovers is like what is in me.

Woe to the lovers, how wretched their souls ◆ if what is in the lovers is like what is in me

1 Al-Khara'iti (p. 327). The Arabic editor does not identify Abu al-Fadl al-Rab'i.

2 As in *al-Wadih al-Mubin* (p. 66), quoting *Salwat al-Musafir* of al-Fakhr al-Farisi; the Arabic editor gives no further detail on that book.

3 The verses are by Abd Allah ibn Bahlul, in *Uqala' al-Majanin* (p. 27), and are given to a woman of Qays in *al-Zahrah* (1/63); they are unattributed in *al-Muwashsha* (p. 157), *Dhamm al-Hawa* (p. 314) and *al-Wadih al-Mubin* (p. 66).

4 In his *Diwan* (p. 286), *Masari' al-Ushshaq* (1/248), *al-Wadih al-Mubin* (p. 66) and *Tazyin al-Aswaq* (1/33).

يشقون في هذه الدنيا بعشقهم ♦ لا يرزقون به دنيا ولا دينا

They are wretched in this world through love's pain, /
and neither world nor religion by it do they gain.

They suffer wretchedness in this world through their passionate love
and are granted by it neither world nor religion

And another said:

العشق مشغلة عن كل صالحة ♦ وسكرة العشق تنفي لذة الوسن

Love distracts from every good deed; its drunken spell /
drives the sweetness of slumber out as well.

Passionate love is a distraction from every good deed
and the intoxication of passionate love drives out the sweetness of slumber[1]

And Muhammad ibn Abi Muhammad al-Yazidi said:[2]

كيف يطيق الناس وصف الهوى ♦ وهو جليل ما له قدر

How can people be able to describe passion at length, /
when it is beyond all measure in its strength?

How can people be able to describe passion ♦ when it is mighty beyond measure

بل كيف يصفو لحليف الهوى ♦ عيش وفيه البين والهجر

Rather, how can life be clear for passion's ally, /
when parting and abandonment within it lie?

Rather, how can life be clear for an ally of passion ♦ when in it are parting and abandonment

And Muhammad ibn Abi Umayyah [70a] said:[3]

قرين الحب يأنس بالهموم ♦ ويكثر فكرة القلب السقيم

Love's companion grows intimate with cares, /
and multiplies the thoughts the sick heart bears.

The companion of love grows intimate with cares ♦ and multiplies the thinking of the sick heart

وأعظم ما يكون به اغتباطا ♦ على خطر ومطلع عظيم

And his greatest delight in it is on peril's edge, / upon a great precipice's ledge.

And the greatest of his delight in it ♦ is upon a peril and a great precipice

And Abu Tammam said:[4]

أما الهوى فهو العذاب فإن جرت ♦ فيه النوى فأليم كل عذاب

Passion is torment; and if parting should befall /
it, then it is the most painful torment of all.

As for passion, it is torment; and if separation runs
through it, then it is the most painful of every torment

1 Unattributed in *Dhamm al-Hawa* (p. 317), *al-Wadih al-Mubin* (p. 66) and *Diwan al-Sababah* (p. 46).

2 In *Dhamm al-Hawa* (p. 318), *al-Wadih al-Mubin* (p. 67) and *Diwan al-Sababah* (p. 46).

3 Both manuscripts read "ibn Umayyah"; the correction is from *Dhamm al-Hawa* (p. 319) and *al-Wadih al-Mubin* (p. 67), which have the verses.

4 As in *al-Wadih al-Mubin* (p. 67); the verse is not in his *Diwan*.

And Ibn Abi Husayna said:[1]

والعشق يجتذب النفوس إلى الردى ◆ بالطبع واحسدي لمن لم يعشق

By nature, passionate love draws souls to perdition; /
oh, how I envy one not in that condition.
Passionate love draws souls to ruin
by nature; and oh, my envy of one who has not been in passionate love

And Ibn al-Mu'tazz said:[2]

الحب داء عياء لا دواء له ◆ يحار فيه الأطباء النحارير

Love is a baffling sickness, no cure for it, / in which the skilled physicians lose their wit.
Love is a baffling sickness, no cure for it ◆ in which the skilled physicians are bewildered

قد كنت أحسب أن العاشقين غلوا ◆ في وصفه فإذا بالقوم تقصير

I thought the lovers exaggerated their report / of it; but behold, the people fell short.
I used to think that the passionate lovers exaggerated ◆ in describing it, but behold, the people fell short

And a bedouin said:[3]

ألا ما الهوى والحب بالشيء هكذا ◆ يدل به طوع اللسان فيوصف

Love and passion are not such that a ready tongue can tell, /
pointing them out, and so describe them well.
Truly, passion and love are not a thing such that ◆ the compliant tongue can point to it and so describe it

ولكنه شيء قضى الله أنه ◆ هو الموت أو شيء من الموت أعنف

But it is something that by Allah's decree /
is death, or a thing harsher than death can be.
But it is something Allah decreed to be ◆ death, or something harsher than death

فأوله سقم وآخره ضنى ◆ وأوسطه شوق يشف ويتلف

Its beginning is sickness, its end is wasting; and in /
its middle, yearning that destroys and wears thin.
Its beginning is sickness and its end is wasting ◆ and its middle is yearning that wears thin and destroys

وروع وتسهيد وهم وحسرة ◆ ووجد على وجد يزيد ويضعف

And terror, sleeplessness, worry, and regret, /
and ecstasy on ecstasy, that grows, and doubles yet.
And terror, sleeplessness, worry, and regret ◆ and ecstasy upon ecstasy that grows and multiplies

And Abd al-Muhsin al-Suri said:[4]

ما الحب إلا مسلك خطر ◆ عسر النجاة وموطئ زلق

Love is but a perilous path; escape is hardly found, / a footing that is slippery ground.
Love is only a perilous path ◆ hard to escape, a slippery footing

1 In *Dhamm al-Hawa* (p. 319) and *al-Wadih al-Mubin* (p. 67).

2 As in *al-Wadih al-Mubin* (p. 67). The two verses are Ibn al-Rumi's, in his *Diwan* (p. 993) and *Dhamm al-Hawa* (p. 319).

3 *Al-Wadih al-Mubin* (p. 68).

4 The verse is by Ali ibn Abd al-Rahman al-Uqayli, in *Masari' al-Ushshaq* (2/69), *Dhamm al-Hawa* (p. 322) and *Tazyin al-Aswaq* (2/289); it is unattributed in *al-Wadih al-Mubin* (p. 68).

And another said:[1]

وكان ابتداء الذي بي مجونا ♦ فلما تمكن أمسى جنونا

What is in me began as a wanton game, / but when it took hold, madness it became.

What is in me began as wantonness ♦ but when it took hold, it became madness

وكنت أظن الهوى هينا ♦ فلاقيت منه عذابا مهينا

I thought that passion was easy; I came to find /
from it a torment of the humbling kind.

I thought passion to be easy ♦ and I met from it a humiliating torment

And a woman said:[2]

رأيت الهوى حلوا إذا اجتمع الشمل ♦ ومرا على الهجران لا بل هو القتل

I saw passion sweet when company is joined, /
bitter in abandonment, and killing when disjoined.

I saw passion sweet when company is joined ♦ and bitter in abandonment; no, it is killing

ومن لم يذق للهجر طعما فإنه ♦ إذا ذاق طعم الحب لم يدر ما الوصل

Whoever has not tasted abandonment's flavour, /
tasting love, does not know union's savour.

And whoever has not tasted any flavour of abandonment, when
he has tasted the flavour of love, does not know what union is

وقد ذقت طعميه على القرب والنوى ♦ فأبعده قتل وأقربه خبل

I've tasted both its flavours, near and in estrangement; /
its farthest is killing, its nearest derangement.

I have tasted its two flavours, in nearness and in distance
its farthest is killing and its nearest is derangement

They said: And passionate love leaves the king a slave and the sultan a servant, as al-Hakam ibn Hisham ibn Abd al-Rahman al-Dakhil, who was king of al-Andalus, said:[3]

ظل من فرط حبه مملوكا ♦ ولقد كان قبل ذاك مليكا

From his excess of love he came to be a thrall, / though he had been a king before it all.

He became, out of the excess of his love, a slave ♦ though before that he had been a king [70b]

تركته جآذر القصر صبا ♦ مستهاما على الصعيد تريكا

The gazelle-fawns of the palace left him love-bound, /
distraught, abandoned upon the ground.

The gazelle-fawns of the palace left him a lover ♦ distraught, abandoned upon the ground

يجعل الخد واضعا فوق ترب ♦ للذي يجعل الحرير أريكا

He lays his cheek upon dust, for the sake / of one who silk as a couch will make.

He lays his cheek upon dust ♦ for the sake of the one who makes silk a couch

1 The two verses are by Abd al-Muhsin al-Suri, in *al-Wadih al-Mubin* (p. 68), *Dhamm al-Hawa* (p. 323) and *Diwan al-Sababah* (p. 45).

2 See *I'tilal al-Qulub* (p. 288), *Masari' al-Ushshaq* (1/164), *Dhamm al-Hawa* (p. 346), *al-Wadih al-Mubin* (p. 69) and *Tazyin al-Aswaq* (1/44).

3 Al-Hakam ibn Hisham (d. 206 AH), the Umayyad amir of Cordoba. The verses are his in *al-Wadih al-Mubin* (p. 72), *Tazyin al-Aswaq* (1/39–40) and *Diwan al-Sababah* (p. 69).

هكذا يحسن التذلل بالحر ♦ إذا كان في الهوى مملوكا

So abasement suits the one who is free, / when in passion a slave is he.

So does abasement become the free man ♦ when in passion he is a slave

And al-Rashid said - when he had fallen in passionate love with three of his slave girls - and it is said that it was al-Ma'mun -:[1]

ملك الثلاث الآنسات عناني ♦ وحللن من قلبي بكل مكان

The three gentle maidens have taken my reins, /
and have alighted in all my heart's domains.

The three gentle maidens have taken my reins
and have alighted in every place of my heart

ما لي تطاوعني البرية كلها ♦ وأطيعهن وهن في عصياني

Why is it that all creation obeys me, while I /
obey them, who in disobedience lie?

What is it with me that all creation obeys me
while I obey them, and they are in disobedience to me

ما ذاك إلا أن سلطان الهوى ♦ وبه قوين - أعز من سلطاني -

It is only that the rule of passion, by which they're strong, /
is mightier than the rule that to me belongs.

It is only that the dominion of passion
- and through it they are strong - is mightier than my dominion

And one of the kings said of a slave girl of his whom he loved passionately, and who wronged him much:[2]

أما يكفيك أنك تملكيني ♦ وأن الناس كلهم عبيدي

Is it not enough for you to hold me in your hand, /
while all the people are my slaves at my command?

Is it not enough for you that you possess me ♦ while all the people are my slaves

وأنك لو جهدت على تلافي ♦ لقلت من الرضا أحسنت زيدي

And if my ruin were what you strove for, /
I would say, content: You have done well; give more.

And that, if you strove for my ruin
I would say out of contentment: You have done well, give more

1 Al-Khara'iti (p. 323). The verses are given to al-Rashid in *al-Iqd al-Farid* (6/46), to al-Rashid or al-Abbas ibn al-Ahnaf in *al-Aghani* (16/345), and to al-Abbas in *al-Wadih al-Mubin* (p. 72). See also *Tazyin al-Aswaq* (1/40) and *al-Ghayth al-Musjam* (1/369).

2 The ascription is disputed. They are al-Ma'mun's, about his slave girl Shadin, in *al-Zahrah* (2/566) and *Tarikh Baghdad* (14/12); al-Mahdi's in *al-Wadih al-Mubin* (p. 72), *Hamasat al-Zurafa'* (2/105) and *Fawat al-Wafayat* (3/401); and *Diwan al-Sababah* (p. 69) gives them to al-Musta'in, al-Rashid, al-Ma'mun or al-Mahdi. See also al-Tabari's *Tarikh* (8/158).

And Ibn Tahir, king of Khurasan, said:[1]

فإني وإن حنت إليك ضمائري ♦ فما قدر حبي أن يذل له قدري

For though my inmost thoughts yearn for you, /
the measure of my love is not what my worth should bow to.
For though my inmost thoughts yearn for you
the measure of my love is not such that my worth should be humbled before it

And Ibn al-Ahmar, king of al-Andalus, said:[2]

أيا ربة الخدر التي أذهبت نسكي ♦ على كل حال أنت لابد لي منك

O mistress of the curtain, you left my devotion no trace; /
I cannot do without you, in any case.
O mistress of the curtained chamber, who took away my devotion
in every case, I cannot do without you

فإما بذل وهو أليق بالهوى ♦ وإما بعز وهو أليق بالملك

Either by abasement, which passion best befits, /
or by might, which for kingship best fits.
Either by abasement, which suits passion better
or by might, which suits kingship better

They said: And how many have fled from love to places of destruction, so as to be rid of destruction by destruction.

Di'bil the poet said: I was on the frontier, and the call to arms was made, so I went out with the people, and there was a youth dragging his spear in front of me; he turned and looked at me, and said: Are you Di'bil? I said: Yes! He said: Listen to me. Then he recited to me:[3]

أنا في أمري رشاد ♦ بين غزو وجهاد

In my affair I'm on the rightful way; / between raiding and jihad I stay.
In my affair I am rightly guided ♦ between raiding and jihad

بدني يغزو عدوي ♦ والهوى يغزو فؤادي

My body raids my enemy, and for its part, / passion raids my heart.
My body raids my enemy ♦ while passion raids my heart

1 The verse is his in *al-Wadih al-Mubin* (p. 73) and *Tazyin al-Aswaq* (1/40); it is Ibn al-Mu'tazz's in *Dhamm al-Hawa* (p. 643), and unattributed in *al-Muwashsha* (p. 230).

2 See *al-Wadih al-Mubin* (p. 73), *Diwan al-Sababah* (p. 70) and *Tazyin al-Aswaq* (1/40).

3 Di'bil al-Khuza'i (d. 246 AH), the poet. Al-Khara'iti narrates from him (p. 215), and from him Ibn al-Jawzi, *Dhamm al-Hawa* (pp. 489–490). The story and verses are in *al-Iqd al-Farid* (5/408) and *Diwan al-Sababah* (p. 45).

[71a] Then he said: How do you see it? I said: Good, by Allah! He said: By Allah, I only came out fleeing from love! Then he fought until he was killed. And Asram ibn Humayd said:[1]

نحن قوم تليننا الحدق النجل ♦ على أننا نلين الحديدا

We are a folk whom wide dark eyes make soft and tame, /
though iron in our hands grows soft the same.

We are a people whom the wide dark eyes soften ♦ though we soften iron

طوع أيدي الظباء تقتادنا العين ♦ ونقتاد بالطعان الأسودا

The eye leads us, docile to the gazelles' hand, /
while lions, by our spear-thrusts, follow our command.

Obedient to the hands of the gazelles, the eye leads us
while with the thrust of the spear we lead lions

يتقي سخطنا الليوث ونخشى ♦ صولة الخشف حين يبدي الصدودا

Lions guard against our wrath, and we dread /
the fawn's onslaught when it turns its head.

Lions guard against our wrath, and we fear
the onslaught of the fawn when it shows turning away

وترانا عند الكريهة أحرارا ♦ وفي السلم للغواني عبيدا

You see us in the fierce battle free, / in peace, the fair maidens' slaves are we.

You see us free in the fierce battle ♦ and in peace slaves of the fair maidens

They said: And we have seen the one who enters it wishing for deliverance from it, ﴿وَلَاتَ حِينَ مَنَاصٍ﴾ "but it was not a time for escape" [Sad 38:3]. Al-Khara'iti said: Abu Ja'far al-Abdi recited to me:[2]

إذا الله نجاني من الحب لم أعد ♦ إليه ولم أقبل مقالة عاذلي

If Allah delivers me from love, I shall not return /
to it, and my critic's word I shall spurn.

If Allah delivers me from love I shall not return
to it, and shall not accept the word of my critic

ومن لي بمنجاة من الحب بعدما ♦ رمتني دواعي الحب بين الحبائل

And who will give me deliverance from love, now that I /
am cast by its summoners where the snares lie?

And who will give me a deliverance from love after
the summoners of love have cast me among the snares

Abu Ubaydah said:[3] The snares (الحبائل): death. He said: And Abu Ubayd Allah ibn al-Dulabi recited to me:[4]

1 *I'tilal al-Qulub* (p. 323). *Wafayat al-A'yan* (3/85) gives the verses to Abd Allah ibn Tahir, and it is said to Asram ibn Humayd; the Arabic editor does not identify him.

2 *I'tilal al-Qulub* (p. 215).

3 *I'tilal al-Qulub* has «أبو عبيد القاسم بن سلام» (Abu Ubayd al-Qasim ibn Sallam).

4 That is, al-Khara'iti (p. 215). The verses are al-Mu'lut's, in *al-Zahrah* (1/270–271).

دعوت ربي دعاء فاستجاب له ♦ كما دعا ربه نوح وأيوب

I called upon my Lord in prayer, and He replied, /
as Nuh and Ayyub to their Lord cried.

I called upon my Lord with a supplication and He answered it
as Nuh and Ayyub called upon their Lord[1]

أن ينزع الداء من صدري ويجعله ♦ في صدر سلمى وحمل الداء تعطيب

That He draw the sickness from my chest, and give it room /
in Salma's chest, though carrying it is doom.

That He draw the sickness from my chest and place it
in Salma's chest, and carrying the sickness is destruction

أو يشف قلبي سريعا من صبابته ♦ فلا أحن إذا حن المطاريب

Or swiftly heal the ardent longing of my heart, /
so that I do not yearn when the stirred ones' yearnings start.

Or heal my heart swiftly of its ardent longing
so that I do not yearn when the stirred ones yearn

They said: And how many heads the fitnah of passionate love has overturned on their noses into the Hellfire, and delivered them to the suffering of painful torment, and made them drink, between the layers of the Fire, cups of boiling water; and how many it has taken out of knowledge and religion, whomever Allah willed, as a hair is drawn out of dough; and how many a blessing it has removed, and how much retribution it has brought down; and how many a mighty man it has brought down from the fortress of his might, so that he is abased among the abased; and how many a noble of high rank and station it has put down, so that he is in the lowest of the low; and how many a private part it has uncovered, and how much alarm it has produced, and followed with pain, and replaced with remorse; and how much it has kindled [71b] of the fire of regrets in which the livers were burned, and taken away a standing that the servant had with Allah and in the hearts of the servants; and how much it has brought of the extremity of affliction, the arrival of wretchedness, the evil of decree, and the gloating of enemies. Rarely is it parted from the removal of a blessing, or a sudden retribution, or a change of well-being, or the coming of a trial, or the occurrence of a calamity. If you were to ask the blessings: What removed you? And the retributions: What gave you the turn? And the cares and griefs: What brought you? And well-being: What put you far away and kept you aside? And the covering: What

1 The Arabic editor names no source, and the verses are unattributed. The lover prays that the sickness be drawn from his chest and put in Salma's (but "carrying the sickness is destruction", *ta'tib*), or else that his heart be healed quickly, so that he no longer yearns when the *matarib* yearn (those stirred by longing, from *tarab*, *Lisan al-Arab*, «طرب»). The prayer is likened to those of Nuh (al-Qamar 54:10) and Ayyub (al-Anbiya' 21:83).

uncovered you? And the sun: What took away your light and eclipsed you? And life: What muddied you? And the sun of faith: What rolled you up? And the self-respect of the soul: What abased you, and replaced you after honour with humiliation? It would answer you with the tongue of its condition, as a lesson, if it does not answer in words as a dialogue.

This, by Allah, is some of the offences of passionate love against its owners, if they would use reason, ﴿فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوٓاْ إِنَّ فِي ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَعْلَمُونَ﴾ "So those are their houses, desolate because of the wrong they had done. Indeed in that is a sign for people who know." [al-Naml 27:52] And enough for the intelligent as admonition and insight is what Allah سبحانه وتعالى related to him in Surat al-A'raf concerning the people of blameworthy desire, as a warning and a lesson. So He began سبحانه وتعالى with the desire of Iblis, which carried him to arrogance against obedience to Allah عز وجل in His command to prostrate to Adam: the desire of his self and his self-admiration carried him to disobey His command and to be arrogant against obeying Him, and there came of his affair what came. Then He mentioned سبحانه the desire of Adam when he desired eternity in Paradise, and his desire carried him to eat from the tree that he had been forbidden; and what carried him to that was the desire of the self and its love of eternity; so the outcome of that desire and appetite was his expulsion from it to the abode of weariness and toil.

And it was said:[1] He only ate from it in obedience to Hawwa'; his love for her carried him to obey her and to enter into her desire; and his enemy reached him only by her way and entered upon him by her door. So the first fitnah in this world was because of women.

Then He mentioned سبحانه the fitnah of the disbelievers, who associated with Him [72a] that for which He sent down no authority, and innovated in His religion what He had not legislated, and forbade His adornment which He brought forth for His servants

1 The Arabic editor names neither the speaker nor a source for this saying.

and the good things of provision, and worshipped Him with lewdnesses and claimed that He had commanded them with them; and took Satans as protectors besides Him; and what carried them to all of that was desire and corrupt love, and for its sake they fought His messengers, and denied His books, and gave their selves, their wealth, and their families in its cause, until they lost this world and the next.

Then He mentioned سبحانه وتعالى the story of the people of Nuh, and what desire brought them to of drowning in this world and entering the Fire in the next.

Then the story of Ad, and what desire led them to of terrible destruction and unending punishment.

Then the story of the people of Salih likewise; then the story of the passionate lovers, the imams of the dissolute, who marry males and leave women, and how He seized them while they were playing in their plunging, and cut off their last remnant while they, in the intoxication of their passionate love, wandered blindly; and how He gathered upon them such punishments as He did not gather upon any of the nations altogether; and made them predecessors for their brothers the sodomites, of the earlier and the later. And when they dared on this disobedience, and rebelled, and laid down its road for their brothers, and took charge of its affair, and sat down to it, the angels cried out to Allah because of it with a great clamour, and the earth lamented to its Lord about this affair with a loud wail,[1] and the angels fled to the corners of the heavens, and all creatures complained of them to Allah; and He سبحانه وتعالى has decreed that He does not seize the wrongdoers except after establishing the proof against them, and preceding them with promise and threat. So He sent to them His noble messenger to warn them of the evil of their doing, and to forewarn them of His

1 The Arabic editor gives no source for this account of the outcry of the angels and the earth against the people of Lut.

painful punishment. So the messenger of Allah gave the call openly before the assembly and the witnesses, and cried it out among them in every settled place and every desert, and he spoke, and in his speech to them he was among the greatest of advisers: ﴿أَتَأْتُونَ ٱلْفَـٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَـٰلَمِينَ﴾ "Do you commit such immorality as no one has preceded you with from among the worlds [i.e., peoples]?" [al-A'raf 7:80].

Then he repeated the words to them in counsel and warning, [72b] while they, in the intoxication of their passionate love, did not understand: ﴿إِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ﴾ "Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people." [al-A'raf 7:81] And the passionate lovers answered with the answer of one plunged back into his desire and error, whose heart is tried by his passionate love, and they said: ﴿أَخْرِجُوٓاْ ءَالَ لُوطٍ مِّن قَرْيَتِكُمْ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ﴾ "Expel the family of Lot from your city. Indeed, they are people who keep themselves pure." [al-Naml 27:56].

Then, when the known time arrived, and the appointed moment came for the carrying out of the decreed destiny, the Most Merciful - تبارك وتعالى - sent, to complete the favour and the trial, to His prophet Lut angels in the form of humans, in the most beautiful of forms; and they came to him in the form of guests alighting upon one of broad chest, and ﴿سِيٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَـٰذَا يَوْمٌ عَصِيبٌ﴾ "he was anguished for them and felt for them great discomfort and said, "This is a trying day."" [Hud 11:77].

And the cry came to the sodomites: that Lut had been visited by youths the like of whose beauty and comeliness onlookers had never looked upon, nor had any seers seen their like; so the sodomites called to one another: Come to the house of Lut, for in it is the fulfilment of desires and the attainment of the greatest pleasures. ﴿وَجَآءَهُۥ قَوْمُهُۥ يُهْرَعُونَ إِلَيْهِ وَمِن قَبْلُ كَانُواْ يَعْمَلُونَ "And his people came hastening to him, and before [this] they had been doing"

﴿ٱلسَّيِّـَٔاتِ﴾ "evil deeds." [Hud 11:78].

When they entered upon him and rushed upon him, he said to them, choking with worry and grief, his heart racked with sorrow: ﴿قَالَ يَـٰقَوۡمِ هَـٰٓؤُلَآءِ بَنَاتِي هُنَّ أَطۡهَرُ لَكُمۡۖ فَٱتَّقُواْ ٱللَّهَ وَلَا تُخۡزُونِ فِي ضَيۡفِيٓۖ أَلَيۡسَ مِنكُمۡ رَجُلٞ رَّشِيدٞ﴾ "O my people, these are my daughters; they are purer for you. So fear Allāh and do not disgrace me concerning my guests. Is there not among you a man of reason?" [Hud 11:78].

When the sodomites heard his words, they answered him with the answer of the stubborn, open sinner: ﴿لَقَدۡ عَلِمۡتَ مَا لَنَا فِي بَنَاتِكَ مِنۡ حَقّٖ وَإِنَّكَ لَتَعۡلَمُ مَا نُرِيدُ﴾ "You have already known that we have not concerning your daughters [i.e., women] any claim [i.e., desire], and indeed, you know what we want." [Hud 11:79] And Lut said to them the words of the persecuted, solitary man: ﴿لَوۡ أَنَّ لِي بِكُمۡ قُوَّةً أَوۡ ءَاوِيٓ إِلَىٰ رُكۡنٖ شَدِيدٖ﴾ "If only I had against you some power or could take refuge in a strong support." [Hud 11:80] When the messengers of Allah saw what His prophet was suffering from the sodomites, they uncovered to him the reality of the state, and said: Ease yourself, ﴿قَالُواْ يَـٰلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوٓاْ إِلَيۡكَ﴾ "O Lot, indeed we are messengers of your Lord; [therefore], they will never reach you." [Hud 11:81] So the prophet of Allah rejoiced with the joy of the lover, and relief came to him suddenly at the hand of the Beloved, and it was said to him: ﴿فَأَسۡرِ بِأَهۡلِكَ بِقِطۡعٖ مِّنَ ٱلَّيۡلِ وَلَا يَلۡتَفِتۡ مِنكُمۡ أَحَدٌ إِلَّا ٱمۡرَأَتَكَۖ إِنَّهُۥ مُصِيبُهَا مَآ أَصَابَهُمۡۚ إِنَّ مَوۡعِدَهُمُ ٱلصُّبۡحُۚ أَلَيۡسَ ٱلصُّبۡحُ بِقَرِيبٖ﴾ "So set out with your family during a portion of the night and let not any among you look back - except your wife; indeed, she will be struck by that which strikes them. Indeed, their appointment is [for] the morning. Is not the morning near?" [Hud 11:81]. And when they refused anything but to solicit him for his guests, and did not respect the right of the neighbour, Jibril struck [73a] their faces with his wing, and blotted out their eyes and blinded their sight, and they went out from him blind, groping and saying: Tomorrow you will know what befalls you, O madman!

Then, when the pillar of dawn split, the call came from the Lord of lords: Cause the earth to swallow the nation of the sodomites, and make them taste the painful punishment. So the strong and trustworthy

Jibril uprooted their cities on a feather of his wing, and raised them into the air until the angels heard the barking of their dogs and the crowing of their roosters;[1] then he overturned them, making their highest part their lowest, and they were followed with stones of baked clay (سجيل), which is hard, intensely petrified clay.

And He سبحانه warned their brothers of this threat through the tongue of His messenger, and said تعالى: ﴿فَلَمَّا جَآءَ أَمۡرُنَا جَعَلۡنَا عَٰلِيَهَا سَافِلَهَا وَأَمۡطَرۡنَا عَلَيۡهَا حِجَارَةٗ مِّن سِجِّيلٖ مَّنضُودٖ مُّسَوَّمَةً عِندَ رَبِّكَ وَمَا هِيَ مِنَ ٱلظَّٰلِمِينَ بِبَعِيدٖ﴾ "So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were] Marked from your Lord. And it [i.e., Allāh's punishment] is not from the wrongdoers [very] far." [Hud 11:82–83] This is the outcome of the sodomites, the passionate lovers of forms; they are the predecessors, and their brothers after them follow in their track.

وإن لم تكونوا قوم لوط بعينهم ♦ فما قوم لوط منكم ببعيد

Though you are not the very people Lut once knew, / the people of Lut are not far from you.

Though you are not the people of Lut themselves ♦ the people of Lut are not far from you[2]

وإنهم في الخسف ينتظرونهم ♦ على مورد من مهلة وصديد

Swallowed in the earth, they wait for them to come /
to a watering-place of pus and festering scum.

And they, in the swallowing, await them ♦ at a watering-place of festering discharge (مهلة) and pus

يقولون لا أهلا ولا مرحبا بكم ♦ ألم يتقدم ربكم بوعيد

They say: For you no welcome, and no greeting—no! /
Did your Lord not warn you with a threat long ago?

They say: No welcome and no greeting to you ♦ did your Lord not give forewarning with threat?

فقالوا بلى لكنكم قد سننتم ♦ صراطا لنا في العشق غير حميد

They said: Yes, but you laid down for us the ways /
of passionate love, that were not worthy of praise.

They said: Yes, but you laid down ♦ for us a path in passionate love that was not praiseworthy

أتينا به الذكران من عشقنا لهم ♦ فأوردنا ذا العشق شر ورود

Out of our passion for them, to males with it we went; / so this passion led us to the worst descent.

We approached males with it out of our passionate love for them ♦ so this passionate love led us to the worst arrival

فأنتم بتضعيف العذاب أحق من ♦ متابعكم في ذاك غير رشيد

So a doubled punishment is what you deserve, /
more than the one who, following you in that, swerves.

So you deserve a doubling of the punishment more than ♦ the one who follows you in that, not rightly guided

فقالوا وأنتم رسلكم أنذرتكم ♦ بما قد لقيناه بصدق وعيد

They said: And you—your messengers warned you, with a threat /
sincere and true, of all that we have met.

They said: And you, your messengers warned you ♦ of what we have met, with a true threat

فما لكم فضل علينا وكلنا ♦ نذوق عذاب الهون جد شديد

So you have no superiority over us here; / we all taste the humbling torment, truly severe.

So you have no superiority over us, and all of us ♦ taste the punishment of humiliation, truly severe

1 The Arabic editor gives no source for this account of Jibril uprooting the cities, which is among the reports of the commentators on Hud 11:82.

2 The verses are unattributed in *Diwan al-Sababah* (p. 72) and *Tazyin al-Aswaq* (2/54); the Arabic editor suggests they may be Ibn al-Qayyim's own. The sense: the sodomites in the Fire turn on those who followed them; the followers answer that they were only warned by the fate of the first, and the first reply that all share the same pain, as all shared the pleasure.

كما كلنا قد ذاق لذة وصلهم ♦ ومجمعنا في النار غير حميد

As all of us have tasted the joy of their embrace, /
our gathering in the Fire is no praiseworthy place.
Just as all of us have tasted the pleasure of union with them
and our gathering-place is in the Fire, not to be praised[1]

And likewise the people of Shu'ayb: what carried them to cheating in measure and weight was the excess of their love of wealth, and desire overcame them [73b] over obedience to their prophet, until the punishment struck them.

And likewise the people of Fir'awn: desire, appetite, and passionate love of leadership carried them to deny Musa, until their affair came to what it came to. And likewise the people of the Sabbath, who were transformed into apes: they were approached only from the side of love of fish, desire to eat them, and eagerness for them. And likewise the one to whom the Lord تبارك وتعالى gave His signs,[2] ﴿فَٱنسَلَخَ مِنۡهَا فَأَتۡبَعَهُ ٱلشَّيۡطَٰنُ فَكَانَ مِنَ ٱلۡغَاوِينَ﴾ "but he detached himself from them; so Satan pursued him, and he became of the deviators." [al-A'raf 7:175] And Allah تعالى said: ﴿وَلَوۡ شِئۡنَا لَرَفَعۡنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخۡلَدَ إِلَى ٱلۡأَرۡضِ وَٱتَّبَعَ هَوَىٰهُۚ فَمَثَلُهُۥ كَمَثَلِ ٱلۡكَلۡبِۖ إِن تَحۡمِلۡ عَلَيۡهِ يَلۡهَثۡ أَوۡ تَتۡرُكۡهُ يَلۡهَثۡۚ﴾ "And if We had willed, We could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants." [al-A'raf 7:176].

And ponder His saying تعالى: ﴿ءَاتَيۡنَٰهُ ءَايَٰتِنَا﴾ "We gave [knowledge of] Our signs" for He informed that this came about for him by the Lord's giving it to him, not by his own acquiring it. Then He said: ﴿فَٱنسَلَخَ مِنۡهَا﴾ "but he detached himself from them" and He did not say: so We stripped him (فسلخناه), but ascribed the stripping off to him, and expressed his clearing himself of them by the word "stripping off" (الانسلاخ), which indicates his emptying himself of them entirely; and this is the way of the disbeliever.

And as for the believer, even if he disobeys Allah تبارك وتعالى as much as he disobeys, he does not strip himself of faith entirely.

Then He said: ﴿فَأَتۡبَعَهُ ٱلشَّيۡطَٰنُ﴾ "so Satan pursued him" and He did not say: so he followed him (فتبعه). For in "he pursued him (أتبعه)"

1 The last line of the poem on p. 287; see note 2 there.

2 The commentators identify the man of al-A'raf 7:175 as Bal'am ibn Ba'ura' of the Children of Israel; the Arabic editor gives no note here.

there is notice that he overtook him and caught up with him, as Allah تعالى said: ﴿فَأَتۡبَعُوهُم مُّشۡرِقِينَ﴾ "So they pursued them at sunrise." [al-Shu'ara' 26:60] i.e.: they caught up with them and reached them. Then Allah تعالى said: ﴿وَلَوۡ شِئۡنَا لَرَفَعۡنَٰهُ بِهَا﴾ "And if We had willed, We could have elevated him thereby" and in that is evidence that mere knowledge does not raise its owner, for Allah سبحانه informed that He gave him His signs, and did not raise him by them.

So elevation by knowledge is an amount beyond the mere teaching of it. Then He سبحانه informed of the reason that prevented his being raised by them, and said: ﴿وَلَٰكِنَّهُۥٓ أَخۡلَدَ إِلَى ٱلۡأَرۡضِ وَٱتَّبَعَ هَوَىٰهُ﴾ "but he adhered [instead] to the earth and followed his own desire" and His saying: ﴿أَخۡلَدَ إِلَى ٱلۡأَرۡضِ﴾ "he adhered [instead] to the earth" i.e.: he found rest in it, and descended to it by his nature; so his soul was earthly, low, not heavenly, lofty; and according to how much the servant clings to the earth, he descends from the heaven.

Sahl said:[1] Allah apportioned to the limbs of desire, to each limb a share of it. So when one of the limbs inclines to desire, its harm returns to the heart. And the self has seven heavenly veils and seven earthly veils; whenever the servant buries his self earth after earth [74a], his heart rises heaven after heaven; and when he buries the self beneath the ground, the heart reaches the Throne.

Then He سبحانه mentioned the likeness of the one who follows his desire as like the dog whose panting never leaves it, in both cases of its being left and being attacked; so likewise this one, his panting after the world never leaves him, whether desiring or fearing.

And the point is: that this surah, from its beginning to its end, is on the state of the people of

1 Presumably Sahl ibn Abd Allah al-Tustari (d. 283 AH), the Sufi; the Arabic editor names no source for the saying.

desire and appetites, and what their affair came to; so passionate love and desire are the origin of every affliction.

Adi ibn Thabit said:[1] There was among the Children of Israel a monk who worshipped Allah, so that the insane would be brought to him and he would seek refuge for them, and they would recover at his hands. And a woman of standing among her people, who had gone mad, was brought to him; she had brothers, and they brought her to him, and Satan did not cease to adorn it for him until he fell upon her, and she became pregnant. When her pregnancy became evident, Satan did not cease to frighten him and to adorn for him the killing of her, until he killed her and buried her. Then Satan went in the form of a man until he came to one of her brothers and told him what the monk had done; then he came to the rest of her brothers, man by man, and each man would meet his brother and say: By Allah, someone came to me and mentioned something to me whose mention weighed heavily on me. So they mentioned that to one another, until they raised it to their king, and the people marched to him until they brought him down from his hermitage, and he confessed to them what he had done. So the king ordered concerning him, and he was crucified. When he was raised on the wood, Satan appeared to him and said: I am the one who adorned this for you and threw you into it; so will you obey me in what I tell you, and I will deliver you? He said: Yes! You prostrate to me a single prostration. So he prostrated to him, and the man was killed. And that is the saying of Allah عز وجل: ﴿كَمَثَلِ ٱلشَّيۡطَٰنِ إِذۡ قَالَ لِلۡإِنسَٰنِ ٱكۡفُرۡ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيٓءٞ مِّنكَ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلۡعَٰلَمِينَ﴾ "[The hypocrites are] like the example of Satan when he says to man, "Disbelieve." But when he disbelieves, he says, "Indeed, I am disassociated from you. Indeed, I fear Allāh, Lord of the worlds."" [al-Hashr 59:16].

And Wasil, the freedman of Abu Uyaynah, said:[2] I entered upon Muhammad ibn Sirin,

1 Al-Khara'iti narrates it from him (pp. 115–116).

2 Al-Khara'iti (p. 116).

and he said to me: Have you married? I said: No. He said: And what prevents you? I said: Lack of means. He said: Abd Allah ibn Muhammad ibn Sirin married with nothing to his name, and Allah provided for him.

Then he related that a woman of the Children of Israel - she was called Maysunah - brought a dispute before two rabbis of the Children of Israel, and they became attached to her. He said: And each of them would conceal from [74b] his companion what he felt for her. Then they learned that she was in an orchard, bathing. He said: So they came and climbed the wall over her. When she saw them, she entered a pool of water and hid herself. They said to her: If you do not [comply], we will go in the morning and testify against you falsely. She refused, and they testified against her. When she was brought near, for the penalty to be carried out upon her, revelation came down to Daniyal declaring them liars. So this is some of the fitnah of passionate love.

And Shu'bah[1] narrated from Abd al-Malik ibn Umayr: I heard Mus'ab ibn Sa'd saying: Sa'd used to teach us this supplication, and he would mention it from the Prophet ﷺ: "O Allah, I seek refuge in You from the fitnah of women, and I seek refuge in You from the punishment of the grave."

And al-Hasan ibn Arafah said:[2] Abu Mu'awiyah al-Darir narrated to us, from Layth, from Tawus, from Ibn Abbas رضي الله عنهما, who said: The disbelief of those who passed came only from the side of women, and it is the disbelief of those who remain as well.

1 Al-Khara'iti, *I'tilal al-Qulub* (p. 117), and *Makarim al-Akhlaq* (p. 93); the Arabic editor says its chain is weak.

2 Al-Khara'iti, *I'tilal al-Qulub* (pp. 120–121), and Ibn al-Jawzi, *Dhamm al-Hawa* (p. 163).

And Sufyan ibn Uyaynah narrated from Sulayman al-Taymi, from Abu Uthman al-Nahdi, from Usamah ibn Zayd رضي الله عنهما, who said: The Messenger of Allah ﷺ said: "I have left nothing behind me, upon my nation, more harmful to men than women."[1]

And Abu Ishaq narrated from Hubayrah ibn Yarim, from Ali, who said: The Messenger of Allah ﷺ said: "The thing I fear most for my nation is wine and women."[2]

And Ali ibn Harb said: Sufyan ibn Uyaynah narrated to us, from Ali ibn Zayd, from Sa'id ibn al-Musayyib, who said: Satan never despaired of anyone but that he came to him from the side of women.[3]

And Sufyan ibn Husayn narrated from Ya'la ibn Muslim, from Sa'id ibn Jubayr, from Ibn Abbas, who said: Adam was asked: What made you eat from the tree? He said: My Lord! Hawwa' made it seem beautiful to me. He said: Then I have punished her: she will bear only reluctantly, and give birth only reluctantly, and I made her bleed twice a month.[4]

And Ibn Abbas رضي الله عنهما, or another, said: "The first fitnah of the Children of Israel

1 For the sources of this hadith, see p. 152.

2 Al-Khara'iti (p. 121), al-Khatib, *Tarikh Baghdad* (14/79) and Ibn al-Jawzi, *Dhamm al-Hawa* (pp. 155–156); discussed earlier.

3 Al-Khara'iti (p. 121), Abu Nu'aym, *al-Hilyah* (2/166) and Ibn al-Jawzi (p. 164).

4 Al-Khara'iti (p. 122) and al-Tabari, *Tafsir* (8/144).

was from women."

They said: And enough of the harm of passionate love is what is well known of the deaths of the passionate lovers, and that exists in every age.

This is some of what this party argued for its position. And we shall set aside an independent chapter for judging between the two groups, with the help of Allah تعالى.

الباب السادس عشر

[75A] CHAPTER SIXTEEN

On Judging Between the Two Parties and Settling the Dispute Between the Two Groups

So we say: Passionate love is not praised absolutely, and it is not censured absolutely; it is praised or censured only in consideration of what it attaches to. For will follows what is willed, and love follows the beloved; so when the beloved is among what is loved for its own sake, or a means that conveys to what is loved for its own sake, going to the limit in loving it is not censured, but is praised, and the soundness of the lover's state in that is according to the strength of his love.

For this reason, the greatest soundness of the servant is that he direct all the powers of his love to Allah تعالى alone, so that he loves Allah with all his heart, his spirit, and his limbs; so he singles out his beloved, and singles out his love. And it will come - if Allah تعالى wills - in the chapter on the singling out of the beloved, that love is not sound except by that. So the singling out of the beloved[1] is that his beloved not be multiple, and the singling out of love is that no remainder of love be left in his heart until he has spent it on Him. This love, even if it is called passionate love, is the utmost of the servant's soundness, his bliss, and the delight of his eye.

And there is no soundness for his heart, and no bliss, except that Allah and His Messenger be more beloved to him than anything besides them, and that his love for other than Allah follow his love for Allah, so that he loves only

1 The words from «أن المحبة» to «المحبوب» are missing from manuscript ش.

Allah, as in the sound hadith: "Three things, whoever has them will find the sweetness of faith: that Allah and His Messenger be more beloved to him than anything besides them; that he love a person, loving him only for Allah; and that he hate to return to disbelief after Allah has saved him from it, as he hates to be thrown into the Fire."[1]

So he informed that the servant does not find the sweetness of faith unless Allah is more beloved to him than anything besides Him; and love of His Messenger is part of love of Him; and a person's love for a person, if it is for Allah, is part of love of Allah, and if it is for other than Allah, it is a diminishing of love of Allah, weakening it. And this love is verified by his hatred of the most hated of things to his beloved - which is disbelief - being like his hatred of being thrown into the Fire, or stronger.

And there is no doubt that this is among the greatest love, for a person puts nothing before love of [75b] himself and his life; so when he puts love of faith in Allah before himself, such that if he were given a choice between disbelief and being thrown into the Fire he would choose to be thrown into the Fire and not disbelieve, then Allah is more beloved to him than himself. And this love is above what all passionate lovers and lovers find of love of their beloved; indeed there is no like of this love, just as there is no likeness of the One to whom it is attached. It is a love that requires putting the beloved in it before self, wealth, and child, and requires complete abasement, submission, veneration, exaltation, obedience, and compliance, outwardly and inwardly; and this has no like in the love of a creature,

1 Al-Bukhari (16, 21) and Muslim (43), from Anas.

whoever the creature may be.

For this reason, whoever associates Allah and another in this special love is a polytheist, with a shirk that Allah does not forgive, as Allah تعالى said: ﴿وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ وَٱلَّذِينَ ءَامَنُوٓاْ أَشَدُّ حُبًّا لِّلَّهِ﴾ "And [yet], among the people are those who take other than Allāh as equals [to Him]. They love them as they [should] love Allāh. But those who believe are stronger in love for Allāh." [al-Baqarah 2:165] And the sound view is that the meaning of the verse is: that those who believe are stronger in love of Allah than the people of the equals are in love of their equals, as was explained earlier: that the believers' love for their Lord is matched by no love of any creature at all, just as nothing else matches their Beloved; and every harm in the love of another is bliss in love of Him, and every disliked thing in the love of another is a delight of the eye in love of Him.

And whoever draws, for His love, the similitudes that belong to a creature's love for a creature, such as union, abandonment, and wronging without cause from the lover, and the like of that, which Allah تعالى is exalted above with great exaltation, is mistaken with the ugliest and most shameful mistake, and deserves to be driven away and loathed. The affliction is only from his own self and his lack of manners with his Beloved; and Allah تعالى forbade His servants to draw likenesses for Him, for He is not compared to His creation.

And no one innovated except by drawing likenesses for Him سبحانه: the people of the newly invented, innovated theology drew false likenesses for Him in what is reported of Him and what He is described with; and the people of the deviant will drew likenesses for Him in will and seeking; and both are in innovation and error.

And passionate love, when it attaches to what Allah and His Messenger love, [76a] is praised passionate love,

for which one is rewarded, and it is of kinds:

The first of them: love of the Qur'an, such that listening to it makes one need no listening to anything else, and his heart wanders in its meanings and in what the Speaker سبحانه intends by it. And according to the measure of love of Allah is love of His speech; for whoever loves a beloved loves his talk and talk about him, as was said:[1]

إن كنت تزعم حبي ♦ فلم هجرت كتابي؟

If you claim to love me, why
have you passed my book by?

If you claim to love me ♦ why have you abandoned my book?

أما تأملت ما فيه ♦ من لذيذ خطابي؟!

Have you not pondered the delight
of my address in what I write?!

Have you not pondered what is in it ♦ of my delightful address?!

And likewise love of His remembrance سبحانه وتعالى is among the signs of love of Him, for the lover is never sated with the mention of his beloved; rather he does not forget him, so that he needs someone to remind him of him. Likewise one who loves to hear His attributes, His acts, and His rulings; so passionate love of all this is among the most beneficial passionate love, and it is the utmost happiness of the passionate lover. Likewise passionate love of beneficial knowledge, and passionate love of the attributes of perfection: generosity, liberality, chastity, courage, patience, and noble character. For these attributes, if they were given forms, would be among the most beautiful and most radiant of forms; and if knowledge were given a form, it would be more beautiful than the form of the sun and the moon. But passionate love of these attributes suits only noble, pure souls, just as love of Allah, His Messenger, His speech, and His religion suits only the lofty, heavenly, pure spirits, not the earthly, base spirits. So if you wish

1 The two verses are in Ibn al-Qayyim's own *al-Jawab al-Kafi* (p. 224).

to know the worth and measure of a servant, look at his beloved and what he wills, and know that praised passionate love is not affected by any of the afflictions mentioned.

Here remains another category, which is praised passionate love, but which results in separation from the beloved, like one who is in passionate love with his wife or his slave woman, and separates from her by death or otherwise; so the beloved goes, and passionate love remains as it was. This is a kind of trial: if its owner is patient and seeks reward from Allah, he obtains the reward of the patient; and if he is angry and impatient, he loses both his beloved and his reward; and if he meets this affliction with contentment and submission, his rank is above the rank of patience. And higher than that is that he meets it with gratitude, looking to Allah's good choice for him; for Allah decrees [76b] nothing for the believer but it is good for him. So when he knows that this decree is good for him, that requires his thanking Allah for that good which He decreed for him; and if he does not know it to be good for him, then let him submit to the Truthful, the Believed, in his report, confirmed by an oath, where he says: "By the One in whose hand is my soul, Allah decrees nothing for the believer but it is good for him: if prosperity befalls him, he is grateful, and it is good for him; and if adversity befalls him, he is patient, and it is good for him; and that is for no one but the believer."[1]

And the servant's faith in His command is that he believe that this decree is good for him, and that requires thanks to the One who decreed and ordained it. And with Allah is success.

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1 Muslim (2999), from Suhayb ibn Sinan.

الباب السابع عشر

CHAPTER SEVENTEEN

On the Desirability of Choosing the Beautiful Form for the Union That Allah and His Messenger Love

Allah تعالى said, after mentioning what He made lawful to His servants of wives and slave women, and what He forbade to them: ﴿يُرِيدُ ٱللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ ٱلَّذِينَ مِن قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَٱللَّهُ عَلِيمٌ حَكِيمٌ وَٱللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ وَيُرِيدُ ٱلَّذِينَ يَتَّبِعُونَ ٱلشَّهَوَٰتِ أَن تَمِيلُوا۟ مَيْلًا عَظِيمًا يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ عَنكُمْ وَخُلِقَ ٱلْإِنسَـٰنُ ضَعِيفًا﴾ "Allāh wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And Allāh is Knowing and Wise. Allāh wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation. And Allāh wants to lighten for you [your difficulties]; and mankind was created weak." [al-Nisa' 4:26–28] i.e.: he cannot be patient without women, as al-Thawri mentioned from Ibn Tawus, from his father: ﴿وَخُلِقَ ٱلْإِنسَـٰنُ ضَعِيفًا﴾ "and mankind was created weak" [al-Nisa' 4:28]. He said: When he looks at women, he is not patient. And more than one of the Salaf said likewise.

And since appetite in this matter is dominant, and it must necessarily bring about what calls for repentance, He سبحانه وتعالى repeated the mention of repentance twice, and informed that those who follow appetites want His servants to incline a great inclination, and He سبحانه وتعالى informed that He wants to lighten for us because of our weakness; so He made lawful for us to marry what is good for us of the good among women, four, and to take concubines from the slave women as many as we wish.

And since the servant has three states in this matter: a state of ignorance of what is lawful and forbidden to him, a state of shortcoming and neglect, and a state of weakness and little patience, He سبحانه

met his servant's ignorance with explanation and guidance, his shortcoming [77a] and neglect with repentance, and his weakness and little patience with lightening.

And Abd Allah ibn Ahmad said in the book *al-Zuhd* (Asceticism)[1] of his father: Abu Mu'ammar narrated to us, Yusuf ibn Atiyyah narrated to us, from Thabit, from Anas ibn Malik رضي الله عنه, who said: The Messenger of Allah ﷺ said: "The delight of my eye was placed in prayer, and women and perfume were made beloved to me; the hungry is satisfied, and the thirsty is quenched, and I am not sated with love of prayer and women"; and its origin is in Sahih Muslim[2] without this addition.

And in Sahih Muslim,[3] from the hadith of Urwah, from Aishah رضي الله عنها, who said: When the Messenger of Allah ﷺ took the captives of Banu al-Mustaliq, Juwayriyah bint al-Harith ibn Abi Dirar fell to the lot of Thabit ibn Qays ibn al-Shammas - or to a cousin of his - and she made a contract of manumission for herself. She was a beautiful, sweet woman, no one saw her without being taken in his soul. So she came to the Messenger of Allah ﷺ seeking his help with her contract. She said:

1 The Arabic editor did not find it in Ahmad's *al-Zuhd*. The first half is in Ahmad (3/128) and al-Nasa'i, by way of Sallam Abu al-Mundhir from Thabit from Anas, and Ibn Hajar calls it good (*hasan*) in *al-Talkhis* (3/116).

2 The Arabic editor did not find it in *Sahih Muslim*.

3 Muslim does not narrate it. Ibn Ishaq narrates it, as in Ibn Hisham's *Sirah* (2/294–295), and from his route Abu Dawud (3931), al-Khara'iti, *I'tilal al-Qulub* (p. 150), and al-Bayhaqi, *Dala'il al-Nubuwwah* (4/49–50).

By Allah, no sooner had I seen her at the door of the room than I disliked her, and I knew that the Messenger of Allah ﷺ would see in her what I had seen. She said: O Messenger of Allah! I am Juwayriyah bint al-Harith ibn Abi Dirar, the chief of his people, and there has befallen me of affliction what is not hidden from you; I fell to the lot of Thabit ibn Qays ibn al-Shammas - or to a cousin of his - and I have come to the Messenger of Allah ﷺ seeking his help. He said: "Would you like something other than that?" She said: And what is it? He said: "I will settle your contract and marry you." She said: Yes, O Messenger of Allah! I have done so. And the report went out to the people: that the Messenger of Allah ﷺ had married Juwayriyah bint al-Harith. The people said: The in-laws of the Messenger of Allah ﷺ! So they released what was in their hands. She said: By his marrying her, he set free a hundred households of Banu al-Mustaliq, and I do not know of a woman who was a greater blessing to her people than she.

And Abd Allah ibn Umar رضي الله عنهما said: On the day of Jalula', my lot came out a girl whose neck was like a silver jug, and I could not keep myself from standing up to her and kissing her.[1] And in the two Sahih collections[2], from the hadith of Anas رضي الله عنه, who said: The Messenger of Allah ﷺ came [77b] to Khaybar, and when Allah opened the fortress for him, the beauty of Safiyyah bint Huyayy was mentioned to him; her husband had been killed, and she was a bride. So the Messenger of Allah ﷺ chose her for himself, and went out with her until they reached Sadd al-Rawha',[3] and he consummated the marriage with her; then he made hays on a small leather mat

1 Al-Khara'iti (p. 151).

2 Al-Bukhari (371, 4211) and Muslim (1365).

3 Some narrations read «سد الصهباء» (Sadd al-Sahba'). It is a halting place on the road as the Prophet ﷺ went out from Khaybar with her.

then the Messenger of Allah ﷺ said: "Give word to those around you." So that was the wedding feast of the Messenger of Allah ﷺ for Safiyyah. Then we left for Medina, and I saw the Messenger of Allah ﷺ

wrapping a cloak behind him for her, then sitting by his camel and putting down his knee, and Safiyyah would place her foot on his knee until she mounted.

And in Abu Dawud, in this story, he said: A beautiful slave girl fell to the lot of Dihyah, and the Messenger of Allah ﷺ bought her for seven heads, then gave her to Umm Sulaym to prepare her and make her ready, and to observe her waiting period in her house; and she is Safiyyah bint Huyayy.[1]

And Abu Ubaydah said:[2] Abd al-Malik ibn Marwan made the Hajj, and with him was Khalid ibn Yazid ibn Mu'awiyah. This Khalid was one of the counted men of Quraysh, and was of great standing with Abd al-Malik. While he was circling the House, he caught sight of Ramlah bint al-Zubayr ibn al-Awwam, and fell in passionate love with her intensely, and she settled in his heart firmly. When Abd al-Malik wished to return, Khalid intended to remain behind, and suspicion fell in Abd al-Malik's heart, so he sent for him and asked him about his affair. He said: O Commander of the Believers! Ramlah bint al-Zubayr: I saw her circling the House, and she bewildered my reason. By Allah, I did not show you what is in me until my patience was exhausted. I offered sleep to my eye, and it would not accept it, and forgetting to my heart, and it refused it. Abd al-Malik marvelled long at that, and said: I would not

1 Abu Dawud (2997).

2 Al-Khara'iti (pp. 152–153) and Ibn al-Jawzi, *Dhamm al-Hawa* (pp. 167–168).

have said that passion would take captive one like you. He said: I marvel at your marvelling at me even more. I used to say that passion takes hold only of two classes of people: poets and bedouins.

As for poets, they bind their hearts to thinking about women, describing them, and love poetry, so their nature inclines to [78a] women, and their hearts are too weak to repel passion, so they surrender to it, led along.

And as for bedouins, one of them is alone with his wife, and nothing prevails over him but his love of her, and nothing distracts him from it, so they were too weak to repel passion, and it took hold of them. I have not seen a glance that came between me and prudence, and made the riding of sin seem fair to me, like this glance of mine.

Abd al-Malik smiled and said: Has all this reached you? He said: By Allah, this affliction did not befall me before this time of mine. So Abd al-Malik sent to the family of al-Zubayr to ask for the hand of Ramlah for Khalid, and they mentioned that to her. She said: No, by Allah, unless he divorces his wives! So he divorced the two wives he had, and took her off to al-Sham, and he used to say:

أليس يزيد الشوق في كل ليلة ♦ وفي كل يوم من حبيبتنا قربا

Does yearning not increase both night and day,
the closer our beloved comes our way?

Does not yearning increase every night ♦ and every day, in nearness to our beloved?[1]

خليلي ما من ساعة تذكرانها ♦ من الدهر إلا فرجت عني الكربا

My two friends, no hour of time do you bring to mind
but it relieves me, leaving my distress behind.

My two friends, there is no hour of time that you two recall
but it relieves me of distress

1 Some of these verses are Khalid ibn Yazid's, in *al-Aghani* (17/344), *Zahr al-Adab* (1/393), al-Mubarrad's *al-Kamil* (1/450), *al-Hamasah al-Basriyyah* (2/228), *Mu'jam al-Udaba'* (3/1241) and *Wafayat al-A'yan* (2/224–225).

أحب بني العوام طرا لحبها ♦ ومن أجلها أحببت أخوالها كلبا

For her love, all of al-Awwam's line I prize, /
and for her sake her uncles, Kalb, I loved likewise.

I love all of Banu al-Awwam for her love
and for her sake I have loved her maternal uncles, {the tribe of} Kalb

تجول خلاخيل النساء ولا أرى ♦ لرملة خلخالا يجول ولا قلبا

The women's anklets jingle, but I never see /
Ramlah's anklet or her bracelet jingling free.

The anklets of the women jingle, but I do not see ♦ Ramlah's anklet jingling, nor a bracelet[1]

And al-Khara'iti mentioned:[2] that Bishr ibn Marwan, when he levied a campaign[3] upon one of his soldiers, and then found that he had failed to keep his post, would stand him on a chair, then nail his hands to the wall, then pull the chair out from under his feet, and he would keep thrashing until he died; and that he levied a campaign upon a passionate lover who was newly married to his cousin. When he was at his post, he wrote a letter to his cousin, then wrote at the bottom of it:

لولا مخافة بشر أو عقوبته ♦ وأن يرى بعد ذا في الكف مسمار

Were it not for Bishr and the punishment I fear, /
and that a nail in my palm would after this appear,

Were it not for fear of Bishr or his punishment ♦ and that after this a nail be seen in the palm

إذا لعطلت ثغري ثم زرتكم ♦ إن المحب إذا ما اشتاق زوار

I would then have abandoned my frontier post /
and visited you: the yearning lover visits most.

I would then have abandoned my frontier post and visited you
for the lover, when he yearns, is a constant visitor

When the letter reached her, she answered it on his behalf, then wrote at the bottom of it:

ليس المحب الذي يخشى العقاب ولو ♦ كانت عقوبته في فجوة النار

He is no lover who of punishment is afraid, / even if in the Fire's hollow it be laid.

The lover is not he who fears punishment, even if ♦ his punishment be in the hollow of the Fire [78b]

بل المحب الذي لا شيء يفزعه ♦ أو يستقر ومن يهواه في الدار

Rather the lover is he whom nothing has dismayed, /
until he settles where, in the house, his love has stayed.

Rather the lover is he whom nothing frightens ♦ until he settles while the one he loves is in the house

When he read the letter he said: There is no good in life after this! And he came until he entered

1 The *qulb* is a bracelet (*Lisan al-Arab*, «قلب»). The poet says that the ornaments of other women jingle but he sees none sounding on Ramlah. These verses belong to the poem begun on p. 303 (note 1).

2 *I'tilal al-Qulub* (pp. 304–305), and the story and verses in *al-Zahrah* (1/287–288). Al-Qali gives both at greater length, from al-Asma'i, in his *Amali* (2/30–31).

3 *Ba'th*: a military expedition, or the calling up of men for it (*Lisan al-Arab*, «بعث»). Bishr ibn Marwan (d. 75 AH) was the Umayyad governor of Iraq.

Medina, and came to Bishr ibn Marwan at the time of his lunch. When he had finished his lunch, he was brought in to him, and he said: What made you abandon your post? Did you not hear the call? He said: Hear my excuse; then either pardon or punish. He said: Woe to you! Do you have an excuse? So he told him his story and the story of his cousin. He said: Woe to the two of you![1] Boy! Strike his name from the campaign, and give him ten thousand dirhams, and rejoin your cousin.

سهرت ومن أهدى لي الشوق نائم ♦ وعذب قلبي بالهوى وهو سالم

I stayed awake, while he who gave me yearning lay at rest, /
who racked my heart with passion, himself not distressed.

I stayed awake, while the one who gifted me yearning sleeps
and tormented my heart with passion while he is safe[2]

فواحسرتا حتى متى أنا قائل ♦ لمن لامني في حبكم أنت ظالم

Oh, the regret! Until when shall I declare /
to whoever blamed me for loving you: You are unfair?

Oh, the regret - until when shall I say ♦ to whoever blamed me for loving you: You are unjust

وحتى متى أخفي الهوى وأسره ♦ وأدفن شوقي الحشا وأكاتم

And until when shall I hide passion and conceal it, /
and bury my yearning within, and not reveal it?

And until when shall I hide passion and conceal it ♦ and bury my yearning in my entrails and keep it secret

أريد الذي قد سركم بمساءتي ♦ ليفعل واش أو ليعذر لائم

I want what pleased you in my harm; I'll not refuse, /
let the slanderer do his will, or the blamer excuse.

I want that which pleased you in my harm ♦ so let the slanderer do {as he will}, or the blamer excuse {me}

And another said:

بي لا بها ما أقاسي من تجنيها ♦ ومن جوى الحب في الأحشاء أفديها

Her wronging's pain is not in her; it is in me, /
and from love's burning in my entrails, her ransom I'd be.

What I endure of her wronging is in me, not in her
and from the burning of love in my entrails I ransom her[3]

والله يعلم أني لا أسر بأن ♦ تلقى من الوجد ما لاقيته فيها

And Allah knows I'd take no joy, should it occur / that she met the ecstasy I met in her.

And Allah knows I would not be pleased that ♦ she meet of ecstasy what I met in her

خوف البكاء كما أبكي فيتركني ♦ أبكي على كبدي طورا وأبكيها

Fear that she'd weep as I weep makes me keep /
weeping for my liver at times, at times for her I weep.

For fear {she should} weep as I weep, so that it leaves me ♦ weeping for my liver at times and weeping for her

And al-Abbas ibn Hisham al-Kalbi said:[4] Abd al-Malik ibn Marwan levied a campaign to Yemen, and they stayed for years, until one night, while he was in Damascus, he said: By Allah

1 *Awla laka* is a phrase of threat, "ruin is nearer to you" (as in al-Qiyamah 75:34; *Lisan al-Arab*, «ولي»); here the governor, moved, uses it as a half-rebuke of amazement before he pardons the pair. It is translated "woe to the two of you".

2 The verses are in *I'tilal al-Qulub* (p. 305), where they are preceded by "al-Husayn ibn Ziyad recited to me".

3 The verses are in the same source (*I'tilal al-Qulub*, p. 305).

4 Al-Khara'iti (p. 272); the story and verses are in *Bahjat al-Majalis* (2/46–47).

I will patrol the city of Damascus tonight, and I will hear what people say about the campaign in which I made their men raid and made them bear their wealth as a fine! While he was in one of its alleys, there was the voice of a woman standing in prayer; so he listened to her. When she turned to her bed, she said: O Allah, driver of the clouds, sender down of the books, giver of desires, I ask You to return my absent one, to lift my worry by him and cool my eye with him, and I ask You [79a] to judge between me and Abd al-Malik ibn Marwan, who did this to us. Then she began to say:

تطاول هذا الليل فالعين تدمع ◆ وأرقني حزن لقلبي موجع

This night has grown long, and so my eye cries, /
and a sorrow, painful to my heart, my sleep denies.

This night has grown long, so the eye weeps ◆ and a sorrow has kept me sleepless, painful to my heart

فبت أقاسي الليل أرعى نجومه ◆ وبات فؤادي بالجوى يتقطع

I spent the night enduring it, tending its stars; /
my heart, burned inside, was cut in shards.

I spent the night enduring it, tending its stars
and my heart spent the night cut to pieces by inner burning

إذا غاب منها كوكب في مغيبه ◆ لمحت بعيني كوكبا حين يطلع

When a star of them sets in its setting, my eyes / catch a star as it begins to rise.

When a star of them sets in its setting ◆ I catch with my eye a star as it rises

إذا ما تذكرت الذي كان بيننا ◆ وجدت فؤادي حسرة يتصدع

When I remember what was between us, my heart, / I find, in regret, is splitting apart.

When I remember what was between us ◆ I find my heart splitting in regret

وكل حبيب ذاكر لحبيبه ◆ يرجي لقاه كل يوم ويطمع

Each lover who recalls his loved one desires /
to meet him every day, and hopes, and aspires.

And every lover remembering his beloved ◆ hopes for meeting him every day, and longs

فذا العرش فرج ما ترى من صبابتي ◆ فأنت الذي يدعو العباد فيسمع

Lord of the Throne, relieve my longing: You see it all. /
You are the One the servants invoke: He hears their call.

O Lord of the Throne, relieve what You see of my ardent longing
for You are the One whom the servants call, and He hears

دعوتك في السراء والضر دعوة ◆ على حاجة بين الشراسيف تلذع

I have called upon You, in ease and hardship, bringing /
a call for a need that between the ribs is stinging.

I have called upon You in ease and hardship, a call ◆ for a need that stings between the ribs

Abd al-Malik said to his chamberlain: Do you know this house? He said: Yes! This is the house of Yazid ibn Sinan. He said: What is the woman to him? He said: His wife. When morning came, he asked: How long can a woman be patient away from her husband? They said: Six months.

And Jarir ibn Hazim[1] said, from Ya'la ibn Hakim, from Sa'id ibn Jubayr

1 Al-Khara'iti (pp. 183–184). Al-Sarraj narrates a similar report from al-Sa'ib ibn Jubayr in *Masari' al-Ushshaq* (2/146), and Ibn al-Jawzi in *Dhamm al-Hawa* (pp. 282–283). See also *al-Awa'il* (2/190) and *al-Mustajad* (p. 229).

that he said: Umar ibn al-Khattab رضي الله عنه, when evening came, would take his whip, then go round Medina, and if he saw something he disapproved of, he would disapprove of it. One night, while he was on patrol, he passed a woman on a roof, and she was saying:[1]

تطاول هذا الليل واخضل جانبه ♦ وأرقني ألا خليل ألاعبه

This night has grown long, and moist its side has grown; /
I'm sleepless, with no friend to play with, all alone.
This night has grown long, and its side has grown moist
and it has kept me sleepless that I have no companion to play with

فوالله لولا الله لا رب غيره ♦ لحرك من هذا السرير جوانبه

By Allah, were it not for Allah—there's no Lord beside— /
this bed would have been moved on every side.
By Allah, were it not for Allah - there is no Lord but He -
the sides of this bed would be moved

مخافة ربي والحياء يكفني ♦ وأكرم بعلي أن تنال مراكبه

From fear of my Lord, and modesty, I am restrained, /
and my husband's too dear for his mounts to be attained.
From fear of my Lord, and modesty restrains me
and I honour my husband {too much for} his mounts to be reached

Then she drew a deep sigh and said: What I have met tonight is light for Umar ibn al-Khattab! He knocked on the door of the house. She said: Who is this who comes to a woman whose husband is away, at this hour? He said: Open! She refused. When he insisted on her, she said: By Allah, if the Commander of the Believers heard, he would punish you. When he saw her chastity, he said: [79b] Open, I am the Commander of the Believers. She said: You lie, you are not the Commander of the Believers! So he raised his voice at her and spoke out to her, and she knew that it was he, and she opened for him. He said: Hih! How did you say? So she repeated to him what she had said. He said: Where is your husband? She said: On such and such a campaign. So he sent to the commander of that army: Release so-and-so son of so-and-so. When he came to him, he said: Go to your family. Then he entered upon Hafsah his daughter, and said: O daughter! How long can a woman be patient away from her husband? She said: A month, two, three, and in the fourth patience is exhausted,

1 This is the report begun on p. 306 (note 1): al-Khara'iti, *I'tilal al-Qulub* (pp. 183–184). The woman is unnamed. Though the long night, "moist" with dew (*ikhdalla*, *Lisan al-Arab*, «خضل»), keeps her sleepless for want of a companion, she says that fear of Allah, modesty and honour to her husband keep her from sin: "the sides of this bed would be moved" means that she would give way to it; "his mounts" is a figure for what is reserved to the husband.

so he made that the term of the campaign.

And this agrees with Allah سبحانه وتعالى setting the period of the oath of abstention (ila') at four months, for He سبحانه وتعالى knew that the patience of a woman weakens after the four, and the strength of her patience cannot bear more than this period; so He made it the term for the one who has taken the oath, and gave her the choice after the four: if she wishes, she stays with him, and if she wishes, she annuls his marriage. So when the four months have passed, her patience is exhausted.

The poet said:

ولما دعوت الصبر بعدك والبكا ♦ أجاب البكا طوعا ولم يجب الصبر

When, after you, I called on patience and on tears,
the tears came willingly; patience turned deaf ears.

When I called patience and weeping after you
weeping answered willingly, and patience did not answer[1]

• ♦ • ♦ •

1 The verse is missing from manuscript ش. It is al-Abbas ibn al-Ahnaf's, in his *Diwan* (p. 161), and unattributed in *Diwan al-Sababah* (p. 207).

الباب الثامن عشر

CHAPTER EIGHTEEN

On the Fact That the Cure of the Lovers Is in the Completeness of the Union That the Lord of the Worlds Has Made Lawful

Allah سبحانه وتعالى has made for every disease a cure, and has made reaching that cure easy, by law and by decree. So whoever wishes to seek cure by what Allah has legislated for him, and seeks help in it by decree, and comes to the matter from its door, meets healing; and whoever seeks the cure by what He has forbidden him by law - even if He has tried him with it by decree - has erred the way of treatment, and is like one treating a disease with a disease greater than it. And the hadith of Tawus from Ibn Abbas رضي الله عنهما has preceded, from the Prophet ﷺ, that he said: "Nothing like marriage has been seen for two who love each other."[1]

And the opinion of the wise among the physicians and others has agreed, in the setting down of remedies, that the cure of this sickness is in the meeting of the two spouses and the joining of the two bodies.

And Muslim narrated in his Sahih, from the hadith of Abu al-Zubayr, from Jabir رضي الله عنه, that the Messenger [80a] of Allah ﷺ saw a woman, so he came to Zaynab and fulfilled his need with her, and said: "The woman comes forward in the form of a devil and goes away in the form of[2]

1 See p. 132.

2 Muslim (1403), from Jabir.

a devil; so when one of you sees a woman and she pleases him, let him go to his wife, for that returns what is in his soul."

And Isma'il ibn Ayyash mentioned, from Shurahbil ibn Muslim, from Abu Muslim al-Khawlani رحمه الله, that he used to say: O company of Khawlan! Marry your young men and your unmarried women, for lust is a violent matter, so prepare for it its preparation, and know that there is no permission for one in erection. He means that if anyone asks permission to come in to him, there is no permission.[1]

And al-Utbi mentioned: that a man of the descendants of Uthman and a man of the descendants of al-Husayn went out wanting a place of theirs, and halted under a sarhah tree, and one of them took a leaf and wrote on it:[2]

خبرينا خصصت بالغيث يا سرح ♦ بصدق والصدق فيه شفاء

Tell us, O sarh tree - singled out for rain from the skies - /
truthfully, and in truth healing lies.

Tell us - may you be singled out for rain, O sarh tree - ♦ truthfully, and in truth is healing

And the other wrote:

هل يموت المحب من ألم الحب ♦ ويشفي من الحبيب اللقاء؟

Does the lover die of the pain of love he feels, /
and of the beloved, is it meeting that heals?

Does the lover die of the pain of love ♦ and does meeting heal {him} of the beloved?

Then they went on, and when they came back, they found written under that:

إن جهلا سؤالك السرح عما ♦ ليس يوما عليك فيه خفاء

It is ignorance to ask the sarh tree, as you do, /
about what is not at any time hidden from you.

It is ignorance to ask the sarh tree about what ♦ is not at any time hidden from you

ليس للعاشق المحب من الحب ♦ سوى لذة اللقاء شفاء

For the passionate lover, from love, no healing is known /
but the pleasure of meeting alone.

For the passionate lover, from love, there is ♦ no healing except the pleasure of meeting

1 The saying is given by al-Khara'iti in *I'tilal al-Qulub* (p. 119). *Mun'iz* is a man in erection (*Lisan al-Arab*, «نعظ»); the saying is that a man in the grip of lust has no thought for propriety, so it must be met by marriage in good time.

2 The report and the verses are in *Adab al-Ghuraba'* (pp. 28–29) and in *Bada'i' al-Bada'ih* (pp. 89–90). The sarh (سرح) is a large tree of the Hijaz, in whose shade travellers rest (*Lisan al-Arab*, «سرح»). Travellers wrote verses on trees and walls for later passers-by to answer, as here: the first asks whether love is cured by truth, the second whether the lover dies of love and is healed by meeting, and the third answer says that meeting is his only cure.

And Abu Ja'far al-Adawi said:[1]

لسكر الهوى أروى لعظمي ومفصلي ♦ إذا سكر الندمان من لذة الخمر

Passion's drunkenness slakes more, in bone and joint of mine, /
than boon companions drunk with the pleasure of wine.
The intoxication of passion is more quenching to my bone and joint
than when drinking companions are drunk from the pleasure of wine

وأحسن من قرع المثاني ونقرها ♦ تراجيع صوت الثغر يقرع بالثغر

And finer than the striking and plucking of strings /
is the repeated sound of a kiss, when mouth on mouth rings.
And finer than the striking and plucking of the strings
are the repeated sounds of the mouth, as mouth strikes mouth {in kissing}

ولما دعوت الصبر بعدك والبكا ♦ أجاب البكا طوعا ولم يجب الصبر

When, after you, I called on patience and on tears, /
the tears came willingly; patience turned deaf ears.
When I called patience and weeping after you
weeping answered willingly, and patience did not answer

And Abd Allah ibn Salih said: When al-Layth ibn Sa'd wished to have intercourse, he would withdraw to a room in his house, and call for a garment called al-Burkan, which he would wear at that time; and when he withdrew in that room, it was known that he intended a matter. And when he approached his wife, he would say: O Allah, strengthen its root for me! raise its chest for me! make its entering and its leaving easy for me! grant me its pleasure! and bestow on me righteous offspring [80b] who fight in Your path! He said: And he was loud-voiced, so that was heard from him.[2]

And al-Khara'iti said:[3] Umarah ibn Wathimah narrated to us, he said: My father narrated to me, he said: Abd Allah ibn Rabi'ah was one of the best of Quraysh in righteousness and chastity, and his member did not sleep, so that he did not witness good or evil for Quraysh; and he would marry a woman, and she would not stay with him

1 *Al-mathani* are the strings of the lute (*Lisan al-Arab*, «ثنى»). The last verse is the one on p. 308. The Arabic editor notes that the verses are by Ibn Kayghalagh, in his book on lovers and beloveds, *al-Muhibb wa-l-Mahbub* (1/129). They are also in al-Safadi's *al-Wafi bi-l-Wafayat* (8/401), *Dumyat al-Qasr* (1/167) and *Diwan al-Sababah* (p. 207). These references could not be confirmed there.

2 Reported by al-Khara'iti (p. 119); the report is also in *Diwan al-Sababah* (p. 67). Al-Burkan is the name the report gives to the garment he wore for this purpose.

3 In *I'tilal al-Qulub* (p. 119).

but days until she ran away to her family. Zaynab bint Umar ibn Abi Salamah said: What is wrong with them that they run away from their cousin? It was said to her: They cannot endure him. She said: And what prevents him from me? For I, by Allah, am of ample build, large in the hindquarters, full in the private parts! He said: So he married her, and she was patient with him, and bore him six children.[1]

And Rishdin ibn Sa'd said, from Zuhrah ibn Ma'bad, from Muhammad ibn al-Munkadir: that he used to pray in his prayer: O Allah, strengthen my member for me! for in it is the soundness of my family.[2]

And Hammad ibn Zayd said, from Hisham ibn Hassan, from Muhammad ibn Sirin, who said: Anas ibn Malik had a slave, who was very lustful, and his wife brought her complaint against him to Anas and said: I cannot endure him. So he assigned for him with her six {times} in the day and night.[3]

And Ali ibn Asim said: Khalid al-Hadhdha' narrated to us, he said: When Allah created Adam and created Hawwa', He said to him: O Adam! Find rest with your wife. Hawwa' said to him: O Adam, how good this is! Give us more of it.

And in the Sahih:[4] that Sulayman ibn Dawud عليهما السلام went round, in a single night, to ninety women.

1 Reported by al-Khara'iti (pp. 119–120).

2 Reported by al-Khara'iti (p. 120) and by al-Tabarani in *al-Mu'jam al-Kabir* (701).

3 Reported by al-Khara'iti (p. 120).

4 Al-Bukhari (7/132) and Muslim (4523), as the Arabic editor cites them.

And in the two Sahih collections: that the Messenger of Allah ﷺ used to go round to his wives in a single night, and they were nine women,[1] and perhaps he went round to them with a single ghusl, and perhaps he would wash after each one of them.

And al-Marwadhi said: Abu Abd Allah said:[2] Celibacy has nothing to do with the matter of Islam. The Prophet ﷺ married fourteen, and died leaving nine; and if Bishr ibn al-Harith had married, his affair would have been complete; and if people abandoned marriage, there would be no raiding, no Hajj, no this and no that. And the Prophet ﷺ would wake in the morning and they had [81a] nothing, and he died leaving nine; he chose marriage, and urged it, and forbade renunciation (tabattul);[3] so whoever turns away from the Sunnah of the Prophet ﷺ is not upon the truth. And Ya'qub, in his grief, had married, and had children born to him; and the Prophet ﷺ said: "Women were made beloved to me."[4] I said to him: But it is related of Ibrahim ibn Adham that he said: The alarm of the head of a family...[5] and I could not complete the report before he cried out at me, and said: You have fallen into the side-paths! Look at what Muhammad ﷺ and his Companions were upon. Then he said: The crying of a child before his father, asking him for bread, is better than this and that. Where will the celibate devotee catch up? End of quote.

1 Al-Bukhari (268) and Muslim (309), from the hadith of Anas.

2 Abu Abd Allah is Ahmad ibn Hanbal; al-Marwadhi (d. 275 AH) was his closest pupil, who recorded his sayings. The Arabic editor gives no source for this report.

3 Al-Bukhari (5073) and Muslim (1402), from the hadith of Sa'd ibn Abi Waqqas.

4 Its takhrij is given on p. 300.

5 The Arabic editor completes the sentence: «أفضل من جميع ما أنا فيه», "is better than all that I am engaged in."

And the jurists have differed: Is it obligatory upon the husband to have intercourse with his wife?[1] One group said: It is not obligatory upon him, for it is a right of his, so if he wishes he takes it in full, and if he wishes he leaves it, like one who rents a house: if he wishes he lives in it, and if he wishes he leaves it.[2]

And this is among the weakest of the views, and the Qur'an, the Sunnah, custom, and analogy refute it. As for the Qur'an, Allah سبحانه وتعالى said: ﴿وَلَهُنَّ مِثْلُ ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ﴾ "And due to them [i.e., the wives] is similar to what is expected of them, according to what is reasonable." [al-Baqarah 2:228] So He informed that the woman has of right the like of what is upon her; so if intercourse is a right of the husband upon her, it is a right of hers upon the husband by the text of the Qur'an. And also, He سبحانه وتعالى commanded husbands to live with their wives in kindness, and part of the opposite of kindness is that he has a young woman whose desire equals the desire of a man, or exceeds it many times over, and he does not let her taste the pleasure of intercourse even once; and whoever claims that this is part of kindness, his own nature is enough as a refutation of him. And Allah سبحانه وتعالى permitted husbands to keep their wives only on this basis, and not on any other, for He تعالى said: ﴿فَإِمْسَاكٌۢ بِمَعْرُوفٍ أَوْ تَسْرِيحٌۢ بِإِحْسَـٰنٍ﴾ "either keep [her] in an acceptable manner or release [her] with good treatment." [al-Baqarah 2:229].

And another group said: It is obligatory upon him to have intercourse with her once in a lifetime, so that the dowry is confirmed for her thereby. And this is of the same kind as the first view, and it is false from another aspect, for what is intended is only living together in kindness, and the dowry entered the contract to honour its sanctity and as a distinction between it and fornication; so the obligation of what is intended by marriage

1 The Arabic editor gives no reference for these views.

2 The words from «فإن شاء استوفاه» to «تركها» are missing from manuscript ت.

is stronger than the obligation of the dowry.

And a third group said: It is obligatory upon him [81b] to have intercourse with her once every four months. And they argued for that by the fact that Allah سبحانه وتعالى permitted the one who has taken the oath of abstention to wait four months[1], and gave the woman the choice after that, if she wishes to remain with him, and if she wishes to part from him. So if she had a right in intercourse greater than that, He would not have given the husband leave to leave it during that period.

And this view, although closer than the two views before it, is also not sound, for it is other than the kindness which is hers and upon her. And as for setting the period of the oath of abstention at four months, that was His regard سبحانه for husbands, for a man may need to leave intercourse with his wife for a period because of something that has arisen, such as travel, or discipline, or rest of the soul, or occupation with something important; so Allah سبحانه وتعالى gave him a term of four months; and it does not follow from that that intercourse be fixed at once in every four months.

And another group said: Rather, it is obligatory upon him to have intercourse with her in kindness, as he spends on her and clothes her and lives with her in kindness; indeed this is the pillar of living together and its purpose; and Allah سبحانه وتعالى has commanded that he live with her in kindness, so intercourse is necessarily included in this living together. They said: And it is upon him to satisfy her in intercourse if he is able, as it is upon him to satisfy her in food. And our Shaykh - رحمه الله تعالى - used to favour this view and choose it.[2]

And the Prophet ﷺ urged the use of this medicine, encouraged it, and attached

1 An allusion to al-Baqarah 2:226.

2 The Arabic editor gives no reference for this choice of the Shaykh.

reward to it, and made it a charity for the one who does it, saying: "And in the intercourse of one of you is a charity."[1] And among the chapter headings of al-Nasa'i on this is: Encouragement of intercourse; then he mentioned this hadith.[2] In this is completeness of pleasure, completeness of kindness to the beloved, attainment of reward and the reward of charity, joy of the soul, departure from it of its bad thoughts, lightness of the spirit, departure of its density and coarseness, lightness of the body, balance of temperament, bringing of health, and driving off of bad humours. And if it meets with a beautiful face, a gentle character, ample passionate love, complete desire, and seeking of reward, that is the pleasure which nothing equals, especially if it agrees with its completeness; for it [82a] is not complete until every part of the body takes its share of pleasure: the eye delights in looking at the beloved, the ear in hearing his speech, the nose in smelling his fragrance, the mouth in kissing him, the hand in touching him; and every limb devotes itself to what it seeks of its pleasure and meets in the beloved. If any of that is missing, the soul does not cease to look up to it and demand it, so it does not find complete rest.

And for that reason a woman is called a sakan (a source of rest), because of the soul's finding rest in her. Allah تعالى said: ﴿وَمِنْ ءَايَـٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا﴾ "And of His signs is that He created for you from yourselves mates that you may find tranquility in them" [al-Rum 30:21]. And for that reason intercourse by day is preferred over intercourse by night, and for another, natural reason, which is that night is a time in which the senses cool and seek their share of rest,

1 Muslim (1006), from the hadith of Abu Dharr.

2 The Arabic editor gives no reference for the chapter heading in al-Nasa'i's *Sunan*.

and day is the place of the spreading of movements, as Allah تعالى said: ﴿وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِبَاسًا وَٱلنَّوْمَ سُبَاتًا وَجَعَلَ ٱلنَّهَارَ نُشُورًا﴾ "And it is He who has made the night for you as clothing and sleep [a means for] rest and has made the day a resurrection." [al-Furqan 25:47], and He said تعالى: ﴿هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ﴾ "It is He who made for you the night to rest therein" [Yunus 10:67]. And the completion of the blessing in that is the lover's joy in the pleasure of his Lord تعالى in that, and his reckoning of this pleasure as a reward-seeking act, and his hope of making his scale heavy by it.

And for that reason the most beloved thing to Satan is to separate between the man and his beloved, so as to reach the compensating of each of them for the other by the unlawful, as in the Sunan from him ﷺ: "The most hated of the lawful things to Allah is divorce."[1]

And in Sahih Muslim, from the hadith of Jabir, from the Prophet ﷺ: "Iblis sets up his throne on the water, then sends out his detachments among the people; the nearest of them to him in rank is the greatest of them in fitnah. One of them says: I did not leave him until he committed fornication. He says: He will repent. And another says: I did not leave him until I separated him from his wife. So he draws him near and embraces him, and says: Excellent are you! Excellent are you!"[2]

So this union, since it is the most beloved thing to Allah and His Messenger, is the most hated thing

1 Abu Dawud (2178) and Ibn Majah (2018), from the hadith of Ibn Umar. Abu Dawud (2177) and al-Bayhaqi (7/322) also report it as a mursal report from Muharib, and Abu Hatim preferred the mursal. The Arabic editor calls the hadith weak and refers to al-Albani's *Irwa' al-Ghalil* (2040).

2 Muslim (2813).

to the enemy of Allah; so he strives to separate those who love one another in Allah, with the love that Allah loves, and to unite the two in the love that Allah hates and is wroth at. And most passionate lovers are of his soldiers [28b] and his army, and their state rises until he becomes one of their soldiers and their army, leading for them and adorning for them lewdnesses and uniting them in them, as was said:[1]

عجبت من إبليس في نخوته ♦ وقبح ما أظهر من سيرته

I marvel at Iblis and his haughty way,
and the ugly conduct that he did display.

I marvel at Iblis in his haughtiness ♦ and the ugliness of what he showed of his conduct

تاه على آدم في سجدة ♦ وصار قوادا لذريته

Too proud to bow to Adam just once, he would not bend,
yet he became his offspring's pimp in the end.

He was proud toward Adam over a prostration ♦ and became a pimp for his offspring

And the Prophet ﷺ guided the youths, who are the likely place of passionate love, to the most beneficial of their medicines. In the two Sahih collections, from the hadith of Ibn Mas'ud, who said: The Messenger of Allah ﷺ said: "O company of youths! Whoever of you is capable of al-ba'ah (الباءة), let him marry, for it lowers the gaze more and protects the private part more."[2]

And in another wording, mentioned by Abu Ubayd: Abu Mu'awiyah narrated to us, from al-A'mash, from Ibrahim, from Alqamah, from Abd Allah, from the Prophet ﷺ: "Hold to al-ba'ah (الباءة)..."[3] and he mentioned the hadith. And between the two wordings there is a difference, for the first requires commanding the unmarried to marry, and the second requires commanding the married to al-ba'ah; and al-ba'ah (الباءة) is a name from the names of

1 The two verses are by Abu Nuwas, in his *Diwan* (p. 315); on the poet, see p. 116. They are also given without attribution in al-Jahiz's *al-Bayan wa-l-Tabyin* (1/32, 3/152). Iblis, proud before Adam, now serves Adam's children as a go-between in lewdness.

2 Al-Bukhari (5065) and Muslim (1400); the hadith is given earlier in the book.

3 The wording is reported by al-Khara'iti (p. 85) from Abu Ubayd.

intercourse; and in His saying: "Whoever of you is capable of al-ba'ah, let him marry," al-ba'ah has been explained as intercourse, and has been explained as the costs of marriage, and this does not contradict the first explanation, since the meaning on this is: the costs of al-ba'ah. Then he said: "And whoever is not able, let him fast, for it is a *wija'* for him." So he guided them to the healing medicine that was set for this matter.

Then he moved them from it, in the case of inability, to the substitute, which is fasting; for it breaks the appetite of the self, and narrows for it the channels of appetite. For this appetite grows strong with the abundance of food and its quality, so the quantity of food and its quality increase its generation, and fasting narrows that for it, so it becomes like the *wija'* of the stallion.[1] And few persist in fasting but their appetite dies, or weakens greatly; and the legislated fasting balances it, and its balance is a good between two evils, a middle between two blameworthy extremes, namely impotence and intense, excessive lust; and both depart from balance:

كلا طرفي قصد الأمور ذميم

Both extremes that flank the middle course of things are blamed

Both extremes {flanking} the middle course of affairs are blameworthy[2]

and "the best of affairs are their middles"; and the virtuous characters, all of them, [83a] are a middle between two extremes of excess and neglect; and likewise the upright religion is a middle between two deviations; and likewise the Sunnah is a middle between two innovations; and likewise the correct view in disputed questions, if you wish to attain it, is the middle saying between the two distant extremes. And this is not the place for detailing this sum, for we did not intend it. And with Allah is success.

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1 *Wija'* is the crushing of a stallion's testicles to lessen his desire (*Lisan al-Arab*, «وجأ»); fasting is thus a curb on lust, as the Prophet ﷺ said.

2 A half-verse; the Arabic editor gives no source for it, nor for the saying "the best of affairs are their middles".

الباب التاسع عشر

CHAPTER NINETEEN

On the Mention of the Excellence of Beauty and the Inclination of Souls Toward It in Every Case

KNOW THAT BEAUTY divides into two kinds: outward and inward. And beauty is the beloved for its own sake, and it is the beauty of knowledge, reason, generosity, chastity, and courage; and this inward beauty is the place of Allah's looking at His servant and the object of His love, as in the sound hadith: "Allah does not look at your forms or your wealth, but He looks at your hearts and your deeds."[1]

And this inward beauty adorns the outward form, even if it is not beautiful, so it clothes its owner with beauty, awe, and sweetness according to what his spirit has acquired of those attributes; for the believer is given awe and sweetness according to his faith, so whoever sees him reveres him, and whoever mixes with him loves him. And this is a matter witnessed by sight, for you see the righteous, good man of fine character as among the sweetest of people in form, even if he is black or not handsome, especially if he is given a share of night prayer, for it illuminates the face and makes it beautiful.

And some women used to pray much at night, and it was said to her about that, and she said:[2]

1 Muslim (2564), from the hadith of Abu Hurayrah.

2 The Arabic editor gives no source for this saying. A similar saying, "whoever prays much by night, his face is fair by day", is reported from Jabir in Ibn Majah and is weak.

It makes the face beautiful, and I love my face to be beautiful. And among what shows that inward beauty is better than the outward: hearts do not cease from reverence for its owner, from loving him, and from inclining to him.

♦ SECTION ♦

And as for outward beauty, it is an adornment with which Allah singled out some forms over others, and it is of the increase in creation about which Allah تعالى said: ﴿يَزِيدُ فِي ٱلْخَلْقِ مَا يَشَآءُ﴾ "He increases in creation what He wills." [Fatir 35:1] They said: It is the beautiful voice and the beautiful form.[1] And hearts are as if stamped upon loving it, as they are naturally disposed to find it good [83b].

And it is established in the Sahih from him ﷺ that he said: "No one will enter Paradise who has in his heart the weight of an atom of pride."[2] They said: O Messenger of Allah! A man likes his sandals to be good and his garment good; is that pride? He said: "No. Allah is beautiful and loves beauty. Pride is the rejection of the truth (بطر الحق) and the despising of people (غمط الناس)." So the rejection of the truth (بطر الحق): denying it and repelling it after knowing it; and the despising of people (غمط الناس): looking at them with the eye of contempt, disdain, and belittling; and there is no harm in this if it is for Allah, and its sign is that he is more contemptuous and belittling toward himself than toward them. But if he despises them because of the greatness of himself in his own eyes, this is the one that does not admit its owner to Paradise.

1 The Arabic editor gives no source. The commentators give these among the explanations of the verse (for example al-Tabari).

2 Muslim (91), from the hadith of Ibn Mas'ud.

♦ SECTION ♦

And just as inward beauty is among the greatest blessings of Allah upon His servant, outward beauty is also a blessing from Him upon His servant, requiring gratitude. So if he thanks Him for it by being God-fearing and guarding it, he increases in beauty upon his beauty; and if he uses his beauty in disobeying Him سبحانه, He turns it for him into an outward disfigurement in this world before the next, so those fair features return as dreariness, ugliness, and disfigurement, and whoever sees him shuns him. So everyone who does not fear Allah in his loveliness and beauty is turned into ugliness and disfigurement that disfigures him among the people; for the loveliness of the inward overcomes the ugliness of the outward and covers it, and the ugliness of the inward overcomes the beauty of the outward and covers it.

And the Prophet ﷺ used to call people to inward beauty by outward beauty, as Jarir ibn Abd Allah said - and Umar ibn al-Khattab used to call him the Yusuf of this nation - he said: The Messenger of Allah ﷺ said to me: "You are a man whom Allah has made good in your creation, so make good your character."[1]

And some of the sages said:[2] It behoves the servant to look in the mirror every day; if he sees his form beautiful, let him not disfigure it with ugly deeds, and if he sees it ugly, let him not combine ugliness of form and ugliness of deed.

And since beauty, in itself, is beloved to souls and honoured in hearts,

1 Reported by al-Khara'iti in *I'tilal al-Qulub* (p. 160).

2 See *I'tilal al-Qulub* (p. 165).

Allah did not send a prophet except beautiful of face, noble of lineage, beautiful of voice; thus said Ali ibn Abi Talib.[1]

And the Prophet ﷺ [84a] was the most beautiful of Allah's creation and the best of them in face, as al-Bara' ibn Azib said when he was asked: Was the face of the Messenger of Allah ﷺ like a sword? He said: No, rather like the moon.[2]

And in his description ﷺ: as if the sun ran in his face; his describer says: I have not seen before him or after him his like.[3]

And Rabi'ah al-Jurashi said: Beauty was divided into two halves: between Sarah and Yusuf was half of the beauty, and half between all the rest of the people.[4]

And in the Sahih from him ﷺ: that he saw Yusuf on the night of the Isra', and he had been given half of beauty.[5]

And the Messenger of Allah ﷺ liked the messenger sent to him to be beautiful of face, beautiful of name; and he used to say: "When you send a courier to me, let him be beautiful of face, beautiful of name."[6]

1 The Arabic editor gives no source for this saying of Ali.

2 Al-Bukhari (3552).

3 Al-Tirmidhi (3648) and others.

4 Reported by al-Khara'iti (p. 163).

5 Muslim (162), from the hadith of Anas.

6 Al-Bazzar (1986, *Kashf al-Astar*), from the hadith of Abu Hurayrah. Ibn al-Jawzi includes it in *al-Mawdu'at* (1/248), and the author agrees with him in *al-Manar al-Munif* (p. 56). The courier (*barid*) is the envoy who carried the post.

And al-Khara'iti narrated, from the hadith of Ibn Jurayj, from Ibn Abi Mulaykah, from Ibn Abbas, as a marfu' report: "Whoever Allah has given a beautiful face, a beautiful name, and a beautiful character, and has placed him in a place not disfiguring to him, he is among Allah's chosen ones from His creation."[1] And Wahb said: Dawud said: My Lord! Which of Your servants is dearest to You? He said: A believer, beautiful of form. He said: And which of Your servants is most hated by You? He said: A disbeliever, ugly of form.[2]

And it is mentioned from Aishah that the Messenger of Allah ﷺ was awaited by a group of his Companions at the door, and he began looking into the water and arranging his hair and his beard, then went out to them. I said: O Messenger of Allah! You do this? He said: "Yes. When a man goes out to his brothers, let him make himself ready, for Allah is beautiful and loves beauty."[3] And Yahya ibn Abi Kathir said:[4] A man entered upon Mu'awiyah with gummy eyes (غمصا), meaning: rheum of the eyes (رمص العينين),[5] so he cut from his allowance, and said: What prevents one of you, when he goes out from his house, from taking care of the skin of his face?!

1 It is in al-Khara'iti, *I'tilal al-Qulub* (p. 162; 1/170 in the printing consulted). The Arabic editor also gives al-Tabarani, *al-Awsat* (4503) and *al-Saghir* (635); these could not be confirmed there. The wording is in Ibn Bishran, *al-Amali* (1/161 in the printing consulted). The Arabic editor notes that its chain includes Khalaf ibn Khalid, who is accused of fabricating hadith.

2 Reported by al-Khara'iti (p. 165) and by Abu Nu'aym in *Hilyat al-Awliya'* (4/55).

3 Reported by al-Khara'iti (p. 166) and by Ibn al-Sunni in *'Amal al-Yawm wa-l-Laylah* (173); the Arabic editor says its chain is dark (مظلم).

4 Reported by al-Khara'iti (p. 160).

5 *Ghamas* and *ramas* are the gummy secretion that gathers in the corner of the eye (*Lisan al-Arab*, «غمص» and «رمص»).

And Aishah bint Talhah[1] was among the most beautiful of the people of her time, or the most beautiful of them. Anas ibn Malik said to her: By Allah, I have not seen one more beautiful than you except Mu'awiyah on the minbar of the Messenger of Allah ﷺ. She said: By Allah, I am more beautiful [84b] than the fire in the eye of a man chilled on a bitterly cold night![2]

And Anas entered[3] upon her one day on some need, and said: The people want to come in to you and look at your beauty. She said: Why did you not tell me, so that I could put on my clothes?

And Mus'ab ibn al-Zubayr[4] was among the most beautiful of people, and he used to envy people for beauty. While he was preaching one day, Ibn Jud'an entered from the side of the Azd, and he was handsome, so he turned his face away from that side to another side. Then Ibn Jabran entered from that side, and he was handsome, so he cast his sight to the rear of the mosque. Then al-Hasan al-Basri entered, and he was among the most beautiful of people, so Mus'ab came down from the minbar.

And some women went out[5] on the day of Eid looking at the people, and it was said to them: Who is the most beautiful who passed you? They said: An old man wearing a black turban, meaning al-Hasan al-Basri.

1 Reported by al-Khara'iti (p. 161); the Arabic editor notes that its chain contains unknown narrators.

2 The idiom: the fire is what a man chilled by a bitter night (*maqrur*, *Lisan al-Arab*, «قرر») most longs to see; she says that she is a more welcome sight than that.

3 Reported by al-Khara'iti (p. 160); the Arabic editor says its chain is dark (مظلم).

4 Reported by al-Khara'iti (p. 162).

5 Reported by al-Khara'iti (p. 162).

And Mus'ab ibn al-Zubayr[1] seized a man of the companions of al-Mukhtar and ordered his neck to be struck. The man said: O Emir, how ugly it would be for me to stand on the Day of Resurrection before this beautiful form of yours and this face of yours by which one is illuminated, and cling to your limbs, and say: My Lord! Ask Mus'ab for what reason he killed me! Mus'ab said: Release him. The man said: O Emir, make what you have granted me of my life one of comfort. Mus'ab said: Give him a hundred thousand dirhams. The man said: I call Allah to witness that Abd al-Rahman ibn Qays al-Ruqayyat deserves the like of it. Mus'ab said: And why is that? He said: For his saying:

إنما مصعب شهاب من الله ♦ تجلت عن وجهه الظلماء

Mus'ab is only a flame from Allah; the night
has cleared from his face, and left it bright.

Mus'ab is only a flame from Allah ♦ darkness has been cleared away from his face

Mus'ab laughed and said: In you there is a place for a favour. And he ordered him to stay with him.

And al-Zubayr ibn Bakkar said:[2] Mus'ab al-Zubayri narrated to us, Abd al-Rahman ibn Abi al-Jaysh narrated to us, he said: Abu Hazim went out to stone the jamarat, and with him were a group of devout worshippers, and he was speaking to them, narrating to them, and telling them stories. While he was walking and they were with him, he looked at a girl veiled with her khimar, casting her glance at the people right [85a] and left, having occupied the people, who were looking at her stunned, and some of them stumbled into one another

1 Reported by al-Khara'iti (pp. 162–163); the story is also in *'Uyun al-Akhbar* (1/103). The documentation of the verse is on p. 221.

2 Reported by al-Khara'iti (p. 148 in the printing consulted). Abu Hazim is presumably Salamah ibn Dinar al-A'raj (d. c. 140 AH), the ascetic and preacher of Madinah; the Arabic editor does not identify him. The story with the verses is in *'Uyun al-Akhbar* (4/29), *al-Aghani* (1/404, 19/219) and *Zahr al-Adab* (1/168), which gives the verses to al-Harith ibn Khalid al-Makhzumi; most sources ascribe them to al-Arji.

on the road. Abu Hazim saw her and said: O you! Fear Allah, for you are in one of the great sacred rites of Allah, and you have tempted the people, so draw your khimar over your bosom, for Allah عز وجل says: ﴿وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ﴾ "and to wrap [a portion of] their headcovers over their chests" [al-Nur 24:31]. She turned laughing at his words and said: I, by Allah, am:[1]

من اللاء لم يحججن يبغين حسبة ♦ ولكن ليقتلن البريء المغفلا

Of women whose pilgrimage seeks no reward: they came
to kill the heedless man who bears no blame.

Of those women who did not make the pilgrimage seeking reward
but to kill the innocent, the heedless

Abu Hazim turned to his companions and said: Come, let us pray to Allah not to punish this beautiful form with the Fire. So he began to pray, and his companions said Amin.

And Damrah ibn Rabi'ah said, from Abd Allah ibn Shawdhab:[2] A beautiful woman entered upon al-Hasan al-Basri and said: O Abu Sa'id! Is it fitting for men to marry additional wives over their wives?! He said: Yes! She said: Even over one like me? Then she uncovered a face whose like in beauty had never been seen, and said: O Abu Sa'id! Do not give men this ruling. Then she turned away, and al-Hasan said: What does a man lose of the world who has this in a corner of his house!

And Abd al-Malik ibn Qurayb said:[3] I was at one of the waters of the Arabs, and I heard the people saying: She has come, she has come! The people moved, and I rose with them, and there was a girl who had come to the water, whose like I had never seen in the beauty of her face and the perfection of

1 The verse is not attributed by the Arabic editor. She answers that she came to the sacred rites not to seek reward but to "kill" with her beauty the innocent and heedless; the story is from al-Khara'iti, *I'tilal al-Qulub*.

2 Damrah ibn Rabi'ah al-Filastini (d. 202 AH) and Abd Allah ibn Shawdhab (d. 156 AH) were early transmitters of reports and hadith. The report is in al-Khara'iti, *I'tilal al-Qulub* (p. 151).

3 Abd al-Malik ibn Qurayb is al-Asma'i (d. c. 213–216 AH), the Basran philologist and transmitter of Arab verse. The report is in al-Khara'iti, *I'tilal al-Qulub* (p. 156); it continues on the next page.

her form. When she saw the people straining toward her, she let down her veil, as if it were a cloud covering a sun. I said: Why do you prevent us from looking at this beautiful face of yours? So she began to say:[1]

وكنت متى أرسلت طرفك رائدا ◆ لقلبك يوما أتعبتك المناظر

Whenever you sent your glance, your heart's scout, / one day, the sights wore you out.

Whenever you sent your glance as a scout ◆ for your heart, one day, the sights wearied you

رأيت الذي لا كله أنت قادر ◆ عليه ولا عن بعضه أنت صابر

You saw what in its whole you cannot bear, / nor are you patient to forgo a share.

You saw that of which you are not able to bear all ◆ nor patient to forgo some

And a bedouin looked at her and said: By Allah, I am one of those whose patience is little. Then he said:[2]

أوحشية العينين أين لك الأهل ◆ أبالحزن حلوا أم محلهم السهل

O oryx-eyed one, where does your family remain? /
Did they settle the rugged land, or is their home the plain?

O one with the eyes of a wild gazelle, where is your family?
Did they settle in the rugged land, or is their abode the plain?

وأية أرض أخرجتك فإنني ◆ أراك من الفردوس إن فتش الأصل

And what land is it from which you were brought? / I see you from Firdaws, if the origin is sought.

And what land brought you forth? For I ◆ see you as from Firdaws, if the origin is searched

قفي خبرينا ما طعمت وما الذي ◆ شربت ومن أين استقل بك الرحل

Stop, tell us what you ate and drank, and say / from where the saddle carried you away.

Stop and tell us what you ate and what ◆ you drank and from where the saddle carried you

لأن علامات الجنان مبينة ◆ عليك وإن الشكل يشبهه الشكل

For the signs of the Gardens show clear on you; alike / are you and they, for like resembles like.

For the signs of the Gardens are clear ◆ upon you, and like resembles like

تناهيت حسنا في النساء فإن يكن ◆ لبدر الدجى نسل فأنت له نسل

You've reached beauty's limit among women, and if it be /
that the full moon of the dark has offspring, you are she.

You have reached the limit of beauty among women, and if
the full moon of the dark has offspring, you are its offspring

And another said:[3]

يا منسي المحزون أحزانه ◆ لما أتته في المعزينا

O you who made the grieving man forget his sorrows' toll /
when she came to him among those come to console.

O you who made the grieving man forget his griefs ◆ when she came to him among the consolers

استقبلتهن بتمثالها ◆ فقمن يضحكن ويبكينا

She met them with her figure, and they rose, / laughing and weeping, amid their woes.

She met them with her figure ◆ and they rose, laughing and weeping

1 These two verses are unattributed; see p. 154, where they are given. The glance is a scout (*ra'id*) sent out for the heart: it brings back more than the heart can bear whole, yet it cannot let any part of it go.

2 The poet is not named by the Arabic editor. The bedouin calls her *wahshiyyah* (like a wild oryx or gazelle, the image of large dark eyes), and asks whether her people dwell in the *hazn* (rough high ground) or the *sahl* (plain) (*Lisan al-Arab*, «حزن»). He says she has the marks of the Gardens upon her, and that if the moon has offspring, she is it. The verses are in al-Khara'iti, *I'tilal al-Qulub* (p. 154 in the printing consulted), and Ibn Abi Hijlah, *Diwan al-Sababah* (p. 26 in the printing consulted).

3 Al-Khara'iti gives them in *I'tilal al-Qulub* (pp. 156–157) with the words "Abu Nuwas recited to me"; the Arabic editor adds that they are in his *Diwan* (p. 242); this could not be confirmed there. A beauty enters among the mourners and they forget their grief.

حق لهذا الوجه أن يزدهي ♦ عن حزنه من كان محزونا

It is fitting for this face that whoever was grieving / be elated, his sorrow leaving.

It is fitting for this face that whoever was sorrowful ♦ be elated, away from his sorrow[1]

And another said:[2]

أنيري مكان البدر إن أفل البدر ♦ وقومي مقام الشمس ما استأخر الفجر

Shine in the place of the full moon, if it should go, /
and stand in the place of the sun while dawn is slow.

Shine in the place of the full moon if the full moon sets
and stand in the place of the sun while the dawn is delayed

ففيك من الشمس المنيرة ضوؤها ♦ وليس لها منك التبسم والثغر

For in you is the light of the shining sun, / but of your smile and your mouth, it has none.

For in you is the light of the shining sun ♦ but it has not your smile and mouth

And another said:

رقادي يا طرفي عليك حرام ♦ فخل دموعا فيضهن سجام

My sleep, O my eye, is forbidden to you; / so let the tears go free, in streams pouring through.

My sleep, O my eye, is forbidden to you ♦ so let the tears go free, their flow is streaming[3]

ففي الدمع إطفاء لنار صبابة ♦ لها بين أحناء الضلوع ضرام

For in tears is quenched a fire of ardent yearning /
that between the curves of the ribs is burning.

For in tears is the quenching of a fire of ardent longing ♦ that blazes between the curves of the ribs

ويا كبدي الحرى التي قد تصدعت ♦ من الوجد ذوبي ما عليك ملام

And O my parched liver, that has split in two / from ecstasy, melt: there is no blame on you.

And O my parched liver that has split ♦ from ecstasy, melt: there is no blame on you

ويا وجه من ذلت وجوه أعزة ♦ له وزها عزا فليس يرام

O face of one to whom the faces of the mighty bowed, /
who, in his might, was out of reach and proud.

And O face of one before whom faces of the mighty were abased
and who was proud in might, so that he cannot be approached

أجر مستجيرا في الهوى بك باسطا ♦ إليك يديه والعيون نيام

Protect one who in passion seeks your shelter, and who'll keep /
his hands stretched out to you while the eyes sleep.

Protect one seeking protection in passion, in you, stretching ♦ his hands to you while the eyes sleep

And al-Khara'iti mentioned from one of the Alids, who said:[4] While I was with al-Hasan ibn

1 Unattributed in al-Khara'iti, *I'tilal al-Qulub* (p. 157). The Arabic editor notes that they are given to Majnun Layla in his *Diwan* (p. 128), to Umar ibn Abi Rabi'ah in al-Tawhidi's *al-Imta' wa-l-Mu'anasah* (2/172), and to Ibn Kighlagh in al-Sari al-Raffa's *al-Muhibb wa-l-Mahbub* (1/183). Such a face lifts sorrow from anyone who sees it.

2 The verses are unattributed in the sources the Arabic editor cites; they are in al-Khara'iti, *I'tilal al-Qulub* (p. 156 in the printing consulted), and al-Tawhidi, *al-Imta' wa-l-Mu'anasah* (1/275 in the printing consulted), has the first verse under the name of Ibn Abi Rabi'ah. The poet tells the beloved to rise like the moon when it sets and like the sun when dawn is late: she has the sun's light and, besides, the smile and mouth that the sun lacks.

3 Unattributed in al-Khara'iti, *I'tilal al-Qulub* (p. 223). The lover forbids his eye sleep and tells it to let the tears pour, for tears quench the fire of longing; he bids his liver melt, and ends by seeking refuge in the beloved, before whose face the mighty are abased.

4 In *I'tilal al-Qulub* (p. 167). Al-Hasan ibn Hani' (next page) is the poet Abu Nuwas (d. c. 198 AH).

Hani', and he was reciting:[1]

ويلي على سود العيون ◆ النهد الضمر البطون

Woe's me for the black-eyed and the slim, / firm-breasted, with bellies lean and trim.

Woe to me over the black eyes ◆ the firm-breasted, the slender-waisted

الناطقات عن الضمير ◆ لنا بألسنة الجفون

Those that speak of what is within, concealed, /
to us, with the tongues of the eyelids, revealed.

Those that speak of what is within ◆ to us with the tongues of the eyelids

A bedouin stood by him, with his sons, and said: Repeat it to me. So he repeated it to him, and he said: O son of my brother! Woe to you - are you alone in this? Woe to me and to you, and woe to this son of mine, and woe to this company, and woe to all our neighbours.

And al-Khara'iti said:[2] Yamut ibn al-Muzarra' narrated to us, Muhammad ibn Humayd narrated to us, Muhammad ibn Salamah narrated to us [86a], he said: My father narrated to me, he said: I came to Abd al-Aziz ibn al-Muttalib to ask him about the pledge of allegiance of the jinn to the Prophet ﷺ at the Mosque of al-Ahzab, what its beginning was, and I found him lying on his back, singing:[3]

ما روضة بالحزن طيبة الثرى ◆ يمج الندى جثجاثها وعرارها

No garden in the rugged land, whose sweet soil grew /
its jathjath and its arar plants dripping dew

No garden in the rugged land, of sweet soil ◆ its jathjath and its arar plants dripping dew

بأطيب من أردان عزة موهنا ◆ وقد أوقدت بالمندل الرطب نارها

is sweeter than Azzah's sleeves late at night, / when with fresh aloeswood her fire is alight.

Is sweeter than Azzah's sleeves late at night ◆ when her fire has been kindled with fresh aloeswood

من الخفرات البيض لم تلق شقوة ◆ وفي الحسب المكنون صاف نجارها

Of the modest fair ones, to whom no woe was sent, /
and in guarded lineage, pure is her descent.

Of the modest fair ones, who met no wretchedness ◆ and in the guarded lineage, pure is her stock

فإن برزت كانت لعينك قرة ◆ وإن غبت عنها لم يعمك عارها

If she appears, she is a delight in your view, /
and if you are absent, her shame will not envelop you.

If she appears, she is a delight to your eye ◆ and if you are absent from her, her shame will not envelop you

1 The bedouin plays on *wayl* ("woe"): the poet cries "woe to me" over the black-eyed, firm-breasted, slender-waisted women, whose eyelids speak what the heart hides; the bedouin answers that this woe is shared by him, his son, the company and the whole neighbourhood.

2 In *I'tilal al-Qulub* (pp. 167–168); the report and the verses are also in al-Husri's *Jam' al-Jawahir* (p. 58). Yamut ibn al-Muzarra' was a Basran *akhbari* and the nephew of al-Jahiz.

3 The rhyming verses in *-ra* ("No garden...") are by Kuthayyir in his *Diwan* (pp. 429–430); some of them are in *al-Iqd al-Farid* (5/373), *al-Aghani* (15/283) and al-Murtada's *Amali* (1/221), and the author gives them again in another report. *Jathjath* and *arar* are fragrant desert plants (*Lisan al-Arab*, «جثث» and «عرر»): no garden is sweeter than the sleeves of Azzah at night, when her fire is kindled with fresh *mandal* (aloeswood). The last two verses call her one of the modest fair women, of pure descent, a delight to the eye when she appears, and one whose shame will never cover you when you are away from her («لم يَعْمَّك», as vowelled in Ibn al-Qaysarani's *al-Sama'*, p. 45).

I said to him: Do you sing - may Allah set you right - while you are in your majesty and honour? By Allah, I shall have the riders of Najd carry it. He said: By Allah, he paid me no heed, and returned to singing:[1]

فما ظبية أدماء خفاقة الحشا ◆ تجوب بظلفيها متون الخمائل

No white-brown gazelle, with fluttering entrails, that moves /
traversing the backs of the thickets with her hooves

No white-brown gazelle, with fluttering entrails ◆ traversing with her hooves the backs of the thickets

بأحسن منها إذ تقول تدللا ◆ وأدمعها يذرين حشو المكاحل

is lovelier than she when, coquettish, she speaks, / and her tears shed the kohl-pots' fill on her cheeks.

Is lovelier than she when she speaks coquettishly ◆ and her tears shed the fill of the kohl-vessels

تمتع بذا اليوم القصير فإنه ◆ رهين بأيام الصدود الأطاول

Enjoy this short day, for it is pledged to pay / for the longer days of turning away.

Enjoy this short day, for it is ◆ pledged against the longer days of turning away

He said: I regretted what I had said, and I said to him: May Allah set you right! Will you narrate to me anything on this? He said: Yes! My father narrated to me, he said: I entered upon Salim ibn Abd Allah ibn Umar while Ash'ab was singing for him:[2]

مغيبة كالبدر سنة وجهها ◆ مطهرة الأثواب والعرض وافر

Her husband away, her face like the full moon's sheen, /
pure of garments, her honour intact and clean.

A woman whose husband is away, like the full moon, the sheen of her face ◆ pure of garments, her honour intact

لها حسب زاك وعرض مهذب ◆ وعن كل مكروه من الأمر زاجر

She has pure lineage, refined honour without stain, /
and against all that's disliked, a curb to restrain.

She has a pure lineage and refined honour ◆ and from every disliked thing a restrainer

من الخفرات البيض لم تلق ريبة ◆ ولم يستملها عن تقى الله شاعر

Of the modest fair ones, no suspicion crossed her way, /
and from the fear of Allah, no poet made her stray.

Of the modest fair ones, who met no suspicion ◆ and no poet turned her away from the fear of Allah

Salim said to him: More. So he sang to him:[3]

ألمت بنا والليل داج كأنه ◆ جناح غراب عنه قد نفض القطرا

She visited us when night was dark, as though it might be /
a raven's wing, from its drops shaken free.

She visited us when the night was dark, as if it were ◆ the wing of a raven from which the drops have been shaken

فقلت أعطار ثوى في رحالنا ◆ وما احتملت ليلى سوى طيبها عطرا

I said: Has a perfumer in our saddles found room? /
And Layla carried nothing but her fragrance as perfume.

I said: Has a perfumer taken lodging in our saddles? ◆ And Layla carried nothing but her own fragrance as perfume

[86b] Salim said to him: By Allah, were it not that the narrators would pass it around, I would have given you a generous reward! For you have a standing in this matter.

Al-Khara'iti said: al-Abbas ibn al-Fadl narrated to us, from one of his companions,

1 The gazelle (*adma'*: white-brown) with her fluttering heart is the simile for the beloved, who is lovelier still when she speaks coquettishly with tears falling; the last verse bids the lover enjoy the short day of union, which is held in pledge for the longer days of estrangement. The verses belong to the report of al-Khara'iti cited on the previous page.

2 Ash'ab (d. 154 AH) was a Madinan singer and comic, proverbial for his greed. Salim ibn Abd Allah ibn Umar (d. 106 AH) was a Madinan Successor and one of the seven jurists of Madinah. The verses praise a chaste woman whose husband is away: her face shines like the full moon, her garments are clean, her honour intact, her lineage pure, and no poet's flattery has turned her from the fear of Allah.

3 The beloved visits at night, dark as a raven's wing shaken free of its drops; the poet takes the scent for perfume carried in the saddles, but it was only Layla's own fragrance.

he said: I performed the Hajj one year, and I was at al-Rabadhah[1] when a girl with a veil on her face stood before us, and said: O company of pilgrims! A group of Hudhayl, the flood has carried off their herds, and the days have set them down; they have no pasturage. So who will be mindful of the next abode concerning them, and acknowledge for them the right of brotherhood? May Allah reward him with good! He said: So we gave her a little, and I said to her: Have you said anything on that? So she began to say:[2]

كف الزمان توسدتنا عنوة ♦ شلت أناملها عن الأعراب

By force, the hand of Time made pillows of us; may /
its fingertips be crippled, from the bedouins away.

The hand of time made pillows of us by force ♦ may its fingertips be crippled, away from the bedouins

قوم إذا حل العفاة ببابهم ♦ ألفوا نوافلهم بغير حساب

A people: when favour-seekers alight at their gate, /
they find their gifts with no reckoning to state.

A people, when those seeking their favour alight at their door ♦ they find their gifts without reckoning

I said to her: If only you would let us enjoy looking at your face. So she lifted the veil from a face that minds cannot be guided to describe. When she saw that we had been stunned by her beauty, she began to say:

الدهر أبدى صفحة قد صانها ♦ أبواي قبل تمرس الأيام

Time has shown a face my parents guarded with care, /
before the trials of the days came to wear.

Time has shown a face that my parents ♦ guarded before the trials of the days

فتمتعوا بعيونكم في حسنها ♦ وانهوا جوارحكم عن الآثام

So let your eyes enjoy her beauty's grace, / and forbid your limbs from sin's embrace.

So enjoy with your eyes her beauty ♦ and forbid your limbs from sins

Then she left.

And Muhammad ibn Humayd al-Tusi[3] was in love with a slave girl, and once he sent her a citron, and she wept intensely, and it was said to her: The one you love sends you a gift, and you weep this weeping? So she sang:[4]

أهدى له أحبابه أترجة ♦ فبكى وأشفق من عيافة زاجر

His loved ones gave him a citron, and he cried, / afraid of what a diviner's omen implied.

His loved ones gave him a citron ♦ and he wept and feared the augury of a diviner

1 Al-Rabadhah: a station on the Hajj road from Iraq, east of Madinah (Yaqut, *Mu'jam al-Buldan*).

2 The Arabic editor gives no source for these verses. She curses the hand of time that has humbled her people, and praises the open-handed bedouins whose gifts are given without reckoning. In the second pair she unveils a face her parents had guarded before the trials of the days exposed it, and tells the onlookers to enjoy its beauty with their eyes but keep their limbs from sin.

3 A commander under al-Ma'mun, killed fighting Babak al-Khurrami (d. 214 AH). The story is in al-Khara'iti, *I'tilal al-Qulub* (pp. 195–197).

4 These two verses (the second is on p. 333) are by Abbas ibn al-Ahnaf, in his *Diwan* (p. 150) and al-Husri's *Zahr al-Adab* (2/947). The citron is of two colours, outside and inside, and so the lover took it as an omen of fickleness and parting; *'iyafah* is divination by omens such as the flight of birds or the sense of a name (*Lisan al-Arab*, «عيف»).

خاف التلون والفراق لأنها ◆ لونان باطنها خلاف الظاهر

He feared fickleness and parting, for it is dyed / in two colours, its inside contrary to its outside.

He feared fickleness and parting, because it is ◆ of two colours, its inside contrary to its outside

When the messenger came to him, he told him of her what angered him, so he wrote to her:[1]

ضيعت عهد فتى لغيبك حافظ ◆ في حفظه عجب وفي تضييعك

You wasted the pact of one who, while you're gone, stays true; /
there's wonder in his keeping it, and in your wasting, too.

You wasted the covenant of a youth who keeps faith with you in your absence
there is wonder in his keeping faith, and in your wasting {it}

وصددت عنه وماله من حيلة ◆ إلا الوقوف إلى أوان رجوعك

You turned from him; he has no recourse but to wait / until your return, whatever the date.

And you turned away from him, and he has no recourse ◆ but to wait until the time of your return [78a]

إن تقتليه وتذهبي بحياته ◆ فبحسن وجهك لا بحسن صنيعك

If you kill him and take away his life, indeed, /
it is by your face's beauty, not the beauty of your deed.

If you kill him and take away his life ◆ it will be by the beauty of your face, not by the beauty of your deed

When the note reached her, she wept until those around her took pity on her, then she burst out saying:[2]

هل لعيني إلى الرقاد شفيع ◆ إن قلبي من السقام مروع

Has my eye an intercessor for sleep's rest? / My heart is terrified by sickness, and distressed.

Does my eye have an intercessor to sleep? ◆ My heart is terrified by sickness

لا تراني بخلت عنك بدمع ◆ لا وحق الحبيب ما لي دموع

Do not think I was stingy with tears for you; I swear, /
by the beloved's right, I have no tears to spare.

Do not think I was stingy to you with tears ◆ no, by the right of the beloved, I have no tears

إن قلبي إليك صب حزين ◆ فاستراحت إلى الحنين الضلوع

My heart toward you is a lover, in sorrow and grief, / so the ribs found in yearning their relief.

My heart toward you is a sorrowful lover ◆ so the ribs found relief in yearning

ليس في العطف يا حبيبي بديع ◆ إنما هجر من يحب بديع

There is nothing novel in tenderness, my beloved; / what is novel is to abandon the one who loved.

There is nothing novel in tenderness, my beloved ◆ what is novel is the abandonment of the one who loves

Then she wrote to him: I am a slave, I own nothing of my affair; so if you have a need of me, buy me, that I may be obedient to your hands. So he bought her, and she stayed with him, and was among the most favoured of his slave women, until he was killed in the battle of Babak al-Khurrami;[3] and she used to cite in lamenting him the saying of Abu Tammam about him:[4]

1 The verses are given to Ibn Abi Uyaynah in *al-Aghani* (20/82); in al-Husri's *al-Masun fi Sirr al-Hawa al-Maknun* (p. 51) and in al-Marzubani's *Mu'jam al-Shu'ara'* (pp. 267–268) they are given to Abu Uyaynah al-Muhallabi. He reproaches her: she has wasted the covenant of a youth who keeps faith with her in her absence and can only wait for her return; if she kills him, it will be by the beauty of her face, not by any good deed.

2 The Arabic editor names no poet for these verses. She asks whether anyone will intercede for her eye to sleep, swears that she has no tears left to be stingy with, says that her ribs find relief in yearning, and answers his reproach: tenderness is nothing new; what is new is to abandon the one who loves.

3 Babak al-Khurrami led the Khurramiyyah revolt in Azerbaijan against the caliphs and was executed in 223 AH.

4 In Abu Tammam's *Diwan* (4/137). It is his elegy for Muhammad ibn Humayd (next page): since his blood was spilled, the water of lofty deeds has been spilled; the poet sees him in a dream, a full moon, and the dead man answers that he whose generosity has not died has not died.

محمد بن حميد أخلقت رممه ♦ أريق ماء المعالي مذ أريق دمه

Muhammad ibn Humayd — his bones have worn, and he is dead; /
the water of high deeds was spilled the day his blood was shed.

Muhammad ibn Humayd - his bones have worn away
the water of lofty deeds has been spilled since his blood was spilled

رأيته بنجاد السيف محتبيا ♦ في النوم بدرا جلت عن وجهه ظلمه

In sleep I saw him, sword-belt round his knees: there appeared /
a full moon, from whose face the darkness had cleared.

I saw him in sleep, sitting with his sword-belt about his knees
a full moon from whose face the darkness had cleared

فقلت والدمع من حزن ومن كمد ♦ يجري انسكابا على الخدين منسجمه

I said, while tears from sorrow and hidden grief would flow, /
pouring, streaming down both cheeks below:

I said, while the tears, from sorrow and from hidden grief
ran, pouring down the cheeks, streaming

ألم تمت يا شقيق النفس مذ زمن ♦ فقال لي لم يمت من لم يمت كرمه

O brother of my soul, long ago, were you not dead? /
He whose generosity has not died has not died, he said.

Did you not die, O brother of my soul, long ago?
He said to me: He whose generosity has not died has not died

♦ SECTION ♦

And this is a section on the mention of the reality of loveliness and beauty: what are they? This is a matter that cannot be grasped except by description. It has been said: it is the proportion of the build, its balance and its evenness; and many a form is proportionate in build and is not in loveliness there. And it has been said: loveliness is in the face, and charm (الملاحة) in the eyes. And it was said: loveliness is a matter composed of things: radiance (وضاءة), comeliness (صباحة), good shaping and outlining, and softness (دموثة) in the skin. And it was said: loveliness is a meaning that expression does not reach and description does not encompass; people have only descriptions of it that can be expressed.

And the Messenger of Allah [87b] ﷺ was at the highest summit of it; and Aishah looked at him one day, then smiled, and he asked her: "Why is that?" She said: As if Abu Kabir al-Hudhali[1]

1 The story is documented in al-Bayhaqi, *al-Sunan al-Kubra* (7/422), as the Arabic editor notes; the verses of Abu Kabir, a poet of the tribe of Hudhayl, are in al-Sukkari's *Sharh Ash'ar al-Hudhaliyyin* (3/1073–1074) and Abu Tammam's *Hamasah* (1/73–74).

meant you by his saying:[1]

ومبرأ من كل غبر حيضة ◆ وفساد مرضعة وداء مغيل

Clear of all menses' trace, of the spoiling a wet-nurse brings,
and the ill of a pregnant mother's milk: free of these things.

And clear of every trace of menses
and the spoilage of a wet-nurse and the sickness of a mother who suckles while pregnant

وإذا نظرت إلى أسرة وجهه ◆ برقت كبرق العارض المتهلل

And when you look at the shining lines of his face, they gleam
like the lightning of the cloud, a flash, a beam.

And when you look at the shining lines of his face
they gleam like the lightning of the beaming cloud

And one of the Companions met a monk, and said: Describe Muhammad to me as if I were looking at him, for I saw his description in the Torah and the Gospel. He said: He was not the tall, lanky one, nor the short; above medium height, white in colour tinged with red, his hair wavy and not tightly curled, his locks reaching the lobe of his ear, smooth-browed, clear-cheeked, wide-dark-eyed, high-bridged in the nose, with spaces between his front teeth, his neck like a silver jug, and his face like the circle of the moon. And the monk became Muslim.

And in the description of him ﷺ by Hind ibn Abi Halah:[2] He was not the tall, gangling, nor the short, stunted; he was of medium height among men; he was not tightly curled in hair, nor lank; he was not fat-cheeked, nor puffy-faced; and in the face there was roundness; white tinged with red, wide-dark-eyed, long-lashed, large of joint and shoulder, thick of palm and foot, with a fine line of hair down the chest; when he walked he lifted his feet as if descending a slope, and when he turned he turned entirely; as if the sun ran in his face.

1 See p. 334 for the sources. The poet praises one free of every defect of birth and nursing: *ghayl* (or *ghilah*) is a mother's suckling her child while pregnant again, which was believed to harm the child (*Lisan al-Arab*, «غيل»). *Asirrat al-wajh* are the lines of the face, the bright creases of the forehead (*Lisan al-Arab*, «سرر»); *al-'arid* is the cloud spread across the horizon. The sense: he is free of every defect of birth and nursing, and his face gleams like lightning in a beaming cloud.

2 Hind ibn Abi Halah al-Tamimi was a son of Khadijah by her earlier husband, and so a stepson of the Prophet ﷺ. The Arabic editor cites Ahmad (1/9, 11) and al-Tirmidhi's *al-Shama'il* (11).

And with this loveliness, the Prophet ﷺ had love and awe cast upon him, so whoever's eyes fell upon him loved him and revered him; and Allah سبحانه perfected for him the levels of beauty, outwardly and inwardly. He was the best of Allah's creation in form and in character, and the most beautiful of them in appearance and in meaning. And so was Yusuf al-Siddiq ﷺ; and for this the wife of al-Aziz said to the women, when she showed him to them so that they might excuse her in her love for him: ﴿فَذَٰلِكُنَّ ٱلَّذِى لُمْتُنَّنِى فِيهِ﴾ ""That is the one about whom you blamed me." [Yusuf 12:32] i.e.: this is the one by whom I was tempted, and with whose love I am infatuated, so who blames me for loving him, and this is the beauty of his appearance. [88a] Then she said: ﴿وَلَقَدْ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ فَٱسْتَعْصَمَ﴾ "And I certainly sought to seduce him, but he firmly refused" [Yusuf 12:32] i.e.: and with this beauty, his inward is more beautiful than his outward, for he is at the utmost of chastity, purity, and distance from lewdness; and the lover, even if his beloved is faulted, his tongue runs only with his fine qualities and praise of him.

And related to this is His saying تعالى in the description of the people of Paradise: ﴿وَلَقَّىٰهُمْ نَضْرَةً وَسُرُورًا﴾ "and give them radiance and happiness" [al-Insan 76:11]. So He adorned their outsides with radiance (النضرة) and their insides with happiness (السرور); and like it is His saying: ﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾ "[Some] faces, that Day, will be radiant, Looking at their Lord." [al-Qiyamah 75:22–23] For nothing is more desirable to them, more cooling to their eyes, or more delightful to their insides than looking at Him; so He made their faces radiant with beauty, and made their hearts delight in looking at Him.

And close to it is His saying تعالى: ﴿وَحُلُّوٓاْ أَسَاوِرَ مِن فِضَّةٍ﴾ "And they will be adorned with bracelets of silver" and this is the adornment of the outside; then He said: ﴿وَسَقَىٰهُمْ رَبُّهُمْ شَرَابًا طَهُورًا﴾ "and their Lord will give them a purifying drink." [al-Insan 76:21] i.e.: purifying their insides of every harm. And this is the adornment of the inside; and similar to it is His saying تعالى: ﴿يَٰبَنِىٓ ءَادَمَ قَدْ أَنزَلْنَا﴾ "O children of Adam, We have bestowed"

﴿عَلَيۡكُمۡ لِبَاسٗا يُوَٰرِي سَوۡءَٰتِكُمۡ وَرِيشٗا﴾ "upon you clothing to conceal your private parts and as adornment." and this is the adornment of the outside; then He said: ﴿وَلِبَاسُ ٱلتَّقۡوَىٰ ذَٰلِكَ خَيۡرٞ﴾ "But the clothing of righteousness - that is best." [al-A'raf 7:26] and this is the adornment of the inside. And looking toward it from a hidden side is His saying تعالى: ﴿وَزَيَّنَّا ٱلسَّمَآءَ ٱلدُّنۡيَا بِمَصَٰبِيحَ وَحِفۡظٗا﴾ "And We adorned the nearest heaven with lamps [i.e., stars, for beauty] and as protection." [Fussilat 41:12] so He adorned its outside with lamps and its inside with its protection from Satan. And close to it is His saying تعالى: ﴿وَتَزَوَّدُواْ فَإِنَّ خَيۡرَ ٱلزَّادِ ٱلتَّقۡوَىٰ﴾ "And take provisions, but indeed, the best provision is fear of Allāh." [al-Baqarah 2:197] so He mentioned the outward provision and the inward provision; and this is of the inward adornment of the Qur'an added to the adornment of its words, its eloquence, and its outward rhetorical excellence.

And from it is His saying تعالى to Adam: ﴿إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعۡرَىٰ وَأَنَّكَ لَا تَظۡمَؤُاْ فِيهَا وَلَا تَضۡحَىٰ﴾ "Indeed, it is [promised] for you not to be hungry therein or be unclothed. And indeed, you will not be thirsty therein or be hot from the sun."" [Ta Ha 20:118–119] So He set hunger against nakedness, rather than hunger against thirst, and thirst against the heat of the sun, rather than thirst against hunger; for hunger is the nakedness of the inside, and its abasement, and nakedness is the hunger of the outside, and its abasement. So He set against each other the abasement of his inside and his outside, and the hunger of his inside and his outside; and thirst is the heat of the inside, and the heat of the sun is the heat of the outside, so He set them against each other.

And al-Mutanabbi was asked [88b] about the saying of Imru' al-Qays:[1]

كأني لم أركب جوادا للذة ♦ ولم أتبطن كاعبا ذات خلخال

As though I'd never mounted a steed for joy, nor lain /
with a budding-breasted girl who wore an anklet's chain.

As though I had never mounted a steed for pleasure
nor lain with a budding-breasted girl wearing an anklet

ولم أسبأ الزق الروي ولم أقل ♦ لخيلي كري كرة بعد إجفال

Nor bought the full wineskin, nor to my horsemen said, /
Charge! a charge after a rout, when they had fled.

Nor bought the full wineskin, nor said ♦ to my horsemen: Charge! a charge after a rout

1 In Imru' al-Qays's *Diwan* (p. 35). The exchange with al-Mutanabbi is in al-Tha'alibi's *Yatimat al-Dahr* (1/21–22), as the Arabic editor cites on the next page. The poet says that, with youth gone, it is as though he had never mounted a steed for pleasure, lain with a girl, bought wine or led a charge.

And it was said to him: It was faulted in him that he paired the buying of the full wineskin with charging, and it would have been better to pair it with lying with the budding-breasted girl, combining the two pleasures; and likewise, pairing the riding of the steed with charging is better than pairing it with lying with the budding-breasted girl. He said: Rather, what he brought is better, for he paired the mount of courage with the mount of pleasure and amusement; this is the mount of delight, and this is the mount of war and pursuit; and for that he paired the two buyings: the buying of the wineskin and the buying of the slave.[1]

I say: And also, the drinker boasts of courage, as Hassan said:[2]

ونشربها فتتركنا ملوكا ♦ وأسدا ما ينهنهنا اللقاء

We drink it, and it leaves us kings; and lions, too, /
whom no meeting with the foe can subdue.

We drink it and it leaves us kings ♦ and lions whom meeting [the foe] does not deter

And this is a parenthetical sentence, among the subtlest of parentheticals.

And it was said: Loveliness is what makes the mouths of onlookers speak out with glorification (التسبيح) and declaration of oneness (التهليل), as he said:[3]

ذي طلعة سبحان فالق صبحه ♦ ومعاطف جلت يمين الغارس

Glory to the Splitter of its morning — hers is the face! /
Exalted the hand that planted, in her, curves of grace.

Possessor of an appearance - سبحان the Splitter of its morning!
and of graceful curves - exalted is the hand of the one who planted

And Ali ibn al-Jahm said:[4]

طلعت فقال الناظرون إلى ♦ تصويرها ما أعظم الله

She appeared, and the onlookers, gazing at her frame, /
said, How great is Allah! — and spoke His name.

She appeared, and the onlookers said, looking at ♦ her fashioning: How great is Allah!

ودنت فلما سلمت خجلت ♦ والتف بالتفاح خداها

She drew near, and when she greeted, she blushed, /
and her cheeks, wrapped in apples, were flushed.

She drew near, and when she greeted she blushed ♦ and her cheeks were wrapped in apples

1 The word for buying here is *saba'* (*Lisan al-Arab*, «سبأ»). See al-Tha'alibi, *Yatimat al-Dahr* (1/21–22).

2 Hassan ibn Thabit, in his *Diwan* (p. 73).

3 The Arabic editor names no poet for this verse. At the sight of the beloved's face the poet cries *subhan* (glory be to Allah) at the One who splits the morning, and at her graceful curves he exalts the hand that planted them.

4 Ali ibn al-Jahm (d. 249 AH), the Abbasid poet; in his *Diwan* (p. 190). The onlookers cry "How great is Allah!" at her fashioning; "her cheeks were wrapped in apples" means that they were rosy like apples.

وكأن دعص الرمل أسفلها ◆ وكأن غصن البان أعلاها

As if her lower half were a sand-dune's swell, / and her upper half a ban-tree branch as well.

As if a sand-dune were her lower part ◆ and a branch of the ban tree her upper[1]

حتى إذا ثملت بنشوتها ◆ قرأت كتاب الباه عيناها

Until, grown drunk with her elation, she took / to reading, with her eyes, desire's book.

Until, when drunk with her elation ◆ her eyes read the book of desire

And another said:[2]

وإذا بدت في بعض حاجتها ◆ تستنطق الأفواه بالتسبيح

And when she appears about some need of hers, in view, /
she makes mouths speak "Glory be to Allah!" too.

And when she appears about some need of hers ◆ she makes mouths speak with glorification (التسبيح)

And Bashshar said:[3]

تلقى بتسبيحة من حسن ما خلقت ◆ وتستفز حشا الرائي بإرعاد

She's met with "Glory be!" for her beautiful making, /
and stirs the viewer's inmost parts into shaking.

She is met with a glorification (تسبيحة) for the beauty of her creation
and she stirs the viewer's inmost being with a trembling

And I have among verses:[4]

يا صورة البدر ولا والذي ◆ صور ليس البدر يحكيك

O form of the full moon — no, by the One who made your frame, /
the full moon does not resemble you; it is not the same.

O form of the full moon - no, by the One who ◆ formed {you} - the full moon does not resemble you [89a]

مني على العين ولا تبخلي ◆ بنظرة فالعين تفديك

Be generous to my eye, and do not deny / a glance, for you are ransomed by my eye.

Bestow upon my eye, and do not be stingy ◆ with a glance, for my eye ransoms you

وإن تحرجت لهذا فكم ◆ قد سبح الرحمن رائيك

And if you feel qualms about this, think of the many who /
have glorified the Most Merciful at the sight of you.

And if you feel qualms about this, how many ◆ have glorified the Most Merciful on seeing you

هذا بهذا وارتجي أجر من ◆ إن غبت عنه ظل يبكيك

This for that; and hope for the reward of one whom you leave, /
who, in your absence, keeps weeping for you, and must grieve.

This for that; and hope for the reward of one ◆ who, if you are absent from him, keeps weeping for you

Ibn Shubrumah said:[5] It is enough for you of loveliness (الحسن) that it is derived from al-hasanah (الحسنة).

And Umar ibn al-Khattab said: When a woman's whiteness is complete along with the beauty of her hair, her beauty is complete.

And Aishah said: Whiteness is half of beauty.

1 No poet is named in the print. *Da's al-raml* is a heap of sand; *ban* is a tree with slender, supple branches; *al-bah* is sexual desire. The woman is full below and slender above, and when she is flushed with elation her eyes speak of desire.

2 The verse is by Ibn al-Rumi, in his *Diwan* (1/337).

3 Bashshar ibn Burd (d. c. 167 AH), the blind Abbasid poet; in his *Diwan* (2/319), al-Husri's *Zahr al-Adab* (1/420) and *Jam' al-Jawahir* (p. 135).

4 These four verses are the author's own. He tells the beloved that the full moon does not resemble her, asks for a glance and begs her not to be stingy with it, reminds her that many have glorified the Merciful on seeing her, and asks her to reward by a glance the one who weeps for her in her absence.

5 Abd Allah ibn Shubrumah (d. 144 AH), judge of Kufah and jurist.

And some of the Salaf said:[1] Allah placed radiance and rashness with tallness, and cleverness and ugliness with shortness, and the good is in between.

And among what is blamed in women is the short, thick woman, and she is the one the poet meant by his saying:[2]

وأنت التي حببت كل قصيرة ♦ إلي ولم تشعر بذاك القصائر

You made each short woman dear to me, although /
the short women themselves did not know.

It is you who made every short woman ♦ dear to me, though the short women knew nothing of it

عنيت قصيرات الحجال ولم أرد ♦ قصار النسا شر النساء البحاتر

I meant women secluded in bridal chambers, not /
the short ones, worst of women, the buhatir lot.

I meant the women secluded (قصيرات) in the bridal chambers, and did not mean
short women, the worst of women, the buhatir

And the buhatir (البحاتر) are the short, thick women; and some go to extremes in this until they prefer the thin to the plump.

Al-Zamakhshari recited:[3]

لا أعشق الأبيض المنفوخ من سمن ♦ لكنني أعشق السمر المهازيلا

I do not love the white woman, puffed with fat, well-fed; /
I love the dark and slender ones instead.

I do not love the white woman puffed with fat ♦ but I love the dark slender ones

إني امرؤ أركب المهر المضمر في ♦ يوم الرهان فدعني واركب الفيلا

I ride the lean-trained colt upon the wager's day; /
so leave me, and ride the elephant your way.

I am a man who rides the lean-trained colt
on the day of the wager; so leave me, and you ride the elephant

And a group prefer the plump, and say: Plumpness is half of beauty, and it covers every defect in a woman and shows her beauties; and the best of affairs are their middles.

And among what is deemed fine in a woman is the length of four things: her extremities, her stature,

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1 *Al-hawaj* is rashness or folly, *al-daha'* shrewdness and *al-damamah* ugliness (*Lisan al-Arab*, «هوج»، «دهي»، «دمم»). The saying sets radiance and rashness with tallness, and shrewdness and plainness with shortness.

2 The two verses are by Kuthayyir, in his *Diwan* (p. 369) and Ibn al-Sikkit's *Islah al-Mantiq* (pp. 184, 274). He says that he means by "short" the *qasirat al-hijal*, women kept secluded in their chambers (*Lisan al-Arab*, «قصر»), and not women who are short in stature.

3 Jar Allah al-Zamakhshari (d. 538 AH), the Mu'tazili grammarian and exegete, author of *al-Kashshaf*. The verses are in his *Rabi' al-Abrar* (2/267); see also Abu Hayyan al-Tawhidi's *al-Basa'ir wa-l-Dhakha'ir* (6/130) and Ibn Abi Hajalah's *Diwan al-Sababah* (p. 105). He prefers slender women, as one rides a colt that has been thinned by training (*tadmir*) on the day of the race.

her hair, and her neck. And the shortness of four: her hand, her foot, her tongue, and her eye - so that she does not give away what is in her husband's house, does not go out of her house, does not lengthen her tongue, and does not aspire with her eye. And the whiteness of four: her colour, her parting, her teeth, and the white of her eye; and the blackness of four: her eyelashes, her eyebrow, her eye, and her hair. And the redness of four: her tongue, her cheek, and her lip [89b] with a darkness of red (لعس),[1] and the tinge of her whiteness with redness. And the fineness of four: her nose, her fingertips, her waist, and her eyebrow. And the thickness of four: her calf, her wrist, her buttocks, and that of hers. And the width of four: her forehead, her face, her eye, and her chest. And the narrowness of four: her mouth, her nostril, the piercing of her ear, and that of hers. So these are the women most deserving of the saying of Kuthayyir:[2]

لو أن عزة خاصمت شمس الضحى ♦ في الحسن عند موفق لقضى لها

If Azzah vied in beauty with the mid-morning sun, /
before a rightly guided judge, she would have won.
If Azzah disputed with the sun of mid-morning
in beauty before a rightly guided judge, he would rule for her

And the saying of another:[3]

لو أبصر الوجه منها وهو منهزم ♦ ليلا وأعداؤه من خلفه وقفا

If a routed man by night should see her face, /
with his enemies behind him, he would stop in his place.
If a routed man saw her face ♦ by night, with his enemies behind him, he would stop

And the saying of another:[4]

يا طيب مرعى مقلة لم تخف ♦ بوجنتيها زجر حراس

How sweet the pasture of an eye that, on her cheeks, regards /
them with no fear of the rebuke of guards.
O the sweetness of the pasture of an eye that did not fear ♦ on her two cheeks the rebuke of guards

حلت بوجه لم يغض ماؤه ♦ ولم تخضه أعين الناس

It alighted on a face whose water has not drained, /
which people's eyes have not plunged into; it has remained.
It alighted on a face whose water {of freshness} has not sunk
and which the eyes of people have not plunged into

1 *Lu's* is a dark reddish-brown tinge in the lips and gums, counted a beauty (*Lisan al-Arab*, «لعس»).

2 In Kuthayyir's *Diwan* (p. 394). He says that Azzah would win a case against the midday sun, even before a judge guided to the right.

3 A similar verse by al-Khubzaruzzi is in *al-Muhibb wa-l-Mahbub* (1/281) and al-Nuwayri's *Nihayat al-Arab* (2/95).

4 The two verses are by «بريه المصري» in Ibn al-Jarrah's *al-Waraqah* (p. 102), as the Arabic editor notes. The eye grazes on her cheeks as on a pasture without fear of any guard's rebuke; the face has not lost its freshness (*ma'uh*, its "water") and the eyes of people have not plunged into it.

And the saying of another:[1]

فلم يزل خدها ركنا ألوذ به ♦ والخال في خدها يغني عن الحجر

Her cheek has ever been a corner where refuge I seek, /
and the Black Stone's place is taken by the mole on her cheek.

Her cheek has ever been a corner {of the Ka'bah} I take refuge at
and the mole on her cheek takes the place of the {Black} Stone

And the saying of another, which al-Mubarrad recited:[2]

وأحسن من ربع ومن وصف دمنة ♦ ومن جبلي طي ومن وصفكم سلعا

Finer than an abode, a ruin's description too, /
and Tayy's two mountains, and Sal' as described by you,

And finer than an abode and the description of a ruin
and the two mountains of Tayy and your description of Sal'

تلاحظ عيني عاشقين كلاهما ♦ له مقلة في خد معشوقه ترعى

is the watching of two lovers, each of whom is gazing, /
an eye upon his beloved's cheek, grazing.

{is} the watching of the eyes of two passionate lovers, each of whom
has an eye grazing on the cheek of his beloved

And Tha'lab recited:[3]

خزاعية الأطراف مرية الحشا ♦ فزارية العينين طائية الفم

Khuza'i in her limbs, in her belly Murri, / Fazari in her eyes, in her mouth Ta'i.

Khuza'i in her extremities, Murri in her belly ♦ Fazari in her two eyes, Ta'i in her mouth

ومكية في الطيب والعطر دائما ♦ تبدت لنا بين الحطيم وزمزم

A Makkan, in good scent and perfume always sweet, /
she appeared to us where al-Hatim and Zamzam meet.

And Makkan in good scent and perfume always
she appeared to us between al-Hatim and Zamzam

Then he said: He described her with what is admired of each tribe.

And Salih ibn Hassan said[4] one day to his companions: Do you know a verse of love poetry

1 The verse is by Kushajim (d. c. 360 AH), in his *Diwan* (p. 236), *al-Muhibb wa-l-Mahbub* (1/63) and *Nihayat al-Arab* (2/75). The mole on her cheek stands in for the Black Stone at the corner of the Ka'bah, where pilgrims take refuge.

2 As in al-Khara'iti, *I'tilal al-Qulub* (p. 342). The lovers' gazing at each other's cheeks is finer than the poets' stock themes of abodes, ruins, the two mountains of Tayy and Sal'. The two mountains of Tayy are Aja and Salma, and Sal' is a hill at Madinah (Yaqut, *Mu'jam al-Buldan*).

3 Tha'lab (Ahmad ibn Yahya, d. 291 AH), the Kufan grammarian. The verses are by Adi ibn al-Riqa' in his *Diwan* (p. 268), and see *I'tilal al-Qulub* (p. 165); they are unattributed in *Uyun al-Akhbar* (4/27) and *al-Iqd al-Farid* (6/403, 413). The beloved is praised with the feature most admired in each tribe.

4 Salih ibn Hassan, a Madinan narrator and transmitter of poetry. The report is in al-Khara'iti, *I'tilal al-Qulub* (pp. 95–96); the report and the verse are in *al-Aghani* (17/129).

about a modest woman? We said: Yes! A verse of Hatim about his wife Mawiyyah:[1]

يضيء لها البيت الظليل خصاصه ◆ إذا هي يوما حاولت أن تبسما

The chinks of the shaded house, because of her, are lit /
if one day she tries to smile, a bit.

Because of her, the chinks of the shaded house are lit ◆ if one day she tries to smile

He said: You have done nothing! We said: Then the verse of al-A'sha:[2]

كأن مشيتها من بيت جارتها ◆ مر السحابة لا ريث ولا عجل

As if her walk from her neighbour's house were the way clouds go, /
passing neither hasty nor slow.

As if her walk from her neighbour's house ◆ were the passing of a cloud, neither slow nor hasty

He said: He made her enter and leave! We said: O Abu Muhammad! Then which verse is it? He said: The saying of Abu Qays ibn al-Aslat[3] [90a]:

وتكرمها جاراتها فيزرنها ◆ وتعتل عن إتيانهن فتعذر

Her neighbours honour her and visit her; when she should choose /
to excuse herself from visiting them, they excuse.

Her neighbours honour her and visit her
and she excuses herself from going to them, and is excused

I say: And finer than all of this is what was said by Ibrahim ibn Muhammad, nicknamed Niftawayh:[4]

وخبرها الواشون أن خيالها ◆ إذا نمت يغشى مضجعي ووسادي

Tale-bearers told her that her phantom, when I sleep, will spread /
over my bed, and the pillow beneath my head.

The tale-bearers told her that her phantom ◆ when I sleep visits my bed and my pillow

فخفرها فرط الحياء فأرسلت ◆ تعيرني غضبى بطول رقادي

So great modesty made her shy; and she sent /
her angry reproach to me for the long sleep I spent.

So her excessive modesty made her shy, and she sent {word}
reproaching me, angry, for my long sleeping

1 Hatim al-Ta'i, the proverbially generous pre-Islamic poet; the verse is in his *Diwan* (p. 81). The chinks (*khasas*) of the dark house are lit by her smile when she tries to smile.

2 In al-A'sha's *Diwan* (p. 55). The objection is that the verse describes her going into and out of her neighbour's house, which a truly modest woman does not do.

3 Abu Qays Sayfi ibn al-Aslat, a poet of the Aws of Madinah (d. c. 1 AH). The verse is in al-Khalidiyyan's *al-Ashbah wa-l-Naza'ir* (1/21), *al-Iqd al-Farid* (4/226), *Khizanat al-Adab* (2/48), *al-Muhibb wa-l-Mahbub* (2/157), *Diwan al-Ma'ani* (1/243) and *Uyun al-Akhbar* (3/25). The sense: her neighbours honour her and visit her, while she excuses herself from visiting them for modesty, and her excuse is accepted.

4 See *I'tilal al-Qulub* (p. 96) and Ibn al-Jawzi's *Dhamm al-Hawa* (p. 240). The beloved is shy when told that her phantom visits the lover's bed, and sends to reproach him for sleeping long.

And among what is deemed fine in a woman: the fineness of her skin and the softness of its touch, as Qays ibn Dharih said:[1]

تعلق روحي روحها قبل خلقنا ◆ ومن بعد ما كنا نطافا وفي المهد

My spirit clung to her spirit before we were made, /
and after we were drops of seed, and in the cradle laid.

My spirit clung to her spirit before our creation ◆ and after we were drops [of seed] and in the cradle

فزاد كما زدنا فأصبح ناميا ◆ فليس وإن متنا بمنفصم العهد

It grew as we grew, and has grown ever on, /
so though we die, the pact is not severed, nor gone.

It grew as we grew and became ever-growing ◆ so it is not, though we die, a severed pact

ولكنه باق على كل حادث ◆ ومؤنسنا في ظلمة القبر واللحد

But it endures through every turn of fortune we brave, /
our companion in the darkness of the niche and grave.

But it remains through every vicissitude
and keeps us company in the darkness of the grave and the niche

يكاد مسيل الماء يخدش جلدها ◆ إذا اغتسلت بالماء من رقة الجلد

The running water almost scratches her skin / when she washes in it, it is so thin.

The running water almost scratches her skin
when she washes with water, from the thinness of the skin

And I have among verses:[2]

يدمي الحرير أديمها من مسه ◆ وأديمها منه أرق وأنعم

Silk, by its touch, makes her skin bleed, /
for her skin does in fineness and softness silk exceed.

Silk makes her skin bleed by its touch ◆ for her skin is finer and softer than it

◆ SECTION ◆

So, O passionate lover through his hearing before his glance, for the ear falls in passionate love before the eye at times, and the army of love may enter the city by the gate of hearing as it enters by the gate of sight; and the believers yearn for Paradise though they have not seen it, and if they saw it, they would yearn for it more; and the one who has never made the pilgrimage has a heart that almost melts in yearning to see the Sacred House. So if these attributes stir your yearning, and these beauties take your heart:[3]

فاسم بعينيك إلى نسوة ◆ مهورهن العمل الصالح

Then raise your eyes to women, indeed, / whose dowries are righteous deeds.

Then raise your eyes to women ◆ whose dowries are righteous deeds

1 Qays ibn Dharih (d. c. 68 AH), the lover of Lubna. The verses are in his *Diwan* (p. 82), *I'tilal al-Qulub* (p. 183), *Uyun al-Akhbar* (4/145), *al-Aghani* (9/194, 196), *Fawat al-Wafayat* (3/207) and *Tazyin al-Aswaq* (1/135). *Al-Muwashsha* (p. 146) gives them to Qays ibn al-Mulawwah (Majnun Layla), and Jamil's *Diwan* (p. 77) has them too. The sense: the souls were joined before the bodies were created, and the bond will outlast death.

2 The verse is the author's own: silk makes her skin bleed when it touches it, though her skin is finer and softer than silk.

3 The verses continue on p. 345, where their sources are given. The "women" whose dowries are righteous deeds are the *hur al-ayn* of Paradise.

وحدث النفس بعشق الألى ♦ في عشقهن المتجر الرابح

And speak to your soul of passionate love for those
in whose passionate love the profitable trade grows.

And speak to your self of passionate love for those
in whose passionate love is the profitable trade

واعمل على الوصل فقد أمكنت ♦ أسبابه ووقتها رائح

And work for union, for its means are now at hand,
and its time is departing, and will not stand.

And work for union, for its means are possible ♦ and its time is departing[1]

♦ SECTION ♦

And Allah سبحانه described the women of Paradise with the best attributes, and adorned them with the best adornments, and made speech yearn for them, as though they saw them with the eye.

Al-Tabarani said[2] [90b]: Bakr ibn Sahl al-Damyati narrated to us, Amr ibn Hisham al-Bayruti narrated to us, Sulayman ibn Abi Karimah narrated to us, from Hisham ibn Hassan, from al-Hasan, from his mother, from Umm Salamah, who said: I said: O Messenger of Allah! Tell me about the saying of Allah عز وجل: ﴿وَحُورٌ عِينٌ﴾ "And [for them are] fair women with large, [beautiful] eyes," [al-Waqi'ah 56:22] He said: "Hur (حور): white; ayn (عين): large-eyed. The hair of the hawra' is like the wing of an eagle."

I said: Tell me about His saying عز وجل: ﴿كَأَمْثَٰلِ ٱللُّؤْلُؤِ ٱلْمَكْنُونِ﴾ "The likenesses of pearls well-protected," [al-Waqi'ah 56:23] He said: "Their clarity is the clarity of the pearl that is in the shells, which hands have not touched." I said: O Messenger of Allah! Tell me about His saying: ﴿فِيهِنَّ خَيْرَٰتٌ حِسَانٌ﴾ "In them are good and beautiful women -" [al-Rahman 55:70] He said: "Good in character, beautiful in face."

1 The verses are by Abu Nuwas, in his *Diwan* (p. 618); some are in al-Jahiz's *al-Bayan wa-l-Tabyin* (3/198). He bids the reader turn his passion to the maidens of Paradise, in whose love is the profitable trade, and work for union while its means are possible and its time is passing.

2 The hadith is in al-Tabarani's *al-Mu'jam al-Kabir* (23/368) and *al-Awsat* (3165). Its chain includes Sulayman ibn Abi Karimah, whom Abu Hatim and Ibn Adi graded weak, as al-Haythami records in *Majma' al-Zawa'id* (7/118, 119).

I said: Tell me about His saying: ﴿كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ﴾ "As if they were [delicate] eggs, well-protected." [al-Saffat 37:49] He said: "Their delicacy is like the delicacy of the skin you see inside the egg, next to the shell, which is the ghirqi'.[1]"

I said: O Messenger of Allah! Tell me about His saying عز وجل: ﴿عُرُبًا أَتْرَابًا﴾ "Devoted [to their husbands] and of equal age," [al-Waqi'ah 56:37] He said: "They are those who died in the abode of this world as old women, with rheumy eyes, grey-haired; Allah created them anew after old age, and made them virgins; 'urub (عربا): passionately loving, endearing; atrab (أترابا): of one birth."

I said: O Messenger of Allah! Are the women of this world better, or the hur al-ayn? He said: "Rather the women of this world are better than the hur al-ayn, as the outer face of a cloth is better than the lining."

I said: O Messenger of Allah! And by what is that? He said: "By their prayer, their fasting, and their worship of Allah. Allah has clothed their faces with light and their bodies with silk, white in complexion, green in garments, yellow in jewellery; their censers are pearls and their combs are gold; they say: We are the immortal, so we do not die; and we are the delicate, so we are never miserable; we are the abiding, so we never depart; and we are the content, so we never become angry; blessed is the one for whom we are and who is for us."

I said: O Messenger of Allah! One of us women marries two husbands, three, four, then she dies, and enters Paradise, and they enter with her; who will be her husband?

He said: "O Umm Salamah! She is given the choice, and she chooses the best of them in character, and says: My Lord,

1 *Ghirqi'* is the thin white membrane under the eggshell (*Lisan al-Arab*, «غرقأ»). In the next answer, *rumsan* are women with rheum at the corners of the eyes, and *shumt* are those whose hair is streaked with white (*Lisan al-Arab*, «رمص»، «شمط»).

this one was the best of them [91a] with me in character in the abode of this world, so marry me to him. O Umm Salamah! Good character has carried off the good of this world and the next."

◆ SECTION ◆

And He described them تعالى as full-breasted (كواعب), plural of ka'ib (كاعب), which is the woman whose breast has become rounded and circular, and has not drooped downward; and this is among the finest builds of women, and is bound to the age of youth.

And He described them as hur (الحور), which is the beauty of their colours and their whiteness. Aishah رضي الله عنها said:[1] Whiteness is half of beauty.

And Umar ibn al-Khattab رضي الله عنه said: When a woman's whiteness is complete along with the beauty of her hair, her beauty is complete. And the Arabs praise a woman for whiteness; the poet said:[2]

بيض أوانس ما هممن بريبة ◆ كظباء مكة صيدهن حرام

White, gentle women, who never meant any improper plan, /
like the gazelles of Makkah, whose hunting is under ban.

White, gentle women, who never intended anything improper
like the gazelles of Makkah, whose hunting is forbidden

يحسبن من لين الحديث زوانيا ◆ ويصدهن عن الخنا الإسلام

From the softness of their speech, they are thought to stray, /
as fornicators; yet Islam bars them from lewdness' way.

From the softness of their speech they are thought fornicators
yet Islam bars them from lewdness

And ayn (العين): plural of ayna', the woman wide of eye with the intensity of its blackness, the clearness of its white, and the length and blackness of its lashes.

1 Al-Khara'iti reports it from her in *I'tilal al-Qulub* (p. 165). The sayings of Aishah and of Umar also appear on p. 339.

2 The two verses are by Bashshar ibn Burd in al-Jahiz's *al-Bayan wa-l-Tabyin* (1/276) and *al-Mukhtar min Shi'r Bashshar* (p. 197); the Arabic editor adds that they are given to Urwah ibn Udhaynah in *al-Hamasah al-Basriyyah* (2/111–112), and are unattributed in *al-Muwashsha* (p. 92 in the printing consulted), *al-Zahrah* (1/119), *Masari' al-Ushshaq* (2/177) and *Diwan al-Sababah* (p. 210). The Makkan gazelles are inviolable in the sanctuary, as these women are by their chastity. The verses praise white, gentle women who never think of anything dishonourable, and whose soft speech makes them seem loose though Islam restrains them from it.

And He described them as good and beautiful (خيرات حسان), plural of khayrah, and its origin is khayyirah with shaddah, like tayyibah, then the letter was lightened; and she is the one who has combined beauties outward and inward, so that her build and her character are perfect; so they are good in character, beautiful in face. And He described them with purity, saying: ﴿وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ﴾ "And they will have therein purified spouses" [al-Baqarah 2:25] purified from menstruation, urine, excrement, and every harm found in the women of this world, and their insides purified from jealousy, harm to husbands, wronging them, and desiring others.

And He described them as confined in tents (مقصورات في الخيام), i.e.: prevented from displaying themselves and from going about in neglect of manner for others than their husbands, but confined to their husbands; they do not leave their dwellings, and are restricted to them, so they desire no one besides them.

And He سبحانه described them as restricting their glance (قاصرات الطرف), and this attribute is more complete than the first; for that reason they are for the people of the first two gardens; the woman of them has restricted her glance to her husband out of her love for him and her contentment with him, so her glance does not pass from him to [91b] another, as was said:[1]

أذود سوام الطرف عنك وماله ◆ على أحد إلا عليك طريق

I drive the grazing herd of my glance from your view,
yet it has no path to anyone but you.

I drive the grazing herd of my glance away from you, and it has no path to anyone but you

And the same is the state of those who are confined (المقصورات) also, but those are confined, and these are restricting.

1 The verse is by Qays ibn Dharih, in his *Diwan* (p. 128) and *al-Tadhkirah al-Hamduniyyah* (6/164); in al-Qali's *Amali* (2/257) it is given to «مضرس بن قرط». See also *Simt al-La'ali* (2/893). The lover drives the roving glances of the eye away from the beloved, so that they have no road to anyone but her.

And He سبحانه described them by His saying: ﴿أَبْكَارًا عُرُبًا أَتْرَابًا﴾ "virgins, Devoted [to their husbands] and of equal age," [al-Waqi'ah 56:36–37] and that is for the excellence of intercourse with a virgin, and its sweetness and delightfulness over intercourse with a non-virgin.

Aishah said: O Messenger of Allah! If you were to pass by a tree from which there had been grazing, and a tree from which there had been none, on which of them would you let your camel graze? He said: "On the one from which there has been no grazing" meaning: that he had not married a virgin other than her.[1]

And it is sound from him: that he said to Jabir when he married a non-virgin woman: "Why not a virgin, with whom you may play and who may play with you?"[2]

If it is said: This attribute disappears with the first intercourse, and she returns to being a non-virgin; it is said: The answer is in two ways:

The first of them: that the purpose of intercourse with a virgin is that she has not tasted anyone before his intercourse with her, so his love is planted in her heart, and that is more complete for the lasting of companionship; this is with respect to her. And as for the one who has intercourse, he grazes a meadow not yet grazed, which no one has grazed before him; and Allah تعالى pointed to this meaning in His saying: ﴿لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ﴾ "untouched before them by man or jinnī -" [al-Rahman 55:56] then after this, the pleasure of intercourse continues for him after the loss of virginity.

And the second: that it has been reported: "that every time one of the people of Paradise has intercourse with a woman, she returns a virgin as she was; so every time he comes to her, he finds her a virgin."[3]

1 Al-Bukhari (5189, 5190) and Muslim (2448).

2 Al-Bukhari (443, 5079) and Muslim (715).

3 The Arabic editor notes that this report is cited again shortly.

And as for the devoted ones ('urub, العرب): plural of 'arub (عروب), she who combines with the sweetness of form good conduct, wifely devotion, and endearing herself to the husband by her coquetry, her speech, the sweetness of her words, and the beauty of her movements.

Al-Bukhari said in his Sahih:[1] And as for the atrab (الأتراب): plural of tirb; it is said: so-and-so is my tirb (تربي): when you two are of one age; so they are equal in the age of youth, neither made short by childhood nor disparaged by old age, but their age is the age of youth at the most perfect of young men.

And He likened them تعالى to the guarded pearl (اللؤلؤ المكنون), to the guarded egg (البيض المكنون), and to ruby and coral (الياقوت والمرجان). So take from the pearl the clarity of its colour, the beauty of its whiteness, and the softness of its touch; and take from the guarded egg - [92a] which is the protected one, that hands have not reached - the balance of its whiteness, and its being tinged with something that beautifies it of a little yellowness, unlike the intensely white (الأبيض الأمهق)[2], which exceeds in whiteness; and take from ruby and coral the beauty of their colour in clarity, and its being tinged with a little redness.

♦ SECTION ♦

So listen now to their description by the report of the Truthful, the Believed; if the soul inclines and speaks to you of proposing, good; and if not, then faith is flawed. Muslim narrated in his Sahih[3]

1 The Arabic editor could not find this wording in al-Bukhari's *Sahih*; in his commentary on Surat Sad he has: "*atrab*: *amthal* (equals)."

2 *Al-amhaq* is the dead, chalky white without any flush of colour, which people find unattractive (*Lisan al-Arab*, «مهق»).

3 Muslim (2834); also al-Bukhari (3327).

From the hadith of Ayyub, from Muhammad ibn Sirin, who said: Either they were boasting or they were discussing: Are the men more numerous in Paradise or the women? Abu Hurayrah said: Did not Abu al-Qasim ﷺ say: "The first group to enter Paradise will be in the form of the moon on the night of the full moon, and the one that follows them will be like the most brilliantly shining star in the sky. Each man of them will have two wives; the marrow of their shins will be seen from behind the flesh; and there is no bachelor in Paradise."

And al-Tabarani said in his *Mu'jam*:[1] Ahmad ibn Yahya al-Hulwani and al-Hasan ibn Ali al-Fasawi narrated to us, saying: Sa'id ibn Sulayman narrated to us, Fudayl ibn Marzuq narrated to us, from Abu Ishaq, from Amr ibn Maymun, from Abd Allah, from the Prophet ﷺ, who said: "The first group to enter Paradise will have faces like the form of the moon on the night of the full moon, and the second group will be like the fairest shining star in the sky. Each one of them will have two wives from among the wide-eyed houris, each wife wearing seventy robes; the marrow of their shins will be seen from behind their flesh and their robes, as red wine is seen in a white glass."

The hafiz Abu Abd Allah al-Maqdisi said:[2] In my view this meets the condition of the *Sahih*.

1 Al-Tabarani, *al-Mu'jam al-Kabir* (10321) and *al-Awsat* (919). Al-Haythami says in *Majma' al-Zawa'id* (10/411): "its chain is sound."

2 Diya' al-Din al-Maqdisi (d. 643 AH), compiler of *al-Mukhtarah*. The author gives the same judgement in *Hadi al-Arwah* (p. 431).

And in the two *Sahih*s, from the hadith of Hammam ibn Munabbih[1], from Abu Hurayrah رضي الله عنه, who said: The Messenger of Allah ﷺ said: "The first group to enter Paradise will have forms like the form of the moon on the night of the full moon. They will not spit in it, nor blow their noses in it, nor relieve themselves in it. Their vessels and their combs will be of gold and silver, their censers of aloes-wood, and their sweat musk, [92b] and each one of them will have two wives; the marrow of their shins will be seen from behind the flesh because of the beauty. There will be no disagreement among them and no mutual hatred; their hearts will be as one heart, glorifying Allah morning and evening."

And the Imam Ahmad ibn Hanbal said in his *Musnad*[2]: Yunus ibn Muhammad narrated to us, al-Khazraj ibn Uthman al-Sa'di narrated to us, Abu Ayyub, the freedman of Uthman ibn Affan, narrated to us, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "The space of the whip of one of you in Paradise is better than the world and its like with it. [And the place of the bow of one of you in Paradise is better than the world and its like with it][3], and the veil of a woman of Paradise is better than the world and its like with it." He said: I said: O Abu Hurayrah! And what is the *nasif*? He said: The headcover. So if this is the worth of the headcover, what is the worth of the one who wears it?!

And Ibn Wahb said[4]: Amr informed us that Darraj Abu al-Samh narrated to him, from Abu

1 Al-Bukhari (3245) and Muslim (2834).

2 *Musnad* of Ahmad (2/345); its men are trustworthy, as al-Haythami says in *Majma' al-Zawa'id* (10/115).

3 The bracketed words are added from the *Musnad*.

4 Ahmad (3/75); the Arabic editor notes that Darraj (Abu al-Samh) is weak. Part of the hadith is in al-Tirmidhi; see p. 353.

al-Haytham, from Abu Sa'id al-Khudri, who said: The Messenger of Allah ﷺ said: "A man in Paradise will have a woman come to him and strike him on the shoulder; he will see his face in her cheek, clearer than a mirror. The lowest pearl on her would light up what is between the east and the west. She will greet him with peace and he will return her greeting, and he will ask her: Who are you? She will say: I am the increase.[1] On her will be seventy garments, the lowest of them like the *nu'man*.[2] His sight will pass through them until he sees the marrow of her shin from behind that. And upon her are crowns, and the lowest pearl on her would light up what is between the east and the west." Part of this hadith is in the *Jami* of al-Tirmidhi, and it meets his condition.[3]

And in *Sahih al-Bukhari*, from the hadith of Anas[4], that the Messenger of Allah ﷺ said: "A morning or an evening journey in the way of Allah is better than the world and all that is in it; and the place of the bow of one of you, or the place of his tether - meaning: his whip - is better than the world and all that is in it. And if a woman of the women of Paradise were to look down upon the earth, she would fill what is between the two with fragrance and light up what is between the two; and her veil upon her head is better than the world and all that is in it."

And in the *Musnad*, from the hadith of Muhammad ibn Sirin[5], from Abu Hurayrah, from the Prophet ﷺ: "The man of the people of Paradise will have two wives from among the wide-eyed houris, each of them wearing seventy robes, [93a] the marrow of her shin seen from behind the garments."

1 *Al-mazid* ("the increase") alludes to ﴿وَلَدَيْنَا مَزِيدٌ﴾ "and with Us is more" [Qaf 50:35].

2 The *nu'man* is the red anemone (*shaqa'iq al-Nu'man*): the lowest of her garments is as red as that flower.

3 Al-Tirmidhi (2565).

4 Al-Bukhari (2792, 2796, 6568); also Muslim (1880).

5 *Musnad* of Ahmad (2/345).

And al-Tirmidhi said: Amr narrated to us that Darraj Abu al-Samh narrated to him, from Abu al-Haytham, from Abu Sa'id al-Khudri, from the Prophet ﷺ, who said: "The lowest of the people of Paradise in rank is the one who has eighty thousand servants and seventy-two wives, and a dome of pearl, chrysolite and ruby will be set up for him, as wide as the distance between al-Jabiyah and San'a'."[1] Al-Tirmidhi related it.[2]

And in the *Mu'jam* of al-Tabarani, from the hadith of Abu Umamah, from the Prophet ﷺ, who said: "The wide-eyed houris were created from saffron."[3]

SECTION

If you wish to hear their singing, then hear its report now. In the *Mu'jam* of al-Tabarani, from the hadith of Ibn Umar[4] رضي الله عنهما, who said: The Messenger of Allah ﷺ said: "The wives of the people of Paradise will sing to their husbands with the most beautiful voices, which no one has ever heard. Among what they sing is: We are the good and beautiful ones, wives of a noble people, who look with the coolness of eyes. And among what they sing is: We are the immortal ones, so we never die; we are the secure ones, so we never fear; we are the abiding ones, so we never depart."

1 Al-Jabiyah is a town in the Hawran of Syria; San'a' is the capital of Yemen (Yaqut, *Mu'jam al-Buldan*).

2 Al-Tirmidhi (2562); also Ahmad (3/75), whose chain the Arabic editor calls weak.

3 Al-Tabarani, *al-Mu'jam al-Kabir* (7813) and *al-Awsat* (290). Al-Haythami says in *Majma' al-Zawa'id* (10/419) that its chain contains weak narrators.

4 Al-Tabarani, *al-Mu'jam al-Saghir* (734) and *al-Awsat* (4914). Al-Haythami says in *Majma' al-Zawa'id* (10/419) that its men are the men of the *Sahih*.

And it has been said regarding His saying تعالى: ﴿فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ﴾ "they will be in a garden [of Paradise], delighted." [al-Rum 30:15] that it is the pleasant listening, and there is no doubt that it is part of *hibrah* (delight).

And Abd Allah ibn Muhammad al-Baghawi said:[1] Ali narrated to us, Zuhayr informed us, from Abu Ishaq, from Asim, from Ali - رضي الله عنه - who said: ﴿وَسِيقَ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ إِلَى ٱلْجَنَّةِ زُمَرًا﴾ "But those who feared their Lord will be driven to Paradise in groups" [al-Zumar 39:73] until, when they reach one of its gates, they find a tree at it, from beneath whose trunk two springs flow. They make for one of them, as though they had been commanded to it, and they drink from it, and Allah removes what is in their bellies of impurity, or harm, or distress. Then they make for the other and purify themselves in it, and the radiance of bliss flows over them, and their hair never changes after it, and their heads are never dishevelled, as though they had been anointed with oils. Then they come to the keepers of Paradise, and they say: ﴿سَلَـٰمٌ عَلَيْكُمْ طِبْتُمْ فَٱدْخُلُوهَا خَـٰلِدِينَ﴾ "Peace be upon you; you have become pure; so enter it to abide eternally therein," [al-Zumar 39:73] Then the youths meet them and go around them, as the youths of the people of this world go around a close friend who comes back to them [93b] after an absence, and they say to him: Rejoice at what Allah تعالى has prepared for you of honour. Then one of those youths goes to one of his wives among the wide-eyed houris and says: So-and-so has come - by his name by which he was called in the world. She says: Did you see him? He says: I saw him, and he is following me. Then joy so moves one of them that she stands on the threshold of her door. And when he reaches his dwelling, he looks at the foundation of its structure, and it is of pearl stones,[2] above which is a palace of green, red and yellow, of every colour. Then he raises his head and looks at its ceiling, and it is like lightning, and had Allah - عز وجل - not decreed it, it would have pained him and taken his sight away,

1 Abu al-Qasim Abd Allah ibn Muhammad al-Baghawi (d. 317 AH), the hadith scholar of Baghdad. The report is in the *Musnad* of Ali ibn al-Ja'd (2569).

2 *Jandal* is large stones or rocks (*Lisan al-Arab*, «جندل»): the foundation is of great stones of pearl.

then he lowers his head, and there are his wives, and cups set in place, and cushions in rows, and carpets spread out. Then they recline and say: ﴿ٱلْحَمْدُ لِلَّهِ ٱلَّذِى هَدَىٰنَا لِهَـٰذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلَآ أَنْ هَدَىٰنَا ٱللَّهُ﴾ "Praise to Allāh, who has guided us to this; and we would never have been guided if Allāh had not guided us." [al-A'raf 7:43] Then a caller calls out: You will live and never die, you will abide and never depart, and you will be healthy and never fall ill.

And in the *Sunan* of Ibn Majah, from the hadith of Usamah ibn Zayd[1], who said: The Messenger of Allah ﷺ said: "Is there not one who will gird himself for Paradise! For Paradise has no match; it is, by the Lord of the Ka'bah, a light that sparkles, a sweet-scented plant that sways, a lofty palace, a flowing river, a ripe fruit, a beautiful and lovely wife, many robes, an eternal abode in a safe home, fruit and greenery, delight and bliss, in a high and radiant dwelling." They said: Yes, O Messenger of Allah! We are the ones who will gird ourselves for it. He said: "Say: If Allah wills." And the people said: If Allah wills.

♦ SECTION ♦

This is their description and their beauty. Now hear the pleasure of union with them and its nature. In the *Musnad* of Abu Ya'la al-Mawsili[2], from the hadith of Abu Hurayrah رضي الله عنه, who said: The Messenger of Allah ﷺ said, and he mentioned a long hadith, in which is: "And I say: O Lord! You promised me the intercession, so let me intercede for the people of Paradise, that they may enter Paradise. And Allah says: I have granted you intercession and permitted them to enter Paradise."

1 The Arabic editor gives Ibn Majah (4332) and calls it a sound (*sahih*) hadith; this could not be confirmed there. The wording is in Ibn Abi Dawud, *al-Ba'th* (p. 60 in the printing consulted). *La khatara laha* means that Paradise has no equal in worth (*Lisan al-Arab*, «خطر»); *mushammir* is one who girds up his garment to hasten.

2 The Arabic editor did not find this hadith in Abu Ya'la's *Musnad*.

And the Messenger of Allah ﷺ used to say: "By Him who sent me with the truth! You are not in the world [94a] more familiar with your wives and your dwellings than the people of Paradise are with their wives and their dwellings. A man of them will go in to seventy-two wives of those whom Allah brings into being, and to two of the children of Adam, who are favoured over those whom Allah brought into being by their worship of Allah in the world. He goes in to the first of the two in a chamber of ruby, on a bed of gold studded with pearls, upon which are seventy layers of silk and brocade. He places his hand between her shoulders, then looks at his hand coming out of her chest, from behind her garments, her skin and her flesh; and he looks at the marrow of her shin, as one of you looks at the thread in a tube of ruby. His liver is a mirror for her - meaning: and her liver is a mirror for him. While he is with her, he does not tire of her and she does not tire of him; and he does not come to her at any time but he finds her a virgin; his member never flags, and she feels no soreness in her private part. While he is thus, a voice calls: We know that you do not tire and she does not tire, except that there is no semen and no emission, unless you have other wives than her. So he goes out and comes to them one by one. Each time he comes to one, she says: By Allah, there is nothing in Paradise more beautiful than you! And there is nothing in Paradise dearer to me than you." This is a part of the long hadith of the Trumpet which Isma'il ibn Nafi' related.[1]

And in *Sahih Muslim*, from the hadith of Abu Musa al-Ash'ari[2], from the Prophet ﷺ, who said: "The believer will have in Paradise a tent of a single hollowed pearl, its length

1 Al-Bayhaqi, *al-Ba'th wa-l-Nushur* (609). The print reads "Isma'il ibn Nafi'"; the transmitter of the long hadith of the Trumpet (*al-Sur*) is known as Isma'il ibn Rafi' al-Madani, who is weak in hadith (Ibn Hajar, *Taqrib al-Tahdhib*).

2 Muslim (2838).

sixty miles; the believer will have wives in it, and he will go around to them, and none of them will see the others." Al-Bukhari related it[1] and said: thirty miles.

And in the *Jami* of al-Tirmidhi, from the hadith of Anas[2]: that the Messenger of Allah ﷺ said: "The believer will be given in Paradise such and such strength for women." I said: O Messenger of Allah! And will he be able to bear that? He said: "He will be given the strength of a hundred." He said: This is a sahih gharib hadith.

And in the *Mu'jam* of al-Tabarani, from the hadith of Abu Hurayrah[3], who said: It was said: O Messenger of Allah! [94b] Shall we reach our women in Paradise? He said: "A man will reach in a day a hundred virgins." And in another wording: We said: O Messenger of Allah! Shall we be intimate with our women in Paradise? He said: "Yes, by Him in whose hand is my soul! A man will be intimate in one morning with a hundred virgin women." The hafiz Abu Abd Allah al-Maqdisi said: The men of this hadith, in my view, meet the condition of the *Sahih*.

And in the long hadith of Laqit al-Uqayli, which al-Tabarani, Abd Allah ibn Ahmad in *al-Sunnah* and others related[4]: that he said: I said: O Messenger of Allah! Will we have righteous wives in it? He said: "The righteous women are for the righteous men; you will take pleasure in them as you take pleasure

1 Al-Bukhari (4879).

2 Al-Tirmidhi (2539).

3 Al-Tabarani, *al-Mu'jam al-Saghir* (795) and *al-Awsat* (722).

4 Al-Tabarani, *al-Mu'jam al-Kabir* (19/211), and Abd Allah ibn Ahmad in his additions to the *Musnad* (4/13–14). Al-Haythami says that al-Tabarani's chain is *mursal*, from Asim ibn Laqit.

in the world, and they will take pleasure in you, except that there is no childbearing."

And Ibn Wahb mentioned, from Amr ibn al-Harith, from Darraj, from Abd al-Rahman ibn Hujayrah, from Abu Hurayrah, that he said: Will we have intercourse in Paradise? And the Messenger of Allah ﷺ said: "Yes, by Him in whose hand is my soul! Thrusting, thrusting;[1] and when he rises from her, she returns purified, a virgin."[2]

The hafiz Abu Abd Allah said:[3] Darraj's name is Abd al-Rahman ibn Sam'an al-Misri; Yahya ibn Ma'in declared him trustworthy, and Abu Hatim ibn Hibban transmitted from him in his *Sahih*, and some of the imams used to reject some of his hadith, and Allah knows best.

And in the *Mu'jam* of al-Tabarani, from the hadith of Abu al-Mutawakkil[4], from Abu Sa'id al-Khudri, who said: The Messenger of Allah ﷺ said: "When the people of Paradise have intercourse with their wives, they return virgins."

And in it also[5], from the hadith of Abu Umamah, that he heard the Messenger of Allah ﷺ being asked: Will the people of Paradise have intercourse? He said: "With a member that does not tire and a desire that does not cease: thrusting, thrusting."

1 *Dahman dahman*: the word is from *dahama*, to thrust or push forcibly (*Lisan al-Arab*, «دحم»).

2 Ibn Hibban (2633, *Mawarid*) and Abu Nu'aym, *Sifat al-Jannah* (393); the Arabic editor calls its chain *hasan*.

3 He is Diya' al-Din al-Maqdisi; see his *Sifat al-Jannah* (pp. 131–132).

4 Al-Tabarani, *al-Mu'jam al-Saghir* (249). Al-Haythami says in *Majma' al-Zawa'id* (10/417): "In it is Mu'alla ibn Abd al-Rahman al-Wasiti, and he is a liar."

5 Al-Tabarani, *al-Mu'jam al-Kabir* (7674, 7721). The Arabic editor notes that Hashim ibn Zayd al-Dimashqi, who is in the chain, is weak.

And in it also[1], from him: that the Messenger of Allah ﷺ was asked: Will the people of Paradise have intercourse? He said: "Thrusting, thrusting, but there is no semen and no emission."

The Verse Composition of the Shaykh Shams al-Din, the Author[2]

فيا خاطب الحور الحسان وطالبا ◆ لوصالهن بجنة الحيوان

O suitor of the lovely houris, wooing each as wife, / and seeker of their union in the Garden of Life.

O suitor of the beautiful houris, and seeker ◆ of union with them in the Garden of Life

لو كنت تدري من خطبت ومن طلبت ◆ بذلت ما تحوي من الأثمان

Had you known whom you have wooed, on whom your heart is bent, /
all the treasures that you hold you would have spent.

Had you known whom you have asked for and whom you seek ◆ you would have spent all the treasures you hold

أو كنت تدري أين مسكنها جعلت ◆ السعي منك لها على الأجفان

Or, had you known where she dwells, you'd have made it so: /
upon your eyelids your striving toward her would go.

Or had you known where her dwelling is, you would have made ◆ your striving toward her go upon your eyelids [95a]

أسرع وحث السير جهدك إنما ◆ مسراك هذا ساعة لزمان

Hasten, urge your journey on with all your strength; / this night-journey is an hour for an age's length.

Hasten and urge on your journey with all your might; this ◆ night journey of yours is but an hour for a {long} time

فاعشق وحدث بالوصال النفس وابذل ◆ مهرها ما دمت ذا إمكان

So love, and tell your soul of union, and pay her dower / while it is still within your power.

So fall in love, and speak to your soul of union, and pay ◆ her bridal gift while you are able

واجعل صيامك دون لقياها ويوم ◆ الوصل يوم الفطر من رمضان

Make your fasting last until the meeting that you plan, / and union's day the fast-breaking day of Ramadan.

And make your fasting {last} until meeting her, and the day ◆ of union the day of breaking the fast of Ramadan

واجعل نعوت جمالها الحادي وسر ◆ نحو الحبيب ولست بالمتواني

Let her beauty's descriptions be your driver's song; and go / toward the Beloved, and do not be slow.

Make the descriptions of her beauty your camel-driver's song, and journey ◆ toward the Beloved, and do not be slow

فاسمع إذا أوصافها ووصالها ◆ واجعل حديثك ربة الإحسان

So hear her attributes and union; let your talk embrace / the mistress of beneficence and grace.

So hear, then, her attributes and her union, ◆ and make your talk about the mistress of beneficence

يا من يطوف بكعبة الحسن التي ◆ حفت بذاك الحجر والأركان

O you who circle the Ka'bah of beauty — it is found / with that Hijr and the corners all around.

O you who circle the Ka'bah of beauty which is ◆ surrounded by that Hijr and the corners[3]

ويظل يسعى دائما حول الصفا ◆ ويحث من مسعاه كل أوان

And who keeps running round al-Safa, constantly, / urging on his striving, at all times, unceasingly.

And who keeps running ever around al-Safa, ◆ and urges on his striving at every time

ويروم قربان الوصال على منى ◆ والخيف يحجبه عن القربان

And who seeks union's nearness at Mina, as would appear, / while al-Khayf bars him from drawing near.

And who seeks the drawing near of union at Mina, ◆ while al-Khayf bars him from drawing near

فلذا تراه محرما أبدا وموضع ◆ حله منه فليس بدان

So you see him always in ihram, in its bond, / and the place of his release from it lies beyond.

So you see him always in ihram, and the place ◆ of his release from it is not near him

يبغي التمتع مفردا عن حبه ◆ متجردا يبغي شفيع قران

Alone, far from his love, he seeks tamattu', delight; /
stripped as a pilgrim, he seeks one to plead qiran, to unite.

He seeks *tamattu'* {enjoyment} alone, apart from his beloved, ◆ stripped {as in ihram}, seeking an intercessor for *qiran* {union}

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1 Al-Tabarani, *al-Mu'jam al-Kabir* (7479). The Arabic editor notes that Khalid ibn Yazid, who is in the chain, is *matruk* (abandoned).

2 Manuscript ش has «فصل» ("Section") in place of this heading. The verses, with some differences, are the author's own, from his *Nuniyyah* known as *al-Kafiyah al-Shafiyah* (pp. 258–259, 278, 280–284 in the Arabic editor's reference). The Arabic editor notes that the first verse has an extra syllable, the added fa' (*khazm*).

3 The lover is likened to a pilgrim: the "Ka'bah of beauty" with its Hijr and corners, al-Safa, Mina and al-Khayf (the mosque of Mina), and the state of *ihram*. *Tamattu'* (an 'umrah and a hajj with release between them), *ifrad* (the hajj alone) and *qiran* (the two joined in one ihram) are the three forms of the rites; the poet plays on their meanings, "enjoyment", "alone" and "union".

ويظل بالجمرات يرمي قلبه ◆ هذي مناسكه بكل أوان
At the Jamarat he keeps casting his heart; / at all times, these rites are his part.
And at the Jamarat he keeps casting his heart; ◆ these are his rites at every time

والناس قد قضوا مناسكهم وقد ◆ حثوا ركائبهم إلى الأوطان
The people have completed their rites, and they / have urged their mounts toward the homelands, on their way.
The people have completed their rites and have ◆ urged their mounts on toward the homelands

وحدت بهم همم لهم وعزائم ◆ نحو المنازل ربة الإحسان
Their wills and resolves drove them toward the place / where the mistress of beneficence has her dwelling-space.
Their resolves and determinations drove them on ◆ toward the dwellings of the mistress of beneficence

رفعت لهم في السير أعلام الوصال ◆ فشمروا يا خيبة الكسلان
For them, along the way, union's banners were displayed; / they girded up—O loss for the lazy, who stayed!
The banners of union were raised for them on the way, ◆ so they girded themselves - what a loss for the lazy

ورأوا على بعد خياما مشرفات ◆ مشرقات النور والبرهان
Far off they saw tents lifted high, / radiant with light and proof, to the eye.
And from afar they saw lofty tents ◆ shining with light and proof

فتيمموا تلك الخيام فآنسوا ◆ فيهن أقمارا بلا نقصان
They made for those tents; there inside they saw / moons that never wane, without a flaw.
They made for those tents and found in them ◆ moons without waning

من قاصرات الطرف لا تبغي سوى ◆ محبوبها من سائر الشبان
Restrained of glance, each seeks, of all the youths, none / except her own beloved, the only one.
Of those who restrain the glance[1], each seeking nothing but ◆ her beloved out of all the youths

قصرت عليه طرفها من حسنه ◆ والطرف منه مطلق بأمان
Her glance, for his beauty, is on him bound, / while his is free, and safe and sound.
She restrained her glance upon him because of his beauty, ◆ while his glance is set free, in security

ويحار منه الطرف في الحسن الذي ◆ قد أعطيت فالطرف كالحيران
At her given beauty his glance is amazed; / the glance is like one confounded, dazed.
His glance is bewildered by the beauty ◆ she has been given, the glance like one confounded [95b]

ويقول لما أن يشاهد حسنها ◆ سبحان معطي الحسن والإحسان
And when he sees the beauty of her face, / he says: "Glory to the Giver of beauty and of grace!"
And when he beholds her beauty he says: ◆ سبحان the Giver of beauty and beneficence

والطرف يشرب من كؤوس جمالها ◆ فتراه مثل الشارب النشوان
His glance drinks from the cups of her loveliness; / you see a drinker in his drunkenness.
And his glance drinks from the cups of her loveliness, ◆ so you see him like a drinker, intoxicated

كملت خلائقها وأكمل حسنها ◆ كالبدر ليل الست بعد ثمان
Perfected are her qualities, and bright / her beauty, like the moon on the fourteenth night.
Her qualities are perfected and her beauty is perfected, ◆ like the full moon on the night of six after eight {the fourteenth}[2]

والشمس تجري في محاسن وجهها ◆ والليل تحت ذوائب الأغصان
Beneath the branches' tresses is the night; the sun / through the beauties of her face does run.
The sun runs in the beauties of her face ◆ and night {her black hair} lies beneath the tresses of the branches

فيظل يعجب وهو موضع ذاك من ◆ ليل وشمس كيف يجتمعان
So he keeps wondering, the place of it is he: / night and the sun together, how can that be?
So he keeps wondering, and he is the place of that: ◆ night and sun, how can they come together

ويقول سبحان الذي ذا صنعه ◆ سبحان متقن صنعة الإنسان
He says, "Glory to Him who made this creation! / Glory to Him who perfected man's formation!"
And he says: سبحان Him whose making this is, ◆ سبحان Him who perfected the making of man

لا الليل يدرك شمسها فتغيب عند ◆ مجيئه حتى الصباح الثاني
Night does not overtake her sun, so it is gone / at its approach, until the second dawn.
The night does not overtake her sun so that {the sun} sets ◆ at {the night's} coming until the second morning

والشمس لا تأتي فتخفي الليل بل ◆ يتصاحبان كلاهما أخوان
The sun does not come the night to hide; / they keep company, brothers, side by side.
And the sun does not come so as to hide the night, but ◆ they accompany one another, both of them brothers

وكلاهما مرآة صاحبه إذا ◆ ما شاء يبصر وجهه يريان
Each is the other's mirror; if he would see / his own face, they both behold it, he and she.
And each is the mirror of the other: when ◆ he wishes to look at his face, the two of them see it

فيرى محاسن وجهه في وجهها ◆ وترى محاسنها به بعيان
In her face he sees his own beauties shown; / she sees hers in him, plainly known.
So he sees the beauties of his face in her face, ◆ and she sees her beauties in him, plainly

حمر الخدود ثغورهن لآلئ ◆ سود العيون فواتر الأجفان
Red are their cheeks, their teeth are pearls to view, / black are their eyes, their eyelids languid too.
Red of cheeks, their teeth are pearls, ◆ black of eyes, languid of eyelids

1 See p. 348 on *qasirat al-tarf* [al-Rahman 55:56].

2 Six after eight is fourteen: the fourteenth night of the lunar month, when the moon is full.

والبرق يبدو حين يبسم ثغرها ◆ فيضيء سقف القصر بالجدران

When her mouth smiles, the lightning begins to gleam, / lighting the palace ceiling and walls with its beam.

And lightning appears when her mouth smiles, ◆ and lights the ceiling of the palace together with the walls

ريانة الأعطاف من ماء الشباب ◆ فغصنها بالماء ذو جريان

Lush are her sides, where the water of youth teems; / her branch has water running in its streams.

Her sides are moist with the water of youth, ◆ so her branch has water flowing in it

والقد منها كالقضيب اللدن في ◆ حسن القوام كأوسط القضبان

Her stature is a supple switch, and how / fair is its build, like the best-balanced bough.

Her stature is like the supple switch in ◆ beauty of build, like the middle {i.e. best-proportioned} of the branches

لما جرى ماء النعيم بغصنها ◆ حمل الثمار كثيرة الألوان

When bliss's water ran her branch right through, / it bore fruits of many a different hue.

When the water of bliss ran through her branch, ◆ it bore fruits of many colours

فالورد والتفاح والرمان في ◆ غصن تعالى غارس البستان

Exalted is the garden's Planter, Him / who set rose, apple, pomegranate on one limb.

The rose, the apple and the pomegranate on ◆ one branch - تعالى the Planter of the garden[1]

في مغرس كالعاج تحسب أنه ◆ عالي النقا أو واحد الكثبان

A planting-place like ivory: you'd think the ground / a high sand-hill, or one of the dunes, a mound.

In a planting-place like ivory, you would think it ◆ a high sand-hill or one of the dunes

لا الظهر يلحقه وليس ثديها ◆ بلواحق للبطن أو بدوان

The back falls short; her breasts do not sag to lie / on the belly, or anywhere close by.

The back does not reach {the height of} it, and her breasts do not ◆ hang down to the belly or near it

لكنهن كواعب ونواهد ◆ فثديهن كأحسن الرمان

But they are budding maidens, firm of breast; / their breasts like pomegranates of the best.

But they are budding-breasted maidens, firm-bosomed, ◆ and their breasts are like the finest pomegranates

والجيد ذو طول وحسن في بياض ◆ واعتدال ليس ذا نكران

The neck is long and fair, white, in balance straight; / there is nothing in it that one could hate.

The neck is long and beautiful, in whiteness ◆ and evenness, with nothing objectionable

يشكو الخلي بعاده فله مدى الأيام ◆ وسواس من الهجران

Jewellery complains of its distance; so, all its days, / a whispered jingle of forsaking stays.

The jewellery complains of its distance from it, so all its days ◆ it has a whispering {jingle} from the forsaking [96a]

والمعصمان فإن تشأ شبههما ◆ بسبيكتين عليهما كفان

The two wrists, if you wish, liken to a pair / of ingots, with two palms upon them there.

And the two wrists: if you wish, liken them ◆ to two ingots upon which are two palms

كالزبد لينا في نعومة ملمس ◆ أصداف در دورت بوزان

Like butter in softness, in smoothness refined, / pearl-shells, rounded in proportion defined.

Like butter in softness, in smoothness of touch, ◆ shells of pearls rounded in due proportion

والصدر متسع على بطن لها ◆ والخصر منها مغرم بثمان

Her chest is broad upon her belly, above; / her waist is with eight folds deeply in love.

And the chest is broad over her belly, ◆ and her waist is enamoured of eight {folds}[2]

وعليه أحسن سرة هي زينة ◆ للبطن قد غارت من الأعكان

And on it the finest navel adorns the belly's skin, / sunk amid the folds, and set within.

And upon it the finest navel, an adornment ◆ of the belly, sunk deep amid the folds

حق من العاج استدار وحشوه ◆ حبات مسك جل ذو الإتقان

An ivory casket, round, that musk-grains fill; / exalted be the Master of perfect skill!

A casket of ivory, round, and its filling ◆ grains of musk - exalted be the Master of perfection

وإذا نزلت رأيت أمرا هائلا ◆ ما للصفات عليه من سلطان

And when you go down, you see a thing so grand / that over it descriptions have no command.

And when you go down you see an awe-inspiring thing, ◆ over which descriptions have no authority

لا الحيض يغشاه ولا بول ولا ◆ شيء من الآفات في النسوان

No menses cover it, no urine, and no / affliction of the kind that women know.

Neither menses cover it, nor urine, nor ◆ any of the afflictions of women

فخذان قد حفا به حرسا له ◆ فجنابه في عزة وصيان

Two thighs flank it as guards, at its sides; / so its precinct, in might and protection, abides.

Two thighs flank it as guards for it, ◆ so its precinct is in might and protection

1 The Arabic editor notes that two verses are missing from manuscript ت. In the verse «يشكو الخلي بعاده», the print's «الخلي» is a misprint for «الحلي», "the jewellery", as in the author's *al-Kafiyah al-Shafiyah* (the *Nuniyyah*, v. 5317): her ornaments complain of being kept apart from her neck, and their "whispering" (*waswas*) is their jingling.

2 The print reads «بثمان», "eight": the eight ends of the belly-folds (cf. the saying «تقبل بأربع وتدبر بثمان» of a woman with belly-folds, *Lisan al-Arab*, «ثمن»).

قاما بخدمته هو السلطان بينهما ◆ وحق طاعة السلطان
They serve it; it is sultan between the two, / and obedience is the sultan's due.
They stand in its service, while it is the sultan between them, ◆ and the sultan's due is obedience

وهو المطاع إذا هو استدعى الحبيب ◆ أتاه طوعا وهو غير جبان
And it is obeyed: the beloved, when it has bade / him come, comes willingly, nor is he dismayed.
And it is obeyed: when it summons the beloved, ◆ he comes willingly and not in cowardice

وجماعها فهو الشفاء لصبها ◆ فالصب منه ليس بالضجران
To lie with her is the cure of the lover's desire, / and of it the lover will never tire.
And intercourse with her is the cure for her lover, ◆ and the lover is never weary of it

وإذا أتاها عادت الحسناء بكرا ◆ مثل ما كانت مدى الأزمان
And when he comes to her, the beauty returns anew, / a virgin, as she was all the ages through.
And when he comes to her, the beauty returns a virgin, ◆ as she was throughout the ages

وهو الشهي ألذ شيء هكذا ◆ قال الرسول لمن له أذنان
Sweetest it is, most desired: this he made clear, / the Messenger, to all with ears to hear.
And it is the desirable, the most delightful thing; so ◆ said the Messenger to whoever has two ears

يا رب غفرا قد طغت أقلامنا ◆ يا رب معذرة من الطغيان
O Lord, forgive: our pens have overstepped; / O Lord, for overstepping, our excuse accept.
O Lord, forgiveness: our pens have overstepped; ◆ O Lord, pardon for the overstepping

أقدامها من فضة قد ركبت ◆ من فوقها ساقان ملتفان
Her feet are of silver, mounted; there begins / above them a pair of plump shins.
Her feet are of silver, mounted ◆ above them are two plump shins

والساق مثل العاج ملموم به ◆ مخ العظام تناله العينان
The shin is like ivory, compact and white; / the bones' marrow in it is within the eyes' sight.
And the shin is like ivory, compact, within it ◆ the marrow of the bones, which the two eyes can see

والريح مسك والجسوم نواعم ◆ واللون كالياقوت والمرجان
Musk is their scent, and their bodies are tender; / their colour like ruby and coral, in splendour.
The fragrance is musk and the bodies are delicate, ◆ and the colour is like ruby and coral

وكلامها يسبي العقول بنغمة ◆ زادت على الأوتار والعيدان
Her speech takes captive each and every mind, / with a melody that strings and lutes leave behind.
Her speech captivates minds with a melody ◆ that surpasses strings and lutes

وهي العروب بشكلها وبدلها ◆ وتحبب للزوج كل أوان
She is the 'arub, in form and coquettish ways, / endearing herself to her husband always.
She is the *arub* in her form and her coquetry, ◆ and she endears herself to her husband at every time [96b]

أتراب سن واحد متماثل ◆ سن الشباب لأجمل الشبان
Companions of one age, alike in years, / the age of youth, for the handsomest of youthful peers.
Companions of one age, alike, ◆ the age of youth, for the most handsome of youths

بكر فلم يأخذ بكارتها سوى المحبوب ◆ من إنس ولا من جان
A virgin whom no man, no jinn, before / has taken, but the beloved she does adore.
A virgin: none has taken her virginity but her beloved ◆ - neither of men nor of jinn

يعطى المجامع قوة المئة التي اجتمعت ◆ لأقوى واحد الإنسان
He who lies with her has a hundred's strength combined / in the strongest single one of mankind.
He who has intercourse is given the strength of a hundred {men}, which was gathered ◆ in the strongest single man

ولقد أتانا أنه يغشى بيوم ◆ واحد مئة من النسوان
And it has come to us that in one day / he goes in to a hundred women, they say.
And it has come to us that in a single day ◆ he goes in to a hundred women

ورجاله شرط الصحيح رووا لهم ◆ فيه وذا في معجم الطبراني
Its men the Sahih cites; they meet its condition; / al-Tabarani's Mu'jam has the tradition.
And its men meet the condition of the *Sahih*; {its compilers} transmitted ◆ from them in it, and this is in the *Mu'jam* of al-Tabarani

وبذاك فسر شغلهم في سورة ◆ من بعد فاطر يا أخا العرفان
Fatir's next surah has this explanation, / O brother of knowledge: of their "occupation."
And by this was interpreted their occupation in a surah ◆ after Fatir, O brother of knowledge[1]

هذا دليل أن قدر نسائهم ◆ عدد كمنزلهم من الإيمان
This proves their women's number, in proportion / to their rank in faith: each has his portion.
This is proof that the number of their women ◆ is in proportion to their station in faith[2]

1 An allusion to Ya-Sin 36:55; Surah Ya-Sin follows Surah Fatir.
2 The second half-line in manuscript ش reads «متفاوت بتفاوت الإيمان» ("differing as faith differs").

وبه يزول توهم الإشكال عن ◆ تلك النصوص بمنة الرحمن
By this the supposed difficulty in those texts is cleared; / by the Most Merciful's favour, it has disappeared.
And by it the supposition of difficulty is removed from ◆ those texts, by the grace of the Most Merciful

في بعضها مئة أتى وأتى بها ◆ سبعون أيضا ثم جا ثنتان
In some, a hundred is the number named, / and seventy also, and then two, are claimed.
In some of them a hundred came, and in them also came ◆ seventy, then two came[1]

فتفاوت الزوجات مثل تفاوت ◆ الدرجات فالأمران مختلفان
So the difference of wives is just like / that of the ranks; the two matters are unlike.
So the difference between the wives is like the difference ◆ between the ranks, and the two matters differ

وبقوة المئة التي حصلت له ◆ أفضى إلى مئة بلا خوران
By the strength of the hundred that he did attain, / to a hundred he goes, and his strength does not wane.
And by the strength of the hundred that was gained for him ◆ he goes in to a hundred {women} without weakness

وأعفهم في هذه الدنيا هو الأقوى ◆ هناك لزهده في الفاني
In strength, the most chaste in this world has most gained / there, for from the perishing he abstained.
And the most chaste of them in this world is the strongest ◆ there, for his abstinence from the perishing

فاجمع قواك لما هناك وغض منك ◆ الطرف واصبر ساعة لزمان
So gather strength for there, and lower your glance; / be patient an hour, for time's long expanse.
So gather your strength for what is there, and lower ◆ your gaze, and be patient an hour for a {long} time

ما هاهنا والله ما يسوى قلامة ◆ ظفر واحدة من النسوان
By Allah, what is here, in the balance, would fail / against the paring of one woman's fingernail.
What is here, by Allah, is not worth the paring of a fingernail ◆ of one of the women there

ونصيفها خير من الدنيا وما ◆ فيها إذا كانت من الأثمان
The world and all in it, counted as her price, / falls short of her veil; it would not suffice.
And her veil is better than the world and what ◆ is in it, if they are counted as prices[2]

لا تؤثر الأدنى على الأعلى فإن ◆ تفعل رجعت بذلة وهوان
Do not prefer the lower to the higher: if you do, / humiliation and disgrace return with you.
Do not prefer the lower over the higher, for if you do ◆ you return in humiliation and disgrace

وإذا بدت في حلة من لبسها ◆ وتمايلت كتمايل النشوان
And when, in her own robe, she is arrayed, / she sways as one intoxicated has swayed.
And when she appears in a robe of her wearing ◆ and sways like the swaying of one intoxicated

تهتز كالغصن الرطيب وحمله ◆ ورد وتفاح على رمان
She quivers like a fresh branch, and its load / is rose and apple upon pomegranate bestowed.
She shakes like the fresh branch, whose load ◆ is rose and apple upon pomegranate

وتبخترت في مشيها ويحق ذاك ◆ لمثلها في جنة الحيوان
She struts as she walks, and well she might; / one like her in the Garden of Life has the right.
And she struts in her walk, and rightly so ◆ for one like her in the Garden of Life [97a]

ووصائف من خلفها وأمامها ◆ وعلى شمائلها وعن أيمان
Handmaids behind her, and left and right, are spread, / and handmaids before her, walking ahead.
And handmaids behind her and before her, ◆ and on her left and on {her} right

كالبدر ليلة تمه قد حف في ◆ غسق الدجى بكواكب الميزان
Like the full moon on the night of its completion, in the dark, / ringed by the stars of the Balance, spark on spark.
Like the full moon on the night of its completion, surrounded in ◆ the darkness of night by the stars of the Balance

فلسانه وفؤاده والطرف في ◆ دهش وإعجاب وفي سبحان
His tongue and heart and glance are in a daze / of wonder, and in "Glory be to Allah!" in praise.
So his tongue and his heart and his glance are ◆ in bewilderment and wonder and in "Glory be to Allah"

تستنطق الأفواه بالتسبيح إذ ◆ تبدو فسبحان العظيم الشان
When she comes in sight, she makes the mouths celebrate: / "Glory be to the One whose station is great!"
She makes mouths utter glorification when ◆ she appears: Glory be to the One of mighty station

والقلب قبل زفافها في عرسه ◆ والعرس إثر العرس متصلان
The heart's own wedding, before her procession, / begins; wedding follows wedding in succession.
And the heart, before her bridal procession, is in its wedding, ◆ and wedding follows wedding, joined

حتى إذا ما واجهته تقابلا ◆ أرأيت إذ يتقابل القمران
Until, when she faces him, they meet, eye to eye; / did you ever see two moons meet in the sky?
Until, when she faces him, the two meet - ◆ did you ever see two moons meeting?

فسل المتيم هل يحل الصبر عن ◆ ضم وتقبيل وعن فلتان
Ask the enthralled lover: is patience, in this, / lawful, apart from embrace, abandon, kiss?
So ask the enslaved lover whether patience is permitted from ◆ embracing, kissing and abandon

وسل المتيم أين خلف صبره ◆ في أي واد أم بأي مكان
Ask the lover where his patience he forgot: / in what valley, or in what spot?
And ask the lover where he left his patience, ◆ in what valley or in what place

1 The reports are on pp. 351–358: a hundred virgins in a day, seventy-two wives, or two wives. The poet reconciles them: the number of wives differs as the ranks of the people of Paradise differ, and the hundred is the strength given to the believer, not a fixed number of wives.

2 *Nasif* is the headcover; see the hadith on pp. 352–353: "the veil of a woman of Paradise is better than the world and its like with it."

وسل المتيم كيف حالته وقد ◆ ملئت له الأذنان والعينان

And ask the enthralled lover how he is, / when both his ears and eyes are filled with this:

And ask the enslaved lover how his state is, when ◆ his two ears and his two eyes are filled

من منطق رقت حواشيه ووجه ◆ كم به للشمس من جريان

delicate speech, and a face where the sun / has many a course in which to run.

With speech whose edges are delicate, and a face ◆ in which the sun has many a course

وسل المتيم كيف عيشته إذا ◆ وهما على فرشيهما خلوان

And ask the enthralled how he lives, when the two are alone, /
each on a couch that is their own.

And ask the enslaved lover how his life is when ◆ the two of them are alone on their two couches

يتساقطان لآلئا منثورة ◆ من بين منظوم كنظم جمان

They let fall scattered pearls of speech, flung /
from among the teeth, set in order, like beads strung.

They let fall scattered pearls {of speech} ◆ from among strung ones {teeth}, like the stringing of pearl beads

وسل المتيم كيف مجلسه مع المحبوب ◆ في روح وفي ريحان

And ask the enthralled lover how his sitting goes /
with the beloved, in rest and bounty that flows.

And ask the enslaved lover how his sitting is with the beloved ◆ in rest and in bounty

وتدور كاسات الرحيق عليهما ◆ بأكف أقمار من الولدان

And cups go round for them of pure wine, / in the palms of youths, moons that shine.

And cups of pure wine go round for the two of them ◆ in the palms of moons from among the youths

يتنازعان الكأس هذا مرة ◆ والخود أخرى ثم يتكئان

They take turns at the cup, passing it between, / this one once, the maiden next; then they lean.

They exchange the cup, this one once ◆ and the maiden another, then they recline

فيضمها وتضمه أرأيت معشوقين ◆ بعد البعد يلتقيان

He embraces her, and she him — did you ever view /
lovers meeting after distance, as these two do?

He embraces her and she embraces him; did you ever see two lovers ◆ meeting after distance?

غاب الرقيب وغاب كل منكد ◆ وهما بثوب الوصل مشتملان

Gone is the watcher, gone every cause of distress, / while the two are wrapped in union's dress.

The watcher is gone, and every spoiler is gone, ◆ while the two are wrapped in the garment of union

أتراهما ضجرين من ذا العيش لا ◆ وحياة ربك ما هما ضجران

Do you suppose they are, of this life, bored? / No, they are not, by the life of your Lord.

Do you think them weary of this life? No, ◆ by the life of your Lord, they are not weary[1]

يا عاشقا هانت عليه نفسه ◆ إذ باعها غبنا بكل هوان

O lover, to whom his own soul cheap became, / when he sold it at a loss, for every shame.

O lover to whom his own soul became cheap ◆ when he sold it at a loss for every humiliation

أترى يليق بعاقل بيع الذي ◆ يبقى - وهذا وصفه - بالفاني؟!

Is it fitting for a man of reason to trade /
what lasts — such is its description — for what must fade?!

Do you think it fitting for a man of reason to sell what ◆ remains - and this is its description - for what perishes?!

• ◆ • ◆ •

1 The Arabic editor notes that this verse is missing from manuscript ت.

الباب العشرون

[97B] CHAPTER TWENTY

On the Signs of Love and Its Evidences

BEFORE ENTERING INTO that, it is necessary to mention the kinds of souls and what they love. So we say:

Souls are three. A heavenly, lofty soul: its love is directed to knowledge, to the acquisition of virtues and of the perfections possible for man, and to the avoidance of vices; it is infatuated with what brings it nearer to the Highest Companion[1], and that is its strength, its nourishment and its remedy, and its occupation with anything else is its sickness.

A predatory, wrathful soul: its love is directed to domination, to wrongdoing, to exaltation upon the earth, to arrogance and to ruling over people through falsehood; its pleasure is in that, and its infatuation is with it.

And an animal, appetitive soul: its love is directed to food, drink and marriage. And at times it combines the two, so its love is directed to exaltation upon the earth and to corruption, as He تعالى said: ﴿إِنَّ فِرْعَوْنَ عَلَا فِي ٱلْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَآءَهُمْ وَيَسْتَحْيِۦ نِسَآءَهُمْ إِنَّهُۥ كَانَ مِنَ ٱلْمُفْسِدِينَ﴾ “Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive. Indeed, he was of the corrupters.” [al-Qasas 28:4] And He said at the end of the surah: ﴿تِلْكَ ٱلدَّارُ ٱلْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي ٱلْأَرْضِ وَلَا فَسَادًا وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ﴾ “That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.” [al-Qasas 28:83]

1 *Al-Rafiq al-A'la*: the words of the Prophet ﷺ at his death, "O Allah, with the Highest Companion" (al-Bukhari and Muslim); commonly understood as the company of the prophets, the truthful, the martyrs and the righteous [al-Nisa' 4:69].

Love in this world revolves among these three souls. Whichever of them comes upon what suits its nature, it deems it good and inclines to it, and it listens in it to no one who blames, and the blame of no blamer takes hold of it in it. And each of these kinds holds that what it is in is more deserving of preference, and that being occupied with anything else and turning to other than it is a loss and a missed portion. The heavenly soul has a natural affinity with the angels and the Highest Companion, by which it inclines to their attributes, their characters and their deeds.

So the angels are the allies of this kind in the world and in the Hereafter. He تعالى said: ﴿إِنَّ ٱلَّذِينَ قَالُواْ رَبُّنَا ٱللَّهُ ثُمَّ ٱسۡتَقَـٰمُواْ تَتَنَزَّلُ عَلَيۡهِمُ ٱلۡمَلَـٰٓئِكَةُ أَلَّا تَخَافُواْ وَلَا تَحۡزَنُواْ وَأَبۡشِرُواْ بِٱلۡجَنَّةِ ٱلَّتِي كُنتُمۡ تُوعَدُونَ نَحۡنُ أَوۡلِيَآؤُكُمۡ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا وَفِي ٱلۡأٓخِرَةِ وَلَكُمۡ فِيهَا مَا تَشۡتَهِيٓ [98 أ] أَنفُسُكُمۡ وَلَكُمۡ فِيهَا مَا تَدَّعُونَ نُزُلًا مِّنۡ غَفُورٖ رَّحِيمٖ﴾ “Indeed, those who have said, "Our Lord is Allāh" and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. We [angels] were your allies in worldly life and [are so] in the Hereafter. And you will have therein whatever your [98a] souls desire, and you will have therein whatever you request [or wish] As accommodation from a [Lord who is] Forgiving and Merciful."” [Fussilat 41:30–32]

The angel takes as his ally the one who suits him: by giving him sincere counsel, guidance, steadfastness and teaching; by casting what is right upon his tongue; by driving his enemy away from him; by asking forgiveness for him when he slips; by reminding him when he forgets; by consoling him when he grieves; by casting tranquillity into his heart when he fears; by waking him for prayer when he sleeps through it; by promising his companion good, urging him to believe the promise, warning him against inclining to the world, shortening his hope, and making him desire what is with Allah. So he is his companion in solitude, his ally, his teacher, his steadier, the one who calms his alarm and makes him desire the good and warns him of the evil. He asks forgiveness for him if he does wrong, and prays for steadfastness for him if he does well; and if he spends the night in purity remembering Allah, he spends the night with him in his inner garment[1]; and if

1 *Sha'ar* is the garment worn next to the skin (*Lisan al-Arab*, «شعر»); the sense is that the angel stays close beside him.

an enemy of his sets out to harm him while he is asleep, he drives him off from him.

♦ SECTION ♦

And the devils are the allies of the second kind; they bring them out from the light into the darknesses. Allah تعالى said: ﴿تَٱللَّهِ لَقَدۡ أَرۡسَلۡنَآ إِلَىٰٓ أُمَمٖ مِّن قَبۡلِكَ فَزَيَّنَ لَهُمُ ٱلشَّيۡطَٰنُ أَعۡمَٰلَهُمۡ فَهُوَ وَلِيُّهُمُ ٱلۡيَوۡمَ﴾ "By Allāh, We did certainly send [messengers] to nations before you, but Satan made their deeds attractive to them. And he is their [i.e., the disbelievers] ally today [as well]" [al-Nahl 16:63] And He تعالى said: ﴿كُتِبَ عَلَيۡهِ أَنَّهُۥ مَن تَوَلَّاهُ فَأَنَّهُۥ يُضِلُّهُۥ وَيَهۡدِيهِ إِلَىٰ عَذَابِ ٱلسَّعِيرِ﴾ "It has been decreed for him [i.e., every devil] that whoever turns to him - he will misguide him and will lead him to the punishment of the Blaze." [al-Hajj 22:4] And He تعالى said: ﴿وَمَن يَتَّخِذِ ٱلشَّيۡطَٰنَ وَلِيّٗا مِّن دُونِ ٱللَّهِ فَقَدۡ خَسِرَ خُسۡرَانٗا مُّبِينٗا يَعِدُهُمۡ وَيُمَنِّيهِمۡ وَمَا يَعِدُهُمُ ٱلشَّيۡطَٰنُ إِلَّا غُرُورًا أُوْلَٰٓئِكَ مَأۡوَىٰهُمۡ جَهَنَّمُ وَلَا يَجِدُونَ عَنۡهَا مَحِيصٗا﴾ "And whoever takes Satan as an ally instead of Allāh has certainly sustained a clear loss. He [i.e., Satan] promises them and arouses desire in them. But Satan does not promise them except delusion. The refuge of those will be Hell, and they will not find from it an escape." [al-Nisa' 4:119–121] And He تعالى said: ﴿وَإِذۡ قُلۡنَا لِلۡمَلَٰٓئِكَةِ ٱسۡجُدُواْ لِأٓدَمَ فَسَجَدُوٓاْ إِلَّآ إِبۡلِيسَ كَانَ مِنَ ٱلۡجِنِّ فَفَسَقَ عَنۡ أَمۡرِ رَبِّهِۦٓ أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوۡلِيَآءَ مِن دُونِي وَهُمۡ لَكُمۡ عَدُوُّۢ بِئۡسَ لِلظَّٰلِمِينَ بَدَلٗا﴾ "And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees. He was of the jinn and departed from [i.e., disobeyed] the command of his Lord. Then will you take him and his descendants as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange." [al-Kahf 18:50]

For this kind, there is a natural affinity between their souls and the devils, by which they incline to their attributes, their characters and their deeds. So the devils take them as allies in the opposite way to that in which the angels take as allies those who suit them: they urge them on to acts of disobedience with a goading, and they drive them to it with a driving after which they cannot settle; they make ugly things seem fair to them, make them light upon their hearts and sweet in their souls, and make acts of obedience heavy for them, [98b] hold them back from them, and make them appear ugly in their eyes; they cast upon their tongues kinds of foul speech and what is of no benefit, and they make it seem fair in the ears of those who hear it from them. They spend the night with them wherever they spend the night,

and take the midday rest with them wherever they rest, and share with them in their wealth, their children and their women; they eat with them, drink with them, have intercourse with them and sleep with them.

Allah تعالى said: ﴿وَمَن يَكُنِ ٱلشَّيۡطَٰنُ لَهُۥ قَرِينٗا فَسَآءَ قَرِينٗا﴾ "And he to whom Satan is a companion - then evil is he as a companion." [al-Nisa' 4:38] And He تعالى said: ﴿وَمَن يَعۡشُ عَن ذِكۡرِ ٱلرَّحۡمَٰنِ نُقَيِّضۡ لَهُۥ شَيۡطَٰنٗا فَهُوَ لَهُۥ قَرِينٞ وَإِنَّهُمۡ لَيَصُدُّونَهُمۡ عَنِ ٱلسَّبِيلِ وَيَحۡسَبُونَ أَنَّهُم مُّهۡتَدُونَ حَتَّىٰٓ إِذَا جَآءَنَا قَالَ يَٰلَيۡتَ بَيۡنِي وَبَيۡنَكَ بُعۡدَ ٱلۡمَشۡرِقَيۡنِ فَبِئۡسَ ٱلۡقَرِينُ﴾ "And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion. And indeed, they [i.e., the devils] avert them from the way [of guidance] while they think that they are [rightly] guided Until, when he comes to Us [at Judgement], he says [to his companion], "How I wish there was between me and you the distance between the east and west; and what a wretched companion."" [al-Zukhruf 43:36–38]

♦ SECTION ♦

As for the third kind, they are the likes of animals; their souls are earthly and base, caring for nothing but their appetites and wanting nothing besides them.

When you have understood this introduction, the signs of love stand firm in the case of each kind according to its beloved and its object of desire, and by these signs one knows to which of these kinds one belongs. So we mention sections on the signs of love by which it is indicated:

Among them: constantly looking at the thing and the turning of the eye toward it. For the eye is the door of the heart, it is what expresses its inner thoughts and reveals its secrets, and it is more eloquent in that than the tongue, because its indication is by state, without the choice of its owner, while the indication of the tongue is verbal and follows his intention. So you see the gaze of the lover turn with his beloved however he turns,

and move about with him in the regions and the lands, as he said:[1]

أذود سوام الطرف عنك وماله ◆ على أحد إلا عليك طريق

I drive my glance's grazing herd from your view,
while it has no path to anyone but you.

I drive the grazing herd of my glance away from you, while it has
no path to anyone but you

Rather, the lover's image is in the eye of the beloved, as his person and his likeness are in his heart. The poet said:[2]

ومن عجب أني أحن إليهم ◆ وأسأل عنهم من لقيت وهم معي

How strange that I yearn for them and ask whomever I see
about them, while they are here with me.

And among the wonders is that I yearn for them, and ask about them
whomever I meet, while they are with me

وتطلبهم عيني وهم في سوادها ◆ ويشتاقهم قلبي وهم بين أضلعي

My eye seeks them, though in its pupil they dwell,
my heart longs for them, in my ribs as well.

And my eye seeks them while they are in its pupil,
and my heart longs for them while they are between my ribs

So the lover's gaze is fixed upon his beloved, as he said: [99a][3]

إن يحجبوها عن العيون فقد ◆ حجبت عيني لها عن البشر

If they veil her from the eyes and hide her face,
I have veiled my eye, for her sake, from the human race.

If they veil her from the eyes, then ◆ I have veiled my eye, for her sake, from mankind

◆ SECTION ◆

And among them: his lowering of the eyes when his beloved looks at him, and his casting his glance toward the ground. That is from awe of him, shame before him, and his greatness in his breast. For this reason kings find it ugly in one who addresses them while he sharpens his gaze upon them; rather, he is to be lowering his gaze to the ground.

1 This verse was given on p. 348.

2 These two verses were given on p. 34.

3 The verse is by Muslim ibn al-Walid (d. 208 AH), in his *Diwan* (p. 291), Ibn Qutaybah's *al-Shi'r wa-l-Shu'ara'* (2/841) and *al-Muhibb wa-l-Mahbub* (2/176). The lover veils his own eye from everyone else for her sake («حجبتُ عيني»).

Allah تعالى said, informing of the perfect manners of His Messenger on the Night of the Ascension: ﴿مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ﴾ "The sight [of the Prophet (ﷺ)] did not swerve, nor did it transgress [its limit]." [al-Najm 53:17] And this is the utmost of good manners, for the sight did not swerve to the right or the left, nor did it reach beyond, exceeding what it saw and was facing, like one peering at what lies beyond that.

For this reason the Prophet ﷺ forbade most severely that the one praying lift his sight to the sky, and threatened them for it with the snatching away of their sight;[1] for this is part of perfect manners toward Him before whom the one praying stands; rather, he ought to stand with his head bowed, looking down toward the ground. And were it not that the Lord of the worlds سبحانه is above His heavens upon His Throne, there would be no difference between looking up or looking down.

♦ SECTION ♦

And among them: frequent mention of the beloved, and being devoted to speaking of him and to talk about him. For whoever loves something mentions it often with his heart and his tongue. For this reason Allah سبحانه commanded His servants to remember Him in all circumstances, and commanded them to remember Him when they are most fearful, so He تعالى said: ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا لَقِيتُمْ فِئَةً فَٱثْبُتُواْ وَٱذْكُرُواْ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ﴾ "O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allāh much that you may be successful." [al-Anfal 8:45] And lovers pride themselves in mentioning their beloveds at times of dread and in meeting enemies, as one of them said:[2]

1 From the hadith of Anas: "What is the matter with people who lift their eyes to the sky in their prayer?... They must stop it, or their sight will be snatched away"; al-Bukhari (750). The Arabic editor gives no source.

2 The verse is by Abu Ata al-Sindi, in *al-Hamasah* (1/66), *al-Zahrah* (1/200), *Sharh Shawahid al-Mughni* (2/840) and *Tazyin al-Aswaq* (2/207). The poet remembers his beloved in the midst of the battle, with the Khatti lances swaying. *Khatti* lances are those brought from al-Khatt on the coast of Bahrain, and *al-muthaqqafa* are lances that have been straightened (*Lisan al-Arab*, «خطط»، «ثقف»). He says that he remembered her while the spears had drunk of the fighters' blood.

ذكرتك والخطي يخطر بيننا ♦ وقد نهلت منا المثقفة السمر

I thought of you while Khatti lances swayed where we stood, /
and the brown, straightened spears had drunk of us, of our blood.

I remembered you while the Khatti lances swayed between us
and the brown, straightened spears had drunk of us

And another said:[1]

ولقد ذكرتك والرماح كأنها ♦ أشطان بئر في لبان الأدهم

I remembered you when the spears, like well-ropes, pressed /
into the black stallion's chest.

And I remembered you while the spears, as if they were
the ropes of a well, were in the chest of the black horse

فوددت تقبيل السيوف لأنها ♦ برقت كبارق ثغرك المتبسم

So I longed to kiss the swords, because they gleamed /
like the flash of your smiling mouth, when it beamed.

So I longed to kiss the swords, because
they flashed like the flashing of your smiling mouth

And in some of the divine reports: "Truly My servant, all My servant, is the one who remembers Me while he meets his opponent."[2] [99b]

So the sign of true love is the mention of the beloved in hope and in dread. One of the lovers said of his beloved:[3]

يذكرنيك الخير والشر والذي ♦ أخاف وأرجو والذي أتوقع

Good and evil remind me of you, and what I fear, /
and what I hope and expect: all bring you near.

Good and evil remind me of you, and what ♦ I fear and hope and what I expect

And among the mention that indicates the truth of love is that the mention of the beloved comes first to the lover's heart and tongue at the first moment of his waking from his sleep, and that his mention be the last thing he sleeps upon, as one of them said:[4]

1 The two verses are from Antarah's *Mu'allaqah*; see his *Diwan* (p. 216). *Ashtan* are well-ropes and *adham* is black: the spears in the black horse's chest look like ropes in a well; the swords gleam like her smile, so that he longs to kiss them.

2 Al-Tirmidhi (3580), who says: "This is a *gharib* hadith; we know it only by this route, and its chain is not strong."

3 Unattributed in *al-Hamasah* (2/71). Given to a bedouin of Hudhayl in al-Jahiz's *al-Bayan wa-l-Tabyin* (3/330) and *al-Hayawan* (7/148), and ascribed to Majnun Layla in his *Diwan* (p. 189).

4 The verse (on the next page) is unattributed in *al-Hamasah* (2/75); in *Dhayl al-Amali* (3/70) it is given to a woman.

آخر شيء أنت في كل هجعة ♦ وأول شيء أنت وقت هبوبي

You are the last thing in every slumber's close,
and the first thing at the moment I arose.

You are the last thing in every slumber, ♦ and the first thing when I rise

And the mention of the beloved is not in a firmly rooted forgetfulness, for its mention is present in potential in the lover's soul; but because of the narrowness of the place, something comes upon him that makes the mention absent, and when what came upon him departs, the mention returns as it was.

The highest kind of mention of the Beloved is that the lover confine his tongue to mentioning Him, then confine his heart to his tongue, then confine his heart and his tongue to witnessing Him whom he mentions. And just as mention is among the results of love, so love is also among the results of mention; each of the two bears fruit in the other, and the seed of love is watered only with the water of mention, and the best mention is that which issues from love.

♦ SECTION ♦

And among its signs: obedience to the command of the beloved, and preferring it to the lover's own wish; indeed, the wish of the lover and the beloved become one. This is the true union, not the union spoken of by the heretics, the brothers of the Christians; there is no union except in the wish. And this union is the sign of true love, such that the wish of the beloved and the lover is one. He is not a true lover who has a will that opposes the wish of his beloved concerning him; rather, he is one who wants something from his beloved, not one who wants him; and if he does want him, he is not one who wants what he wants.

And lovers are of three kinds: among them is one who wants from the beloved, and among them is one who

wants the beloved, and among them is one who wants what the beloved wants together with wanting the beloved; and this is the highest of the kinds of lovers, and his renunciation is the highest kind of renunciation, for he has renounced every will that opposes the wish of his beloved; and between this and renunciation of the world is more than what lies between the heaven and the earth.

And renunciation is of five [100a] kinds: renunciation of the world, renunciation of the self, renunciation of status and leadership, renunciation of everything besides the beloved, and renunciation of every will that opposes the wish of the beloved. And this is attained only by perfect following of the messenger of the Beloved.

Allah تعالى said: ﴿قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ﴾ "Say, [O Muḥammad], "If you should love Allāh, then follow me, [so] Allāh will love you" [Al Imran 3:31] So He سبحانه made following His Messenger the cause of their love for Him; and the servant's being beloved of Allah is higher than his being a lover of Him. The matter is not that you love Allah, but that Allah love you. So obedience to the beloved is the emblem of loving him, as it was said:[1]

تعصي الإلٰه وأنت تزعم حبه ♦ هذا محال في القياس بديع

You claim to love Allah, yet disobey His word:
by analogy, impossible, and strange, absurd.

You disobey Allah while you claim to love Him
this, by analogy, is an impossibility, an astounding thing

لو كان حبك صادقا لأطعته ♦ إن المحب لمن يحب مطيع

Had your love been true, His will you would have done;
for the lover obeys the beloved one.

Had your love been true, you would have obeyed Him;
indeed the lover is obedient to the one he loves

1 The verses are by Mahmud al-Warraq, in *al-Iqd al-Farid* (3/215), *Zahr al-Adab* (1/98), al-Mubarrad's *al-Kamil* (2/513) and *al-Tamthil wa-l-Muhadarah* (p. 12). In *Bahjat al-Majalis* (1/395) they are given to Mahmud al-Warraq and said to be al-Shafi'i's; they are also ascribed to Dhu al-Rummah in the additions to his *Diwan* (p. 670).

◆ SECTION ◆

And among its signs: the little patience of the lover away from the beloved; rather, his patience is turned to patience in obeying Him, patience in refraining from disobeying Him, and patience under His rulings. This is the patience of the lover. As for patience away from Him, it is the patience of one who is free of love for Him, occupied with another. He said:[1]

والصبر يحمد في المواطن كلها ◆ وعن الحبيب فإنه لا يحمد

Patience is praised wherever it is found, /
but, kept from the beloved, is not renowned.

Patience is praised in all situations, ◆ but patience away from the beloved is not praised

So whoever is patient away from his beloved, his patience leads him to the loss of what he seeks. And one of the lovers said:

ما أحسن الصبر وأما على ◆ أن لا أرى وجهك يوما فلا

How fine is patience! But if a day should go /
unseeing your face, then patience? No.

How fine is patience! But as for [patience] at ◆ not seeing your face one day - no

لو أن يوما منك أو ساعة ◆ تباع بالدنيا إذا ما غلا

If a day of you, or an hour, one could buy /
with the world, when its price runs high,

If a day of you, or an hour, ◆ were sold for the world, when it grows dear

◆ SECTION ◆

And among them: turning to his speech and lending him one's whole hearing, such that one empties one's hearing and one's heart for his speech. And if some turning to another appears from him, it is a borrowed turning, in which the affectation is evident to whoever observes him, as he said:[2]

وأديم لحظ محدثي ليرى ◆ أن قد فهمت وعندكم عقلي

I fix my gaze on the one who speaks, to show I do /
understand, while my mind is with you.

And I keep my gaze on my speaker, so that he may see
that I have understood, while my mind is with you

1 The verse, with another rhyme, is by Muhammad ibn Abd Allah al-Utbi in *al-Tadhkirah al-Hamduniyyah* (4/263), whose second half reads «إلا عليك فإنه مذموم». Al-Qushayri's *Risalah* (p. 184) has «يجمل» for «يحمد» in both places.

2 The verse is by Majnun Layla, in his *Diwan* (p. 234), *al-Zahrah* (1/65) and *Masari' al-Ushshaq* (2/91).

And if he lacks the speech of the beloved himself, then the dearest thing to him is talk about him, especially when he is spoken of through his own words, for that takes the place of his address. As one said: There is nothing more delightful [100b] to the hearts of lovers than hearing the speech of their beloved, and in it is the utmost of what they seek. For this reason nothing was more delightful to the people of love than hearing the Qur'an. It is established in the *Sahih*, from Ibn Mas'ud, who said: The Messenger of Allah ﷺ said: "Recite to me." I said: Shall I recite to you, when it was sent down upon you? He said: "I love to hear it from someone other than myself." So I recited to him from the beginning of Surat al-Nisa' until I reached His saying: ﴿فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍۭ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا﴾ "So how [will it be] when We bring from every nation a witness and We bring you, [O Muḥammad], against these [people] as a witness?" [al-Nisa' 4:41] He said: "That is enough for you." I raised my head, and his eyes were flowing with tears![1]

And the Companions of the Messenger of Allah ﷺ, when they gathered, would order a reciter to recite while they listened. And when Abu Musa came in to Umar ibn al-Khattab, he would say: O Abu Musa! Remind us of our Lord. So Abu Musa would recite, and at times Umar wept.

And the Messenger of Allah ﷺ passed by Abu Musa while he was praying in the night, and his recitation pleased him, so he stopped and listened to it. When he came to the Messenger of Allah ﷺ in the morning, he said: "I passed by you last night while you were reciting, so I stopped and listened to your recitation." He said: Had I known that you were listening, I would have embellished it for you with great embellishment.[2]

1 Al-Bukhari (4582, 5049, 5050, 5056) and Muslim (800).

2 Al-Bukhari (5048) and Muslim (793), without the last part.

And Allah سبحانه, who is the One who spoke the Qur'an, gives ear and listens to the reciter with a beautiful voice, out of His love for hearing His speech from him, as he ﷺ said: "Allah listens more intently to the reciter with a beautiful voice than the owner of a singing girl to his singing girl."[1] And الأذن - with a fatha on the hamzah and the dhal - is the verbal noun of أذن يأذن: when he listens. The poet said:[2]

أيها القلب تعلل بددن ♦ إن قلبي في سماع وأذن

O heart, console yourself with play: didan;
my heart is in listening, giving ear: adhan.

O heart, console yourself with *didan* {play};
my heart is in listening and *adhan* {giving ear}

And he ﷺ said: "Beautify the Qur'an with your voices."[3] And he erred who said that this is of the inverted kind, and that the meaning is: Beautify your voices with the Qur'an. For although that is true, what is meant is: improving the voice with the Qur'an.

And it is authentically reported from him that he said: "He is not of us who does not chant the Qur'an,"[4] and he was mistaken who explained it as *ghina* (wealth), which is the opposite of poverty, for several reasons:

One of them: that that meaning is expressed by the word استغنى, [101a] not تغنى.

1 Ahmad (6/19, 420), Ibn Majah (1340), Ibn Hibban (659, *Mawarid*) and al-Hakim, *al-Mustadrak* (1/571), from the hadith of Fadalah ibn Ubayd. Al-Busiri calls it *hasan* and al-Hakim *sahih*.

2 The verse is by Adi ibn Zayd, in his *Diwan* (p. 172) and al-Ma'arri's *Risalat al-Ghufran* (p. 203). *Didan* is play and diversion (*Lisan al-Arab*, «ددن»): he bids his heart console itself with amusement, since his heart is intent on listening (*adhan*).

3 Ahmad (4/283, 285, 296, 304) and al-Nasa'i (2/179, 180), from the hadith of al-Bara' ibn Azib. The Arabic editor calls the chain *jayyid* and also gives Abu Dawud (1468); this could not be confirmed there. The hadith of al-Bara' is also in al-Bukhari, *Khalq Af'al al-'Ibad* (p. 68 in the printing consulted).

4 Al-Bukhari (7527) and Muslim (792), from the hadith of Abu Hurayrah.

The second: that its explanation has come in the hadith itself: "reciting it aloud." This is its wording. Ahmad said: We know this better than Sufyan; it is only the improving of the voice with it; he improves it as much as he is able.

The third: that this meaning does not come to the understanding from the use of this word, even if it were to allow it; so how, when the form of the word does not allow it, as has preceded?!

And furthermore, if it is of the *taghanni* (singing) with the voice, then there are two meanings in it:

One of them: that he makes it for himself in the place of singing for those who practise it, out of his love for it and his devotion to it, as the one who practises singing loves his singing.

And the second: that he beautifies it with his voice and improves it as much as he is able, as the singer beautifies his song with his voice. And many of the lovers died when hearing the Qur'an with a moving voice; these are the slain of the Qur'an, not the slain of those passionately in love with beardless youths or with women!!

♦ SECTION ♦

And among them: love of the beloved's abode and house, even love of the place where he has settled. And this is the secret for which hearts have devoted themselves to love of the Ka'bah, the Sacred House, until lovers found it sweet, in reaching it, to leave their homelands and loved ones, and travel, which is a portion of torment, became delightful to them in it. So they ventured upon perils, crossed deserts and wastes, and bore the utmost hardships in reaching it, and had it been possible for them, they would have gone to it upon their eyelids and the pupils of their eyes.

نعم أسعى إليك على جفوني ◆ وإن بعدت لمسراك الطريق

Yes, on my eyelids I would hasten to you, though /
the road grew far by which at night you go.

Yes, I would go to you upon my eyelids, ◆ even if the road to your night journey were far[1]

And the secret of this love is the Lord سبحانه's attributing it to Himself in His saying: ﴿طَهِّرَا بَيْتِيَ﴾ "purify My House" [al-Hajj 22:26]

لما انتسبت إليك صرت معظما ◆ وعلوت قدرا دون من لم ينتسب

When I attached myself to you, honoured I grew, /
and rose in rank above those who claim no tie to you.

When I ascribed myself to you, I became honoured,
and rose in rank above those who do not ascribe themselves

And everything attributed to the beloved is beloved: ﴿وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ كَادُواْ يَكُونُونَ عَلَيْهِ لِبَدًا﴾ "And that when the Servant [i.e., Prophet] of Allāh stood up supplicating Him, they almost became about him a compacted mass."" [al-Jinn 72:19] ﴿سُبْحَـٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ﴾ "Exalted is He who took His Servant [i.e., Prophet Muḥammad (ﷺ)] by night" [al-Isra' 17:1] ﴿تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ﴾ "Blessed is He who sent down the Criterion upon His Servant" [al-Furqan 25:1] ﴿وَإِن كُنتُمْ فِى رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا﴾ "And if you are in doubt about what We have sent down [i.e., the Qur'ān] upon Our Servant [i.e., Prophet Muḥammad (ﷺ)]" [al-Baqarah 2:23]. And whoever understands the meaning of this understands the meaning of His saying تعالى: ﴿بِيَدِكَ ٱلْخَيْرُ﴾ "In Your hand is [all] good." [Al Imran 3:26] [101b] and the saying of His servant and messenger ﷺ: "At Your service, at Your pleasure, and the good is in Your hands, and the evil is not attributed to You."[2]

And if one who loves a creature like himself loves his home, as he said:[3]

أمر على الديار ديار ليلى ◆ أقبل ذا الجدار وذا الجدارا

I pass by the homes, the homes of Layla, and I kiss /
the wall of that one, and the wall of this.

I pass by the homes, the homes of Layla, ◆ and I kiss this wall and that wall

وما حب الديار شغفن قلبي ◆ ولكن حب من سكن الديارا

It is not love of the homes that my heart has felt, /
but love of the one who in those homes dwelt.

It is not love of the homes that has infatuated my heart,
but love of the one who dwelt in the homes

1 No poet is named in the print. The lover says that he would go to the beloved upon his eyelids, however far the road of the beloved's night journey.

2 Muslim (771), from the hadith of Ali ibn Abi Talib.

3 The two verses are by Majnun Layla, in his *Diwan* (p. 170) and *Khizanat al-Adab* (2/169–170); they are unattributed in *Tazyin al-Aswaq* (1/60) and *Diwan al-Sababah* (p. 30).

then how of Him who has nothing like Him, and whose love has no love like it?!

♦ SECTION ♦

And among them: hastening toward Him on the journey, urging on the mounts toward Him, covering the stages in reaching Him, striving to draw near and close to Him, cutting off every obstacle that cuts one off from Him, casting aside the occupations that distract from Him, renouncing them and turning away from them, belittling everything that is a cause of His anger and abhorrence, however great, and desiring everything that brings one near to Him, however hard:[1]

ولو قلت طأ في النار أعلم أنه ♦ رضا لك أو مدن لنا من وصالك

Had you said, "Step into the fire," and I knew
it pleased you, or brought us near to union with you.

Had you said, "Step into the fire," and I knew that it was
your pleasure, or something that would bring us near to your union

لقدمت رجلي نحوها فوطئتها ♦ هدى منك لي أو ضلة من ضلالك

I would have set my foot toward it and trod it through,
as your guidance, or one of the strayings you lead me to.

I would have put my foot forward toward it and trodden on it,
as guidance from you to me, or as one of the strayings you lead me into

♦ SECTION ♦

And among them: love of the loved ones of the beloved, his neighbours, his servants, and whatever is connected with him, even his craft, his trade, his vessels, his food and his drink. He said:[2]

أحب بني العوام طرا لحبها ♦ ومن أجلها أحببت أخوالها كلبا

For love of her I love each Awwam's son;
and for her sake, her uncles Kalb, every one.

I love all of the Banu al-Awwam for love of her,
and for her sake I loved her maternal uncles, Kalb

1 These two verses and their sources were given on p. 112.

2 This verse was given on p. 304, within verses with a report.

And another said:[1]

يشتاق واديها ولولا حبكم ◆ ما شاقه واد زهت أزهاره

He yearns for her valley; had he not loved you so,
no valley would stir him where the flowers blow.

He yearns for her valley, and had it not been for love of you,
no valley whose flowers bloom would have stirred him with longing

And another said:[2]

فيا ساكني أكناف طيبة كلكم ◆ إلى القلب من أجل الحبيب حبيب

O dwellers round Tayyibah, each of you, to the heart,
is beloved for the Beloved's sake, not one apart.

O dwellers of the regions of Tayyibah, every one of you
is, to the heart, beloved for the sake of the Beloved

And in the reports of the passionate lovers: that a passionate lover fell in love with trousers because of the trousers of his beloved, and twelve loads and a single piece of trousers were found in his estate. Al-Basri mentioned it.

And another fell in love with mortars because of the sound of his beloved's mortar, and several thousands of them were found in his estate. And among the people there are many marvels of this kind.

And Anas ibn Malik used to love gourds greatly, when he saw the Messenger of Allah ﷺ [102a] picking them out from the sides of the dish.[3]

1 The verse is by al-Sarsari, in *Fawat al-Wafayat* (4/301). The valley where the beloved dwells stirs longing in the lover, though no other flowering valley would have stirred him.

2 The verse is by Abbas ibn al-Ahnaf, in his *Diwan* (p. 29) and *al-Wafi bi-l-Wafayat* (16/643); it is also given to Majnun Layla in his *Diwan* (p. 52) and *Tazyin al-Aswaq* (1/163). Tayyibah is a name of Madinah; he loves every dweller of the beloved's land for the Beloved's sake.

3 Al-Bukhari (2092) and Muslim (2041), from Anas.

♦ SECTION ♦

And among them: the shortness of the road when he visits her and arrives at her, as though it were folded up for him, and its length when he leaves her, even if it is short. He said:[1]

وكنت إذا ما جئت ليلى أزورها ♦ أرى الأرض تطوى لي ويدنو بعيدها

Whenever I came to visit Layla, I would see /
the earth folded up, its distance drawn near to me.

And whenever I went to Layla to visit her,
I saw the earth folded up for me and its distance drawing near

من الخفرات البيض ود جليسها ♦ إذا حدثت أحدوثة لو تعيدها

She is one of the fair, modest ones, whose friend /
wishes, when she tells a tale, to hear it again.

She is one of the fair, modest ones, whose companion wishes,
when she tells a tale, that she would repeat it

And another said:[2]

والله ما جئتكم زائرا ♦ إلا وجدت الأرض تطوى لي

By Allah, whenever I visit you, I come to see /
that the earth has been folded up for me.

By Allah, I never came to you as a visitor ♦ but I found the earth folded up for me

ولا انثنى عزمي عن بابكم ♦ إلا تعثرت بأذيالي

And never from your door did my resolve retreat /
but that I stumbled on the hems about my feet.

And my resolve never turned back from your door ♦ but I stumbled over my skirts

And another said:[3]

وإذا قمت عنك لم أمش إلا ♦ مشي عان يقاد نحو الفناء

And when I rise from you, I have only the gait /
of a captive led to meet annihilation's fate.

And when I rise from you, I walk only ♦ with the walk of a captive led toward annihilation

وإذا جئت جئت أسرع في السير ♦ من الطير نازلا في الهواء

And when I come, I come at a faster pace /
than a bird descending through airy space.

And when I come, I come faster in my going ♦ than a bird descending through the air

1 The two verses are by Majnun Layla, in his *Diwan* (pp. 106, 108) and *Sharh Abyat Mughni al-Labib* (1/77). In *Tazyin al-Aswaq* (1/126) they are ascribed to Kuthayyir or Dhu al-Rummah, but they are in neither's *Diwan*; the first is unattributed in *al-Zahrah* (1/35).

2 The two verses are by al-Murtada al-Shahrazuri, in *Wafayat al-A'yan* (3/52); they are unattributed in *Kitab al-Fawa'id* (p. 70).

3 The first verse, with two others, is by Ibn Hazm (d. 456 AH), in his *Tawq al-Hamamah* (p. 27), the Andalusian scholar's treatise on love. When he rises from her he walks like a captive (*'ani*) led to death; when he comes he is quicker than a bird swooping down.

And another said:

وتدنو الطريق إذا زرتكم ◆ وتبعد إذ انثني راجعا

When I visit you, the road draws near, /
and grows distant when I turn back from here.

The road draws near when I visit you, ◆ and grows distant when I turn back

◆ SECTION ◆

And among them: the clearing of his worries and griefs when he sees his beloved or visits him, and their return when he leaves him, as he said:[1]

يزور فتنجلي عني همومي ◆ لأن جلاء حزني في يديه

He visits, and my worries clear away, /
for my sorrow's clearing is within his sway.

He visits, and my worries clear away from me, ◆ for the clearing of my sorrow is in his hands

ويمضي بالمسرة حين يمضي ◆ لأن حوالتي فيها عليه

And he takes the joy with him when he goes, /
for my draft upon it is drawn on him: he owes.

And he departs with the joy when he departs, ◆ for my draft upon it is drawn on him

And it is known that the lover has no joy, no gladness and no bliss except through his beloved, and in separation from his beloved is his punishment, deferred and immediate.

◆ SECTION ◆

And among them: the stupefaction and the awe that come at facing the Beloved, or at hearing him mentioned, especially if he sees him suddenly, or he appears to him unexpectedly, as he said:[2]

فما هو إلا أن أراها فجاءة ◆ فأبهت حتى ما أكاد أجيب

It is only that I see her suddenly, and I / am stunned, until I can scarcely reply.

It is nothing but that I see her suddenly, ◆ and I am stunned until I can scarcely answer

فأرجع عن رأيي الذي كان أولا ◆ وأذكر ما أعددت حين تغيب

I go back on the opinion I held at first, /
and remember, when she's absent, what I rehearsed.

And I go back on my opinion which I held at first,
and I remember what I had prepared when she is absent

1 The two verses are by Ibrahim ibn Ahmad al-Raqqi, in his biography in *A'yan al-Asr*. The lover's sorrow is cleared by the beloved's visit, and the joy leaves with him, for the lover's "draft" (his claim to joy) is drawn on him.

2 The first verse was given on p. 57, with its sources in the note on p. 56.

And another said:[1]

ما هو إلا أن يراها فجاءة ♦ فتصطك رجلاه ويسقط للجنب

He has but to see her suddenly, and that is all: /
his legs knock together, and on his side he'll fall.
It is nothing but that he sees her suddenly,
and his legs knock together and he falls upon his side

And at times he is thrown into agitation on hearing his name suddenly, as he said: [102b][2]

وداع دعا إذ نحن بالخيف من منى ♦ فهيج أشجان الفؤاد وما يدري

Many a caller called, and he was unaware /
while we were at Mina's Khayf, that he stirred my heart's sorrows there.
And many a caller called out while we were at al-Khayf of Mina,
and stirred the sorrows of my heart, though he knew it not

دعا باسم ليلى غيرها فكأنما ♦ أطار بليلى طائرا كان في صدري

He called out Layla, but a Layla other than she, /
as if he had set a bird in my breast free.
He called the name of a Layla other than her, and it was as if
he set to flight a bird that was in my breast

And there is disagreement over the cause of this awe, fright and agitation. It was said: its cause is that the beloved has a dominion over the heart of his lover greater than the dominion over subjects, so when he sees him suddenly this awes him, as one is awed who suddenly sees someone he reveres; for the heart reveres its beloved and is submissive to him, and when a person is taken by surprise by one he reveres, that awes him.

And it was said: its cause is the heart's opening wide toward him, and its hastening to receive him, so the blood flees from it and it grows cold and trembles, and yellowness and shaking come about, and at times he dies. In sum, this is a matter of taste and inner experience, even if its cause is not known.

♦ SECTION ♦

And among them: his jealousy for his beloved and over his beloved. Jealousy for him is that he hate what he hates,

1 The verse is unattributed in *al-Zahrah* (1/79), *Masari' al-Ushshaq* (1/292) and *Wafayat al-A'yan* (4/317).

2 The two verses are by Majnun Layla, in his *Diwan* (p. 162), where the Arabic editor gives the sources and the differing ascriptions; the verses are given with a report in *I'tilal al-Qulub* (p. 342). Al-Khayf is the slope of the mosque at Mina. A caller called out the name of another woman called Layla, and the sound startled his heart like a bird flushed from his breast.

and feel jealousy when his beloved is disobeyed, his right violated and his command neglected. This is the jealousy of the lover in truth, and the whole religion is under this jealousy.

The strongest of people in religion is the greatest of them in jealousy. And the Prophet ﷺ said in the sahih hadith: "Do you wonder at the jealousy of Sa'd? I am more jealous than he, and Allah is more jealous than I!"[1]

So the lover of Allah and His Messenger feels jealousy for Allah and His Messenger in proportion to his love and veneration. And if his heart is empty of jealousy for Allah and His Messenger, then he is emptier of love, even if he claims to be among the lovers. For he lies who claims love of someone beloved among people while he sees another violating the sanctity of his beloved, striving to harm him and to provoke his displeasure, belittling his right and making light of his command, and he feels no jealousy at that, but his heart is cold. So how can it be sound for a servant to claim love of Allah while he feels no jealousy for His prohibitions when they are violated, nor for His rights when they are neglected?

And the least of the categories is that he feel jealousy for Him against his own self, his desire and his devil, so he feels jealousy for his beloved against his own shortcoming in His right and his committing disobedience to Him.

And when this jealousy departs from the heart, love departs from it [103a] too, and indeed religion departs from it, even if its traces remain in it. And this jealousy is the root of jihad, of commanding the right and forbidding the wrong, and it is what drives to that. For if the heart is empty of it, he will not strive, nor command the right, nor forbid the wrong, for he only comes

1 Al-Bukhari (6846, 7416) and Muslim (1499), from the hadith of al-Mughirah ibn Shu'bah. Sa'd is Sa'd ibn Ubadah, chief of the Khazraj among the Ansar.

with that out of jealousy on behalf of his Lord. For that reason He سبحانه made jihad the sign of His love and of being beloved by Him, so He تعالى said: ﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَـٰفِرِينَ يُجَـٰهِدُونَ فِى سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ﴾ "O you who have believed, whoever of you should revert from his religion - Allāh will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, strong against the disbelievers; they strive in the cause of Allāh and do not fear the blame of a critic. That is the favor of Allāh; He bestows it upon whom He wills. And Allāh is all-Encompassing and Knowing." [al-Ma'idah 5:54]

♦ SECTION ♦

As for jealousy over the beloved, it is praiseworthy only where exclusive possession of the beloved is praised and sharing in him is blameworthy by the Law and by reason, such as a person's jealousy over his wife and his slave woman, and the thing which he alone possesses, so he feels jealous of another's exposing himself to mention of it and sharing it with him.

And this jealousy is particular to the created being and cannot be conceived in the case of the Creator. Rather, the lover of his Lord loves that all people love Him, mention Him, worship Him and praise Him, and nothing is more pleasing to his eye than that; indeed, he calls to that by his word and his deed.

And because many of the Sufis did not distinguish between these two jealousies, an ugly confusion occurred in their speech, and the best of their case is that it be among the striving that is forgiven, not thanked. And some of their ignorant ones, when he saw someone remembering Allah or loving Him, would feel jealous of him, and at times would silence him if he could, and would say: The jealousy of the lover moves me to this. But that is only envy, wrongdoing, aggression, a kind of enmity to Allah and opposition to the path of His messengers; they brought it out in the mould of jealousy, and likened love of Allah to love of the forms of created beings.

And there is no doubt that this jealousy is praiseworthy in love of one in whom it is not fitting for others to share with the lover, and that will come in the chapter on jealousy over the beloved.

[103b] Section

And among them: the lover's spending, in the pleasure of his beloved, whatever he is able to, of what he used to enjoy apart from love. And the lover has three states in this. One: he spends it with affectation and hardship; this is at the beginning of the matter. Then, when love grows strong, he spends it willingly and readily. Then, when it has taken hold of the heart to the utmost, he spends it asking and imploring, as though he were taking it from the beloved, to the point that he spends his own self for his beloved, as the Companions used to shield the Messenger of Allah ﷺ in war with their own selves, until they were laid low around him:[1]

ولي فؤاد إذا لج الغرام به ♦ هام اشتياقا إلى لقيا معذبه

I have a heart that, when passion will not quit, /
wanders in longing to meet the one who torments it.
And I have a heart which, when passion persists in it,
wanders in longing for the meeting of its tormentor

يفديك بالنفس صب لو يكون له ♦ أعز من نفسه شيء فداك به

A lover ransoms you with his own soul; and what /
if he had anything dearer? He'd ransom you with that.
A lover ransoms you with his soul; if he had
anything dearer than his soul, he would ransom you with it

And whoever prefers his beloved to himself in regard to his self prefers him all the more with his wealth. Allah تعالى said: ﴿ٱلنَّبِيُّ أَوۡلَىٰ بِٱلۡمُؤۡمِنِينَ مِنۡ أَنفُسِهِمۡ﴾ "The Prophet is more worthy of the believers than themselves" [al-Ahzab 33:6] And the station of faith is not complete for them until the Messenger is dearer to them than their own selves, let alone their sons and their fathers, as it is authentically reported

1 The two verses are by al-Wa'wa' al-Dimashqi in his *Diwan* (p. 45), and by al-Buhturi in his *Diwan* (1/303), who says they are also transmitted for Ibn Kighlagh. They are given to Abu al-Atahiyah in *Muhadarat al-Udaba'* (3/52) and his *Diwan* (p. 499); unattributed in *al-Zahrah* (1/70) and *al-Muhibb wa-l-Mahbub* (2/80); and the first is Abu Uthman al-Khalidi's in *al-Tadhkirah al-Hamduniyyah* (6/194). The sense: a heart that, when passion persists, wanders in longing for the very one who torments it; the lover would ransom the beloved with anything dearer than his own soul, were there such a thing.

from him ﷺ that he said: "None of you believes until I am dearer to him than his child, his father and all people."[1] And Umar said to him: By Allah, O Messenger of Allah! You are dearer to me than everything except my own self. He said: "No, O Umar! Until I am dearer to you than your own self." He said: By Allah, now you are dearer to me than my own self! He said: "Now, O Umar!"[2]

So if this is the matter of love for His servant and messenger, how then of love for Him سبحانه? And this kind of love cannot be except for Allah and His Messenger, by Law and by decree. And if there is found among people one who prefers his beloved to himself with his self and his wealth, that is in reality only out of love for his own aim in him; so love of his aim moved him to spend his self and his wealth on him, and his love for that beloved is not for his own sake, but for his aim from him. And this beloved has his like, and his love has its like; but as for love of Allah, it has no like, nor has the Beloved any like. For this reason the Companions [104a] made the Messenger of Allah ﷺ judge over their selves and their wealth, and said: Here is our wealth before you, so judge in it as you wish, and here are ourselves before you; if you were to take us through the sea, we would plunge into it; we fight before you, behind you, on your right and on your left. Qays ibn Sirmah al-Ansari said:[3]

1 Al-Bukhari (15) and Muslim (44), from the hadith of Anas.

2 Al-Bukhari (3694, 6264, 6632); the Arabic editor cites it from the hadith of Anas.

3 The verses (on the next page) are in Ibn Hisham's *Sirah* (1/512), al-Bayhaqi's *Dala'il al-Nubuwwah* (2/513–514), *al-Isti'ab* (2/203–204) and *Zad al-Ma'ad* (3/53–54). There the poet is named Abu Qays Sirmah ibn Qays or Sirmah ibn Abi Anas; see also *al-Isabah* (2/182). Tayyibah in the verses is Madinah.

ثوى في قريش بضع عشرة حجة ◆ يذكر لو يلقى حبيبا مواتيا

He stayed among Quraysh more than ten years, /
reminding, hoping a favourable friend appears.
He dwelt among Quraysh for more than ten years,
reminding {them}, hoping to meet a friend who would be favourable

ويعرض في أهل المواسم نفسه ◆ فلم ير من يؤوي ولم ير داعيا

He offered himself to people when the seasons came round, /
but none to shelter him or invite him was found.
And he presented himself to the people of the {pilgrimage} seasons,
but saw no one who would shelter him and saw none who invited him

فلما أتانا واستقرت به النوى ◆ وأصبح مسرورا بطيبة راضيا

Then when he came to us, his journey spent, / he became glad in Tayyibah, and content.
Then when he came to us and his journey came to rest with him,
and he became glad and content in Tayyibah

بذلنا له الأموال من حل مالنا ◆ وأنفسنا عند الوغى والتآسيا

We gave him wealth from lawful gains we'd made, /
and ourselves, in battle and in mutual aid.
We gave him wealth from the lawful of our wealth,
and our own selves in the battle and in mutual support

نعادي الذي عادى من الناس كلهم ◆ جميعا وإن كان الحبيب المصافيا

Whoever of all people is his enemy, we make /
our foe, though he were our true friend, for his sake.
We take as enemy whomever of all people ◆ is his enemy, even if he be the sincere friend

ونعلم أن الله لا رب غيره ◆ وأن رسول الله أصبح هاديا

And we know that Allah — no lord is there but He — /
and the Messenger of Allah, a guide, has come to be.
And we know that Allah, there is no lord but He, ◆ and that the Messenger of Allah has become a guide

So the lover is described by preferring the other, and the claimant's nature is taking for himself.

◆ SECTION ◆

And among them: his joy in what pleases his beloved, whatever it may be, even if his own self dislikes it, so it is with him like bitter medicine: he dislikes it by nature and loves it for the cure in it. So it is with the lover and his beloved: what his beloved is pleased with pleases him, even if it is hateful to his own self. But whoever stands only with what his own self desires of his beloved's pleasures, his love is not true, but a flawed love, so that he is pleased with what has displeased him as well as what has pleased him of his beloved's pleasures. And if this is found in the love of created beings for one another, then the One loved for His own sake is more deserving of it. Abu al-Shis said:[1]

وقف الهوى بي حيث أنت فليس لي ◆ متأخر عنه ولا متقدم

Passion has halted me where you stay; / I have no going back, no forward way.
Passion has halted me where you are, so I have ◆ no lagging behind from it and no going ahead

1 See p. 35.

وأهنتني فأهنت نفسي جاهدا ◆ ما من يهون عليك ممن يكرم

You held me cheap, so I strove to hold myself cheap too: / no one is honoured who is held cheap by you.

And you humiliated me, so I humiliated myself, striving: ◆ no one who is held cheap by you is among the honoured

أشبهت أعدائي فصرت أحبهم ◆ إذ كان حظي منك حظي منهم

You have come to resemble my foes, so I love them too: / my portion from them is my portion from you.

You have come to resemble my enemies, so I have come to love them,
since my portion from you is my portion from them [104b]

أجد الملامة في هواك لذيذة ◆ حبا لذكرك فليلمني اللوم

I find it sweet, in loving you, to be blamed; / so let the blamers blame — for love of your being named.

I find blame sweet in loving you, ◆ for love of your mention, so let the blamers blame me

And close to this last verse is the saying of another:[1]

لئن ساءني أن نلتني بمساءة ◆ لقد سرني أني خطرت ببالك

If it grieved me that harm from you I'd find, / it pleased me that I crossed your mind.

If it grieved me that you afflicted me with harm, ◆ it pleased me that I crossed your mind

And another said:[2]

صدودك عني إن صددت يسرني ◆ ولم أر قبلي عاشقا سر بالصد

Your turning from me, if you turn, pleases me; / before me, no lover pleased by being shunned did I see.

Your turning away from me, if you turn away, pleases me,
and I have not seen before me a lover pleased by being turned away

سررت به أني تيقنت أنما ◆ دعاك إليه رغبة منك في ودي

I was pleased by it, for I was sure of what I knew: / desire for my love had called it forth from you.

I was pleased by it because I was certain that ◆ it was desire on your part for my affection that called you to it

ولو كنت فيه تزهدين لساءه ◆ ولكنما عتب المحب من الوجد

Had you been indifferent to him, he'd have been distressed; /
but a lover's reproach springs from the ardour in his breast.

And had you been indifferent to him, it would have grieved him, ◆ but the reproach of the lover comes from ardent love

فيا فرحة لي أن رأيتك تعتبي ◆ علي لذنب كان مني على عمد

What joy to see you reproach me for a sin of mine / that I committed on purpose — by design.

So what joy for me that I saw you reproach ◆ me for a sin I committed deliberately

And another said:

أهوى هواها وطول البعد يعجبها ◆ فالبعد قد صار لي في حبها أربا

I love what she loves; she is pleased that we be long apart, /
so distance, in loving her, is the wish of my heart.

I love whatever she loves, and long distance pleases her, ◆ so distance has become my desire in loving her

فمن رأى واله قبلي أخا كلف ◆ ينأى إذا حبه من أرضه قربا

Who has seen before me a distraught, fervent man who /
moves off when his beloved nears his land, as I do?

Who saw before me a distraught one, a man of fervour, ◆ who moves away when his beloved draws near his land

And close to this is the saying of Ahmad ibn al-Husayn:[3]

يا من يعز علينا أن نفارقهم ◆ وجداننا كل شيء بعدكم عدم

O you whom it is hard for us to leave behind, / after you, nothingness is all that we find.

O you from whom it is hard on us to part, ◆ our finding of everything after you is nothingness

1 The preceding verse («أجد الملامة في هواك لذيذة») was given on p. 36.

2 The verses are unattributed in *al-Zahrah* (1/158).

3 Ahmad ibn al-Husayn is al-Mutanabbi; the verse is in his *Diwan* (4/87).

إن كان سركم ما قال حاسدنا ◆ فما لجرح إذا أرضاكم ألم

If what our envier said has pleased your mind, /
then in a wound that pleases you no pain we find.

If what our envier said pleases you, ◆ then no wound has any pain, if it pleases you[1]

And some of them took it over and reworked it, and said:

يا من يعز علينا أن نلم بهم ◆ إذ بعدنا عنهم قد صار قصدهم

O you whom it is hard for us to call upon, /
since our distance is the aim they've settled on.

O you whom it is hard for us to call upon, ◆ since our distance from them has become their aim

إن كان يرضيكم هذا البعاد فما ◆ فيه لصبكم جرح ولا ألم

If this distance is the pleasure that you take, /
your lover has in it no wound, no ache.

If this distance pleases you, then ◆ in it there is for your lover no wound and no pain

And by the life of Allah, most of these are claims with no reality; and the truthful among them informs of his resolve and his will, not of his state and his attribute. How well the speaker said:[2]

رضوا بالأماني وابتلوا بحظوظهم ◆ وخاضوا بحار الحب دعوى وما ابتلوا

They were content with wishes, tried by their lot; and yet /
they plunged in love's seas by claim, and did not get wet.

They were content with wishes and were tried by their portions,
and they plunged into the seas of love as a claim, and did not get wet

فهم في السرى لم يبرحوا من مكانهم ◆ وما ظعنوا في السير عنه وقد كلوا

So on the night journey they never left their place, /
nor travelled from it, though weary, by a pace.

So on the night journey they did not leave their place,
and did not depart from it in travel, though they were weary

[105a] And if this is the description of its speaker himself and his state - for he plunged into the seas of love and no foot of his was wetted in them - then he informed about himself when his covering was removed and the messengers sought him for his coming to his Lord, and he said, and spoke truly:[3]

إن كان منزلتي في الحب عندكم ◆ ما قد لقيت فقد ضيعت أيامي

If my place in love, in your sight, is what I've tasted, /
then I have let my days be wasted.

If my station in love, in your sight, ◆ is what I have met, then I have wasted my days

1 These are al-Mutanabbi's: the verse belongs to the same poem as the one on p. 390 (*ya man ya'izzu 'alayna*). If it pleases you to hear what the envier says of us, then no wound hurts, since your pleasure is dearer than the wound.

2 The verses are by Umar ibn al-Farid (d. 632 AH), the Sufi poet, in his *Diwan* (pp. 134–135).

3 Ibn al-Farid, *Diwan* (p. 207); the poem continues on the next page.

أمنية ظفرت نفسي بها زمنا ♦ فاليوم أحسبها أضغاث أحلام

A wish my soul attained, though not to stay; /
I reckon it confused dreams, today.

A wish my soul attained for a time; ♦ today I reckon it confused dreams

And this is the state of everyone who loved something besides Allah along with Him, for he will come to this end, inevitably, and it will become plain to him, when the covering is removed, that he was only deluded, deceived by a wish that his soul attained during his life, then it was cut off, and left regret and remorse after it. He تعالى said: ﴿إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُواْ مِنَ ٱلَّذِينَ ٱتَّبَعُواْ وَرَأَوُاْ ٱلْعَذَابَ وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ وَقَالَ ٱلَّذِينَ ٱتَّبَعُواْ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُواْ مِنَّا كَذَٰلِكَ يُرِيهِمُ ٱللَّهُ أَعْمَـٰلَهُمْ حَسَرَٰتٍ عَلَيْهِمْ وَمَا هُم بِخَـٰرِجِينَ مِنَ ٱلنَّارِ﴾ "when those who have been followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship], Those who followed will say, "If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us." Thus will Allāh show them their deeds as regrets upon them. And they are never to emerge from the Fire." [al-Baqarah 2:166–167] The ties that were cut off from them are: the unions, the attachments and the affections that were for other than Allah and not for the sake of Allah; and these are what He سبحانه advanced upon and made into scattered dust. So every love for other than Him is a torment to its owner and a regret to him, except love of Him and love of what calls to love of Him and helps toward obedience to Him and His pleasure; for this is what remains in the heart on the day when secrets are tried, as he said:[1]

ستبقى لكم في مضمر القلب والحشا ♦ سريرة حب يوم تبلى السرائر

For you, hidden in heart and inmost parts, will abide /
a secret of love, on the day when secrets are tried.

It will remain for you in the hidden recess of the heart and inmost parts,
a secret of love, on the day when secrets are tried

And another said:[2]

إذا تصدع شمل الوصل بينهم ♦ فللمحبين شمل غير منصدع

When the gathered bond of union is split, /
the lovers have a bond that stays knit.

When the gathered bond of union among them is split apart,
the lovers have a bond that is not split

1 The verse is by al-Ahwas (d. 105 AH), in his *Diwan* (p. 118); see also *Simt al-La'ali* (2/786).

2 The author gives these two verses, without attribution, in his *al-Risalah al-Tabukiyyah* (p. 58).

وإن تقطع حبل الوصل يومئذ ♦ فللمحبين حبل غير منقطع

And if the rope of union is cut that day,
the lovers have a rope that is not cut away.

And if the rope of union is cut on that day, ♦ the lovers have a rope that is not cut

♦ SECTION ♦

And among them: love of solitude, finding companionship in seclusion, and being alone away from people, as though love had been fixed upon that. For nothing is sweeter to the true lover than his seclusion and his being alone, [105b] for if he gains his beloved, he loves his seclusion with him, and utterly hates whoever comes between the two.

For this secret - and Allah knows best - the Prophet ﷺ commanded turning back the one who passes in front of the one praying, even commanding fighting him, and informed that if he knew what he bears of sin, his standing forty would be better for him than his passing in front of him.[1] And only a heart present before its beloved, turned toward Him, with others lifted away between it and Him, finds the pain of passing and its severity; so the passing of the one who passes between him and his Lord is like the entering of a hated one between the lover and his beloved. And this is a matter in which taste is the judge, and one does not deny it.

And Ibn Mas'ud said: The passing of one who passes in front of the one praying takes away half of his reward. Imam Ahmad mentioned it.

And also, the lover finds companionship in the mention of his beloved and his being in his heart, never leaving it,

1 Al-Bukhari (510) and Muslim (507), from the hadith of Abu Juhaym.

so he is his companion and his sitting-mate; he finds companionship in none besides him, and so he is made lonely by whoever distracts him from him. And Taqi al-Din ibn Shuqayr narrated to me,[1] saying: Shaykh al-Islam Ibn Taymiyyah went out one day, and I went out behind him. When he reached the open country and was alone away from the people, where no one could see him, I heard him reciting the saying of the poet:[2]

وأخرج من بين البيوت لعلني ♦ أحدث عنك القلب بالسر خاليا

I go out from among the houses, to be apart, /
perhaps to speak of you, in secret, to my heart.
And I go out from among the houses, perhaps I may
speak of you to my heart in secret, being alone

So the seclusion of the lover with his beloved is the utmost of his wish; if he gains it, well; and if not, he is alone with him in his secret, and that makes him lonely toward others.

And Qays ibn al-Mulawwah, when he saw a person, would flee from him; but if he wanted to come near him and talk with him, he would mention Layla and her talk to him, and then he would find companionship in him and be at ease with him.

And the lover ought to be with people as Yusuf was with his brothers, when he asked them for their brother: ﴿فَإِن لَّمْ تَأْتُونِى بِهِۦ فَلَا كَيْلَ لَكُمْ عِندِى وَلَا تَقْرَبُونِ﴾ "But if you do not bring him to me, no measure will there be [hereafter] for you from me, nor will you approach me."" [Yusuf 12:60][3]

إذا لم تكن فيكن سعدى فلا أرى ♦ لكن وجوها أو أغيب في لحدي

If Su'da is not among you women, I shall not see /
any face of yours, until the grave hides me.
If Su'da is not among you {women}, then I shall not see
any faces of yours, until I vanish into my grave

♦ SECTION ♦

And among them: the lover's submission to his beloved, his abasement and humility before him; and love

1 Taqi al-Din ibn Shuqayr al-Harrani al-Hanbali, a Damascene scholar and a close student of Ibn Taymiyyah.

2 The Arabic editor gives the verse to Majnun Layla, in his *Diwan* (pp. 294, 301, 314), from a long qasidah, and gives the sources there, with the differing ascriptions; this could not be confirmed there.

3 The verse has no poet named in the print. The lover says that unless Su'da is among the women, he will look at no other face until he is hidden in the grave.

is built upon [106a] humility. And the mighty one who is humble before nothing does not disdain humility toward his beloved, nor count it a deficiency or a flaw; indeed, many of them count their humility as might, as was said:[1]

تذلل لمن تهوى لتكسب عزة ♦ فكم عزة قد نالها المرء بالذل!

Humble yourself to the one you love, might to gain, /
for how much might by humility men obtain!

Humble yourself to the one you love, so that you gain might;
for how much might has a man gained through humility!

And another said:[2]

اخضع وذل لمن تحب فليس في ♦ شرع الهوى أنف يشال ويعقد

Be humble, submit to the one you love; pride aside, /
for in passion's law no haughty nose is raised and tied.

Be submissive and humble to whom you love, for in
the law of passion there is no proud nose {i.e. haughtiness} to be raised and tied up

And another said:[3]

ويعجبني ذلي لديك ولم يكن ♦ ليعجبني لولا محبتك الذل

My lowliness before you pleases me, I own; /
it would not please me but for love of you alone.

My humility before you pleases me, and humility would not
have pleased me were it not for love of you

And another said:

يلذ له ذل الهوى وخضوعه ♦ ولولا الهوى ما لذ للعاقل الذل

Passion's humility and submission are, to him, sweet; /
but for passion, the wise find humility no treat.

The humility of passion and its submission are sweet to him,
and were it not for passion, humility would not be sweet to the man of reason

And another said:[4]

مساكين أهل الحب حتى قبورهم ♦ عليها تراب الذل دون المقابر

Poor are the people of love; even their mounds /
bear humility's dust, not that of cemetery grounds.

Poor are the people of love, even their graves,
upon them is the dust of humility, not the dust of the cemeteries

And when humility and love become firmly rooted, it becomes servitude, and the heart of the lover becomes a place of worship

1 Unattributed in *Diwan al-Sababah* (p. 35).

2 The Arabic editor notes that this verse was given earlier.

3 The Arabic editor notes that this verse is missing from manuscript ث.

4 The Arabic editor notes that this verse was given earlier.

for his beloved. And this rank is not fitting to attach to a created being, and is suitable only for Allah alone.

♦ SECTION ♦

And among them: the lengthening of the breath and the coming and going and rising of the breaths. And this is of two kinds. One: that which is accompanied by grief and longing regret, as the poet said:[1]

رب ليل أمد من نفس العاشق ♦ طولا قطعته بانتحاب

Many a night, longer than a passionate lover's sigh,
I cut through, all its length, with a sobbing cry.

Many a night longer than the sigh of the passionate lover
in length I cut through with sobbing

And another said:

تردد أنفاس المحب يدلنا ♦ على كنه ما أخفاه من ألم الحب

The coming and going of the lover's breath makes plain
the essence of what he hides of love's pain.

The coming and going of the breaths of the lover tells us
of the essence of what he hides of the pain of love

إذا خطرات الحب خامرن قلبه ♦ تنفس حتى ظل منصدع القلب

When the stirrings of love cling to his heart,
he sighs until his heart is split apart.

When the stirrings of love cling to his heart, ♦ he sighs until he remains broken of heart

And the second: that whose cause is delight and pleasure.

And the cause of the existence of the two kinds is the heart's contracting and expanding because of what comes upon it, which produces in the breath that the lung brings to it a harmful state, and it seeks to expel it; this is the sigh of grief. As for the breath of ease, the heart expands after its contraction and pushes the air surrounding it, so it seeks to go out.

♦ SECTION ♦

And among them: his abandoning every cause that removes him from his beloved and that the beloved hates,

1 The verse is by al-Wa'wa' al-Dimashqi, in his *Diwan* (p. 262); in al-Sari al-Raffa's *al-Muhibb wa-l-Mahbub* (2/241) it is given to Khalid ibn Yazid.

and his delight in every cause that brings him near him and wins him praise with him when it reaches him about him. And in this chapter there are marvels of lovers. [106b] Many of them abandoned a food, or a garment, or a land, or a trade, or a condition among conditions which their beloved abhorred, and never returned to it, and their selves would never consent to do it at all; and many of them were moved by love to acquire high stations, virtues and other things which they knew that the beloved esteemed and loved. And this is also of two kinds:

One: that the beloved prefers that and loves it, so the lover spends his effort in it, to attain the highest of it if he can. If the beloved is infatuated with amassing wealth, that produces in his lover an infatuation stronger than his own; if he is infatuated with knowledge, the lover strives in seeking it harder than his striving; if he is infatuated with a craft or a trade, the lover is eager to learn it if he finds a way to it; and if he is infatuated with rare anecdotes, fine stories and well-liked reports, the lover goes to the utmost in memorising them.

So the beneficial love is that which falls upon a perfect beloved whose passionate love moves you to seek perfection; and the calamity, all of the calamity, is to be afflicted with love of an idle, empty person, void of every good, whose love moves you to imitate him.

And the second: that the beloved is free of love of that and preference for it, but love draws out of the lover's heart a resolve, a will and an eagerness for what will make him great in the eye and heart of the beloved, so you find him among the most eager of people for that, according to

his capacity, as was said:[1]

ويرتاح للمعروف في طلب العلا ◆ لتحمد يوما عند ليلى شمائله

He delights in good deeds, in seeking to rise, /
that his qualities be praised one day in Layla's eyes.
He delights in good deeds in seeking eminence,
so that his qualities may one day be praised in Layla's presence

And this may have another cause, which is people's enmity toward him, their belittling of him and their scorn of him, so pride for himself, jealousy for it and love of it move him to compete for high stations and to acquire praise. And this is part of the nobility of the soul and its might, as was said:[2]

من كان يشكر للصديق فإنني ◆ أحبو بصالح شكري الأعداء

Let others give their gratitude to a friend; /
to my enemies my best thanks extend.
Whoever is grateful to a friend, then I ◆ bestow my best thanks upon enemies [107a]

هم صيروا طلب المعالي ديدني ◆ حتى وطئت بنعلي الجوزاء

They made seeking high stations my habit, till I /
trod Gemini with my sandal in the sky.
They made seeking high stations my habit, ◆ until I trod upon Gemini with my sandal

ولربما انتفع الفتى بعدوه ◆ والسم أحيانا يكون شفاء

And a youth often profits by his enemy, / and poison at times is a remedy.
And often a youth has benefited from his enemy, ◆ and poison at times is a cure

And another said:[3]

عداتي لهم فضل علي ومنة ◆ فلا أعدم الرحمن عني الأعاديا

I am bound by favour and by debt to my foes, /
so may the Most Merciful never deprive me of those.
My enemies have a favour and an obligation upon me,
so may the Most Merciful never deprive me of enemies

هم بحثوا عن زلتي فاجتنبتها ◆ وهم نافسوني فاكتسبت المعاليا

They searched out my slip, which I came to shun; /
they vied with me, and high stations I won.
They searched out my slip and I avoided it,
and they vied with me and I acquired high stations

1 This verse is documented on p. 265.

2 The verses are by al-Tughra'i (d. c. 515 AH), in al-Maqqari's *Nafh al-Tib* (2/568). The Gemini (*al-Jawza'*) are the constellation, a figure for the highest stations.

3 The two verses are by Abu Hayyan al-Andalusi (d. 745 AH), in *Fawat al-Wafayat* (4/74), *Nafh al-Tib* (2/536) and his *Diwan* (p. 415).

♦ SECTION ♦

And among them: the agreement that occurs between lover and beloved, especially if the love is a love of likeness and affinity. Often the lover falls ill with the illness of his beloved and moves with his movement, and neither of them is aware of the other, and the beloved speaks words and the lover speaks those very words by coincidence. Look at the saying of the Prophet ﷺ to Umar ibn al-Khattab on the day of al-Hudaybiyyah, when he said to him: Are we not on the truth, and our enemy on falsehood? He said: "Yes." He said: Then why should we give the humiliation in our religion? He said: "I am the Messenger of Allah, and He is my helper, and I do not disobey Him." He said: Did you not used to tell us that we would come to the House and circle it? He said: "Did I tell you that you would come to it this year?" He said: No. He said: "Then you will come to it and circle it." Then he came to Abu Bakr al-Siddiq and said to him: O Abu Bakr! Are we not on the truth, and our enemy on falsehood? He said: Yes! He said: Then why should we give the humiliation in our religion and return, when Allah has not yet judged between us? He said: He is the Messenger of Allah, and He is his helper, and he does not disobey Him. He said: Did he not used to tell us that we would come to the House and circle it? He said: Yes; did he say to you that you would come to it this year? He said: No. He said: You will come to it and circle it. So he answered with the answer of the Prophet ﷺ letter for letter, without agreement beforehand or awareness of one another, but as the accord of a lover with his beloved. This is how it occurs in *Sahih al-Bukhari*[1], and in some of the books of military expeditions it occurs that he came to Abu Bakr first and said that to him, then came to the Messenger of Allah ﷺ after him and he said to him the like of what Abu Bakr said.

1 Al-Bukhari (1694, 2731), in the hadith of al-Hudaybiyyah.

Al-Suhayli said:[1] [107a] And this is the better, and it is likely to be the preserved one, for it is not thought of Umar that the Messenger of Allah ﷺ would say a word to him and he would not be satisfied with it until he came to Abu Bakr after that, with the doubt not having left him, so that he repeated it to him; and that is not thought of Umar.

And by my life, Abu al-Qasim has drawn with a sound bucket! But the preserved one is the one that occurs in al-Bukhari, and upon it is the generality of the people of the biographies, the *Musnad*s and the *Sunan*s.

As for what was attributed to Umar, it has been answered that he was hoping for abrogation and for his Lord's agreement with him in that, as there had preceded similar cases for him, for he would say a word and revelation would come down with it. And the second: that the situation was a situation of trial and testing, which the patience of most of the Companions could not bear, and their bellies had no room for it, and there entered them of grief, anxiety and burning against their enemies a great matter. For this reason, when he commanded them to shave their heads and slaughter their sacrificial animals, not one man of them rose, until he ﷺ went in to Umm Salamah angry, and she said to him: Who has angered you? May Allah anger him.[2] He said: "And why should I not be angry, when I command a thing and it is not followed?"

And this refutes the interpretation of one who interpreted it as meaning that the people were doing well in that hesitation, and that they were waiting for abrogation, so there is no blame upon them. And this is an ugly error on the part of

1 Abu al-Qasim al-Suhayli (d. 581 AH), in *al-Rawd al-Unuf* (2/304), his commentary on Ibn Hisham's *Sirah*.

2 This is part of the hadith of al-Hudaybiyyah given on p. 399.

this excuser. Rather, hastening to carry out his commands ﷺ was more fitting for them; and had they been doing well in the delay, his anger against them would not have been so severe, and he would have been more entitled than they to wait for the abrogating word. Rather, this is part of their striving that is forgiven, which Allah forgave them by the perfection of their faith and their sincerity to Allah and His Messenger; and Allah سبحانه excused them, because of the strength of what came upon them and their weakness in bearing it, so that Umar could not bear it, for all his strength and severity, while the Messenger of Allah ﷺ and Abu Bakr bore it, and the answer of the two came from a single niche.

And when the Messenger of Allah ﷺ bore this decree, at once of existence and of command, which Allah decreed for him, and with which he was pleased and which he acknowledged, and under which he entered willingly [108a] and in submission - and it is the conquest which Allah opened for him - Allah rewarded him for it with four things: the forgiveness of what preceded of his sin and what will follow, the completion of His favour upon him, His guiding him to a straight path, and Allah's helping him with a mighty help.

By this the answer comes to the question that some raised here, saying: How can Allah's decree for him of that be a cause for these four things, when He تعالى says: ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا لِّيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ﴾ “Indeed, We have given you, [O Muḥammad], a clear conquest That Allāh may forgive for you what preceded of your sin [i.e., errors] and what will follow” [al-Fath 48:1–2] ... the verse. And its answer is what we mentioned: that his submission to this decree, his being pleased with it, his obedience to it and his entering under it made it necessary that Allah give him that.

And what is intended is only the mention of the agreement between lover and beloved; and this which happened to al-Siddiq is among the finest agreement. And of this kind is Umar ibn al-Khattab's agreement with his Lord in several matters which he spoke, and revelation came down with them just as he spoke them.

And this agreement grows strong until the lover knows many of the conditions of his beloved while he is absent from him; and this is according to the attachment of his aspiration to him, the turning of his heart toward him, and the union of his wish with his wish. And at times that requires their agreement in illness, health, joy, sadness and character; and if, in addition to that, there is a resemblance between them in outward form, it is the utmost of agreement. Let us limit ourselves of the signs to this extent, and with Allah is success.

الباب الحادي والعشرون

CHAPTER TWENTY-ONE

On Love's Requirement of Singling Out the Beloved for Love and of Not Associating Anyone Else with Him in It

This is among the requirements of true love and its rulings, for when the powers of love turn in one direction, no room is left in them for any other. And among the proverbs of the people: "There are not two loves in the heart, nor two lords in the heaven."

Whenever the power of love is divided among several places, it inevitably weakens. And reflect on His saying سبحانه: ﴿ٱلرَّحِيمِ يَٰٓأَيُّهَا ٱلنَّبِيُّ ٱتَّقِ ٱللَّهَ وَلَا تُطِعِ ٱلۡكَٰفِرِينَ وَٱلۡمُنَٰفِقِينَ إِنَّ ٱللَّهَ كَانَ [108 ب] عَلِيمًا حَكِيمٗا وَٱتَّبِعۡ مَا يُوحَىٰٓ إِلَيۡكَ مِن رَّبِّكَ إِنَّ ٱللَّهَ كَانَ بِمَا تَعۡمَلُونَ خَبِيرٗا وَتَوَكَّلۡ عَلَى ٱللَّهِ وَكَفَىٰ بِٱللَّهِ وَكِيلٗا﴾ "O Prophet, fear Allāh and do not obey the disbelievers and the hypocrites. Indeed, Allāh is ever [108b] Knowing and Wise. And follow that which is revealed to you from your Lord. Indeed Allāh is ever, of what you do, Aware. And rely upon Allāh; and sufficient is Allāh as Disposer of affairs." [al-Ahzab 33:1–3] How He commanded him to fear Him, which includes singling Him out in carrying out His command and prohibition out of love for Him, awe and hope, for fear of Allah is complete only with that; and to follow what was revealed to him, which includes his leaving everything else and following only what was sent down; and to rely upon Him, which includes the heart's depending on Him alone, trusting in Him and being at rest in Him, to the exclusion of any other.

Then He followed that with His saying: ﴿مَّا جَعَلَ ٱللَّهُ لِرَجُلٖ مِّن قَلۡبَيۡنِ فِي جَوۡفِهِۦ﴾ "Allāh has not made for a man two hearts in his interior." [al-Ahzab 33:4] So you find beneath this expression that the heart has only one direction: if it inclines with it toward one side, it does not incline with it toward another. And the servant has not two hearts,

so that he obeys Allah, follows His command and relies on Him with one of them, and the other is for someone else. Rather, he has only one heart; so if he does not single out his Lord for reliance, love and fear, that turns to another. Then He digressed from that to the fact that He سبحانه did not make a man's wife his mother, and digressed from that to the fact that He did not make his adopted son his son. So look how fine this grounding of the principle is, and this digression before which minds and intellects prostrate; and it has many parallels in the Qur'an, among them His saying: ﴿هُوَ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّىٰهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِۦ فَلَمَّآ أَثْقَلَت دَّعَوَا ٱللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْتَنَا صَٰلِحًا لَّنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحًا جَعَلَا لَهُۥ شُرَكَآءَ فِيمَآ ءَاتَىٰهُمَا فَتَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ﴾ "It is He who created you from one soul and created from it its mate that he might dwell in security with her. And when he [i.e., man] covers her, she carries a light burden [i.e., a pregnancy] and continues therein. And when it becomes heavy, they both invoke Allāh, their Lord, "If You should give us a good [child], we will surely be among the grateful." But when He gives them a good [child], they ascribe partners to Him concerning that which He has given them. Exalted is Allāh above what they associate with Him." [al-A'raf 7:189–190]

So the one soul and its mate are Adam and Hawwa', and those who made partners for Him in what He gave them are the polytheists among their offspring; and no regard is paid to anything else that was said, that Adam and Hawwa' had no child that lived, so Iblis came to them and said: If you wish that a child live for you, name him Abd al-Harith, and they did so;[1] for Allah سبحانه chose him and guided him, so he would not associate with Him after that.

1 Ahmad (5/11; 33/305 in the Risalah printing), by way of Umar ibn Ibrahim, from Qatadah, from al-Hasan, from Samurah, raised to the Prophet ﷺ. The Arabic editor also gives al-Tirmidhi (3077); this could not be confirmed there. The Arabic editor adds that Ibn Kathir, who has the report in his *Tafsir* (3/525 in the Salamah printing; the Arabic editor gives 4/1527), says that the hadith is defective (*ma'lul*) in three respects, and explains them; and that the reports from some Companions and Successors on this are in origin taken from the People of the Book.

A parallel to this digression is His saying: ﴿يَسۡـَٔلُونَكَ عَنِ ٱلۡأَهِلَّةِۖ قُلۡ هِيَ مَوَٰقِيتُ [109 أ] لِلنَّاسِ وَٱلۡحَجِّ﴾ "They ask you, [O Muḥammad], about the crescent moons. Say, "They are measurements of time [109a] for the people and for ḥajj [pilgrimage]."" [al-Baqarah 2:189] Then He said: ﴿وَلَيۡسَ ٱلۡبِرُّ بِأَن تَأۡتُواْ ٱلۡبُيُوتَ مِن ظُهُورِهَا﴾ "And it is not righteousness to enter houses from the back" [al-Baqarah 2:189] for they used to do that in the state of ihram; so when He mentioned to them the time of ihram, which is among the benefits of the crescent moons, He digressed from it to mention what they do in it. And it is very many.

And what is intended: that love requires the oneness of the beloved in it. And Abu Muhammad ibn Hazm went to great lengths in denouncing whoever claims that he loves more than one, and said verses about it, and we will mention his words and his verses. He said after a long passage:[1] And from this error entered upon whoever claims that he loves two, and is passionately in love with two distinct persons; this is only from the side of the appetite we mentioned a moment ago, and it is called love by metaphor, not in reality. As for the soul of the lover, there is no surplus in its inclination that would turn it away from the causes of his religion and his worldly life, so how could he be occupied with a second love? And in that I say:[2]

كذب المدعي هوى اثنين حتما ♦ مثل ما في الأصول أكذب ماني

The claimant to a love for two has lied, past all denying, /
as in the fundamentals I charge Mani with lying.

The claimant of passion for two has lied, certainly,
as, in the fundamentals, I accuse Mani of lying[3]

ليس في القلب موضع لحبيبين ♦ ولا أحدث الأمور اثنان

Two loved ones find no place within the heart, /
nor did two give created things their start.

There is no place in the heart for two beloveds, ♦ nor did two bring matters into being[4]

فكما العقل واحد ليس يدري ♦ خالقا غير واحد رحمن

For as reason is one, and has never known /
a Creator but the Most Merciful alone.

For as reason is one, knowing ♦ no Creator other than one, the Most Merciful

1 Ibn Hazm, *Tawq al-Hamamah* (p. 45).

2 The author took this from Ibn Hazm, *Tawq al-Hamamah* (p. 46; 1/127 in the printing consulted).

3 Mani (d. c. 274 CE), the founder of Manichaeism, which taught two eternal principles, light and darkness.

4 The print's vowels give «ولا أحدثَ الأمورَ اثنانِ», read here as "nor did two bring matters into being".

فكذا القلب واحد ليس يهوى ♦ غير فرد مباعد أو مدان

So too the heart is one, and holds dear
none but a single one, far off or near.

So too the heart is one, loving ♦ none but a single one, whether distant or near

هو في شرعة المودة ذو شك ♦ بعيد من صحة الإيمان

In the law of affection, doubt is his way;
from the soundness of faith he is far away.

He is, in the law of affection, one of doubt, ♦ far from soundness of faith

وكذا الدين واحد مستقيم ♦ وكفور من عنده دينان

And so the religion is one, straight and true;
a disbeliever is he who holds religions two.

And so the religion is one, straight, ♦ and a disbeliever is he who has two religions

And people have differed over this question. One group said: The heart has only one direction; if it turns to it, it cannot turn to another. They said: And just as two wills cannot be together in it, so there cannot be two loves in it. And the Shaykh Ibrahim al-Raqqi - رحمه الله - inclined to this.[1]

And a group said: Rather, it can have two directions or more [109b] in two respects, so it turns to one of them and that does not occupy it from turning to the other.

They said: The heart is a bearer; whatever you load it with, it bears. If you load it with burdens, it bears them, and if it is made to fall short, it is unable to bear anything other than what it is in. So the wide heart can combine turning to Allah سبحانه, to His command and to the interests of His servants, and none of that occupies it from another. The heart of the Messenger of Allah ﷺ was turned in prayer toward his Lord and toward attending to the conditions of those who prayed behind him, and he would hear a child's crying and shorten the prayer for fear of burdening the mother.[2] Do you not see how his wide, noble heart had room for both matters? And do not think that this is among the particular features of prophethood; this is Umar ibn al-Khattab, who used to equip his army while in prayer, so

1 Ibrahim ibn Ahmad al-Raqqi, whose verses are given on p. 383.

2 Al-Bukhari (709, 710) and Muslim (470), from the hadith of Anas.

his heart had room for prayer and jihad at one time. And this is according to the breadth of the heart and its narrowness, its strength and its weakness. They said: The perfection of servitude is that the heart of the servant have room for witnessing the One he worships and for attending to the etiquette of his servitude, so that neither matter occupies him from the other. They said: And this is found in the visible world, for when a man does work for the sultan, for example, in front of him while he is looking at him and watching, his heart has room for attending to his work and perfecting it and for witnessing the sultan's turning toward him and seeing him. Rather, this is the case of every lover who does a work for his beloved in his presence or in his absence.

They said: And this Messenger of Allah ﷺ wept on the day of the death of his son Ibrahim[1], and his weeping was mercy for him, so his heart had room for mercy for a child and for contentment with the decree of Allah, and neither occupied him from the other. But al-Fudayl's heart did not have room for that on the day of the death of his son, so he began to laugh, and it was said to him: Do you laugh when your son has died? He said: Allah سبحانه decreed a decree, and I wished to be content with His decree.

And it is known that between this state and the state of the Messenger of Allah ﷺ there is a difference that none knows [110a] but Allah, but his heart did not have room for what the heart of the Messenger of Allah ﷺ had room for.

And a parallel to this is the breadth of the heart of the Messenger of Allah ﷺ for the singing of the two little girls who were singing at Aishah's[2], and that did not occupy him from his Lord, and he saw in it a benefit

1 Al-Bukhari (1303) and Muslim (2315), from the hadith of Anas.

2 The Arabic editor notes that the hadith was documented earlier; he gave it on p. 243, in al-Bukhari (949) and Muslim (892).

in pleasing weak souls through what is drawn out of them of love of Allah, His Messenger and His religion; for souls, when they obtain something of their share, give willingly what they owe of the right. And Umar's heart did not have room for that when he came in, so he denounced it. And how great the difference between one upon whom things come, each of which stirs his aspiration and moves his heart to Allah, as the speaker said:[1]

يذكرنيك الخير والشر والذي ♦ أخاف وأرجو والذي أتوقع

Good and evil remind me of you, and what I fear;
and what I hope for and expect brings you near.

Good and evil remind me of you, and what ♦ I fear and hope and what I expect

and one upon whom things come which occupy him from Allah and cut him off from the journey of his heart to Him. So the wide heart journeys with creation to Allah as far as it can; it does not flee from them, nor go off to the deserts, the mountains and the seclusions; rather, if anyone were to alight upon it, it would journey with him to Allah, and if he did not journey with it, it would journey itself and leave him. And this is not denied, for sound love requires it. And take this in the singer when he is moved: if anyone were to alight upon him, he would move them all, and if they were not moved with him, he would not abandon his rapture because of the coarseness of their livers and the density of their nature. And our Shaykh inclined to this view, and it is, as you see, strong in its force and its proof.

And the verified position: that the beloved for his own sake cannot be other than one, and it is impossible that two beloveds for their own sake be found in the heart, just as it is impossible that there be outside two selves subsisting by themselves, each of the two being independent of the other in all respects, and as it is impossible that the world have two lords, equal and independent. So none is loved for his own sake except the true God, who is by His essence free of need of everything

1 This verse was given on p. 372.

besides Him, while everything besides Him is by its essence in need of Him.

As for what is loved for His sake سبحانه, it can be many, and the servant's love of it does not occupy him from love of his Lord, nor does he associate it with Him in love. [110b] The Messenger of Allah ﷺ loved his wives, and the dearest of them to him was Aishah; and he loved her father, and loved Umar, and loved his Companions, and they were in ranks in his love for them; and with this his love was all for Allah, and all the powers of his love were turned to Him سبحانه.

For love is of three kinds: love of Allah, love for Him and in Him, and love with Him.

Love for Him and in Him is part of the completion of love of Him and among its requirements, not among its cutters; for love of the Beloved requires love of what He loves, and love of what helps toward loving Him and brings one to His pleasure and nearness. And how should the believer not love what he uses to seek help toward the pleasure of his Lord and by which he attains to His love and nearness?! As for love with Allah, it is the polytheistic love, and it is like the love of the people of rivals for their rivals, as He تعالى said: ﴿وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ وَٱلَّذِينَ ءَامَنُوٓاْ أَشَدُّ حُبًّا لِّلَّهِ﴾ "And [yet], among the people are those who take other than Allāh as equals [to Him]. They love them as they [should] love Allāh. But those who believe are stronger in love for Allāh." [al-Baqarah 2:165]

And the root of the shirk that Allah does not forgive is shirk in this love, for the polytheists did not claim that their gods and idols shared with the Lord سبحانه in the creation of the heavens and the earth; their shirk with them was only from the side of loving them along with Allah, so they allied themselves for them and made enemies for them, and deified them, and said: These are little gods who bring us near to the greatest God. So distinguish between love of Allah as the root, love for Him as a following, and love

with Him as shirk. And hold fast to verifying this point, for it is the parting of the ways between the people of tawhid and the people of shirk.

It is related that al-Fudayl went in to his daughter in her illness, and she said to him: O my father! Do you love me? He said: Yes. She said: There is no god but Allah! By Allah, I did not think this of you, and I did not think you loved anyone along with Allah; rather, single out Allah for love, and give me mercy from you; if your love for me is a love of mercy that Allah placed in the heart of a father for his child, it is not a love with Allah. For Allah has a right of love in which none else shares with Him, and the most wrongful wrong is to put that love in other than its place, and the association [111a] of Allah and other than Him in it.

So let the person of understanding reflect on this chapter, for it is among the most beneficial chapters of the book, if Allah تعالى wills.

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الباب الثاني والعشرون

CHAPTER TWENTY-TWO

On the Jealousy of Lovers over Their Beloveds

SINCE THIS CHAPTER is connected with the chapter on singling out the beloved for love, and is one of its requirements, for jealousy is according to the strength of love, and its strength is according to the singling out of the beloved, it is fitting to mention it after it.

The root of jealousy is zeal and pride. And jealousy is of two kinds: jealousy for the beloved and jealousy over him. Jealousy for him is zeal for him and anger for him when his right is made light of, his sanctity is diminished and something hateful reaches him from his enemy; so the lover is angry for him and is zealous, and jealousy for him takes hold of him to hasten to change it and to fight whoever harmed him. This is the jealousy of lovers in truth, and it is the jealousy of the messengers and their followers for Allah against whoever associated others with Him, treated His prohibitions as lawful and disobeyed His command.

And this jealousy is what moves the lover to spend his self, his wealth and his honour for his beloved until what he hates is removed. So he feels jealousy for his beloved that there be in himself an attribute which his beloved hates, and for which He abhors him, or that he do what He hates in him; then after that he feels jealousy for Him that there be in another an attribute which He hates and abhors.

So the whole of religion is in this jealousy; rather, it is the religion. And no believer strives against his self and his enemy, nor commands the right, nor forbids the wrong, except by this jealousy; and whenever it is absent from the heart, it is empty of religion. So the believer feels jealousy for his Lord against himself and against another

when He is not given what He loves. And jealousy purifies the heart and brings out its dross, as the bellows brings out the dross of iron.

♦ SECTION ♦

As for jealousy over the beloved, it is the pride of the lover and his zeal that another share with him in his beloved. And this is also of two kinds: the jealousy of the lover that another share with him in his beloved, and the jealousy of the beloved over his lover that another be loved along with him.

And jealousy is among the attributes of the Lord جل جلاله, and the root of it is His saying تعالى: ﴿قُلْ إِنَّمَا حَرَّمَ رَبِّيَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾ "Say, "My Lord has only forbidden immoralities - what is apparent of them and what is concealed" [al-A'raf 7:33]

And of [111b] His jealousy تعالى for His servant and over him is His protecting him from what harms him in his Hereafter, as in al-Tirmidhi and elsewhere, raised to the Prophet: "Allah protects His believing servant from the world, as one of you protects his sick one from food and drink."[1]

And in the two *Sahih*s: that the Messenger of Allah ﷺ said in the sermon of the eclipse: "By Allah, O community of Muhammad! There is none more jealous than Allah that His servant commit fornication or His slave woman commit fornication."[2]

And in the mention of this sin in particular in the sermon of the eclipse there is a wondrous secret, which

1 Al-Tirmidhi (2037), Ibn Hibban (2474) and al-Hakim (4/207, 309), from the hadith of Qatadah ibn al-Nu'man.

2 Al-Bukhari (1044) and Muslim (901), from the hadith of Aishah.

we pointed out in the chapter on lowering the gaze, namely that it bequeaths a light in the heart.

For this reason Allah سبحانه joined the command to it with the mention of the Verse of Light, so He سبحانه joined the light of the heart through lowering the gaze with His light, which He likened to a niche, because one is connected with the other; and the Prophet ﷺ joined the darkness of the heart through fornication with the darkness of existence through the eclipse of the sun, and mentioned one together with the other.

And in the two *Sahih*s, from the hadith of Abd Allah ibn Mas'ud, who said: The Messenger of Allah ﷺ said: "There is nothing more jealous than Allah; for that reason He forbade immoralities, what is apparent of them and what is concealed. And there is none to whom praise is dearer than Allah; for that reason He praised Himself. And there is none to whom the excuse is dearer than Allah; for that reason He sent the messengers."[1]

And al-Thawri related from Hammad ibn Ibrahim, from Abd Allah, who said: "Allah is jealous for the Muslim, so let him be jealous."[2]

And it is also related from Abd al-A'la, from Ibn Uyaynah, from his father, from Abd Allah رضي الله عنه, who said: The Messenger of Allah ﷺ said: "Allah عز وجل is jealous, so let one of you be jealous."[3]

1 Al-Bukhari (4634, 4637, 5220, 7403) and Muslim (2760).

2 Al-Tabarani, *al-Mu'jam al-Awsat* (1076).

3 Abu Ya'la (5087) and al-Tabarani, *al-Awsat* (1072). Al-Haythami says in *Majma' al-Zawa'id* (4/327): "In it is Abd al-A'la ibn Amir al-Tha'labi, and he is weak."

And in the *Sahih*, from him, from the hadith of Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "Allah is jealous, and the believer is jealous, and the jealousy of Allah is that the believer do what He has forbidden him."[1]

And al-Qa'nabi related from al-Darawardi, from al-Ala', from his father, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "The believer is jealous, and Allah is stronger in jealousy."[2]

♦ SECTION ♦

And the servant's jealousy over his beloved is of two kinds: a praised jealousy, which Allah loves, and a blameworthy jealousy, which Allah hates. The one Allah loves is that he feel jealousy when suspicion arises; and the one He hates is that he feel jealousy without suspicion, merely from ill thought, [112a] and this jealousy ruins love and brings enmity between the lover and his beloved.

And in the *Musnad* and elsewhere, from him ﷺ[3], who said: "Jealousy is of two kinds: a jealousy that Allah loves, and another that Allah hates." We said: O Messenger of Allah! What is the jealousy that Allah loves? He said: "That His acts of disobedience be committed and His prohibitions be violated." We said: And what is the jealousy that Allah hates?

1 Al-Bukhari (5223) and Muslim (2761).

2 Al-Khara'iti, *I'tilal al-Qulub* (p. 310), by his route.

3 Ahmad (4/154); also Ibn Khuzaymah (2478) and al-Hakim, *al-Mustadrak* (1/418), from the hadith of Uqbah ibn Amir. The wording the author gives is in al-Khara'iti (p. 310), from the hadith of Ka'b ibn Malik.

He said: "The jealousy of one of you where it is not in its reality."

And in the *Sahih*, from him ﷺ: "Among jealousy there is that which Allah loves, and among it that which Allah hates. The jealousy that Allah loves is jealousy in the case of suspicion, and the jealousy that Allah hates is jealousy without suspicion."[1]

And in the *Sahih*, from him ﷺ, who said: "Do you wonder at the jealousy of Sa'd?! I am more jealous than he, and Allah is more jealous than I."[2]

And Abd Allah ibn Shaddad said:[3] Jealousy is of two kinds: a jealousy by which a man sets right his family, and a jealousy that brings him into the Fire.

And Abd Allah ibn Lahi'ah related[4] from Yazid ibn Abi Habib, from Abd al-Rahman ibn Shamasah al-Mahri, from Abd Allah ibn Amr, that the Messenger of Allah ﷺ found Maria the Copt, who was pregnant with Ibrahim, and with her a relative of hers who had come with her from Egypt and had become Muslim, and he often went in to Umm Ibrahim, and he had castrated himself, cutting off what was between his legs, so that nothing remained, little or much. Then the Messenger of Allah ﷺ went in

1 The author says "in the *Sahih*", but the Arabic editor notes that neither al-Bukhari nor Muslim has it. It is in Ahmad (5/445, 446), Abu Dawud (2659) and al-Nasa'i (5/78), from the hadith of Jabir ibn Atik. The Arabic editor also gives Ibn Majah (1996); this could not be confirmed there.

2 The hadith was given on p. 385.

3 Al-Khara'iti, *I'tilal al-Qulub* (p. 310), from him.

4 Al-Khara'iti, *I'tilal al-Qulub* (pp. 310–311). The report concerns Maria the Copt, the concubine of the Prophet ﷺ and the mother of his son Ibrahim.

to her one day, and found her relative with her, and he felt something in himself about that, as occurs in the souls of people, and he went out with a changed colour. Umar ibn al-Khattab met him and recognised that in his face, and said: O Messenger of Allah! I see your colour changed. So he told him what had occurred in his soul about Maria's relative. So he went off with his sword and came hurrying until he went in to Maria and found that relative of hers with her, and he swung the sword to kill him. When he saw that from him, he uncovered himself. When Umar saw him, he returned to the Messenger of Allah ﷺ and informed him, and he said: "Jibril came to me and informed me that Allah عز وجل has declared her and her relative innocent of what occurred in my soul, and gave me the good news that in her belly is a boy, and that he is the most like of creation to me, and commanded me to name him Ibrahim." [112b]

And al-Waqidi said[1], from Muhammad ibn Salih, from Sa'd ibn Ibrahim, from Amir ibn Sa'd, from his father, who said: Sarah was with Ibrahim عليه الصلاة والسلام, and she stayed with him a long time without being given a child by him. When she saw that, she gave him her slave woman Hajar, and she bore a child to Ibrahim; Sarah felt jealous because of that and felt something in her soul, and was angry at Hajar, and swore that she would cut three members from her. Ibrahim said to her: Would you like to fulfil your oath? She said: How shall I do it? He said: Pierce her ears and circumcise her - and *khafd* is circumcision. So she did that to her, and Hajar put two earrings in her ears, and became more beautiful by them. Sarah said: I only increased her in beauty, and she could not

1 Muhammad ibn Umar al-Waqidi (d. 207 AH), the historian. The report is in al-Khara'iti, *I'tilal al-Qulub* (p. 311), and Ibn Kathir quotes it from him in *al-Bidayah wa-l-Nihayah* (8/242).

bear her being with him, and Ibrahim felt a strong longing for her, so he moved her to Makkah, and he used to visit her every day from al-Sham on the Buraq, out of his infatuation with her and his little patience away from her.

And in the *Sahih*, from the hadith of Humayd, from Anas[1], who said: One of the wives of the Prophet ﷺ sent him a bowl in which was *tharid*, while he was in the house of another of his wives; so she struck the servant's hand, and the bowl broke, and the Prophet ﷺ began to take the *tharid* and put it back into the bowl, saying: "Eat; your mother felt jealousy." Then he waited until a sound bowl came, and gave it to her whose bowl had been broken.

And Aishah said: I was never jealous over a woman as I was jealous over Khadijah, because of the Prophet's ﷺ frequent mention of her. And he mentioned her one day, and I said: What do you do with an old woman with red cheeks, when Allah has given you better than her in exchange? He said: "By Allah, Allah has not given me better than her in exchange!"[2]

So look at this intense jealousy over a woman after she had died, and that was from the excess of her love for the Messenger of Allah ﷺ; she was jealous over him that anyone else be mentioned. And likewise her jealousy of Safiyyah, for when the Messenger of Allah ﷺ brought her to al-Madinah, having taken her for himself as a wife and consummated the marriage with her on the road, Aishah said: I disguised myself and went out to look,

1 Al-Bukhari (2481, 5225).

2 Al-Bukhari (3821, 3824) and Muslim (2437).

and he recognised me, and came toward me, so I turned away, and he quickened his pace [113a] and caught up with me and embraced me, and said: "How did you see her?" I said: A Jewess, daughter of Jewesses - meaning the captive[1].

And in the *Musnad*, from the hadith of al-Ash'ath ibn Qays[2], who said: I was the guest of one of the Companions of the Prophet ﷺ, and he got up to his wife and struck her, so I stepped between them, and he returned to his bed and said: O Ash'ath! Keep from me something I heard from the Messenger of Allah ﷺ: "Do not ask a man why he strikes his wife."

And Hammad ibn Zayd mentioned[3], from Ayyub, from Ibn Abi Mulaykah: that Ibn Umar heard his wife speaking to a man from behind a wall, between whom and her there was a kinship that Ibn Umar did not know, so he gathered palm fronds for her, then came to her and beat her until she became like dried grass.

And al-Khara'iti mentioned, from Mu'adh ibn Jabal[4]: that he was eating apples with his wife, and a servant boy of his came in to him, and she handed him an apple she had eaten from, so Mu'adh beat her painfully.

And one day he went in to his wife while she was looking out from a leather tent, and he struck her.

1 Al-Khara'iti, *I'tilal al-Qulub* (p. 311; 2/357 in the printing consulted), from Aishah. The Arabic editor also gives Ibn Majah (1980); this could not be confirmed there. The Arabic editor calls the chain weak.

2 It is in Abu Dawud (2147) and Ibn Majah (1986). The Arabic editor also gives Ahmad (1/20), al-Khara'iti (p. 312) and al-Hakim (4/175); these could not be confirmed there. The Arabic editor calls the chain weak.

3 Al-Khara'iti, *I'tilal al-Qulub* (p. 312), from him.

4 *I'tilal al-Qulub* (p. 312).

And al-Thawri mentioned[1], from Ash'ath, from al-Hasan: that a woman came complaining of her husband to the Prophet ﷺ, that he had slapped her, so he called the man so that she might take her right, and Allah - عز وجل - sent down: ﴿ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ﴾ "Men are in charge of women by [right of] what Allāh has given one over the other" [al-Nisa' 4:34] ... the verse. And the Messenger of Allah ﷺ said: "We wanted one thing, and Allah wanted another."

And Umar ibn al-Khattab was intense in jealousy; his wife used to go out and attend the prayer, and he disliked that, and she would say: If you forbid me, I will stop; so he kept silent, in obedience to the saying of the Messenger of Allah ﷺ: "Do not prevent the female servants of Allah from the mosques of Allah."[2]

And he is the one who advised the Messenger of Allah ﷺ to veil his wives. It was the custom of the Arabs that a woman did not veil, because of their purity and the purity of their women; then Islam came upon that, and Umar said: O Messenger of Allah! If only you would veil your wives, for the righteous and the wicked go in to them; [113b] so Allah sent down the verse of the veil[3].

And there was brought before Umar ibn al-Khattab - رضي الله عنه - a man who had killed his wife, and with her another man. The guardians of the woman said: This man killed our companion, and the guardians of the man said: He killed our companion. Umar said: What do these say? He said: He struck the thighs of his wife with the sword; and if there was anyone between them, he killed him. Umar said to them: What does he say? They said: He struck with his sword and cut the two thighs of the woman, and it hit the middle of the man and cut him in two.

1 Al-Khara'iti, *I'tilal al-Qulub* (p. 312).

2 Al-Bukhari (900) and Muslim (442), from the hadith of Ibn Umar.

3 Al-Bukhari (402, and other places) and Muslim (2399). The verse is al-Ahzab 33:53.

Umar said: If they return, return. Sa'id ibn Mansur mentioned it in his *Sunan*.[1]

And a group of jurists took this view, among them Imam Ahmad and his companions. They said: If a man finds a man committing fornication with his wife and kills them both, there is no retaliation upon him and no liability, unless the woman was coerced, in which case there is retaliation upon him for killing her; but the husband's word is not accepted except with the confirmation of the guardian, or proof. And the report from Imam Ahmad differs on the number of proofs: it is related from him that it is two men, and it is related from him that four are necessary. The ground for this report is the apparent sense of the hadith of Sa'd ibn Ubadah, that he said: O Messenger of Allah! Tell me, if I find a man with my wife, shall I give him time until I bring four witnesses?! The Prophet ﷺ said: "Yes." He said: By Him who sent you with the truth, I would strike him with the sword, not with its flat! The Prophet ﷺ said: "Do you not wonder at the jealousy of Sa'd?! I am more jealous than he, and Allah is more jealous than I!"[2]

And Sa'id ibn Mansur mentioned, from Ali ibn Abi Talib, that he was asked about a man who entered his house and found a man with his wife, and killed her and him. Ali said: If he brings four witnesses; otherwise he is handed over in his rope.

1 The Arabic editor did not find it in the printed edition of Sa'id ibn Mansur's *Sunan*.

2 The hadith was given on pp. 385 and 415.

And the ground for the report of being satisfied with two: that the proof is not for establishing the *hadd* punishment, but for the existence of the cause that prevents retaliation. For the husband had the right to kill the one who transgressed against his family, but when the guardians of the slain man denied it, the killer was asked for proof and two men sufficed.

And there was brought before Umar a man who had killed a Jew, and he asked him [114a] about his story. He said: So-and-so went out on a campaign and entrusted his wife to me, and it reached me that a Jew was visiting her, so I lay in wait for him until he came, and he began to recite and say:[1]

وأبيض غره الإسلام مني ♦ خلوت بعرسه ليل التمام

On the longest night I was alone with his bride, and he, /
one of the fair whom Islam deluded about me.
And many a fair one whom Islam deluded about me:
I was alone with his bride on the longest night (ليل التمام)

أبيت على ترائبها ويمسي ♦ على جرداء لاحقة الحزام

Upon her breast bones I pass the night; /
he passes his on a short-coated mare, girth tight.
I pass the night upon her breast bones while he passes it
upon a short-coated mare, tight of girth

كأن مواضع الربلات منها ♦ فئام ينهضون إلى فئام

As though the places where her plump flesh lies /
were crowds that toward other crowds arise.
As though the places of her plump flesh were ♦ crowds rising toward crowds

So I rose to him and killed him. And Umar declared his blood without compensation. And in these two reports there is no demand by Umar of the killer for proof, since perhaps he was certain of that, or the guardian acknowledged it.

And the correct view: that whenever an apparent indication that cannot allow of falsehood is established for that, it suffices in place of proof.

And Sufyan ibn Uyaynah mentioned[2], from al-Zuhri, from al-Qasim ibn Muhammad, from

1 The verses are unattributed in *Uyun al-Akhbar* (4/116), *Masari' al-Ushshaq* (1/75, 278–279), *al-Awa'il* (1/233, 234) and Ibn al-Jawzi's *Dhamm al-Hawa* (pp. 488, 489). The speaker boasts of having lain with the wife of a man whom Islam had made secure: he has lain with his bride on the longest night (*layl al-tamam*, *Lisan al-Arab*, «تمم»), on her breast bones, while the husband was away at night on a short-coated (*jarda'*), girth-tight mare, and her plump flesh (*rabalat*) heaved like rows of men rising toward rows.

2 Al-Khara'iti, *I'tilal al-Qulub* (p. 113), reports it from him. The report is also in Ibn Hazm's *Tawq al-Hamamah* (p. 26), *Masari' al-Ushshaq* (1/69) and *Dhamm al-Hawa* (p. 486).

Ubayd ibn Umayr: that a man was the guest of a person from Hudhayl, and a girl of theirs went out to gather firewood, and he wanted her against her will, so she threw a stone at him and killed him. That was brought before Umar ibn al-Khattab, who said: That is one slain by Allah; no blood-money is ever paid for him.

And Hammad ibn Salamah mentioned[1], from al-Qasim ibn Muhammad: that Abu al-Sayyarah was infatuated with the wife of Abu Jundab and tried to seduce her, and she said: Do not do it! For if Abu Jundab learns of this, he will kill you. But he refused to desist. So she spoke to the brother of Abu Jundab, and he spoke to him, but he refused to desist. So she informed Abu Jundab of that, and Abu Jundab said: I will tell the people that I am going to the camels, and when it is dark I will come and enter the house; and if he comes to you, let him in before me. So Abu Jundab bade the people farewell and told them: I am going to the camels. When night grew dark, he came and hid in the house.

And Abu al-Sayyarah came while she was grinding in her shade, and tried to seduce her, and she said: Woe to you! Do you see this matter to which you call me, have I ever called you to any part of it? He said: No, but I cannot be patient away from you! She said: Enter the house so that I may prepare myself for you. When he entered the house, Abu Jundab shut the door, then seized him [114b] and pounded him from his neck to his coccyx. The woman went to the brother of Abu Jundab and said: Rescue the man, for Abu Jundab is killing him. His brother began to implore him, so he left him, and Abu Jundab carried him to the path of the camels and threw him down. And whenever a person passed him he said

1 Al-Khara'iti, *I'tilal al-Qulub* (pp. 113–114), reports it from him.

to him: What is the matter with you? He said: I fell from a young camel and it crushed me. The news reached Umar, and he sent for Abu Jundab, who told him the matter as it was. He sent to the woman's family and they confirmed him. So Umar flogged Abu al-Sayyarah a hundred lashes and nullified his blood-money.

And al-Abbas ibn Hisham al-Kalbi mentioned[1], from his father: that Amr ibn Humamah al-Dawsi came to Makkah as a pilgrim, and he was among the most handsome of the Arabs. A woman looked at him and said: I do not know whether his face is more beautiful or his horse! He had a lock of hair called al-Zinah, which he would spread out when he sat with his companions and tie up when he stood. The woman said to him: Where is your home? He said: Najd. She said: You are not from Najd, nor from Tihamah, so tell me the truth! He said: A man of the people of al-Sarat - between Makkah and Yemen. Then he signalled to her: Mount behind me. She did so, and he went off with her to al-Sarat, and her husband followed her but did not catch up with her. He returned, and when she had settled with him, he cut her veins and said: By Allah, you will never follow a man after me. Then he returned her to her husband in that condition.

♦ SECTION ♦

And Allah سبحانه feels jealousy over the heart of His servant, that it be left empty of love of Him, fear of Him and hope in Him, and that anything else be in it; for He سبحانه created it for Himself and chose it from among His creation, as in the divine report: "Son of Adam, I created you for Myself, and I created everything for you; so by My right over you, do not occupy yourself with what I created for you from that for which I created you." And in another report

1 Al-Khara'iti, *I'tilal al-Qulub* (p. 114), reports it from him.

: “I created you for Myself, so do not play; and I took charge of your provision, so do not toil. Son of Adam, seek Me and you will find Me; if you find Me, you have found everything, and if you miss Me, everything has missed you, and I am better for you than everything.”

And He feels jealousy over his tongue, that it be left empty of His mention and be occupied with mention of another, and jealousy over his limbs, that they be left empty of obedience to Him and be occupied with disobedience to Him. So it is shameful for the servant that his true Master feel jealousy [115a] over his heart, his tongue and his limbs while he feels no jealousy over them.

And when Allah wills good for His servant, He lets loose upon his heart - when it turns away from Him and is occupied with love of another - kinds of torment, until his heart returns to Him, and when his limbs are occupied with other than obedience to Him, He afflicts them with kinds of trial.

And this is from His jealousy سبحانه over His servant. And just as He سبحانه feels jealousy over His believing servant, He feels jealousy for him and for his sanctity, so the corrupter cannot reach his sanctity, out of His jealousy for His servant; for He سبحانه وتعالى defends those who have believed, so He defends their hearts, their limbs, their families, their sanctities and their wealth. He سبحانه Himself takes charge of defending all of that, out of His jealousy for them, as they felt jealousy for His prohibitions, within themselves and in others. And Allah تعالى feels jealousy over His female and male servants from the corrupters, by Law and by decree. For that reason He forbade immoralities, and ordained for them the greatest punishments[1] and the most hideous modes of killing, because of the intensity of His jealousy over His female and male servants.

And if these punishments are suspended by the Law, He سبحانه carries them out by decree.

1 The print reads «أعظم القربات» ("the greatest acts of nearness"); the Beirut printing (Dar al-Kutub al-Ilmiyyah) reads «العقوبات» ("punishments"), which the context requires, since the next sentence has «هذه العقوبات».

♦ SECTION ♦

And among His jealousy سبحانه is His jealousy over His tawhid, His religion and His speech, that one who is not fit for it should be favoured with it; rather, He placed a barrier between them and it, out of jealousy over it. He تعالى said: ﴿وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِيٓ ءَاذَانِهِمْ وَقْرًا﴾ "We have placed over their hearts coverings, lest they understand it, and in their ears deafness." [al-An'am 6:25] And for that reason He سبحانه held back His enemies from following His Messenger and joining him, out of jealousy over him, as He said: ﴿وَلَٰكِن كَرِهَ ٱللَّهُ ٱنۢبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ ٱقْعُدُوا۟ مَعَ ٱلْقَٰعِدِينَ لَوْ خَرَجُوا۟ فِيكُم مَّا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا۟ خِلَٰلَكُمْ يَبْغُونَكُمُ ٱلْفِتْنَةَ وَفِيكُمْ سَمَّٰعُونَ لَهُمْ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ﴾ "But Allāh disliked their being sent, so He kept them back, and they were told, "Remain [behind] with those who remain." Had they gone forth with you, they would not have increased you except in confusion, and they would have been active among you, seeking [to cause] you fitnah [i.e., chaos and dissension]. And among you are avid listeners to them. And Allāh is Knowing of the wrongdoers." [al-Tawbah 9:46–47] So He سبحانه felt jealousy over His Prophet and his Companions that the hypocrites should go out among them and spread discord among them, so He held them back and made them stay behind. And al-Shibli heard a reciter recite[1]: ﴿وَإِذَا قَرَأْتَ ٱلْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ حِجَابًا مَّسْتُورًا﴾ "And when you recite the Qur'ān, We put between you and those who do not believe in the Hereafter a concealed partition." [al-Isra' 17:45] He said: Do you know what this partition is? This is the partition of jealousy, [115b] and none is more jealous than Allah; meaning: that He سبحانه did not make the disbelievers fit for knowing Him.

And here is a subtle kind of jealousy of the Lord تعالى, to which minds are not guided, and it is: that a door of purity, intimacy and ecstatic finding (الوجود) is opened to the servant, so he settles in it and is at ease with it, and his soul takes delight in it and is occupied with it from what is intended, so his true Master feels jealousy over him, and empties him of it, and returns him then to Himself through poverty, abasement and destitution, and makes him witness the utmost of his poverty and nothingness and that he has nothing at all with him from himself; so the might of that

1 Abu Bakr al-Shibli (d. 334 AH), the Sufi of Baghdad.

intimacy, purity and finding turns into abasement, destitution, poverty and need; and an atom of this is dearer to Him سبحانه and more beneficial to the servant than mountains firm-set of that purity and intimacy stripped of the witnessing of certainty and of the witnessing of poverty, abasement and destitution. And this is a door for which not every heart has room.

♦ SECTION ♦

And among jealousy: jealousy over the subtle point of knowledge, and what the understanding of the hearer cannot grasp, that it be mentioned to him. For this jealousy Ali ibn Abi Talib said: Speak to people of what they know; do you want Allah and His Messenger to be called liars?

And Ibn Mas'ud said: You do not relate to a people a report that their minds do not reach without it being a trial for some of them. So the scholar feels jealousy over his knowledge, lest he give it to other than its people or put it in other than its place, as Isa ibn Maryam said: O Children of Israel! Do not withhold wisdom from its people, for you would wrong them, and do not give it to other than its people, for you would wrong it.

And Ibn Abbas رضي الله عنهما was asked about the interpretation of His saying تعالى: ﴿ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَـٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ﴾ "It is Allāh who has created seven heavens and of the earth, the like of them." [al-Talaq 65:12] He said to the questioner: What assures me that if I tell you its interpretation, you will not disbelieve? For you would deny it, and your denying it is your disbelieving in it.

So the subtle, delicate question that is given to other than its people is like the beautiful woman

who is given as a gift to a blind cripple, as was said:[1]

A soft-limbed maiden led as a bride to a blind cripple

And Abu Ali[2], when something happened in the course of his gathering that disturbed the moment, would say: This is from the jealousy of the Truth; He does not want what is happening to go on from the purity [116a] of the moment. The poet said:[3]

همت بإتياننا حتى إذا نظرت ◆ إلى المراة نهاها وجهها الحسن

She resolved to come to us, but looked in the glass, /
and her beautiful face forbade her to pass.

She resolved to come to us, until, when she looked
into the mirror, her beautiful face forbade her

ما كان هذا جزائي من محاسنها ◆ عذبت بالهجر حتى شفني الحزن

This was not what I earned from her loveliness: /
tormented by her parting, I was wasted by distress.

This was not my recompense from her beauties;
I was tormented with abandonment until grief wasted me

Al-Qushayri said: And one of them[4] was asked: Do you wish to see Him? He said: No! It was said: Why? He said: I exalt that beauty above the gaze of one like me. And in the same sense they recited:

إني لأحسد ناظري عليكا ◆ حتى أغض إذا نظرت إليكا

I envy my own eye where you are concerned, /
so much that I lower it when to you it's turned.

I envy my own eye over you ◆ to the point that I lower it when I look at you

وأراك تخطر في شمائلك التي ◆ هي قبلتي فأغار منك عليكا

I see you sway in qualities that are the qibla I turn to, /
and so I am jealous of you, over you.

And I see you swaying in your qualities, ◆ which are my qibla, and I feel jealous of you over you

I say: And this is a corrupt jealousy, and the utmost for its owner is that he be pardoned and that this be counted

1 The verse has one half-line only, as printed. The half-line is in al-Tha'alibi, *al-Tamthil wa-l-Muhadarah* (p. 136; 1/118 in the printing consulted), which the Arabic editor says is without ascription. The Arabic editor gives it to Abu Abd Allah al-Husayn ibn al-Hajjaj in *al-Muntahal* (p. 158), with the first half «وكأنها لما أحلّت عنده»; this could not be confirmed there.

2 Abu Ali al-Daqqaq (d. 405 AH), the Sufi shaykh and teacher of al-Qushayri.

3 The verses are by Abbas ibn al-Ahnaf, in his *Diwan* (p. 235) and *Bahjat al-Majalis* (2/29). The sense: she meant to visit him but was held back by the sight of her own beauty in the mirror, and he is left tormented by her abandonment.

4 Abu al-Qasim al-Qushayri (d. 465 AH), in his *Risalah* (p. 256). The verses are given to al-Buhturi in *Diwan al-Sababah* (p. 114) and the supplement to his *Diwan* (4/2625), to Abu Bakr al-Shibli in his *Diwan* (p. 115), and are unattributed in *Hamasat al-Zurafa'* (2/104).

among his blameworthy ecstatic utterances[1]. But that it be counted among his merits and virtues that it be said to him: Would you like to see Allah? and he says: No - when seeing Him is the highest bliss of the people of Paradise, and He سبحانه loves that His servant ask Him for looking at Him; and it is established from the Prophet ﷺ that among his supplications was: "O Allah, I ask You for the delight of looking at Your face and the yearning to meet You."[2]

And the saying of this speaker, "I exalt that beauty above the gaze of one like me," is among the deceptions of Satan and the self, and it resembles what is related of one of them: that it was said to him: Do you not mention Him? He said: I exalt Him above His mention running on my tongue. And the consistent extension of this corrupt exalting is that he exalt Him above His speech running on his tongue, or even crossing his heart. And one of them fell into something of this, and they blamed him, so he recited, saying:[3]

يقولون زرنا واقض واجب حقنا ♦ وقد أسقطت حالي حقوقهم عني

They say: "Visit us; our due right you must pay," /
but my state has cast their rights from me away.

They say: Visit us and fulfil our due right; ♦ but my state has dropped their rights from me

إذا هم رأوا حالي ولم يأنفوا لها ♦ ولم يأنفوا مني أنفت لهم مني

If they see my state and are not proud enough to spurn /
it, nor me, I spurn myself for them in turn.

If they see my state and are not disdainful of it,
and are not disdainful of me, I am disdainful of myself for them

And the consistent extension of this jealousy is that he not visit His house, out of jealousy over His house that one like him visit it. And I once blamed a person for abandoning prayer, and he said to me: I do not see myself fit to enter His house. So look at the playing of [116b] Satan with these people!

And of this is what al-Qushayri mentioned. He said: Al-Shibli was asked: When will you rest?[4] He said:

1 *Shath* (pl. *shatahat*) is a saying of the Sufis in a state of rapture that sounds improper on its face.

2 The Arabic editor notes that the documentation of this supplication was given earlier.

3 The verses are by Jahzah al-Barmaki, in his *Diwan* (p. 178) and *Diwan al-Ma'ani* (2/203); they are unattributed in *Diwan al-Sababah* (p. 121).

4 The reports that follow are from al-Qushayri's *Risalah* (p. 256 ff.).

When I see no one remembering Him.

And a son of his died, and his mother cut her hair, so he entered the bath and applied depilatory lime to his beard until its hair came off. It was said to him: Why did you do this? He said: They console me in heedlessness, and say: May Allah reward you; so I ransomed their mention of Allah تعالى in heedlessness with my beard, and in agreement with my family.

And a parallel to this is what is related of al-Nuri[1]: that he heard a man giving the call to prayer, and he said: A stab, and the poison of death. And he heard a dog barking, and said: At Your service, at Your pleasure! He was asked about that, and he said: As for that one, he was mentioning Him at the head of heedlessness; and as for the dog, He تعالى said: ﴿وَإِن مِّن شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ﴾ "And there is not a thing except that it exalts [Allāh] by His praise" [al-Isra' 17:44]

And al-Shibli once heard a man say: Majestic is Allah! He said: I would like you to exalt Him above this.

And how strange of whoever counts this among the merits of a man, and makes him an example, and adorns his book with it!

And is there anything harder on the heart of the believer, and more bitter to him, than that he not see anyone remembering his Lord? And is there anything more pleasing to his eye than to see people remembering Allah in every place? And the excuse of this speaker is that he does not see anyone remembering Allah with the due of remembrance; rather, he sees no one remembering but with heedlessness and forgetfulness having mastered his heart, so he mentions his Lord with a tongue empty of the heart and its presence in the remembrance, and that is a remembrance not fitting for Him, so his lover feels jealousy that He be mentioned with this remembrance, and so he would like not to hear anyone mention Him with this remembrance. And since people are common in this remembrance, he informed that his rest is that he not see anyone remembering Him. This is the best that his words can be taken to mean, and otherwise

1 Abu al-Husayn al-Nuri (d. 295 AH), the Sufi of Baghdad.

its outward sense is nearer to enmity than to love; and this was not the state of al-Shibli, for love used to overcome him; and with that, this is among his ecstatic utterances which it is hoped will be forgiven him by his sincerity, his love and his tawhid, not that it is among what he is to be praised for and followed in.

And Allah سبحانه commanded His servants to remember Him in all their conditions, even if their remembrance [117a] of Him has ranks. The highest is the remembrance of the heart and the tongue with the heart's witnessing of the One mentioned and its being gathered wholly upon Him, with the most beloved remembrances to Him; then below it the remembrance of the heart and the tongue even if it does not witness the One mentioned; then the remembrance of the heart alone; then the remembrance of the tongue alone. These are the ranks of remembrance, and some of them are dearer to Allah than others.

And the consistent extension of al-Shibli's saying would be that his rest is that he not see anyone praying to Allah, nor reciting His speech, nor see anyone pronouncing the two testimonies, for all of this is among His remembrance, indeed it is the most majestic kind of His remembrance; so how can the heart of the lover rest when he does not see anyone do that?! And Allah سبحانه loves to be remembered, even from a disbeliever.

And one of the Salaf said: Allah loves to be remembered in all conditions except in the state of intercourse and relieving oneself.

And Allah - عز وجل - revealed to Musa: Remember Me in all your conditions.

And Allah تعالى does not waste the reward of the remembrance of the tongue alone, but rewards the one who remembers, even if his heart is heedless; but it is a reward below a reward.

Al-Qushayri said: And I heard the Ustadh Abu Ali say[1], regarding the saying of the Prophet ﷺ in his buying a horse from a Bedouin, when the Bedouin asked to cancel it and he cancelled it, and the Bedouin said to him: عمرك الله;[2] who are you? The Prophet ﷺ said to him: "A man of Quraysh." One of those present said to him: It is enough rudeness that you do not know your Prophet! Abu Ali said: He said "a man of Quraysh" only out of jealousy; otherwise it was obligatory for him to make himself known to everyone, who he was; then Allah made the Companion's making the Bedouin know run upon his tongue.

It is said: How strange to say that the Prophet ﷺ felt jealousy that it be mentioned that he is the Messenger of Allah ﷺ to the Bedouin who did not know him, when he was always mentioning that to his enemies among the disbelievers, secretly and openly, night and day, and felt no jealousy at that; so how can it be thought of him that he felt jealousy that that poor man know that he is the Messenger of Allah? This is from the imaginings of the folk and their nonsense. Rather, his knowledge was concealed from him at that time for a subtle wisdom which the Companion understood and stated plainly to the Bedouin, and it is: that this Bedouin was rude [117b] and coarse, so the Prophet ﷺ wished to make him know his rudeness and coarseness by a way that would not rebuke him, and that he would know of himself that he was deserving of that; so it was as though he were saying by the tongue of his state: It is enough rudeness that you do not know me until you ask me: Who am I? So when the Companion understood that, through the subtlety of his perception and the fineness of his understanding, he addressed him with it and said: It is enough rudeness that you do not know your Prophet!

Then al-Qushayri mentioned from the words of al-Shibli that he said: The jealousy of divinity over the breaths is that they be wasted on other than Allah; and this is a fine saying.

1 *Al-Risalah al-Qushayriyyah* (p. 256).

2 *'Amraka Allah* is a formula of appeal and oath: "by Allah's granting you long life" (*Lisan al-Arab*, «عمر»).

Al-Qushayri said: And what ought to be said is[1]: Jealousy is of two kinds: the jealousy of the Truth over the servant, which is that He not make him for creation, so He withholds him from them; and the servant's jealousy for the Truth, which is that he not make any of his states and breaths for other than the Truth سبحانه. So it is not said: I am jealous over Allah, but it is said: I am jealous for Allah. He said: So jealousy over Allah is ignorance, and at times leads to abandoning the religion; and jealousy for Allah requires magnifying His rights and purifying works for Him. For it is part of the way of the Truth with His friends that when they settle with other than Him, or look at something, or are reconciled in their hearts with something, that disturbs them, so He feels jealousy over their hearts and returns them pure for Himself and empty; like Adam, when he settled himself on abiding in Paradise, He drove him out of it; and Ibrahim al-Khalil, when Isma'il pleased him greatly, He commanded him to slaughter him, until He removed him from his heart: ﴿فَلَمَّآ أَسۡلَمَا وَتَلَّهُۥ لِلۡجَبِينِ﴾ "And when they had both submitted and he put him down upon his forehead," [al-Saffat 37:103] and He purified his innermost from him, and commanded the ransom for him.

And one of them said: Beware of Him, for He is jealous; He does not love to see in the heart of His servant any other than Him.

And it was said: The Truth تعالى is jealous, and part of His jealousy is that He did not make any road to Him other than Himself.

And al-Sari said[2] to a man who was a knower: I have an inward ailment; what is its remedy? He said: O

1 *Al-Risalah al-Qushayriyyah* (p. 257).

2 Al-Sari al-Saqati (d. 253 AH), the Sufi of Baghdad and teacher of al-Junayd.

Sari! He is jealous; He does not see you settling with another, so you fall from His eye. This is a sound jealousy.

♦ SECTION ♦

And here are other kinds of jealousy that are blameworthy. Among them: a jealousy to which ill thought moves, so that the lover harms his beloved by it and rouses his heart against him to anger; and this jealousy is hated by Allah when it is without suspicion.

And among them: a jealousy that moves him to punish the beloved with more than he deserves, [118a] as was mentioned of a group that they killed their beloveds.

And Dik al-Jinn the poet[1] had a boy and a girl of the utmost beauty, and he loved them both. One day he entered the house and found the girl embracing the boy and kissing him; so he fell upon them and killed them both, then sat at the girl's head and wept for her at length, then said:[2]

يا طلعة طلع الحمام عليها ♦ وجنى لها ثمر الردى بيديها

O face on which death rose, and, as it rose,
plucked for her, by her hands, the fruit ruin grows.

O face upon which death rose,
and {death} plucked for her, with her two hands, the fruit of ruin

رويت من دمها الثرى ولطالما ♦ روى الهوى شفتي من شفتيها

I watered the earth with her blood; and many a time
from her two lips did passion water mine.

I watered the earth with her blood, and often
did passion water my lips from her two lips

1 Dik al-Jinn al-Himsi (Abd al-Salam ibn Raghban, d. c. 235 AH), the Abbasid poet. The story is in al-Khara'iti, *I'tilal al-Qulub* (pp. 312–313), and, with the verses, in *al-Zahrah* (1/138, 139), *al-Aghani* (14/57), *Wafayat al-A'yan* (2/359), *Tazyin al-Aswaq* (2/21, 22) and *Dhamm al-Hawa* (pp. 470–471).

2 The verses are in Dik al-Jinn's *Diwan* (pp. 224–226) and in the sources above.

فوحق عينيها فما سكن الثرى ◆ شيء أعز علي من عينيها

By the right of her eyes, of all that in the earth now lies, / nothing is dearer to me than her two eyes.

By the right of her two eyes, nothing that has dwelt in the dust ◆ is dearer to me than her two eyes

وأجلت سيفي في مجال خناقها ◆ ومدامعي تجري على خديها

Through the field of her throat I ran my sword, / while on her cheeks my tears were poured.

And I ran my sword through the field of her throat, ◆ while my tears flowed upon her cheeks

ما كان قتليها لأني لم أكن ◆ أبكي إذا سقط الغبار عليها

My killing her was not because I would not shed / a tear if dust had fallen on her head.

My killing of her was not because I would not have wept ◆ had dust fallen upon her

لكن بخلت على سواي بحسنها ◆ وأنفت من نظر الغلام إليها

But to all but me I grudged her beauty's grace, / too proud to let the boy look on her face.

But I was miserly with her beauty toward anyone but me, ◆ and too proud for the boy to look at her

Then he sat at the boy's head and wept, and began to say:[1]

أشفقت أن يرد الزمان بغدره ◆ أو أبتلى بعد الوفاء بهجره

I feared that time would come with its betrayal, / or, after loyalty, his desertion be my trial.

I feared that time would come with its treachery, ◆ or that after fidelity I would be tried with his abandonment

قمر أنا استخرجته من دجنة ◆ بمودتي وجنيته من خدره

A moon I drew from darkness by affection's power, / and plucked him from his own bower.

A moon that I drew out of darkness by my affection, ◆ and plucked from his bower

فقتلته وله علي كرامة ◆ ملء الحشا وله الفؤاد بأسره

So I killed him, though I held him in an honour filling every part / within me, and his alone was all my heart.

So I killed him, though he had honour with me ◆ filling my inmost parts, and the heart wholly his

عهدي به ميتا كأحسن نائم ◆ والدمع ينحر مقلتي في نحره

I last saw him dead as the fairest sleepers lie, / while on his throat my tear slaughters my eye.

I last saw him dead like the fairest of sleepers, ◆ while the tear slaughters my eye upon his throat

لو كان يدري الميت ماذا بعده ◆ بالحي منه بكى له في قبره

If the dead knew what the living, after him, must brave / because of him, he would weep for him in his grave.

Had the dead one known what comes after him
for the living because of him, he would weep for him in his grave

غصص تكاد تفيض منها نفسه ◆ ويكاد يخرج قلبه من صدره

Choking griefs, from which his soul would almost depart, / and out of his chest would almost go his heart.

Choking griefs from which his soul almost overflows {departs}, ◆ and his heart almost leaves his chest

◆ SECTION ◆

And the lover may feel jealousy over his beloved from himself, and this is among the most wondrous jealousy, and it has causes:

Among them: fear that he be a key for another, as was mentioned that al-Hasan ibn Hani[2]

1 In Dik al-Jinn's *Diwan* (pp. 108–110).

2 Al-Khara'iti, *I'tilal al-Qulub* (p. 314), and *al-Aghani* (22/323). The *lamiyyah* is Ali ibn Abd Allah al-Ja'fari's, in *Simt al-La'ali* (1/264).

and Ali ibn Abd Allah al-Ja'fari met and recited verses to one another. Al-Hasan recited: [118b]

ولما بدا لي أنها لا تودني ◆ وأن هواها ليس عني بمنجلي

When it became clear that she did not care for me, /
and that my passion for her would not set me free,
When it became clear to me that she does not love me,
and that my passion for her is not clearing from me

تمنيت أن تبلى بغيري لعلها ◆ تذوق حرارات الهوى فترق لي

I wished her tried with someone else—that she /
might taste passion's burnings and be tender to me.
I wished that she would be tried with someone other than me,
that perhaps she might taste the burnings of passion and be tender to me

Then Ali recited to him:[1]

ربما سرني صدودك عني ◆ وطلابيك وامتناعك مني

At times I have taken pleasure in your turning away, /
in my seeking you, and in your saying me nay,
At times your turning away from me has pleased me,
and my seeking of you and your withholding from me

حذرا أن أكون مفتاح غيري ◆ فإذا ما خلوت كنت التمني

for fear that I be a key for another's door; / for when I am alone, it is you I long for.
For fear that I be a key for another; ◆ for when I am alone, you are my longing

And one of them used to refrain from describing his beloved and mentioning the beloved's charms, for fear of exposing the beloved to the love of another, as Ali ibn Isa al-Rafiqi said:[2]

ولست بواصف أبدا خليلي ◆ أعرضه لأهواء الرجال

I will never describe my beloved, for then / I'd be exposing her to the desires of men.
I will never describe my beloved, ◆ exposing her to the desires of men

وما بالي أشوق قلب غيري ◆ ودون وصاله ستر الحجال

What ails me, that I'd make another's yearning keen, /
when union with her lies behind the bridal screen?
And what is the matter with me that I should make another's heart yearn,
when before union with her is the curtain of the bridal chamber

And many of the ignorant described his wife and her beauties to another, and that was the cause of her separation from him and her joining the other.

1 The two verses are his, in *Nusrat al-Tha'ir* (p. 377) and *Diwan al-Sababah* (p. 115); in al-Marzubani's *Mu'jam al-Shu'ara'* (p. 285) they are given to Ali ibn al-Mubarak al-Ahmar, and in *al-Zahrah* (1/126) to Ali ibn Muhammad al-Alawi.

2 See *I'tilal al-Qulub* (p. 314), which has "recited". The two verses are given to al-Hakam ibn Qanbar in *al-Muhibb wa-l-Mahbub* (1/77); to Ibrahim ibn Mahdi, or, it is said, to al-Hakam ibn Qanbar, in *Khass al-Khass* (pp. 376, 377); and to «صاحب البصرة» in *Diwan al-Ma'ani* (1/285).

♦ SECTION ♦

And among them: that excess of jealousy moves him to put himself in the position of a stranger, so he feels jealousy over his beloved from himself; and this is not denied, for in love there are marvels. Abu Tammam al-Ta'i said:[1]

بنفسي من أغار عليه مني ♦ وأحسد أهله نظري إليه

My life for him! Of myself I'm jealous where he's concerned; /
I envy his people my gaze, when on him it is turned.
I would give myself for the one over whom I am jealous, even from myself,
and I envy his people my looking at him

ولو أني قدرت طمست عنه ♦ عيون الناس من حذري عليه

Had I been able, I would have blotted every eye /
of people out from him, so fearful for him am I.
And had I been able, I would have blotted out from him ♦ the eyes of people, out of my caution for him

حبيب بث في جسمي هواه ♦ وأمسك مهجتي رهنا لديه

A loved one who has spread his love through every part /
of me, and holds in pledge the life-blood of my heart.
A beloved who spread his love in my body, ♦ and holds my heart's blood as a pledge with him

فروحي عنده والجسم خال ♦ بلا روح وقلبي في يديه

So my soul is with him, and my body empty stands /
without a soul, and my heart is in his hands.
So my soul is with him, and the body is empty ♦ without a soul, and my heart is in his hands

And another said:[2]

يا من إذا ذكر اسمه في مجلس ♦ لذ الحديث به وطاب المجلس

O you whose name, when mentioned, makes talk sweet /
and good the gathering where people meet.
O you whose name, when it is mentioned in a gathering,
talk is sweet through it and the gathering is good

إني لمن نظري أغار وإنني ♦ بك عن سواي من الأنام لأنفس

I'm jealous of my own gaze, and I would not spare /
you to the rest of mankind: you are too dear to share.
I am jealous of my own gaze, and I ♦ begrudge you to others of mankind

نفسي فداؤك لو رأيت تلددي ♦ خضل المدامع مطرقا أتنفس

My soul your ransom! Had you seen me lost and dazed, /
sighing, my eyes moist with tears, my head not raised,
My soul be your ransom; had you seen my bewilderment, ♦ moist of tears, head bowed, sighing

لعلمت أني في هواك معذب ♦ ومن الحياة وروحها مستيئس

You would have known, loving you, the torment I bear, /
and that of life and its ease I despair.
You would have known that I am tormented in loving you, ♦ and of life and its ease am despairing [119a]

1 The Arabic editor gives *I'tilal al-Qulub* (p. 313) and *Diwan al-Sababah* (p. 115); these could not be confirmed there. He notes that the verses are not in Abu Tammam's *Diwan*.

2 The verses are by «ابن طيسلة» in *I'tilal al-Qulub* (p. 314); the first two are in *Diwan al-Sababah* (p. 115).

And Ali ibn Nasr said:[1]

أفاتك أنت فاتكة بقلبي ◆ وحسن الوجه يفتك بالقلوب

O Fatik, Ravager, you ravage my heart, / and a beautiful face tears hearts apart.

O Fatik {the Ravager}, you ravage my heart, ◆ and a beautiful face ravages hearts

أصونك عن جميع الناس يا من ◆ بليت بها فأضحت من نصيبي

I guard you from all people with care, /
O you with whom I'm afflicted, and now my share.

I guard you from all people, O you with whom ◆ I was afflicted, and who has become my share

وعن نفسي أصونك ليت نفسي ◆ تقيك من الحوادث والخطوب

And from myself I keep you safe; would that my soul /
might shield you from mishap and calamity's toll.

And from myself I guard you; would that my soul
might shield you from accidents and calamities

وما حق الحسان علي إلا ◆ صيانتهن من دنس الذنوب

The fair have no right over me but this one thing: /
to guard them from the filth that sins can bring.

And the right of beautiful ones upon me is nothing but ◆ to guard them from the filth of sins

◆ SECTION ◆

And among them: the intensity of agreement with the beloved; and the beloved dislikes that love of him be attributed to him and that it be mentioned, so out of agreement with his beloved he feels jealousy over him from himself, just as he is pleased by the abandonment of his beloved when he knows that his wish is in it. The poet said:[2]

سررت بهجرك لما علمت ◆ أن لقلبك فيه سرورا

Your leaving pleased me, once I came to see /
your heart took pleasure in it, leaving me.

I was pleased by your abandoning me when I knew ◆ that your heart has pleasure in it

ولولا سرورك ما سرني ◆ ولا كنت يوما عليه صبورا

Were it not for your pleasure, it would not please me at all, /
nor would I ever bear it patiently, though it gall.

And were it not for your pleasure, it would not have pleased me,
nor would I ever have been patient under it

◆ SECTION ◆

And the pillar of jealousy and its highest are three kinds: the servant's jealousy for his Lord that His prohibitions be violated and His limits neglected; his jealousy over his heart that it settle with other than Him and that

1 As in *I'tilal al-Qulub* (pp. 314–315).

2 The two verses are by Mansur ibn Isma'il the jurist (d. 306 AH), in al-Tha'alibi's *Yatimat al-Dahr* (2/380) and Yaqut's *Mu'jam al-Udaba'* (6/2724).

it find companionship in other than Him; and his jealousy over his sanctity that another look upon it. So the jealousy that Allah and His Messenger love revolves around these three kinds; and what is besides them is either from the deceptions of Satan or a trial from Allah, like a woman's jealousy over her husband that he marry another over her.

If it is said: Under which of the kinds do you count the jealousy of Fatimah, daughter of the Messenger of Allah ﷺ, over Ali ibn Abi Talib when he resolved to marry the daughter of Abu Jahl, and the Messenger of Allah's ﷺ jealousy for her?

It is said: Among the jealousy that Allah and His Messenger love; and the Prophet ﷺ pointed to it by saying that she is a part of him, and that what harms her harms him, and what disturbs her disturbs him; and that union would not at all have been good, for the daughter of the Messenger of Allah ﷺ [119b] is not fittingly joined with the daughter of his enemy under one man, for this is the utmost of aversion. Moreover, the Prophet's ﷺ mention of his son-in-law, who spoke to him and told him the truth, and promised him and fulfilled it for him, is evidence that Ali was, as it were, stipulated upon in the contract, either verbally or by custom and circumstance, that he not disturb Fatimah nor harm her, but keep her with kindness; and it is not part of kindness that he add to her the daughter of the enemy of Allah and His Messenger and vex her with her. For this the Prophet ﷺ said: "Unless the son of Abu Talib wishes to divorce my daughter and marry the daughter of Abu Jahl."[1]

And the stipulation by custom and circumstance is like the verbal stipulation according to many jurists,

1 Al-Bukhari (926, 3110, and other places) and Muslim (2449), from the hadith of al-Miswar ibn Makhramah.

such as the jurists of al-Madinah, Ahmad and his companions; moreover, the Messenger of Allah ﷺ feared for her trial in her religion through her being joined with the daughter of the enemy of Allah in his house. So his jealousy ﷺ was not merely the natural dislike of sharing, but what moved it was the sanctity of religion, and he pointed to this by his saying: "I fear that she will be tried in her religion."[1]

And Allah knows best.

1 The Arabic editor notes that this is the continuation of the previous hadith in some versions.

الباب الثالث والعشرون

CHAPTER TWENTY-THREE

On the Chastity of Lovers with Their Beloveds

Allah تعالى said: ﴿قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَـٰشِعُونَ وَٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ مُعْرِضُونَ وَٱلَّذِينَ هُمْ لِلزَّكَوٰةِ فَـٰعِلُونَ وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَـٰفِظُونَ إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَـٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْعَادُونَ﴾ "Certainly will the believers have succeeded: They who are during their prayer humbly intent And they who turn away from ill speech And they who are observant of zakāh And they who guard their private parts Except from their wives or those their right hands possess, for indeed, they will not be blamed - But whoever seeks beyond that, then those are the transgressors -" [al-Mu'minun 23:1–7] And when these verses were revealed to the Prophet ﷺ he said: "Ten verses have been revealed to me; whoever establishes them enters Paradise."[1] Then he recited these verses.

And He تعالى said: ﴿إِنَّ ٱلْإِنسَـٰنَ خُلِقَ هَلُوعًا﴾ "Indeed, mankind was created anxious:" to His saying: ﴿وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَـٰفِظُونَ إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَـٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْعَادُونَ﴾ "And those who guard their private parts Except from their wives or those their right hands possess, for indeed, they are not to be blamed - But whoever seeks beyond that, then they are the transgressors -" [al-Ma'arij 70:29–31] And He تعالى said: ﴿قُل لِّلْمُؤْمِنِينَ يَغُضُّوا۟ مِنْ أَبْصَـٰرِهِمْ وَيَحْفَظُوا۟ فُرُوجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ ٱللَّهَ [120 أ] خَبِيرٌۢ بِمَا يَصْنَعُونَ وَقُل لِّلْمُؤْمِنَـٰتِ يَغْضُضْنَ مِنْ أَبْصَـٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ﴾ "Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allāh is [120a] [fully] Aware of what they do. And tell the believing women to reduce [some] of their vision and guard their private parts" [al-Nur 24:30–31] ... the verse.

And He تعالى said: ﴿وَلْيَسْتَعْفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ ٱللَّهُ مِن فَضْلِهِۦ﴾ "But let them who find not [the means for] marriage abstain [from sexual relations] until Allāh enriches them from His bounty." [al-Nur 24:33]

1 Ahmad (1/34) and al-Tirmidhi (3172). The Arabic editor notes that Yunus ibn Sulaym, who is in the chain, is unknown (*majhul*).

And He تعالى said: ﴿وَأَن يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ وَٱللَّهُ سَمِيعٌ عَلِيمٌ﴾ "But to modestly refrain [from that] is better for them. And Allāh is Hearing and Knowing." [al-Nur 24:60] And He تعالى said: ﴿وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا﴾ "And [the example of] Mary, the daughter of 'Imrān, who guarded her chastity, so We blew into [her garment] through Our angel [i.e., Gabriel]" [al-Tahrim 66:12]

If it is said: But He تعالى said: ﴿وَأَنكِحُوا۟ ٱلْأَيَـٰمَىٰ مِنكُمْ وَٱلصَّـٰلِحِينَ مِنْ عِبَادِكُمْ وَإِمَآئِكُمْ إِن يَكُونُوا۟ فُقَرَآءَ يُغْنِهِمُ ٱللَّهُ مِن فَضْلِهِۦ﴾ "And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allāh will enrich them from His bounty" [al-Nur 24:32] and He said in the other verse: ﴿وَلْيَسْتَعْفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ ٱللَّهُ مِن فَضْلِهِۦ﴾ "But let them who find not [the means for] marriage abstain [from sexual relations] until Allāh enriches them from His bounty." [al-Nur 24:33] So He commanded them to abstain until the time of wealth, and commanded them to marry off those others despite poverty, and informed that He تعالى will enrich them; so what is the application of each of the two verses?

The answer: that His saying: ﴿وَلْيَسْتَعْفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا﴾ "But let them who find not [the means for] marriage abstain [from sexual relations]" is in respect of free men; Allah تعالى commanded them to abstain until He enriches them, for if they marry while poor, they take on rights which they cannot meet, and there is no one but they to carry them out. As for His saying: ﴿وَأَنكِحُوا۟ ٱلْأَيَـٰمَىٰ مِنكُمْ وَٱلصَّـٰلِحِينَ مِنْ عِبَادِكُمْ﴾ "And marry the unmarried among you and the righteous among your male slaves" [al-Nur 24:32] He سبحانه commanded them in it to marry off the unmarried (الأيامى), and they are the women who have no husbands.

This is the well-known meaning of the word الأيم when used without qualification, even if it is used of a man with qualification, just as العزب is, when used without qualification, for a man, even if it is used of a woman. Then He سبحانه commanded them to marry off their male slaves and their female slaves when they are fit for marriage. So the first verse is in the ruling on their marrying themselves, and the second on their marrying off others. And His saying in this category: ﴿إِن يَكُونُوا۟ فُقَرَآءَ﴾ "If they should be poor" [al-Nur 24:32]

includes the kinds mentioned in it, for the unmarried woman is made independent by her husband's maintenance, and so is the slave woman; as for the male slave, since he has no wealth and his wealth belongs to his master, he is poor as long as he is a slave, so it is not possible to set an end for his marriage, namely his wealth as long as he is a slave; rather his wealth will be only when he is freed and becomes independent after being freed, [120b] while need calls him to marriage in slavery; so He سبحانه commanded that he be married and informed that He will enrich him from His bounty, either by his earning or by his master's spending on him and on his wife; so it was not possible to wait with his marriage for the wealth that is waited for with the marriage of the free man. And Allah knows best.

And in the *Musnad* and elsewhere[1], raised to the Prophet: "Three have a right upon Allah that He help them: the one who marries, wishing for chastity; the *mukatab* who wishes to pay..." and he mentioned the third.

♦ SECTION ♦

And Allah سبحانه mentioned of Yusuf al-Siddiq ﷺ the greatest chastity there can be, for the motive that came together in his case did not come together in the case of anyone else. For he ﷺ was young, and youth is the mount of appetite; and he was unmarried, with nothing to compensate him; and he was a stranger away from his family and homeland, while one who lives among his family and companions is ashamed before them that they should learn of it, so that he would fall from their eyes, but when he is a stranger this obstacle is removed; and he was in the position of a slave, and a slave does not disdain what a free man disdains.

1 Ahmad (2/251, 437), al-Tirmidhi (1655), al-Nasa'i (6/61) and Ibn Majah (2518), from the hadith of Abu Hurayrah. The *mukatab* is a slave who contracts to buy his own freedom.

And the woman was of high rank and beauty, and the motive with that is stronger than the motive of one who is not so; and she was the one who sought, so the burden of a man's exposing himself, seeking and fearing not to be answered was removed by that; and there was added to the seeking complete desire and the soliciting, with which the thought of testing and examination, to know his chastity from his immorality, disappears; and she was in the place of her authority and her house, so that she knew the state of the time of opportunity and its place which eyes do not reach; and she added to that the locking of the doors, so as to be safe from the sudden rush of one coming in; and she came to him with inducement and intimidation; and with all this he abstained for the sake of Allah and did not obey her, and put the right of Allah and the right of her master before all of that. And this is a matter in which, had anyone else been tried with it, it would not be known what his state would have been.

If it is said: But he did intend her.

It is said, two answers on his behalf:

One: that he did not intend her, but had he not seen the proof of his Lord, he would have intended. This is the saying of some, in estimating the verse.

And the second - and it is [121a] the correct one: that his intending was an intending of passing thoughts, and he left it for the sake of Allah, so Allah rewarded him for it; while her intending was an intending of persistence, in which she exerted her utmost, and did not reach him; so the two intentions are not equal.

Imam Ahmad said: Intending is of two kinds: an intending of passing thoughts and an intending of persistence. The intending of passing thoughts is not held against one, and the intending of persistence is held against one.

If it is said: But how did he say, at the time his innocence was manifest: ﴿وَمَآ أُبَرِّئُ نَفۡسِيٓ﴾ "And I do not acquit myself." [Yusuf 12:53]

It is said: A group of the commentators said this, and others more eminent than they differed from them in it, and said: This is from the saying of the wife of al-Aziz, not from the saying of Yusuf عليه السلام. And the correct view is with them, for several reasons:

One: that it is connected to the woman's speech, which is her saying: ﴿ٱلْـَٰٔنَ حَصْحَصَ ٱلْحَقُّ أَنَا۠ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ وَإِنَّهُۥ لَمِنَ ٱلصَّـٰدِقِينَ ذَٰلِكَ لِيَعْلَمَ أَنِّى لَمْ أَخُنْهُ بِٱلْغَيْبِ وَأَنَّ ٱللَّهَ لَا يَهْدِى كَيْدَ ٱلْخَآئِنِينَ وَمَآ أُبَرِّئُ نَفْسِىٓ﴾ "Now the truth has become evident. It was I who sought to seduce him, and indeed, he is of the truthful. That is so he [i.e., al-ʿAzeez] will know that I did not betray him in [his] absence and that Allāh does not guide the plan of betrayers. And I do not acquit myself." [Yusuf 12:51–53] And whoever makes it part of his speech needs to supply a saying for which there is no indication in the wording at all, and a saying in the like of this is not omitted, lest it cause confusion; for the most that can be said is that it allows both possibilities, and the first speech is more fitting for it, decisively.

Two: that Yusuf was not present at the time of this saying of hers, but was in the prison when she spoke her words: ﴿ٱلْـَٰٔنَ حَصْحَصَ ٱلْحَقُّ﴾ "Now the truth has become evident." [Yusuf 12:51] and the context is explicit in that, for when the king sent to him to call him, he said to the messenger: ﴿قَالَ ٱرْجِعْ إِلَىٰ رَبِّكَ فَسْـَٔلْهُ مَا بَالُ ٱلنِّسْوَةِ ٱلَّـٰتِى قَطَّعْنَ أَيْدِيَهُنَّ﴾ "[Joseph] said, "Return to your master and ask him what is the case of the women who cut their hands." [Yusuf 12:50] So the king sent to them and had them brought and asked them, and among them was his wife, and they bore witness to his innocence and purity in his absence, and they could say only the truth. So the women said: ﴿حَـٰشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوٓءٍ﴾ "Perfect is Allāh! We know about him no evil." [Yusuf 12:51] And the woman said: ﴿أَنَا۠ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ وَإِنَّهُۥ لَمِنَ ٱلصَّـٰدِقِينَ﴾ "It was I who sought to seduce him, and indeed, he is of the truthful." [Yusuf 12:51]

If it is said: But His saying: ﴿ذَٰلِكَ لِيَعۡلَمَ أَنِّي لَمۡ أَخُنۡهُ بِٱلۡغَيۡبِ وَأَنَّ ٱللَّهَ لَا يَهۡدِي كَيۡدَ ٱلۡخَآئِنِينَ﴾ "That is so he [i.e., al-ʿAzeez] will know that I did not betray him in [his] absence and that Allāh does not guide the plan of betrayers." [Yusuf 12:52] is better as the speech of Yusuf, i.e.: my delay in coming with his messenger was [121b] so that the king would know that I did not betray him regarding his wife in the time of his absence, and that Allah does not guide the plan of betrayers; and then he ﷺ said: ﴿وَمَآ أُبَرِّئُ نَفۡسِيٓۚ إِنَّ ٱلنَّفۡسَ لَأَمَّارَةُۢ بِٱلسُّوٓءِ إِلَّا مَا رَحِمَ رَبِّيٓۚ إِنَّ رَبِّي غَفُورٞ رَّحِيمٞ﴾ "And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful."" [Yusuf 12:53] And this is from the perfection of his knowledge ﷺ of his Lord and of his self; for when he made manifest his innocence and purity from what he was accused of, he informed of the state of his own self, that he does not purify it nor declare it innocent, for it is one that commands to evil, but the mercy of his Lord and His favour is what protected him; so he returned the matter to Allah after he had made manifest his innocence.

It is said: Although a group has said this, the correct view is that it is from the rest of her speech, for the pronouns are all in one sequence that indicates it, and they are the saying of the women: ﴿مَا عَلِمۡنَا عَلَيۡهِ مِن سُوٓءٖ﴾ "We know about him no evil." [Yusuf 12:51] and the saying of the wife of al-Aziz: ﴿أَنَا۠ رَٰوَدتُّهُۥ عَن نَّفۡسِهِۦ وَإِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ﴾ "It was I who sought to seduce him, and indeed, he is of the truthful." [Yusuf 12:51]

These are five pronouns, between manifest and hidden, then there is connected to them His saying: ﴿ذَٰلِكَ لِيَعۡلَمَ أَنِّي لَمۡ أَخُنۡهُ بِٱلۡغَيۡبِ﴾ "That is so he [i.e., al-ʿAzeez] will know that I did not betray him in [his] absence" [Yusuf 12:52] and this is the one mentioned at first, exactly; so for what reason is the speech to be cut off from its arrangement and a saying supplied in it for which there is no indication?

If it is said: Then what is the meaning of her saying: ﴿لِيَعۡلَمَ أَنِّي لَمۡ أَخُنۡهُ بِٱلۡغَيۡبِ﴾ "so he [i.e., al-ʿAzeez] will know that I did not betray him in [his] absence" [Yusuf 12:52]?

It is said: This is from the completion of the excuse; she joined the excuse with the confession, and said:

that - i.e., this saying of mine and my acknowledgment of his innocence - is so that he know that I did not betray him by lying against him in his absence, even though I betrayed him to his face at the beginning of the matter; so now he knows that I did not betray him in his absence. Then she excused herself with her saying: ﴿وَمَآ أُبَرِّئُ نَفۡسِيٓ﴾ "And I do not acquit myself." [Yusuf 12:53]

Then she mentioned the reason for which she did not declare herself innocent, namely that the soul commands to evil. So reflect how wondrous is the case of this woman! She acknowledged the truth, excused her beloved, then excused herself, then mentioned the cause that moved her to what she did, then ended that with hope in the forgiveness of Allah and His mercy, and that if He does not have mercy on His servant, then he is exposed to evil. So weigh this against the supposition that this speech is the speech of Yusuf, in wording and meaning, and reflect on the difference between the two suppositions [122a]. And do not think it unlikely that the woman would say this while she was upon the religion of polytheism, for the people used to acknowledge the Lord سبحانه وتعالى and His right, even if they associated others with Him; and do not forget the saying of her master to her at the beginning of the matter: ﴿وَٱسۡتَغۡفِرِي لِذَنۢبِكِ إِنَّكِ كُنتِ مِنَ ٱلۡخَٰطِـِٔينَ﴾ "And, [my wife], ask forgiveness for your sin. Indeed, you were of the sinful."" [Yusuf 12:29]

♦ SECTION ♦

And in the two *Sahih*s, from the hadith of Abu Hurayrah, who said:[1] The Messenger of Allah ﷺ said:

1 Al-Bukhari (660) and Muslim (1031). The hadith of the seven continues on the next page.

"Seven will Allah shade in His shade on the day when there is no shade but His shade: a just imam; a young man who grew up in the worship of Allah; a man whose heart is attached to the mosques; two men who loved one another for the sake of Allah, who gathered upon that and parted upon it; a man whom a woman of rank and beauty called, and he said: I fear Allah, Lord of the worlds; a man who gave charity and concealed it so that his left hand did not know what his right hand spent; and a man who remembered Allah in solitude and his eyes overflowed."

And in the *Sahih*, from the hadith of Abu Hurayrah and Ibn Umar[1], from the Prophet ﷺ, who said: "Three were walking when the sky overtook them, and they took refuge in a cave in the mountain. A rock from the mountain slid down upon them and closed them in. They said to one another: Look for righteous deeds you have done, and call upon Allah by them. One of them said: O Allah, You know that I had two aged parents, and a wife and children, and I used to pasture for them; and when I came back to them I milked, and I began with my parents, giving them to drink before my children. And one day the trees took me far away, and I did not come until evening, and I found them asleep. So I milked as I used to milk, and came and stood at their heads, disliking to wake them from their sleep and to begin with the children before them, while the children were crying out at my feet. I did not cease to be so until the dawn rose. So if You know that I did that seeking Your face, then open for us an opening through which we may see the sky! So Allah opened for them an opening.

1 Al-Bukhari (2215, 2272) and Muslim (2743), from the hadith of Ibn Umar. Abu Hurayrah's version is in al-Bazzar and al-Tabarani's *al-Awsat*, as in *Majma' al-Zawa'id* (8/142–143).

And the other said: O Allah, I had a cousin, and I loved her as intensely as men love women, and I sought her for myself, but she refused until I brought her a hundred dinars. So I strove until I gathered [122b] a hundred dinars, and I brought them to her. When I sat between her legs, she said: O servant of Allah! Fear Allah, and do not break the seal except by its right. So I rose from her and left the hundred dinars. If You know that I did that seeking Your face, then open for us from this rock! So Allah opened for them an opening.

And the other said: O Allah, I had hired a labourer for a *faraq* of rice,[1] and when he finished his work, he said: Give me my due. I gave it to him, but he refused to take it. So I sowed it and made it grow until I bought cattle and their herdsmen with it. He came to me after a time and said: O you! Fear Allah and do not wrong me, and give me my due! I said: Go to those cattle and their herdsmen; they are yours. He said: Fear Allah and do not mock me! I said: I am not mocking you; take that. So he took them and went. If You know that I did that seeking Your face, then open for us what remains of the rock! So Allah opened for them, and they went out walking."

And Ubayd Allah ibn Musa said:[2] Shayban ibn Abd al-Rahman narrated to us, from al-A'mash, from Abd Allah, from Sa'd, the freedman of Talhah, from Ibn Umar, who said: I heard from the Messenger of Allah ﷺ a hadith that, had I not heard it except once or twice - until he counted seven times - I would not have narrated it, but I heard it more than that. He said: "Dhu al-Kifl, of the Children of Israel,

1 A *faraq* is a Madinan dry measure of grain (*Lisan al-Arab*, «فرق»).

2 Al-Khara'iti (pp. 77–78) and al-Hakim, *al-Mustadrak* (4/254) report it by his route; it is also in Ahmad (2/23) and al-Tirmidhi (2498), by way of Asbat ibn Muhammad, from al-A'mash.

seldom refrained from a sin he could commit. A woman came to him, and he gave her sixty dinars on condition that he have intercourse with her. When he sat with her in the seat of a man with his wife, she trembled and wept. He said: What makes you weep; did I force you? She said: No, but this is a deed I have never done! He said: Then you do this, when you have never done it?! She said: Need drove me to it. So he got down, then said: Go, and the dinars are yours. Then he said: By Allah, Dhu al-Kifl will never disobey again. He died that night, and in the morning it was written upon his door: Allah has forgiven Dhu al-Kifl."

And in the *Musnad* of Ahmad, from the hadith of Uqbah ibn Amir al-Juhani, who said: The Messenger of Allah ﷺ said: "Your Lord is amazed at the young man who has no youthful folly."[1]

And al-Mubarrad mentioned[2], from Abu Kamil, from Ishaq ibn Ibrahim, [123a] from Raja' ibn Amr al-Nakha'i, who said: There was in al-Kufah a young man of beautiful face, intensely devoted to worship and striving, who settled in the neighbourhood of some people of al-Nakha'. He looked at a beautiful girl of theirs and fell in love with her, and his mind wandered with love for her, and there befell the girl what befell him. So he sent to ask for her hand from her father, and her father told him that she was promised to a cousin of hers. When what they suffered of the pain of passion grew severe upon the two of them, the girl sent to him: It has reached me how intense your love for me is, and my affliction through you has grown severe; so if you wish I will visit you, and if you wish I will make easy

1 Al-Khara'iti, *I'tilal al-Qulub* (p. 241; 2/269 in the printing consulted). The Arabic editor also gives Ahmad (4/151); this could not be confirmed there. The Arabic editor notes that Ibn Lahi'ah, who is in the chain, is weak.

2 Al-Khara'iti (pp. 78–79) and Ibn al-Jawzi, *Dhamm al-Hawa* (pp. 263–264) report it from him, with «ابن أبي كامل». The report is in *al-Wadih al-Mubin* (pp. 191–193), and in another version in *Masari' al-Ushshaq* (1/160–161).

you to come to me at my house. He said to the messenger: Neither of these two offers, ﴿إِنِّيٓ أَخَافُ إِنۡ عَصَيۡتُ رَبِّي عَذَابَ يَوۡمٍ عَظِيمٖ﴾ "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day." [al-An'am 6:15] I fear a fire whose blaze never dies down and whose flame is never quenched. When the messenger conveyed his words to her, she said: And I see that he fears Allah despite all this? By Allah, no one has a greater right to this than another, and the servants of Allah share in it equally. Then she stripped herself of the world and cast her attachments behind her back, and she devoted herself to worship, yet all the while she melted away and wasted for love of the youth and yearning for him, until she died of it. The youth would come to her grave and weep beside it and pray for her. One day sleep overcame him at her grave, and he saw her in his dream in the fairest of sights. He said: How are you, and what have you met after I left? She said:

نعم المحبة يا سؤلي محبتكم ♦ حب يقود إلى خير وإحسان

How excellent a love, O my desire, is love for you: /
a love that leads to good, and leads to kindness too.

How excellent is love, O my wish, your love ♦ a love that leads to good and to kindness

He said: And to what have you come on that account? She said:

إلى نعيم وعيش لا زوال له ♦ في جنة الخلد ملك ليس بالفاني

To bliss and a life that does not pass away, /
in Eternity's Garden, a kingdom that will not decay.

To bliss and a life that has no end
in the Garden of Eternity, a kingdom that does not perish

He said to her: Remember me there, for I do not forget you. She said: Nor do I, by Allah, forget you! I have asked my Master and your Master to bring us together, so help me in that with diligent effort. He said to her: When shall I see you? She said: You will come to us soon, and you will see us. After the dream the youth lived only seven nights more, and then he died.[1]

Al-Zubayr ibn Bakkar mentioned that Abd al-Rahman ibn Abi Ammar settled in Mecca,[2]

1 The story is in al-Khara'iti, *I'tilal al-Qulub* (pp. 80–81), and at greater length in Ibn al-Jawzi's *Dhamm al-Hawa* (pp. 256–257).

2 Abd al-Rahman ibn Abi Ammar, a pious worshipper of Makkah of the early generations, known as al-Qass ("the Priest") for his devotion, as the text says.

and he was one of the devout worshippers of its people, so he was called "the Priest" for his devotion. One day he passed by a slave girl who was singing, and he stopped and heard her singing [123b]. Her master saw him and told him to enter and come in to her, but he refused. He said: Then sit in a place where you can hear her singing without seeing her. He did so, and she pleased him. Her master said to him: Would you like me to bring her over to you? He held back somewhat, then agreed to it. He looked at her and she pleased him, and he was infatuated (شغف) with her, and she was infatuated with him, and the people of Mecca came to know of it. One day she said to him: By Allah, I love you! He said: And by Allah, I love you! She said: By Allah, I would love to put my mouth on your mouth! He said: And by Allah, I would love that! She said: Then what prevents you? The place is empty. He said to her: Woe to you! I heard Allah say: ﴿ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ﴾ "Close friends, that Day, will be enemies to each other, except for the righteous" [al-Zukhruf 43:67] and by Allah, I hate that the intimate friendship between you and me in this world should become enmity on the Day of Resurrection. Then he rose, his eyes pouring tears for love of her.

Abd al-Malik ibn Qurayb said:[1] I said to a Bedouin: Tell me about your night with so-and-so. He said: Yes. I was alone with her while the moon showed her to me, and when it set she showed it to me. I said: What passed between you? He said: The nearest of what Allah has made lawful to what He has made unlawful: a gesture with no harm in it, and drawing near without touching. By my life, if the days were long after her, they were short with her! And enough for you in love is this:

ما إن دعاني الهوى لفاحشة ◆ إلا نهاني الحياء والكرم

Whenever desire called me to a lewd deed,
modesty and nobility would not let me proceed.

Never has desire called me to a lewd deed ◆ but modesty and nobility forbade me

1 Al-Khara'iti, *I'tilal al-Qulub* (p. 86), and *Dhamm al-Hawa* (p. 234); see also *Rabi' al-Abrar* (4/21).

فلا إلى فاحش مددت يدي ◆ ولا مشت بي لريبة قدم

I never stretched my hand to what is base, /
nor did my foot walk me to a doubtful place.
So I never stretched my hand towards anything foul
nor did my foot walk with me towards doubtful ground[1]

Another said:[2]

وصفوها فلم أزل علم الله ◆ كئيبا مستولها مستهاما

They described her; Allah knows I'm ever sad, /
bewildered by her, in love and going mad.
They described her, and Allah knows, I never ceased ◆ sorrowful, bewildered over her, madly in love

هل عليها في نظرة من جناح ◆ من فتى لا يزور إلا لماما

Is there blame on her for a glance, when /
it comes from a youth who visits now and then?
Is there any blame on her in a glance ◆ from a youth who visits only rarely?

حال فيها الإسلام دون هواه ◆ فهو يهوى ويحفظ الإسلاما

Islam stood between him and his heart's need; / he loves, and yet he guards Islam's creed.
Islam stood between him and his desire {for her} ◆ so he loves, yet guards Islam

ويميل الهوى به ثم يخشى ◆ أن يطيع الهوى فيلقى أثاما

Desire draws him on, then he fears that, should he obey /
desire, he will meet a penalty to pay.
Desire inclines him, then he fears ◆ that he will obey desire and meet a penalty

Al-Husayn ibn Mutayr said:[3]

أحبك يا سلمى على غير ريبة ◆ ولا بأس في حب تعف سرائره

I love you, Salma, with no cause for alarm: /
a love whose secrets are chaste does no harm.
I love you, Salma, with no suspicion in it ◆ and there is no harm in a love whose secrets are chaste [124a]

أحبك حبا لا أعنف بعده ◆ محبا ولكني إذا ليم عاذره

I love you with a love that lets me never chide / a lover; if he is blamed, I take his side.
I love you with a love after which I do not reproach ◆ a lover, but if he is blamed I excuse him

وقد مات قلبي أول الحب مرة ◆ ولو مت أضحى الحب قد مات آخره

My heart died once, when love first came; should death /
take me, love's end will have died with my last breath.
My heart died the first time I loved ◆ and if I die, love will have died, its end too

Muhammad ibn Abi Zur'ah al-Dimashqi said:[4]

1 The two verses (the first is on the previous page) are in al-Khara'iti (p. 82), *Masari' al-Ushshaq* (2/263), *Rabi' al-Abrar* (4/21) and *Dhamm al-Hawa* (p. 238).

2 The verses are by the grandfather of al-Zubayr ibn Bakkar, in *I'tilal al-Qulub* (p. 81) and *Dhamm al-Hawa* (p. 237).

3 As in al-Khara'iti (p. 82), *al-Aghani* (16/16) and *al-Wadih al-Mubin* (p. 81). The verses are given to Majnun Layla in his *Diwan* (p. 144) and to Ibn al-Dumaynah in al-Qali's *Amali* (1/78).

4 As in al-Khara'iti (p. 82); the verses are Abu Zur'ah al-Dimashqi's in *al-Muhibb wa-l-Mahbub* (2/129), and two of them are in *Simt al-La'ali* (1/517).

إن حظي ممن أحب كفاف ◆ لا صدود مقص ولا إنصاف

My share from the one I love is barely enough: /
no fair dealing, and no banishing rebuff.
My share from the one I love is bare sufficiency
neither a rejection that drives me away nor fair dealing

كلما قلت قد أنابت إلى الوصـ ◆ ـل ثناها عما أريد العفاف

Each time I say she has turned back to union, then /
chastity turns her from what I want again.
Whenever I say she has turned back to union ◆ chastity turns her away from what I want

فكأني بين الصدود وبين الـ ◆ ـوصل ممن مقامه الأعراف

Like one whose station is al-A'raf am I; / between her rejection and her union I lie.
So I am, between rejection and union, like one ◆ whose station is al-A'raf[1]

في محل بين الجنان وبين النـ ◆ ـار أرجو طورا وطورا أخاف

Between the Gardens and the Fire I stay, /
where hope and fear by turns hold sway.
In a place between the Gardens and the Fire ◆ at times I hope, and at times I fear

Uthman ibn al-Dahhak al-Hizami said:[2] I set out intending the Hajj and halted at al-Abwa'[3], and there was a woman sitting at the door of a tent, and what I saw of her beauty pleased me. So I recited the verse of Nusayb:[4]

بزينب ألمم قبل أن يرحل الركب ◆ وقل إن تملينا فما ملك القلب

Visit Zaynab before the riders depart, /
and say: "Though you tire of us, I have not tired in heart."
Visit Zaynab before the riders depart
and say: if you have wearied of us, the heart has not wearied of you

She said: Sir, do you know who said this verse? I said: Yes, that is Nusayb. She said: And do you know his Zaynab? I said: No. She said: I am his Zaynab! I said: May Allah greet you! She said: Today is his appointment with me from the Commander of the Faithful; he went out to him last year and promised me this day. Perhaps you will not leave until you see him. He said: While I was thus, there was a rider. She said: Do you see that rider? I think it is he. He drew near, and it was Nusayb. He dismounted near the tent, then came forward and greeted her, and sat near her. He asked her, and she asked him to recite to her what he had newly composed, and he recited to her. I said to myself: Two lovers, long parted

1 An allusion to al-A'raf 7:46.

2 Al-Khara'iti (p. 83) quotes it. The report is also in *al-Aghani* (6/124), *Masari' al-Ushshaq* (2/270, 271), *Dhamm al-Hawa* (pp. 226–227) and *Tazyin al-Aswaq* (1/223, 224).

3 Al-Abwa': a village between Makkah and Madinah (Yaqut, *Mu'jam al-Buldan*).

4 In Nusayb's *Diwan* (p. 60).

from each other, one of them must have some need of the other. So I got up to my camel to tighten its saddle. He said: Take your time, I am coming with you. So I sat until he rose with me, and we rode on together. Then he turned to me and said: Did you say to yourself: Two lovers who met after a long separation, so one of them must have some need of the other? I said: Yes, that was it. He said: By the Lord of this House, I never sat with her in a sitting [124b] closer than this.

Umar ibn Shabbah said:[1] Abu Ghassan narrated to us, saying: I heard some of the people of Medina say: A man would love a girl and circle her house for a year, glad to see anyone who saw her. If he won a sitting with her, they would complain to each other and recite verses to each other. Today he gestures to her and she gestures to him, he promises her and she promises him, and when they meet he does not complain of love and does not recite poetry, but gets up to her as though he had made Abu Hurayrah witness to her marriage.

Muhammad ibn Sirin said:[2] They used to love passionately without suspicion, and a man would come to a group of people and talk with them, and that was not disapproved of in him. Hisham ibn Hassan said: But today they are not satisfied with nothing less than intercourse.

A Bedouin was asked:[3] What do you count as passionate love (العشق) among you? He said: The kiss, the embrace, the pinch. And when love has intercourse, it is spoiled.

1 Al-Khara'iti (pp. 83–84) and *Dhamm al-Hawa* (p. 231) report it from him; it is also in *Rabi' al-Abrar* (4/25).

2 Al-Khara'iti, *I'tilal al-Qulub* (p. 84).

3 See *I'tilal al-Qulub* (p. 84) and *al-Mustatraf* (3/41); the same question is on p. 137.

Al-Mubarrad said:[1] Al-Utbi loved a slave girl called Malik, and he wrote to her:

يا ملك قد صرت إلى خطة ◆ رضيت منها فيك بالضيم

O Malik, I have come to a state, and through / it I have accepted wrong from you.

O Malik, I have come to a condition ◆ in which, with you, I have accepted wrong

ما اشتملت عيني على رقدة ◆ مذ غبت عن عيني إلى اليوم

My eye has held no sleep since you went away / from my sight, and until this very day.

My eye has not held a moment of sleep ◆ since you went from my sight until today

فبت مفتوق مجاري البكا ◆ معطل العين عن النوم

So I pass the night, my tear-channels open to weep, /
my eye lies idle, kept apart from sleep.

So I spend the night with the channels of tears opened wide ◆ my eye idle from sleep

ووجدي الدهر بكم غلمة ◆ فالموت من نفسي على سوم

My ardent love for you is lust with every breath, /
and on offer from my own self is death.

And my ardent love (وجد) for you all the time is lust (غلمة) ◆ and death from my own self is on offer

يلومني الناس على حبكم ◆ والناس أولى فيك باللوم

People blame me for loving you, but who / deserves more blame over you? The people do.

People blame me for loving you ◆ and people are more deserving of blame over you

He said: She wrote back to him:

إن تكن الغلمة هاجت بكم ◆ فعالج الغلمة بالصوم

If lust has been stirred up in you, then you must / by means of fasting treat that lust.

If lust has been stirred in you ◆ then treat lust with fasting

ليس بك الحب ولكنما ◆ تدور من هذا على كوم

It is not love that is in you, but you go / from this one round to a mounting, to and fro.

It is not love that is in you, but ◆ you circle from this one to a mounting

It is said: "kama the stallion, yakumu kawman" when he leaps upon the mare. And this beloved meant the saying of the Prophet ﷺ: “O company of young men! Whoever among you is able to marry, let him marry, for it is better for lowering the gaze and for guarding the private parts, and whoever is not able, let him fast, for that is a restraint for him.”[2]

Abu al-Hasan al-Mada'ini said:[3] One of the Muslims fell in love with a slave girl in Mecca and wanted her, but she refused him, [125a] so he spoke in the voice of Ata ibn Abi Rabah:

سألت عطا المكي هل في تعانق ◆ وقبلة مشتاق الفؤاد جناح؟

I asked Ata of Mecca: is there blame / in an embrace and kiss for a heart aflame?

I asked Ata of Mecca: is there any blame in an embrace ◆ and a kiss, for one whose heart yearns?

1 Al-Khara'iti (p. 85); the report, with the verses, is in al-Washsha's *al-Muwashsha* (p. 168).

2 Al-Bukhari (5066) and Muslim (1400), from the hadith of Ibn Mas'ud.

3 The Arabic editor gives al-Khara'iti (p. 86) as reporting it from him, and notes that the documentation of the verses was given earlier.

فقال معاذ الله أن يذهب التقى ◆ تلاصق أكباد بهن جراح

He said: "Allah forbid that piety be borne
away by livers pressed together, torn."

He said: Allah forbid that piety be taken away
by livers pressed together, wounded as they are

She said: Did you, by Allah, ask Ata about that, and he said this to you? He said: O Allah, yes! So she visited him, and she kept saying: Beware of going beyond what Ata gave you as a ruling.

Al-Zubayr ibn Bakkar said[1], from Abd al-Malik ibn Abd al-Aziz al-Majishun, who said: I recited to Muhammad ibn al-Munkadir the saying of Waddah al-Yaman:

فما نولت حتى تضرعت حولها ◆ وأقرأتها ما رخص الله في اللمم

I won nothing till I pleaded round her; my lips
recited what Allah permits of minor slips.

I was not given anything until I pleaded around her
and recited to her what Allah has permitted of the minor lapses[2]

Muhammad laughed and said: Waddah was a mufti for himself.

Al-Asma'i said:[3] A Bedouin was asked: What would you do if you won the one you love? He said: I would let my eyes enjoy her face and my heart her conversation, and I would conceal from her what Allah does not love and is not pleased to have uncovered except when it is lawful. He was asked: And if you feared that you would not be together after that? He said: I would entrust my heart to love of her, and I would not, by the ugliness of that deed, come to breaking her pledges.

He said: And another, whose beloved had been married to her cousin, her family being about to bring her to him, was asked: Would it please you to win her tonight? He said: Yes, by the One who gave me enjoyment of her and made me wretched in seeking her! It was said: And what would you do? He said: I would obey love in

1 Al-Khara'iti, *I'tilal al-Qulub* (pp. 86–87). The verse is in the *Diwan* of Waddah al-Yaman (d. c. 90 AH) (p. 87). Muhammad ibn al-Munkadir (d. c. 130 AH) was a Madinan Successor and ascetic.

2 An allusion to al-Najm 53:32 (*al-lamam*, the minor sins).

3 Al-Khara'iti, *I'tilal al-Qulub* (pp. 89–90), reports it from him.

kissing her, and disobey Satan in sinning with her, and I would not spoil the passionate love (عشق) of years with what leaves a lasting shame and spreads foul reports, in an hour whose pleasure runs out while its consequence remains. I would then be base, not nourished by a noble stock.

Abbas al-Duri said:[1] One of our companions used to say: Sufyan al-Thawri often recited these two verses:

تفنى اللذاذة ممن نال صفوتها ◆ من الحرام ويبقى الوزر والعار

Pleasure from the unlawful fades, though purest gain, /
while the burden and the shame remain.

The pleasure passes for the one who gains its purest part
from the unlawful, and the burden and the shame remain

تبقى عواقب سوء في مغبتها ◆ لا خير في لذة من بعدها النار

Evil consequences remain at its end; /
no good is in a pleasure that the Fire will attend.

Evil consequences remain at its end
there is no good in a pleasure after which comes the Fire

[125b] Al-Husayn ibn Mutayr said:[2]

ونفسك أكرم عن أمور كثيرة ◆ فما لك نفس بعدها تستعيرها

And honour your soul above many things, for none /
is yours to borrow after this one.

And honour your soul above many things, ◆ for you have no other soul after it to borrow

ولا تقرب المرعى الحرام فإنما ◆ حلاوته تفنى ويبقى مريرها

Shun the forbidden pasture: its sweetness goes away, /
but its bitterness is what will stay.

And do not approach the forbidden pasture, for its
sweetness passes away and its bitterness remains

Imam Ahmad said: Manliness (الفتوة) is leaving what you desire for the sake of what you fear.

Al-Khara'iti said: Ibrahim ibn al-Junayd narrated to us[3]: Abd Allah ibn Abi Bakr al-Muqaddami narrated to us: Ja'far ibn Sulayman al-Duba'i narrated to us, saying: I heard Malik ibn Dinar say: While I was circling the House, I came upon a small girl, devout, clinging to the covering of the Ka'bah,

1 Abbas ibn Muhammad al-Duri (d. 271 AH), the hadith scholar. Al-Khara'iti (p. 90) reports it from him; the verses are Mis'ar ibn Kidam's, in *al-Zahrah* (1/119).

2 Mentioned by al-Khara'iti (p. 90); the verses are in the poet's *Diwan* (p. 52) and *Dhamm al-Hawa* (p. 186).

3 *I'tilal al-Qulub* (pp. 90–91). The story is also in *Rabi' al-Abrar* (1/171) and *Sifat al-Safwah* (4/414). Malik ibn Dinar (d. c. 130 AH) was a Basran Successor and ascetic.

saying: O Lord! How many a desire whose pleasure has gone and whose consequence has remained! O Lord! Have You no discipline but the Fire? She did not leave her place until dawn broke. When I saw that, I put my hand on my head, crying out, saying: May Malik's mother be bereft of him! A little girl has been at it since the night began and has outdone him.

وطائفة بالبيت والليل مظلم ♦ تقول ومنها دمعها يتسجم

And one circled the House in night's dark hour, /
saying, as her tears streamed in a shower:

And one circling the House while the night is dark ♦ saying, while her tears stream down[1]

أيا رب كم من شهوة قد رزئتها ♦ ولذة عيش حبلها متصرم

"O Lord, of how many desires am I bereft, / and a pleasure of life, whose rope is cleft!

O Lord, how many a desire I have been bereft of ♦ and a pleasure of life whose rope has been cut

أما كان يكفي للعباد عقوبة ♦ ولا أدبا إلا الجحيم المضرم

Was no punishment enough, no way to teach them well, /
for the servants, save the blazing Hell?"

Was no punishment enough for the servants ♦ and no discipline, except the blazing Hell?

فما زال ذاك القول منها تضرعا ♦ إلى أن بدا فجر الصباح المقدم

That speech of hers, in pleading, still went on / until the early dawn of morning shone.

That speech did not cease from her in pleading ♦ until the early dawn of morning appeared

فشبكت مني الكف أهتف خارجا ♦ على الرأس أبدي بعض ما كنت أكتم

Clasping my hands upon my head, I went out and cried, /
revealing some of what I used to hide.

So I clasped my hands, calling out as I went out, ♦ upon my head, revealing some of what I used to hide

وقلت لنفسي إذ تطاول مابها ♦ وأعيا عليها وردها المتغنم

I said to myself, when her ailing turned to lasting pain, /
and her profitable watering-place was too hard to gain:

And I said to myself, when what ailed her grew prolonged
and her watering-place of gain was too hard for her

ألا ثكلتك اليوم أمك مالكا ♦ جويرية ألهاك منها التكلم

"Malik, may your mother be bereft of you today; /
a girl's small talk has led you from her away.

Let your mother be bereft of you today, Malik ♦ a little girl, speaking, has distracted you from her

فما زلت بطالا بها طول ليلة ♦ تنال بها حظا جسيما وتغنم

By her side, idle, all night you did remain, /
while you could win a great share, and gain."

You have remained idle by her side the whole night ♦ while you could win a great share and profit

Makhramah ibn Uthman said:[2] It was told to me that a youth among the worshippers fell in love with a girl of the people of Basrah, and sent to her to ask for her hand, but she refused and said: If you want anything other than that, I will do it. He sent to her: Glory be to Allah! I call you to what has no sin in it, and you call me

1 Al-Khara'iti (p. 91): "Ibrahim ibn al-Junayd recited to me: Muhammad ibn al-Husayn recited to me...", and then he gives the verses.

2 Al-Khara'iti (pp. 92–93). Ibn al-Jawzi gives a similar report from al-Asma'i in *Dhamm al-Hawa* (p. 236).

to what is not right? She said: I have told you what I have, so if you wish come forward, and if you wish hold back. So he began to say:

وأسألها الحلال وتدع قلبي ◆ إلى ما لا أريد من الحرام

I ask her for the lawful; but my heart / she calls to the forbidden — I want no part.

I ask her for the lawful, and she calls my heart ◆ to what I do not want of the forbidden

كداعي آل فرعون إليه ◆ وهم يدعونه نحو الأثام

Like the one who to Him called Pharaoh's kin, / while they were calling him toward sin.

Like the one who called the family of Pharaoh[1] to Him ◆ while they called him towards sin

فظل منعما في الخلد يسعى ◆ وظلوا في الجحيم وفي السقام

So he went on in bliss, in Eternity to roam, /
and they in the Fire and in sickness make their home.

So he went on in bliss, moving about in eternity ◆ and they went on in the Fire and in sickness

When she knew that he had refused the lewd deed (الفاحشة), she sent to him: I am before you, on whatever you like. He sent to her: We have no need of one whom we called to obedience and who called us to disobedience. Then he recited:

ولا خير فيمن لا يراقب ربه ◆ عند الهوى ويخافه إيمانا

No good is in one who, when desire is near, /
is not watchful of his Lord, nor shows faith-born fear.

There is no good in one who is not watchful of his Lord
at the time of desire and {does not} fear Him out of faith

حجب التقى سبل الهوى فأخو التقى ◆ يخشى إذا وافى المعاد هوانا

Piety has barred the paths where desires burn, /
so the pious fear disgrace when they reach the Return.

Piety has barred the paths of desire, so the man of piety ◆ fears disgrace when he arrives at the Return

Abd al-Malik ibn Marwan said to Layla al-Akhyaliyyah:[2] By Allah, was there ever any evil between you and Tawbah? She said: By the One who took his soul, and He is able to take mine, there was never any evil between me and him, except that he came back from a journey and I shook his hand, and he pressed my hand, and I thought he was yielding to some matter. He said: Then what is the meaning of your saying:

وذي حاجة قلنا له لا تبح بها ◆ فليس إليها ما حييت سبيل

Many a man in need we told, "Disclose it not — refrain, /
for to it there is no way while I remain."

And many a one in need, we said to him: do not disclose it ◆ for there is no way to it as long as I live

لنا صاحب لا ينبغي أن نخونه ◆ وأنت لأخرى صاحب وخليل

We have a companion; to betray him would be wrong, /
and you, as friend and intimate, to another belong.

We have a companion whom we must not betray
and you are a companion and intimate friend to another

1 An allusion to Ghafir 40:41.

2 Al-Khara'iti (pp. 96–97). The report, with the verses, is in Layla's *Diwan* (p. 95), *al-Aghani* (11/207), al-Qali's *Amali* (1/88) and *Dhamm al-Hawa* (p. 224).

She said: No, by the One who took his soul, he never spoke to me with evil, until death parted me from him!

Ibn Ahmad said:[1] While I was circling the House, I saw a veiled woman circling the House, saying:

لا يقبل الله من معشوقة عملا ♦ يوما وعاشقها غضبان مهجور

No deed of a beloved woman is by Allah taken
if her ardent lover is angry, forsaken.

Allah does not accept from a beloved woman any deed
at any time while her passionate lover is angry and abandoned

ليست بمأجورة في قتل عاشقها ♦ لكن عاشقها في ذاك مأجور

She is not rewarded for killing her lover,
but the lover in that a reward will discover.

She is not rewarded for killing her lover ♦ but her lover is rewarded in that

I said to her: In this place?! She said: Away from me, may love not seize you! I said: And what is love? She said: By Allah, it is too great to be hidden, and it is hidden from being seen. It is like fire in its stones: if you stir it, it flames, [126b] and if you leave it, it hides. Then she began to say:

غيد أوانس ما هممن بريبة ♦ كظباء مكة صيدهن حرام

Soft, sociable maids, who of wrong never thought,
like Mecca's gazelles, which may not be caught.

Tender maidens, companionable, who never thought of wrong
like the gazelles of Mecca, whom it is forbidden to hunt

يحسبن من لين الحديث أوانسا ♦ ويصدهن عن الخنا الإسلام

They seem easy company by their soft speech,
yet Islam keeps foulness out of their reach.

By the softness of their talk they are taken for {easy} companions
and Islam restrains them from foulness

Muhammad ibn Abd Allah al-Ansari related:[2] Abd al-Warith narrated to us, from Muhammad ibn Juhadah, from al-Walid, from Abd al-Rahman ibn Awf, who said: He said

1 Al-Khara'iti, *I'tilal al-Qulub* (p. 95).

2 Al-Khara'iti (p. 97) reports it in this wording. Ahmad (1/191) has it, with similar words, by way of Ibn Lahi'ah, from Ubayd Allah ibn Abi Ja'far, from Ibn Qaridh, from Abd al-Rahman ibn Awf.

the Messenger of Allah ﷺ: "When a woman prays her five, guards her private parts and obeys her husband, she enters Paradise."

Hisham ibn Ammar said:[1] Al-Walid ibn Muslim narrated to us: My father narrated to us: Ibn Lahi'ah narrated to us, from Musa ibn Wardan, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "Any woman who fears her Lord, guards her private parts and obeys her husband will be told on the Day of Resurrection: Enter by whichever of the gates of Paradise you wish."

Al-Zubayr ibn Bakkar said:[2] Sa'id ibn Yahya ibn Sa'id al-Umawi informed me: My father narrated to me: A woman met Kuthayyir Azzah and said: "To hear of the Mu'aydi is better than to see him."[3] He said: Hush, رحمك الله! I am the one who says:[4]

فإن أك معروق العظام فإنني ◆ إذا ما وزنت القوم بالقوم أوزن

If my bones are lean, my build not great, /
yet weighing folk with folk, mine is the greater weight.

If my bones are lean, yet ◆ when I weigh the people against the people, I outweigh

She said: And how do you outweigh the people, when you are known only through Azzah? He said: By Allah, if you say that, Allah has raised my standing by her and adorned my poetry by her, and she is just as you say:[5]

وما روضة بالحزن طاهرة الثرى ◆ يمج الندى جثجاثها وعرارها

No garden in the highland with clean ground, /
whose jathjath and narcissus spray dew around,

No garden in the high ground, with clean soil
whose jathjath herb and whose narcissus spray out the dew

بأطيب من أردان عزة موهنا ◆ وقد أوقدت بالمنزل الرطب نارها

is sweeter than Azzah's sleeves in the still of night, /
when in the damp dwelling her fire is alight.

Is sweeter than the sleeves of Azzah in the stillness of night
when her fire has been kindled in the damp dwelling

1 The Arabic editor gives al-Khara'iti (p. 97) and notes that the printed edition has an omission in the chain.

2 Al-Khara'iti (pp. 97–98) reports it from him.

3 A proverb, said of one whose report is better than his appearance.

4 In Kuthayyir's *Diwan* (p. 380).

5 These two verses were documented on p. 330. Here the print reads «طاهرة الثرى» and «بالمنزل الرطب» ("in the damp dwelling"); on p. 330 it reads «طيبة الثرى» and «بالمندل الرطب» ("with fresh aloeswood"), which is the sense required, since the fire is kindled with fresh aloeswood.

من الخفرات البيض لم تلق شقوة ♦ وبالحسب المكنون صاف نجارها

Of modest fair maids, whom no woe has ever seen, /
of guarded, noble lineage, whose stock is clean.
Of the modest white maidens, who never met wretchedness
and of guarded noble lineage whose stock is pure

فإن برزت كانت لعينيك قرة ♦ وإن غبت عنها لم يعمك عارها

If she appears, she is a delight to your view, /
and if you are away, no shame of hers touches you.
If she appears she is a delight to your eyes
and if you are absent from her, no disgrace of hers touches you

She said: Do you see, when you mention her perfume, that if a black woman perfumed herself with fresh incense-wood, her scent would be sweet [127a]? Why did you not say as Imru' al-Qays said:[1]

خليلي مرا بي على أم جندب ♦ نقض لبانات الفؤاد المعذب

My two friends, take me down Umm Jundab's lane, /
that we may fulfil the needs of a heart in pain.
My two friends, take me by way of Umm Jundab
that we may fulfil the needs of the tormented heart

ألم تريانى كلما جئت طارقا ♦ وجدت لها طيبا وإن لم تطيب؟

Do you not see me, when I come in night's gloom, /
to find her sweet-scented, though she wears no perfume?
Do you not see me, whenever I come to her by night
I find a sweet scent in her though she has not perfumed herself?

He said: By Allah, the truth is the best of what is said. By Allah, he describes his beloved better than I do.

Azzah entered upon Abd al-Malik ibn Marwan[2], who did not know her, bringing a complaint of injustice. When he heard her speech he marvelled at it, and one of his companions said to him: This is Kuthayyir's Azzah. Abd al-Malik said to her: If you want me to redress your grievance, recite to me what Kuthayyir said about you. She was ashamed and said: By Allah, I do not know Kuthayyir, but I have heard them relate that he said about me:[3]

قضى كل ذي دين فوفى غريمه ♦ وعزة ممطول معنى غريمها

Each debtor has settled, and his creditor is paid, /
but Azzah's creditor is distressed, and delayed.
Every debtor has paid and satisfied his creditor ♦ but Azzah's creditor is put off and distressed

Abd al-Malik said: It is not about this that I ask you, but recite to me from

1 In Imru' al-Qays's *Diwan* (p. 41).

2 Al-Khara'iti, *I'tilal al-Qulub* (pp. 99–100). The whole report is in *al-Aghani* (9/26) and al-Qali's *Amali* (2/107).

3 This verse was documented on p. 80.

his saying:[1]

وقد زعمت أني تغيرت بعدها ◆ ومن ذا الذي يا عز لا يتغير

She claimed that I had changed after she left, / and who, O Azz, of change is bereft?

She claimed that I had changed after her ◆ and who is there, O Azz, who does not change?

تغير جسمي والخليقة كالذي ◆ عهدت ولم يخبر بسرك مخبر

My body has changed, my nature as of old, / and your secret no informer has told.

My body has changed, while my character is as you knew it ◆ and no informant has told your secret

She said: I did not hear this, but I have heard the people relate that he said about me:

كأني أنادي صخرة حين أعرضت ◆ من الصم لو تمشي بها العصم زلت

As if to a rock I called when she turned aside, /
one of the hard rocks where goats, if they walked, would slide.

It is as though I were calling to a rock when she turned away,
one of the hard rocks on which, if the mountain goats walked, they would slip

صفوح فما تلقاك إلا بخيلة ◆ فمن مل منها ذلك الوصل ملت

Averse, she meets you grudging, quick to spurn; /
who tires of her union, she tires of him in turn.

Turning away, you meet in her nothing but stinginess,
so whoever tires of that union from her, she tires of him

So he fulfilled her need and redressed her grievance, and he said: Take her in to the slave girls, so that they may take from her good manners. And one of them said of his beloved:[2]

وما نلت منها محرما غير أنني ◆ أقبل بساما من الثغر أفلجا

I gained from her nothing forbidden, but this: /
a smiling mouth, its front teeth lightly parted, I kiss.

I never gained from her anything forbidden, except that
I kiss a smiling mouth, its front teeth lightly parted

وألثم فاها تارة ثم تارة ◆ وأترك حاجات النفوس تحرجا

I kiss her mouth, now and then again, and yet /
out of scruple leave the souls' needs unmet.

And I kiss her mouth now and then again ◆ and leave the needs of the souls {unmet}, out of scruple

Al-Zubayr ibn Bakkar said, from Abbas ibn Sahl al-Sa'idi[3], who said: While I was in Syria, [127b] a man of my companions met me and said: Would you like to visit Jamil

1 The two verses are in Kuthayyir's *Diwan* (p. 328).

2 As in *I'tilal al-Qulub* (p. 101). The two verses are given to Ibn Mayyadah in *al-Masun* (p. 132) and to Muhammad ibn Abi Umayyah in *Muhadarat al-Udaba'* (3/121), and are unattributed in *Uyun al-Akhbar* (4/94).

3 Al-Khara'iti (p. 101) reports it from him. The report is also in *al-Muwashsha* (p. 119) and *al-Mustatraf* (3/36–37).

in his illness? So we went in to him while he was giving up his soul, and it did not seem to me that death troubled him. He looked at me and said: Ibn Sahl! What do you say of a man who never drank wine, never committed fornication, never killed a soul, and bears witness that there is no god but Allah? I said: I think he is saved, and I hope for Paradise for him. Who is this man? He said: I am! I said: By Allah, I do not think you are safe, when for twenty years you have been composing love poetry on Buthaynah. He said: May the intercession of Muhammad ﷺ not reach me on the Day of Resurrection, for I am in the first day of the days of the Hereafter and the last day of the days of this world, if I ever laid my hand on her in suspicion. We had not left when he died.

Awanah ibn al-Hakam said:[1] Abd al-Muttalib would never travel except with his son al-Harith, who was the eldest of his children and resembled him in beauty and handsomeness. He came to Yemen, and he used to sit with one of their great men, who said to him: If only you would tell this son of yours to sit with me and be my companion over drink. He did so, and the man's wife fell passionately in love (عشقت) with al-Harith and sent word to him, but he refused her. She pressed him, and he told his father of it. When she despaired of him, she gave him a poison that would act in a month. Abd al-Muttalib set out with him, and when he reached Mecca, al-Harith died.

Hisham ibn Muhammad ibn al-Sa'ib al-Kalbi mentioned it[2] from his father, and he mentioned the elegy that his father composed for him, in the ode that includes:

والحارث الفياض أكرم ماجد ♦ أيام نازعه الهمام الكاسا

And al-Harith the bountiful, noblest of glorious men,
when the great chief passed the cup to him and back again.

And al-Harith the bountiful, the most generous and glorious
in the days when the great chief exchanged the cup with him

1 Ibn al-Jawzi, *Dhamm al-Hawa* (p. 219).

2 Ibn al-Jawzi, *Dhamm al-Hawa* (p. 220).

When this Abu Sufyan ibn al-Harith, a cousin of the Prophet ﷺ, was dying, he said to his family: Do not weep for me, for I have not been stained by any sin since I became a Muslim.

When Urwah ibn al-Zubayr[1] came to al-Walid ibn Abd al-Malik, gangrene appeared in his foot, and the physicians agreed that it must be cut off, and that if it were not, it would spread to his body and he would die. When he resolved on it, they said to him: Shall we give you a drink to make you sleep? He said: Why? They said: So that you do not feel what we do. He said: No! Do as you must. So they sawed his leg with the saw, and they did not part one limb from another until they had finished with it. Then they cauterised it, and when he saw it in their hands, he took it and said: Praise be to Allah! [128a] By the One who carried me upon you, He knows that I never walked with you to anything forbidden.

When death came to Umar ibn Abi Rabi'ah[2], his brother al-Harith wept over him. Umar said to him: My brother, if your sorrow is because of what you heard in my verses, "I said to her, and she said to me," then every slave I own is free if I ever uncovered anything forbidden! Al-Harith said: Praise be to Allah, you have put my heart at ease.

Sufyan ibn Muhammad said:[3] One day Azzah entered upon Umm al-Banin, the sister of Umar

1 *Dhamm al-Hawa* (pp. 221–222). The report is also in Abu Zur'ah al-Dimashqi's *Tarikh* (1/552), al-Fasawi's *al-Ma'rifah* (1/553), *Hilyat al-Awliya'* (2/178) and others.

2 *Dhamm al-Hawa* (p. 224).

3 Al-Khara'iti (p. 232) and *Dhamm al-Hawa* (pp. 224–225), where the name is «مروان بن محمد». Another version is in *Masari' al-Ushshaq* (2/84).

ibn Abd al-Aziz, and she said to her: O Azzah! What is the saying of Kuthayyir:

قضى كل ذي دين فوفى غريمه ♦ وعزة ممطول معنى غريمها

Each debtor has settled, and his creditor is paid,
but Azzah's creditor is distressed, and delayed.

Every debtor has paid and satisfied his creditor
but Azzah's creditor is put off and distressed

What was this debt? She said: I had promised him a kiss, but I felt scruple about it. Umm al-Banin said: Fulfil it, and the sin is on me! She said: For this saying of hers, Umm al-Banin freed forty slaves, and whenever she remembered it she would weep and say: If only I had been struck dumb and had not spoken it!

When Dhu al-Rummah was dying[1], he said: I loved Mayyah dearly for twenty years, with no suspicion and no corruption.

Al-Harith ibn Khalid ibn Hisham al-Makhzumi[2] was a passionate lover (عاشقا) of Aishah bint Talhah, and he has verses about her, which Ibn al-Marzuban collected in a book of its own. When Mus'ab ibn al-Zubayr was killed, leaving her a widow, al-Harith was asked: What stops you from her now? He said: By Allah, the men of Quraysh shall not say that my love poetry on her was in suspicion or for anything false.

Ibn Ulathah said:[3] I entered the tent of one of the Bedouin, who was groaning. I said: What is the matter with him? They said: A passionate lover. I said to him: From which people are you? He said: From a people who, when they love passionately, die chaste. I began to reproach him and make him lose interest in what he was in, and he sighed

1 *Dhamm al-Hawa* (pp. 225–226).
2 *Dhamm al-Hawa* (p. 227).
3 *Dhamm al-Hawa* (pp. 227–228).

a sigh, then said:

ليس لي مسعد فأشكو إليه ◆ إنما يسعد الحزين الحزين

I have no one to help me, that I might make my moan;
only the grieving help those whose grief is their own.

I have no one to help me that I might complain to him
only the grieving help the grieving

Sa'id ibn Uqbah said to a Bedouin[1]: From which people are you? He said: From a people who die when they love passionately. He said: An Udhri, by the Lord of the Ka'bah! I said to him: And why is that? He said: Among our women there is radiance, and among [128b] our men there is chastity.

Sufyan ibn Ziyad said:[2] I said to a woman of Udhrah, in whom I saw an overpowering passion so that I feared for her death from it: Why does passionate love (العشق) kill you, company of Udhrah, out of all the tribes of the Arabs? She said: Among us there is beauty and there is chastity, and beauty carries us to chastity, and chastity bequeaths to us tenderness of hearts, and passionate love ends our lives, and we see eyes that you do not see.

Abu Ubaydah Ma'mar ibn al-Muthanna said:[3] A man of Banu Fazarah said to a man of Banu Udhrah: Your dying of love counts for no merit; it is only from weakness of build, feebleness of mind and narrowness of the lung. The Udhri said to him: If you had seen the bright eye-sockets, shooting with the dark-eyed glances, with the slender arched brows above them, and the dusky lips, parting over the radiant front teeth as if they were strung pearls, you would have made them al-Lat

1 *Dhamm al-Hawa* (p. 228).
2 *Dhamm al-Hawa* (p. 228).
3 *Dhamm al-Hawa* (pp. 228–229).

and al-Uzza, and cast Islam behind your backs!

Bishr ibn al-Walid said:[1] I heard Abu Yusuf say in the illness in which he died: O Allah, You know that I never had intercourse with a forbidden private part, knowingly, and never ate a forbidden dirham, knowingly.

Isma'il ibn Ishaq the judge said:[2] I entered upon al-Mu'tadid, with fair-faced young boys standing over his head, and I looked at them, and al-Mu'tadid saw me studying them. When I wanted to rise, he signalled to me, so I stayed an hour. When he was alone he said to me: O judge! By Allah, I never loosened my trousers for anything forbidden!

Al-Buraydi said:[3] Muhammad ibn Mansur ibn Bassam sat with ten servants standing over his head, the like of whom had never been seen, none of whom was worth less than a thousand dinars, indeed more, and the people began to look at them. Muhammad said: They are free for the sake of Allah if Allah has written against me a sin with any one of them. Whoever of them knows otherwise, let him go, for he is freed and is released from anything he takes of my wealth.

Ibrahim ibn Abi Bakr ibn Ayyash said:[4] I was present with my father at his death,

1 Ibn al-Jawzi, *Dhamm al-Hawa* (p. 229).

2 *Dhamm al-Hawa* (p. 229).

3 *Dhamm al-Hawa* (p. 230), which has «فضل البريدي».

4 *Dhamm al-Hawa* (p. 230).

and I wept. He said: Why do you weep? Your father never committed a lewd act!

Umar ibn Hafs ibn Ghiyath said:[1] When death came to my father he fainted, and I wept at his head. [129a] When he recovered he said to me: Why do you weep? I said: I weep for parting from you, and for what you entered into of this office, meaning the judgeship. He said: Do not weep! I never loosened my trousers for anything forbidden, and two litigants never sat before me but I was indifferent to which of them the judgement went against.

Sufyan ibn Ahmad al-Misisi said:[2] I was present with al-Haytham ibn Jamil as he was dying, laid out facing the qiblah, and his slave girl rose and began to rub his feet. He said: Rub them, for Allah knows that they never walked towards anything forbidden.

Muhammad ibn Ishaq said:[3] Al-Sari ibn Dinar lodged in a lane in Egypt, in which there was a beautiful woman who tempted people with her beauty. The woman learned of him and said: I will tempt him! When she entered by the door of the house, she uncovered herself and displayed herself. He said: What is the matter with you? She said: Do you want a soft bed and an easy life? He turned to her, saying:

وكم ذي معاص نال منهن لذة ◆ ومات فخلاها وذاق الدواهيا

How many a man of sins took pleasure from those,
and died, leaving them, and tasted woes.

How many a man of sins gained pleasure from them
and died, leaving them, and tasted calamities

1 *Dhamm al-Hawa* (p. 230).

2 *Dhamm al-Hawa* (p. 230), which has «الهيثم بن حميد».

3 *Dhamm al-Hawa* (pp. 234–235).

تصرم لذات المعاصي وتنقضي ◆ وتبقى تباعات المعاصي كما هيا

The pleasures of sins are cut off and are gone;
the consequences of sins, as they were, linger on.

The pleasures of sins are cut off and pass
and the consequences of sins remain as they were

فيا سوءتا والله راء وسامع ◆ لعبد بعين الله يغشى المعاصيا

O the shame of it, while Allah sees and hears it all,
for a servant under Allah's eye in sins to fall!

O the shame of it, while Allah sees and hears
a servant, before the eye of Allah, committing sins

Umar ibn Bukayr said:[1] A Bedouin said: I became attached to a woman whom I used to visit and talk with for years, and no suspicion ever passed between us, except that I saw the whiteness of her palm on a dark night and put my hand on her hand. She said: Hush! Do not spoil what is between me and you, for love has never had intercourse but it was spoiled. He said: I rose, dripping with sweat from shame before her, and I never returned to anything of it.

Abu al-Faraj and others mentioned[2] that there was a beautiful woman in Mecca who had a husband. One day she looked at her face in the mirror and said to her husband: Do you think anyone could see this face and not be tempted by it? He said: Yes! She said: Who? He said: Ubayd ibn Umayr. She said: Then give me leave regarding him, and I will tempt him. He said: I have given you leave. He said: She came to him like one seeking a ruling, and he was alone with her in a corner of the Sacred Mosque. She unveiled [129b] a face like a sliver of the moon. He said to her: O servant of Allah, cover yourself! She said: I am tempted by you. He said: I will ask you about something, and if you are truthful with me I will look into your affair. She said: You will not ask me about anything but I will tell you the truth. He said: Tell me: if the Angel of Death came to you to take your soul, would it please you that I should fulfil this need of yours for you?

1 *Dhamm al-Hawa* (p. 235).

2 Abu al-Faraj is Ibn al-Jawzi, in *Dhamm al-Hawa* (pp. 265–266).

She said: O Allah, no! He said: You have spoken truly. He said: And if you entered your grave and were made to sit for questioning, would it please you that I had fulfilled it for you? She said: O Allah, no! He said: You have spoken truly. He said: And if the people were given their books, and you did not know whether you would take your book in your right hand or your left, would it please you that I had fulfilled it for you? She said: O Allah, no! He said: You have spoken truly. He said: And if you wanted to walk across the Path and did not know whether you would be saved or not, would it please you that I had fulfilled it for you? She said: O Allah, no! He said: You have spoken truly. He said: And if the Balance were brought and you were brought, not knowing whether your scale would be light or heavy, would it please you that I had fulfilled it for you? She said: O Allah, no! He said: You have spoken truly. He said: And if you stood before Allah for questioning, would it please you that I had fulfilled it for you? She said: O Allah, no! He said: You have spoken truly. He said: Fear Allah! Allah has favoured you and been good to you. He said: She went back to her husband, who said: What did you do? She said: You are an idler, and we are idlers. Then she turned to prayer, fasting and worship, and her husband would say: What have I to do with Ubayd ibn Umayr? He has spoiled my wife for me. She used to be a bride every night, and he turned her into a nun.

Sa'id ibn Abd Allah ibn Rashid said:[1] A girl of the Arabs became attached to a youth of her people, who was sensible and virtuous, and she began to go to him often and ask him about matters of women's affairs, with no purpose but to look at him and listen to his speech. When this had gone on long for her,

1 Al-Sarraj, *Masari' al-Ushshaq* (2/108–109), and Ibn al-Jawzi, *Dhamm al-Hawa* (p. 267), report it from him.

she fell ill and changed, and she contrived that his face was left to her alone, and she hinted to him of something of the matter, but he turned her away and pushed her from him. Her illness grew until she fell upon her bed. His mother said: So-and-so is ill, and she has a right over us. He said: Visit her, and say to her: He says to you: How are you? His mother went to her and asked her: What is the matter with you? She said: [130a] A pain in my heart, which is the root of my illness. She said: My son asks you about your illness. She sighed deeply, then said:

يسائلني عن علتي وهو علتي ♦ عجيب من الأنباء جاء به الخبر

He asks me of my illness, and is my illness — a thing /
of wonder in the news that reports bring.
He asks me about my illness, and he is my illness
a wonder of news that the report has brought

His mother went back to him and told him, and said to him: I would like you to go to her. He said: Yes. His mother told her that, and she wept and said:

ويبعدني عن قربه ولقائه ♦ فلما أذاب الجسم مني تعطفا

From his nearness and meeting I am spurned, /
and when he had melted my body, tender he turned.
He keeps me far from his nearness and meeting
and when he had melted my body, he turned tender

فلست بآت موضعا فيه قاتلي ♦ كفاني سقاما أن أموت تلهفا

I will not come where my killer is nigh; /
enough sickness for me, of longing and grief, to die.
I will not come to a place where my killer is
it is enough sickness for me to die of longing and grief

Her illness increased until she died.

A man of the people of Kufah, called Abu al-Sha'tha'[1], loved a beautiful woman, and when she learned of it she wrote to him:

لأبي الشعثاء حب دائم ♦ ليس فيه تهمة لمتهم

For Abu al-Sha'tha' I have a lasting love, /
in which there's nothing to accuse him of.
For Abu al-Sha'tha' there is a lasting love {in me}
in which there is no accusation against the accused

يا فؤادي فازدجر عنه ويا ♦ عبث الحب به فاقعد وقم

O my heart, from him turn back and recoil, /
and, love's play on him, sit and stand in turmoil.
O my heart, so turn back from him, and O
play of love with him, so sit and stand {in turmoil}

1 Ibn al-Jawzi, *Dhamm al-Hawa* (pp. 274–275). The woman is Dananir, the slave girl of Ibn Katasah. Another version is in *al-Aghani* (13/345).

جاءني منه كلام صائد ◆ ورسالات المحبين الكلم

There came to me from him a hunter's speech, /
and lovers' messages are words that reach.

There came to me from him the speech of a hunter ◆ and the messages of lovers are words

صائد يأمنه غزلانه ◆ مثل ما يأمن غزلان الحرم

A hunter of whom his gazelles are not wary, /
just as the gazelles feel safe in the Sanctuary.

A hunter whose gazelles feel safe with him ◆ as the gazelles of the Sanctuary feel safe

صل إن أحببت أن تعطى المنى ◆ يا أبا الشعثاء لله وصم

Pray, if you wish to have your wish at last, /
O Abu al-Sha'tha', for Allah's sake, and fast.

Pray, if you wish to be given what you desire ◆ O Abu al-Sha'tha', for Allah's sake, and fast

ثم ميعادك بعد الموت في ◆ جنة الخلد إن الله رحم

Then after death you have your meeting place /
in the Garden of Eternity, if Allah grants grace.

Then your appointment after death is ◆ in the Garden of Eternity, if Allah has mercy

حيث ألقاك غلاما ناشئا ◆ ناعما قد كملت فيك النعم

Where you, a youth growing up, I will meet, /
tender, with every blessing in you complete.

Where I will meet you as a youth growing up ◆ tender, with every blessing complete in you

Al-Asma'i said, from Abu Sufyan ibn al-Ala':[1] Al-Thurayya saw Umar ibn Abi Rabi'ah circling the House,[2] and she disguised herself, with perfume on her palm, and pressed against him, so that the perfume left a mark on his garment.[3] The people began to say: O Abu al-Khattab! This is not the dress of one in ihram! So he began to say:

أدخل الله رب موسى وعيسى ◆ جنة الخلد من ملاني خلوقا

May Allah, Lord of Musa and Isa, send /
whoever perfumed me to the Garden without end.

May Allah, Lord of Musa and Isa, admit to the Garden of Eternity ◆ whoever filled me with perfume

مسحت كفها بجيب قميصي ◆ حين طفنا بالبيت مسحا رفيقا

She wiped on the front of my shirt her palm, / as we circled the House, in gentle calm.

She wiped her palm on the front of my shirt ◆ as we circled the House, a gentle wiping

Abd Allah ibn Umar said to him [130b]: Do you say the like of this saying in this place? He said: O Abu Abd al-Rahman! You have heard from me what you have heard, but by the Lord of this House, I never loosened my waist-wrapper for anything forbidden!

Layla al-Akhyaliyyah was asked:[4] Was there ever between you and Tawbah anything that Allah dislikes?

1 Al-Khara'iti (p. 102), Ibn al-Jawzi (pp. 223–224) and *al-Aghani* (4/214).

2 Al-Thurayya was a beauty of Quraysh whom the poet Umar ibn Abi Rabi'ah (d. c. 93 AH) celebrated in his love poetry.

3 The perfume was *khaluq*, a saffron perfume that is not worn in the state of ihram (*Lisan al-Arab*, «خلق»).

4 Al-Khara'iti (p. 103) and Ibn al-Jawzi (p. 224). The same question is put to her on p. 459.

She said: Then I would be stripped of my religion, if I had committed a grave thing and then followed it with a lie.

Al-Utbi said:[1] I went out to al-Mirbad[2], and there was a Bedouin who was fond of love poetry. I turned to him and mentioned women, and he sighed, then said: Nephew, among their speech there is some that stands in place of water and cures thirst. I said: Describe to me your women. He said: The women of the tribe, you mean? I said: Yes. So he began to say:

رجح ولسن من اللواتي بالضحى ♦ لذيولهن على الطريق غبار

Heavy-hipped, not of those who at forenoon display /
dust on their trailing hems along the way.
Heavy-hipped, and not of those who in the forenoon
have dust on their trailing hems on the road

يأنسن عند بعولهن إذا خلوا ♦ وإذا هم خرجوا فهن خفار

They are at ease with their husbands when alone, /
but when they go out, their modesty is shown.
They are at ease with their husbands when alone ♦ and when they go out, they are modest

Al-Utbi said: I told my father of it. He said: Do you know where he took his saying, "among their speech there is some that stands in place of water and cures thirst"? I said: No. He said: From the saying of al-Qutami:[3]

يقتلننا بحديث ليس يعلمه ♦ من يتقين ولا مكنونه باد

They kill us with a speech that is unknown /
to those they guard against, its hidden meaning unshown.
They kill us with a speech that is not known
to those they guard against, and its hidden meaning is not apparent

فهن يبدين من قول يصبن به ♦ مواقع الماء من ذي الغلة الصادي

They bring what strikes the places that water would reach /
in one burning with thirst, out of their speech.
They bring out of speech what strikes
the places that water would reach in one burning with thirst

For this group's chastity there are causes, the strongest of which is reverence for the Almighty, then desire for the fair houris in the abode of permanence. For whoever turns his enjoyment in this abode to what Allah has forbidden him is barred from enjoying the fair houris there, as said

1 Al-Khara'iti, *I'tilal al-Qulub* (pp. 94–95), reports it from him. The two verses are by al-Farazdaq, in his *Diwan* (1/599).

2 Al-Mirbad: the market-place of Basrah, where the bedouins and poets gathered (Yaqut, *Mu'jam al-Buldan*).

3 In al-Qutami's *Diwan* (p. 81).

ﷺ: "Whoever wears silk in this world will not wear it in the Hereafter,"[1] and "Whoever drinks wine in this world will not drink it in the Hereafter."[2]

So Allah does not combine for the servant the pleasure of drinking wine, wearing silk, and enjoying what Allah has forbidden him of women and boys, with the pleasure of enjoying them in the Hereafter. Let the servant choose [131a] for himself one of the two pleasures, and let him be content with the one in place of the other. Whoever refuses, then Allah will not make the one who has used up his good things in his worldly life and enjoyed them like the one who fasted from them for the day of his breaking the fast in this world, when he meets Allah. Below that rank is that he leaves them only for fear of the Fire, for leaving them out of desire and love is better than leaving them out of mere fear of punishment.

Lower than that is that fear of disgrace and scandal carries him to it. Among them is one whom chastity is carried to by wishing to preserve his love, fearing that union would end it. Among them is one whom the chastity and purity of his beloved leads to it. Among them is one whom shame before him leads to it, and reserve toward him, and the greatness he holds in his heart. Among them is one whom desire for a fair mention and a good report leads to it. Among them is one whom preserving his standing, his manliness and his rank with his beloved and with the people leads to it. Among them is one whom the nobility of his nature, the honour of his soul and the loftiness of his aspiration lead to it. Among them is one whom the pleasure of succeeding in chastity leads to it, for chastity has a pleasure greater than the pleasure of fulfilling the need, but it is a pleasure

1 Al-Bukhari (5832) and Muslim (2073), from the hadith of Anas (the Arabic editor's "5032" is a misprint).

2 Al-Bukhari (5575), from the hadith of Abd Allah ibn Umar (the Arabic editor's "5775" is a misprint). The Arabic editor also gives Muslim (2003); this could not be confirmed there.

preceded by the pain of restraining the soul, then the pleasure follows it, whereas fulfilling the need is the opposite of that. Among them is one whom his knowledge of the harms and corruptions that unlawful pleasure brings after it leads to it, and of how depravity gathers all the qualities of evil, as you will see in the chapter that follows this, if Allah wills.

♦ SECTION ♦

People have never ceased to take pride in chastity, in ancient and in recent times. Ibrahim ibn Harmah said:[1]

ولرب لذة ليلة قد نلتها ♦ وحرامها بحلالها مدفوع

How many a night's pleasure has come my way, /
its lawful part holding its unlawful at bay.

How many a night's pleasure I have had ♦ its unlawful part kept off by its lawful

Another said:

إذا ما هممنا صدنا وازع التقى ♦ فولى على أعقابه الهم خاسئا

When we meant it, piety's restrainer drove us back, /
and the intention, repulsed, turned on its track.

When we intended, the restrainer of piety turned us away
and the intention turned back on its heels, repulsed

Another said:[2]

أتأذنون لصب في زيارتكم ♦ فعندكم شهوات السمع والبصر

Will you let a smitten man come through your doors? /
For hearing's and sight's desires are yours.

Will you permit one smitten to visit you? ♦ With you are the desires of hearing and of sight

لا يضمر السوء إن طالت إقامته ♦ عف الضمير ولكن فاسق النظر

He harbours no evil, however long he stays; /
chaste of heart, but wanton in his gaze.

He harbours no evil, however long his stay ♦ chaste of heart, but wanton of glance

Muslim ibn al-Walid said:[3]

ألا رب يوم صادق العيش نلته ♦ بها ونداماي العفافة والنهى

How many a day of true life with her did I find, /
my drinking companions chastity and mind.

How many a day of true life I spent
with her, my drinking companions being chastity and reason

1 In Ibn Harmah's *Diwan* (p. 144) and *Dhamm al-Hawa* (p. 238).

2 The two verses are by Abbas ibn al-Ahnaf, in his *Diwan* (p. 147) and *al-Mustatraf* (3/38).

3 In his *Diwan* (p. 91) and *al-Zahrah* (1/124), where the rhyme is «والبذل».

[131b] Another said:[1]

إن تريني زاني العيـ ◆ ـنين فالفرج عفيف

If you see that my two eyes fornicate, / my private part remains in a chaste state.

If you see me a fornicator of the two eyes ◆ the private part is chaste

ليس إلا النظر الفا ◆ ـسق والشعر الظريف

There is nothing but the look that strays, / and poetry's elegant phrase.

There is nothing but the wanton glance ◆ and the elegant poetry

Al-Musawi said:[2]

بتنا ضجيعين في ثوبي هوى وتقى ◆ يلفنا الشوق من فرق إلى قدم

Bedfellows all night, in passion's and piety's array, /
yearning wrapped us from head to foot as we lay.

We spent the night bedfellows in two garments, of passion and piety ◆ yearning wrapping us from head to foot

يشي بنا الطيب أحيانا وآونة ◆ يضيئنا البرق مجتازا على إضم

At times the perfume betrayed us in the night, /
at times, passing over Idam, lightning gave us light.

At times the perfume betrays us, at times ◆ the lightning lights us, passing over Idam

ثم انثنينا وقد رابت ظواهرنا ◆ وفي بواطننا بعد عن التهم

Then we turned back, doubtful in outward condition, / while inwardly we were far from suspicion.

Then we turned back, our outward appearances arousing doubt
while in our inward parts we were far from suspicion

Niftawayh said:[3]

كم قد خلوت بمن أهوى فيمنعني ◆ منه الحياء وخوف الله والحذر

How often with one I love alone I've remained, /
by modesty, fear of Allah, and caution restrained.

How often I was alone with one I love, and modesty ◆ and fear of Allah and caution held me from her

وكم ظفرت بمن أهوى فيقنعني ◆ منه الفكاهة والتجميش والنظر

And how often I gained one I love, and found delight / in jesting, playful pinching, and in sight.

And how often I gained one I love, and I was satisfied ◆ with jesting, with playful pinching, and with looking

أهوى الحسان وأهوى أن أخاطبهم ◆ وليس لي في حرام منهم وطر

I love the fair, and love with them to speak, / but nothing forbidden in them do I seek.

I love the fair and love to speak with them ◆ and have no desire for anything unlawful in them

كذلك الحب لا إتيان معصية ◆ لا خير في لذة من بعدها سقر

Such is love, not the committing of sins; / no good's in a pleasure after which Saqar begins.

Such is love, not the committing of disobedience ◆ there is no good in a pleasure after which is Saqar

Al-Shihab Mahmud ibn Sulayman, the head of the Diwan of Correspondence[4], said:

لله وقفة عاشقين تلاقيا ◆ من بعد طول نوى وبعد مزار

How fine the halt of two lovers, face to face, / after long separation and a far visiting-place.

How fine the halt of two lovers who met ◆ after long separation and a far-off place of visiting

1 Unattributed in *Dhamm al-Hawa* (p. 268) and *Masari' al-Ushshaq* (1/233, 2/200).

2 Al-Sharif al-Radi al-Musawi (d. 406 AH), the Alid poet. In his *Diwan* (2/274) and *Manazil al-Ahbab* (p. 83). Idam is a valley near Madinah (Yaqut, *Mu'jam al-Buldan*). The lovers lay in two garments, passion and piety, and came away outwardly suspect but inwardly free of any fault.

3 As in al-Khatib's *Tarikh Baghdad* (6/161), *Masari' al-Ushshaq* (1/159), *al-Mustatraf* (3/35) and *Tazyin al-Aswaq* (1/37). *Al-tajmish* is playful pinching or caressing (*Lisan al-Arab*, «جمش»); Saqar is one of the names of Hell [al-Qamar 54:48].

4 Shihab al-Din Mahmud al-Halabi (d. 725 AH), head of the chancery in Damascus. The verses are in his *Manazil al-Ahbab* (p. 82); see also *Tazyin al-Aswaq* (1/36).

يتعاطيان من الغرام مدامة ♦ زادتهما بعدا من الأوزار

They passed a wine of consuming love, and so /
their distance from sins did grow.

Passing between them a wine of consuming love ♦ that increased their distance from sins

صدقا الغرام فلم يمل طرف إلى ♦ فحش ولا كف لحل إزار

They were true in love; no eye to lewdness bent, /
nor hand to loosening a waist-wrapper went.

They were true in love, so no eye inclined to
lewdness, nor hand to loosening a waist-wrapper

فتلاقيا وتفرقا وكلاهما ♦ لم يخش مطعن عائب أو زار

They met and parted, and neither felt fear /
of a faultfinder's thrust, or a blamer's sneer.

They met and parted, and neither ♦ feared the thrust of a faultfinder or a blamer

Buthaynah was asked:[1] This is Jamil, for what he suffers. Do you have anything with which you can ease his ecstasy (وجد)? She said: I have nothing more than weeping until I meet him in the other abode, or visiting him when he is dead under the dust.

Utbah was asked after the death of her passionate lover: What would it have harmed you to give him enjoyment of your face? She said: Fear of disgrace prevented me, and the gloating of the neighbour, and fear of the Almighty. What is in my heart is many times what is in his, but I find that hiding it preserves affection better, is more praiseworthy in the outcome, more obedient to the Lord, and lighter in sin.

A youth loved a woman[2], and she loved him, and news of them spread. One day they were together alone, and he said to her: [132a] Come, let us make true what is said of us. She said: No, by Allah! This will never be, and I recite: ﴿ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ﴾ "Close friends, that Day, will be enemies to each other, except for the righteous" [al-Zukhruf 43:67].

One of them was asked, he having loved a slave girl and long been her passionate lover: What would you do if you won her, and none saw you but Allah? He said: By Allah, I would not make Him the lightest of those who look on me. I would do nothing with her alone but what I do in the presence of her family: long sighing, a glance from afar, and I would leave what angers the Lord and spoils love:[3]

1 Jamil ibn Ma'mar (d. 82 AH) and his beloved Buthaynah: see p. 44. Wajd here is the ecstasy or grief of passionate love.

2 See *Tazyin al-Aswaq* (1/36).

3 The verses (on the next page) were given on p. 138.

إذا كان حظ المرء ممن يحبه ◆ حراما فحظي ما يحل ويجمل

If forbidden be a lover's share, / mine is the lawful, and the fair.

If a man's share from the one he loves is ◆ forbidden, then my share is what is lawful and fair

حديث كماء المزن بين فصوله ◆ عتاب به حسن الحديث يفصل

Talk like rain-water, and chiding set between /
its parts, by which the fair talk's grace is better seen.

Talk like rain-water, between its parts ◆ a chiding by which fair talk is set off

ولثم فم عذب اللثات كأنما ◆ جناهن شهد فت فيه القرنفل

And kissing a sweet mouth, so sweet in its gums, /
as though their honey held the cloves' crushed crumbs.

And a kiss on a sweet mouth with sweet gums, as though ◆ the honey picked from them had cloves crumbled in it

وما العشق إلا عفة ونزاهة ◆ وأنس قلوب أنسهن التغزل

Passion is chastity and purity alone, / and hearts made intimate by love-talk's tone.

Passionate love (العشق) is nothing but chastity and purity ◆ and the intimacy of hearts whose intimacy is love-talk

وإني لأستحيي الحبيب من التي ◆ تريب وأدعى للجميل فأجمل

Ashamed before my love of what raises doubt, / I'm called to the fair, and I fairly carry it out.

And I am ashamed before the beloved of anything
that raises doubt, and I am called to what is fair, and I do it fairly

Another said:[1]

وإني لمشتاق إلى كل غاية ◆ من المجد يكبو دونها المتطاول

And I long for every height of renown / before which the aspirant stumbles down.

And I long for every height ◆ of glory before which the aspirant stumbles

بذول لمالي حين يبخل ذو النهى ◆ عفيف عن الفحشاء قرم حلاحل

Generous with my wealth, when the man of sense has denied, /
chaste from lewdness, a chief, noble and dignified.

Generous with my wealth when the man of reason is stingy ◆ chaste from lewdness, a noble and weighty chief

How subtle is his saying: "when the man of reason is stingy", for the man of reason is stingy only in a place where stinginess is right, so this one informs us that he spends his wealth when its owner is stingy with it in a place of stinginess.

Amir ibn Hudhafah said:[2] I saw in Suhar a girl with her cheek pressed to a grave, weeping and saying:

خدي يقيك خشونة اللحد ◆ وأقل مالك سيدي خدي

May my cheek guard you from the niche's rough place; /
the least due you, my master, is this cheek of my face.

My cheek, may it guard you from the roughness of the niche
and the least that is due to you, my master, is my cheek

يا ساكن الترب الذي بوفاته ◆ عميت علي مسالك الرشد

O dweller in the earth, by whose death, to me, / the ways of right guidance are dark to see.

O dweller in the earth by whose death ◆ the ways of right guidance have become dark to me

اسمع فديتك قصتي فلعلني ◆ أشفي بذلك غلة الوجد

Hear my story, I'd ransom you; it may bring relief / to the burning thirst of my grief.

Hear, may I be your ransom, my story, for perhaps ◆ I may cure by it the burning thirst of grief (الوجد)

1 As in *I'tilal al-Qulub* (p. 101).

2 Al-Khara'iti (pp. 190–191). The report and the first verse are in *al-Iqd al-Farid* (3/278). Suhar is a port town on the coast of Oman (Yaqut, *Mu'jam al-Buldan*).

He said: I asked her about the one in the grave, and she said: A youth I kept company with in childhood. And she began to say: [132b]

كنا كزوج حمامة في أيكة ♦ متمتعين بصحة وشباب

We were like a pair of doves in a bower, / enjoying health, and youth in its flower.

We were like a pair of doves in a thicket ♦ enjoying health and youth

فغدا الزمان مشتتا بفراقه ♦ إن الزمان مفرق الأحباب

Then time, through his parting, scattered us far and wide, /
for time is what makes loved ones divide.

Then time turned scattering us by his parting ♦ for time is the parter of loved ones

He said: I wept at the tenderness of her verse, and she began to say:

تبكي عليه ولست تعرف أمره ♦ فلأعلمنك حاله ببيان

You weep for him, but do not know his affair, / so I will plainly his state declare.

You weep for him and do not know his affair ♦ so I will tell you his state plainly

ما كان للعافين غير نواله ♦ فإذا استجير ففارس الفرسان

Seekers of gifts had only what his bounty brought, /
and the horsemen's horseman, when protection was sought.

The seekers of gifts had nothing but his bounty
and if protection was sought, he was the horseman of horsemen

لا يتبع الجيران رقة طرفه ♦ ويتابع الإحسان للجيران

His soft glance never trailed his neighbours as they passed; /
his kindness to his neighbours he kept up to the last.

His soft glance did not follow the {women of the} neighbours
and he followed up kindness to the neighbours

عف السريرة والجهيرة مثلها ♦ فإذا استضيم أراك فتك طعان

Chaste in secret, and in public the same would appear; /
if wronged, he'd show you the fury of the spear.

Chaste in secret, and in public the same
and if he was wronged, he showed you the fury of a spearman

I said: Tell me who he is. She said: Sinan ibn Wabarah, of whom the poet says:

يا رائدا غيثا لنجعة قومه ♦ يكفيك من غيث نوال سنان

O seeker of rain for your pasturing clan, / enough for you, of rain, is the gift of Sinan.

O you who seek rain for your people's pasturing ♦ the gift of Sinan is enough for you of rain

Then she said: Sir, by Allah, were you not a stranger I would not have let you enjoy my story. I said: And how was his love for you? She said: He never gave me anything to rest my head on when I slept but his arm. I stayed with him four years and rested my head on nothing else, except at a time when something prevented him.

Sa'id ibn Yahya al-Umawi said: My uncle Muhammad ibn Sa'id narrated to me,[1]

1 Al-Khara'iti (pp. 188–189); al-Sarraj, *Masari' al-Ushshaq* (2/208–210); Ibn al-Jawzi, *Dhamm al-Hawa* (pp. 219–221), from Ubaydah al-Salmani, at greater length.

Abd al-Malik ibn Umayr narrated to us, saying: There were two brothers of Thaqif, of Banu Kinnah, between whom there was a love known only to Allah, and each of them counted his brother the equal of himself. The elder of them went out on a journey, leaving a wife, and he charged his brother with the needs of his household. While the one who stayed was in the house of the one who had gone, his brother's wife passed in a shift, going from one room to another, and she was among the most beautiful of people. He saw something that bewildered him. When she saw him she wailed, put her hand on her head, and went into a room. Love of her fell into his heart, and he began to melt away, his body to waste, and his colour to change. His brother returned and said: What is wrong with you, my brother, that you are changed? What is your ailment? He said: I have no ailment. [133a] He called physicians for him, and none of them found his disease except al-Harith ibn Kaladah, who was a physician. He said: I see two healthy eyes, and I do not know what this ailment is; I think it is nothing but a passionate lover! His brother said to him: Glory be to Allah! I ask you about my brother's ailment and you mock me! He said: I did not. I will give him a drink that I have, and if he is a passionate lover, it will become clear to you. He brought him a drink and began to give him a little at a time. When the drink took hold of him, he was stirred and said:

ألما بي على الأبيـا ◆ ـت من خيف نزرهنه

O you two, on the slope, make with me a call /
at the dwellings, that we may visit them all.

O you two, call with me at the dwellings ◆ on the slope, that we may visit them[1]

غزال ما رأيت اليـو ◆ ـم في دور بني كنه

A gazelle: I have not seen today one so fair /
in all the houses of Banu Kinnah anywhere.

A gazelle: none like her have I seen today ◆ in the houses of Banu Kinnah

أسيل الخد مربوب ◆ وفي منطقه غنه

Smooth-cheeked, and nurtured with care, /
and in her speech a nasal softness is there.

Smooth-cheeked, well-nurtured ◆ and in her speech a nasal softness

He said: You are the physician of the Arabs, so who is it? He said: I will give him the drink again, and perhaps he will name her. He gave him the drink again, and he named the woman, so his brother divorced her in order that he might marry her. The sick man said: I owe such-and-such if I marry her. So it was decided, and he did not marry her.

1 The print vocalises «نَزُرْهُنَّه», "that we may visit them" (the final -h is the pause letter); it is not a place name.

Ali ibn al-Mubarak al-Sarraj said:[1] Abu Mushir narrated to us, from Rukayn ibn Abd Allah, who said: One day al-Hajjaj ibn Yusuf reviewed his prison and a man was brought. He said: What was your crime? He said: May Allah set the Emir right! The night watch seized me, and I will tell you my story. If lying saves, then truth is more fitting to save. He said: And what is your story? He said: I was the brother of so-and-so, and the Emir imposed on him the expedition to Khurasan. His wife loved me, and I did not know. One day she sent a messenger to me: A letter has come from your companion, so come and read it. I went to her, and she kept me busy with talk until we prayed the Maghrib. Then she showed me what was in her soul toward me and called me to evil, and I refused. She said: By Allah, if you do not, I will cry out and say that you are a thief. By Allah, Emir, I feared her for my life! I said: Give me time until night. When I had prayed the Isha, I trusted in the strictness of the Emir's guard and went out from her fleeing, death being easier for me than betraying my brother. The Emir's watch met me, [133b] and seized me, and I have made verses about this. He said: And what did you say? He said:

رب بيضاء آنس ذات دل ♦ قد دعتني لوصلها فأبيت

Many a fair, sociable, coquettish woman, kind,
called me to union with her, and I declined.

Many a fair, sociable, coquettish woman ♦ called me to union with her, and I refused

لم يكن شأني العفاف ولكن ♦ كنت خلا لزوجها فاستحيت

It was not chastity by which I was tamed;
I was her husband's friend, and I was ashamed.

It was not chastity that was my way, but
I was a friend to her husband, and I was ashamed

So he ordered his release.

1 Al-Khara'iti (pp. 189–190). The verses are in al-Jahiz's *al-Bayan wa-l-Tabyin* (3/347).

Al-Rabi ibn Ziyad said:[1] I saw a girl at a grave, saying:

بنفسي فتى أوفى البرية كلها ◆ وأقواهم في الموت صبرا على الحب

My soul for the youth most faithful far and wide, /
the strongest of them in love's patience when he died.

My soul be the ransom for a youth who was the most faithful of all creation
and the strongest of them in death, in patience for love

I said: How did he become the most faithful and the strongest of them? She said: He loved me, and if he declared his love my family blamed him, and if he hid it they scolded him. When the matter overcame him, he said:

يقولون إن جاهرت قد عضك الهوى ◆ وإن لم أبح بالحب قالوا تصبرا

If I declare it, "Desire has bitten you!" they cry; /
and if I hide my love, "Be patient!" they reply.

They say: if I declare it, desire has bitten you ◆ and if I do not disclose love, they say: be patient

وليس لمن يهوى ويكتم ما به ◆ من الأمر إلا أن يموت فيعذرا

For one who loves and what is in him hides, /
nothing remains but to be excused when he dies.

And there is nothing for one who loves and hides what is in him ◆ but that he die and be excused

He kept repeating these two verses until he died, and by Allah, sir, I will not leave until our two graves are joined. Then she gasped a gasp, and the women cried out and said: She is gone, by the One who chose death for her! I never saw anything quicker or more swift than her affair.

Ibn al-Dumaynah said:[2]

وبتنا فويق الحي لا نحن منهم ◆ ولا نحن بالأعداء مختلطان

We spent the night above the tribe, not of those, / nor mixed together with their foes.

We spent the night above the tribe, neither of them ◆ nor mixed with {their} enemies

وبات يقينا ساقط الطل والندى ◆ من الليل بردا يمنة عطران

Two fragrant Yemeni mantles, the whole night through, /
shielded us from the night's falling dew.

And there passed the night shielding us from falling dew and moisture
of the night, two fragrant Yemeni mantles

نذود بذكر الله عنا غوى الصبا ◆ إذا كان قلبانا له يردان

With Allah's remembrance we drove youth's folly away /
whenever our two hearts were drawn its way.

We drove off with the remembrance of Allah the error of youth
when our two hearts were coming to it

ونصدر عن ري العفاف وربما ◆ نقعنا غليل الحب بالرشفان

From chastity's quenching we return; at times our lips /
quench the thirst of love with sips.

And we return from the quenching of chastity, and at times ◆ we quench the thirst of love with sips

1 Al-Khara'iti (p. 192) and Ibn al-Jawzi (pp. 527–528, as printed).

2 In Ibn al-Dumaynah's *Diwan* (pp. 210–211).

Abu al-Faraj said:[1] Buthaynah's slave girl informed against her to her father and her brother, saying to them: Jamil is with her. They came wrapped in their swords and saw him alone in a corner with her, talking to her and complaining to her of his grief. Then he said to her: Buthaynah, do you see what I have of infatuation (الشغف) and passionate love (العشق)? Will you not put it to the test? [134a] She said to him: With what? He said: With what happens between lovers. She said to him: Jamil! Is this what you seek? By Allah, you were, to me, far from it. If you return to a hint of suspicion, you will never see my face again. He laughed and said: By Allah, I said this to you only to know what is with you. If I had known that you would respond to me in it, I would have known that you would respond to others. And if I had seen assent from you, I would have struck you with this sword of mine as long as it stayed in my hand, or abandoned you forever. Did you not hear my saying:

وإني لأرضى من بثينة بالذي ♦ لو أبصره الواشي لقرت بلابله

I'm content with Buthaynah in what, in the informer's sight, /
would ease his turmoil and make it light.

I am content with Buthaynah in what
if the informer saw it, his turmoil would be eased

بلا وبأن لا أستطيع وبالمنى ♦ وبالأمل المرجو قد خاب آمله

With her "No," her "I cannot," with wishes I pursue, /
and hoped-for hope whose hoper's hope did not come true.

With {her saying} "no" and "I cannot," and with wishes
and with hope, hoped for, whose hopeful one is disappointed

وبالنظرة العجلى وبالحول تنقضي ♦ أواخره لا نلتقي وأوائله؟

With a hasty glance, and a year we complete, /
nor in its last days, nor its first, do we meet.

With the hasty glance, and with a year whose
last days pass, we do not meet, nor in its first days

Her father said to her brother: Get up, come with us. After this day it is not fitting for us to keep this man from coming to her!

• ♦ • ♦ •

1 The verses are in *Tazyin al-Aswaq* (1/103; 1/28 in the printing consulted). The Arabic editor also gives Abu al-Faraj al-Isfahani, *al-Aghani* (8/105); this could not be confirmed there. He gives the verses in Jamil's *Diwan* (p. 169), with the sources and the differing ascriptions.

الباب الرابع والعشرون

CHAPTER TWENTY-FOUR

On Taking the Path of the Unlawful and What It Leads To of Corruptions and Pains

IT BEFITS EVERY man of reason not to walk any path until he knows its safety and its dangers, and what that road leads to, whether safety or ruin. These two paths have been the destruction of the earlier and the later peoples, and in them lie the perils and ruin that lie in them, and they bring their traveller to the foulest of ends and the worst of watering-places of destruction. For this reason He سبحانه made the path of fornication the worst of paths, saying تعالى: ﴿وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ إِنَّهُۥ كَانَ فَـٰحِشَةً وَسَآءَ سَبِيلًا﴾ "And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way." [al-Isra' 17:32] If this is the path of fornication, then what of the path of sodomy, in which the single deed equals, in sin and punishment, many times and many times over the times of fornication? As you will see, if Allah wills.

As for the path of fornication, it is the worst of paths, and the resting-place of its people in Hell is the worst of resting-places. The abode of their souls in the barzakh[1] is in an oven of fire, whose flame comes to them from beneath them, [134b] and when the flame comes to them they cry out and rise up, then return to their place, and so they are until the Day of Resurrection, as the Prophet ﷺ saw them in his sleep, and the vision of the prophets is revelation about which there is no doubt.

Al-Bukhari related in his *Sahih*, in the hadith of Samurah ibn Jundab, who said:[2]

1 The barzakh: the interval between a person's death and the Day of Resurrection.

2 Al-Bukhari (845, and other places) and Muslim (2275). The hadith continues to p. 488.

The Messenger of Allah ﷺ would often say to his Companions: "Has any of you seen a vision?" and someone would relate to him what Allah willed that he relate. And he said to us one morning: "Two came to me tonight, and they roused me, and they said to me: Set out. And I set out with them. We came to a man lying down, and another standing over him with a rock, and he was dropping the rock on his head and shattering his head, and the stone rolled away over there, and he went after the stone and took it, and did not return to him until his head was sound again as it had been. Then he came back to him and did to him the same as he had done the first time. I said to them: Glory be to Allah! What is this? They said to me: Go on, go on. So we went on and came to a man lying on his back, and another standing over him with an iron hook,[1] and he came to one side of his face and tore his jaw to the back of his neck, his nostril to the back of his neck, and his eye to the back of his neck. Then he moved to the other side and did to it the same as he had done on the first side. He did not finish with that side before the first side was sound again as it had been. Then he returned to him and did the same as he had done the first time. I said: Glory be to Allah! What is this? They said to me: Go on, go on. So we went on and came to something like an oven, and in it were noise and voices. I looked into it, and in it were men and women, naked, and a flame came to them from beneath them, and when that flame came to them they cried out. I said: Who are these? They said to me: Go on, go on. So we went on and came to a river red like blood, and in the river a man swimming, and on the bank of the river a man who had gathered much stone by him. That swimmer would swim as long as he swam, then come to the one who had gathered the stones, open his mouth wide, and the other would feed him a stone, and he would go off,

1 Rare words of the hadith: *yathlaghu* (يثلغ), to shatter or crush; *kallub* (كلوب), an iron hook; *yusharshiru* (يشرشر), to slit or tear open; *yafghar* (يفغر), to open the mouth wide.

and swim, [135a] then return to him, and each time he returned to him he opened his mouth wide, and he fed him a stone. I said to them: Who are these two? They said to me: Go on, go on. So we went on and came to a man of repulsive appearance, as repulsive as the most repulsive man you have ever seen, and by him a fire which he was stoking, and running around it. I said to them: What is this? They said to me: Go on, go on. So we went on and came to a dark-green garden in which was every blossom of spring, and in the middle of the garden a tall man, whose head I could scarcely see for his height in the sky, and around the man were more children than I had ever seen. I said: Who are these? They said to me: Go on, go on. So we went on and came to a great tree,[1] and I never saw a tree greater or fairer. They said to me: Climb up it. So we climbed it to a city built of bricks of gold and bricks of silver. We came to the gate of the city and asked that it be opened, and it was opened for us, and we entered it. There met us men, half of whose form was as handsome as the handsomest you have seen, and half as ugly as the ugliest you have seen. They said to them: Go and throw yourselves into that river. And there was a river flowing across, its water like pure milk in whiteness. They went and threw themselves into it, then returned to us with that ugliness gone from them, and they were in the fairest form. They said to me: This is the Garden of Eden, and that is your dwelling. My sight rose up, and there was a palace like a white cloud. They said to me: That is your dwelling. I said to them: بارك الله فيكم! Let me go and enter it. They said: Not now, but you will enter it. I said to them: I have seen wonders since last night, so what is this that I have seen? They said to me: We will tell you. As for the first man you came to, whose head was being shattered with the stone, he is the man who takes the Qur'an and then rejects it, and sleeps through the obligatory prayer. As for the man

1 *Dawhah* (دوحة): a great spreading tree. *Laban* (لبن): bricks. *Rababah* (ربابة) is a white cloud.

you came to whose jaw was torn to the back of his neck, his nostril to the back of his neck and his eye to the back of his neck, he is the man who goes out from his house and tells a lie [135b] that reaches the horizons. As for the naked men and women in the structure like an oven, they are the fornicators, men and women. As for the man you came to swimming in the river and fed stones, he is the one who consumes usury. As for the repulsive man by the fire, stoking it and running around it, he is Malik, the keeper of Hell. As for the tall man in the garden, he is Ibrahim. As for the children around him, they are every child who died upon the natural disposition (الفطرة). Some of the Muslims said: O Messenger of Allah! And the children of the polytheists? He said: And the children of the polytheists. As for the people half of whom were handsome and half ugly, they are a people who mixed a righteous deed with another, evil one, and Allah has overlooked them."

Abu Muslim al-Kajji said:[1] Sadaqah ibn Jabir narrated to us, from Sulaym ibn Amir, who said: Abu Umamah al-Bahili narrated to me, saying: I heard the Prophet ﷺ say: "While I was asleep, two men came to me, took me by the upper arms, brought me out, and came with me to a steep mountain. They said to me: Climb. I said: I cannot. They said to me: We will make it easy for you. I climbed until I was in the middle of the mountain, and there were violent voices. I said: What are these voices? They said: This is the howling of the people of the Fire. Then I was taken on, and there was a throng most swollen,

1 Abu Muslim al-Kajji is Ibrahim ibn Abd Allah al-Basri (d. 292 AH), a hadith scholar. The hadith of Abu Umamah is in al-Khara'iti's *I'tilal al-Qulub* (p. 105), and in al-Nasa'i, *al-Sunan al-Kubra* (3273), Ibn Khuzaymah (1986) and al-Hakim (1/430), all from the route of Ibn Jabir.

most foul in smell and most wretched in sight. I said: Who are these? They said: These are the slain of the unbelievers. Then I was taken on, and there was a throng most swollen, most foul in smell, their smell like that of latrines. I said: Who are these? He said: These are the fornicators, men and women."

Qutaybah ibn Sa'id said:[1] Nuh ibn Qays narrated to us, saying: Abu Harun al-Abdi narrated to us, from Abu Sa'id al-Khudri, who said: The Messenger of Allah ﷺ said: "On the night in which I was taken on the Night Journey, I was brought to many of the creatures of Allah: women hanging by their breasts, and some of them upside down by their feet, and they had screaming and lowing. I said: O Jibril! Who are these? He said: These are the women who commit fornication, kill their children, and make for their husbands heirs from other than them."

Abu Nu'aym al-Fadl ibn Dukayn said:[2] Abd al-Salam ibn Shaddad narrated to us, from Ghazwan ibn Jarir, from his father: They were discussing lewd deeds in the presence of Ali ibn Abi Talib, and he said to them: Do you know which fornication is greatest? They said: O Commander of the Faithful! All of it is great. He said: But I will tell you the greatest fornication in the sight of Allah تعالى: it is that a man commits fornication with the wife of a Muslim man, so he becomes a fornicator, having corrupted the man's wife for him. Then he said at that: On the Day of Resurrection a foul-smelling wind will be sent upon the people, so that every righteous and wicked one is harmed by it, until, when it has reached from them every extent,

1 Al-Khara'iti, *I'tilal al-Qulub* (p. 106). Abu Harun al-Abdi is Umarah ibn Juwayn, whom the hadith critics reject as a narrator.

2 Al-Khara'iti, *I'tilal al-Qulub* (p. 104), and Ibn al-Jawzi, *Dhamm al-Hawa* (pp. 195–196). Abu Nu'aym al-Fadl ibn Dukayn (d. 219 AH) was a Kufan hadith master.

and it is about to hold back the breaths of all the people, a caller will call to them, making his voice heard, and say to them: Do you know what this wind is that has harmed you? They will say: We do not know, by Allah, except that it has reached from us every extent! It will be said: This is the wind of the private parts of the fornicators, who met Allah in their fornication and did not repent of it. Then they will be turned away, and at their being turned away neither Paradise nor Fire was mentioned.

Al-Khara'iti said:[1] Ali ibn Dawud al-Qantari narrated to us: Sa'id ibn Ufayr narrated to us: Maslamah ibn Ali al-Khushani narrated to me, from Abu Abd al-Rahman, from al-A'mash, from Shaqiq, from Hudhayfah that the Messenger of Allah ﷺ said: "O company of Muslims! Beware of fornication! For in it are six qualities: three in this world and three in the Hereafter. As for those in this world: the loss of radiance, the persistence of poverty, and the shortening of life. As for those in the Hereafter: the anger of Allah, the evil of the reckoning, and entry into the Fire."

It is mentioned from Anas ibn Malik that he said:[2] The one who persists in fornication is like a worshipper of an idol. Some have traced it back to the Prophet, and this is more fitting to be likened to an idol-worshipper than the habitual drinker of wine. And in *al-Musnad* and elsewhere, traced to the Prophet:[3] "The habitual drinker of wine is like a worshipper of an idol." For fornication is greater than

1 The Arabic editor gives *I'tilal al-Qulub* (pp. 104–105), calls the hadith fabricated (*mawdu'*) and refers to al-Albani's *al-Silsilah al-Da'ifah* (no. 141).

2 Al-Khara'iti, *I'tilal al-Qulub* (p. 105). "Traced to the Prophet ﷺ" renders *marfu'*: reported as his own words.

3 Ibn Majah (3375; 2/1120 in the Abd al-Baqi printing), from the hadith of Abu Hurayrah. The Arabic editor also gives Ahmad (1/272); this could not be confirmed there.

drinking wine. Imam Ahmad said: After the killing of a soul there is nothing greater than fornication.

In the two *Sahih*s, in the hadith of Abu Wa'il, from Abd Allah ibn Mas'ud, who said: I said: O Messenger of Allah! Which sin is greatest in the sight of Allah? He said: "That you set up a rival to Allah when He [136b] created you." I said: Then which? He said: "That you kill your child for fear that he will eat with you." I said: Then which? He said: "That you commit fornication with the wife of your neighbour."[1] Then Allah sent down the confirmation of that in His Book: ﴿وَٱلَّذِينَ لَا يَدۡعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقۡتُلُونَ ٱلنَّفۡسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلۡحَقِّ وَلَا يَزۡنُونَ وَمَن يَفۡعَلۡ ذَٰلِكَ يَلۡقَ أَثَامًا﴾ "And those who do not invoke with Allāh another deity or kill the soul which Allāh has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty." [al-Furqan 25:68]

Qutaybah ibn Sa'id said:[2] Ibn Lahi'ah narrated to us, from Ibn An'um, from a man, from Abd Allah ibn Amr, who said: The Messenger of Allah ﷺ said: "The fornicator with the wife of his neighbour: Allah will not look at him on the Day of Resurrection, nor purify him, and He will say: Enter the Fire with those who enter." And Sufyan ibn Uyaynah mentioned[3], from Jami ibn Shaddad, from Abu Wa'il, from Abd Allah, who said: When the measure is shortchanged, the rain is withheld; when fornication appears, plague falls; and when lying becomes widespread, killing becomes widespread.

In the two *Sahih*s, in the hadith of al-A'mash[4], from Abu Hazim, from Abu

1 Al-Bukhari (4761) and Muslim (86).

2 Al-Khara'iti, *I'tilal al-Qulub* (p. 107). The chain has an unnamed narrator ("from a man").

3 Al-Khara'iti, *I'tilal al-Qulub* (p. 108).

4 Al-Bukhari (2369) and Muslim (107), from Abu Hurayrah. The hadith continues on the next page.

Hurayrah, who said: The Messenger of Allah ﷺ said: "Three Allah will not speak to on the Day of Resurrection, nor look at, nor purify, and theirs is a painful punishment: an old fornicator, a lying king, and an arrogant pauper."[1]

Sufyan al-Thawri mentioned, from Mansur, from Rib'i ibn Hirash, from Abu Dharr, that the Messenger of Allah ﷺ said: "Allah hates three: the old fornicator, the poor man who struts, and the miser who reminds of his favours."[2]

Al-A'mash mentioned, from Khaythamah, from Abu Abd al-Rahman, from Abd Allah ibn Amr, from the Prophet ﷺ, who said: "The likeness of the one who sits on the bed of a woman whose husband is away is the likeness of one whom black snakes bite on the Day of Resurrection."[3] The mughibah is the woman whose husband has travelled in jihad, or Hajj, or other than them.

In al-Nasa'i and elsewhere, in the hadith of Buraydah[4], from the Prophet ﷺ, who said: "The sanctity of the wives of the mujahidin for those who stay behind is like that of their mothers, and there is no man among those who stay behind who takes the place of one of the mujahidin with his family but Allah will set him up on the Day of Resurrection, and it will be said: So-and-so! [137a] This is so-and-so, so take of his good deeds whatever you wish." Then the Prophet ﷺ turned

1 *'A'il*: poor, with many dependants (*Lisan al-Arab*, «عيل»).

2 Ahmad (5/153), al-Nasa'i, *al-Sunan al-Kubra* (1224) and al-Khara'iti, *I'tilal al-Qulub* (p. 106).

3 Al-Khara'iti, *I'tilal al-Qulub* (p. 108). *Aswad* (plural *asawid*) is the great black snake (*Lisan al-Arab*, «سود»).

4 Muslim (1897), Abu Dawud (2496), al-Nasa'i (6/50) and Ahmad (5/352, 355).

to his Companions and said: "What do you think? Will he leave him anything of his good deeds?" And in another wording: "And when he takes his place with his family and betrays him, it will be said to him on the Day of Resurrection: This one betrayed you with your family, so take of his good deeds whatever you wish. So what do you think?!"

It is enough for the ugliness of fornication that Allah سبحانه, with the perfection of His mercy, ordained for it the most shameful, the hardest and the most disgraceful of killings, and commanded that His believing servants witness the punishment of its doer.

Part of its ugliness is that Allah سبحانه made it natural to some of the dumb animals that have no reason, as al-Bukhari related in his *Sahih*[1], from Amr ibn Maymun al-Awdi, who said: In the Jahiliyyah I saw a monkey commit fornication with a female monkey, and the monkeys gathered around them and stoned them until they died, and I was among those who stoned them.

♦ SECTION ♦

Fornication gathers all the qualities of evil: little religion, the loss of scrupulousness, the corruption of manliness, and little jealousy. You will not find a fornicator who has scrupulousness, or loyalty to a covenant, or truthfulness in speech, or care for a friend, or complete jealousy for his family. Treachery, lying, betrayal, little shame, lack of watchfulness, lack of protectiveness for what is sacred, and the loss of jealousy from the heart are among its branches and its consequences.

1 Al-Bukhari (3849). Amr ibn Maymun al-Awdi (d. about 75 AH) was a *mukhadram*: he lived in the Jahiliyyah and in Islam, though he never saw the Prophet ﷺ.

Among its consequences: the anger of the Lord at the corruption of His sanctities and dependants, and if a man did that to one of the kings, he would meet him with the worst of treatment. Among them: blackness of the face, its darkness, and the gloom and loathing that overspread it and show on it to those who look. Among them: darkness of the heart and the effacing of its light, which is what necessitated the effacing of the light of the face and the covering of it with darkness. Among them: lasting poverty.

And in a report: "Allah تعالى says: I am Allah, the destroyer of the tyrants and the impoverisher of the fornicators."[1] Among them: that it removes the sanctity of its doer and drops him from the eye of his Lord and from the eyes of His servants. Among them: that it strips him of the finest names, which are the name of chastity, of righteousness and of uprightness, and gives him their opposites, such as the name of the wicked, the sinful, the fornicator and the traitor.

Among them: that it strips him of the name of believer, as in the *Sahih*, [137b] from the Prophet ﷺ, who said: "The fornicator does not commit fornication while he is a believer."[2] So he is stripped of the name of absolute faith[3], though not stripped of faith in the absolute.

Ja'far ibn Muhammad[4] was asked about this hadith, and he drew a circle on the ground and said: This is the circle of faith. Then he drew another circle outside it and said: This is the circle of Islam. When the servant commits fornication, he leaves this one, and does not leave this one.

It does not follow from his having some part of faith that he is called a believer, just as

1 Ibn al-Jawzi, *Dhamm al-Hawa* (p. 192), from Ibn Umar.

2 Al-Bukhari (2475) and Muslim (57), from Abu Hurayrah.

3 That is, he loses the unqualified title "believer" (*ism al-iman al-mutlaq*), but some faith, faith as such (*mutlaq al-iman*), remains with him.

4 Ja'far ibn Muhammad al-Sadiq (d. 148 AH), the Madinan scholar of the House of the Prophet ﷺ.

a man may have some part of knowledge and understanding and is not called by it a knowledgeable jurist, and he may have a part of courage and generosity and is not called by that courageous or generous, and likewise he may have something of piety and is not called pious. And similar cases. So the correct course is to let the hadith run on its apparent meaning and not to interpret it against its apparent meaning, and Allah knows best.

Among them: that he exposes himself to dwelling in the oven in which the Prophet ﷺ saw the fornicators, men and women. Among them: that the goodness with which Allah described the people of chastity leaves him, and he takes in exchange for it the foulness with which Allah described the fornicators, as He تعالى said: ﴿ٱلْخَبِيثَٰتُ لِلْخَبِيثِينَ وَٱلْخَبِيثُونَ لِلْخَبِيثَٰتِ وَٱلطَّيِّبَٰتُ لِلطَّيِّبِينَ وَٱلطَّيِّبُونَ لِلطَّيِّبَٰتِ﴾ "Evil words are for evil men, and evil men are [subjected] to evil words. And good words are for good men, and good men are [an object] of good words." [al-Nur 24:26]

Allah has forbidden Paradise to every foul one, and has made it the abode of the good, and none enters it but the good. He تعالى said: ﴿ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ طَيِّبِينَ يَقُولُونَ سَلَٰمٌ عَلَيْكُمُ ٱدْخُلُوا۟ ٱلْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ﴾ "The ones whom the angels take in death, [being] good and pure; [the angels] will say, "Peace be upon you. Enter Paradise for what you used to do."" [al-Nahl 16:32]. And He تعالى said: ﴿وَقَالَ لَهُمْ خَزَنَتُهَا سَلَٰمٌ عَلَيْكُمْ طِبْتُمْ فَٱدْخُلُوهَا خَٰلِدِينَ﴾ "and its keepers say, "Peace be upon you; you have become pure; so enter it to abide eternally therein,"" [al-Zumar 39:73]. They deserved the greeting of the angels and entry into Paradise only by their goodness, and the fornicators are among the foulest of creation. Allah سبحانه has made Hell the abode of foulness and its people, and on the Day of Resurrection the foul will be set apart from the good, and the foul will be put one upon another, then He will cast it and its people into Hell, so no good one enters the Fire and no foul one enters Paradise.

Among them: the desolation that Allah places in the heart of the fornicator, [138a] which is the counterpart of

the desolation that overspreads his face. The chaste man has sweetness on his face and companionship in his heart, and whoever sits with him is at ease with him, while on the face of the fornicator there is desolation, and whoever sits with him feels desolate with him.

Among them: the lack of awe that is removed from the breasts of his family, his companions and others toward him, so that he is the lowest of things in their souls and eyes, unlike the chaste man, who is given awe and sweetness.

Among them: that people look at him with an eye of betrayal, and no one trusts him with his women or his child.

Among them: the smell that rises from him, which every sound-hearted person smells, rising from his mouth and his body, and were it not for people sharing in this smell, it would rise from its owner and proclaim him. But as has been said:[1]

كل به مثل ما بي غير أنهم ♦ من غيرة بعضهم للبعض عذال

Everyone has the like of what I have, the same,
except that, out of jealousy for each other, they blame.

Every one has the like of what I have, except that
out of the jealousy of some for others, they are blamers

Among them: tightness of the chest and its constriction, for the fornicators are met with the opposite of what they intend, for whoever seeks the pleasure and sweetness of life by what Allah has forbidden him, Allah punishes him with the opposite of his aim. What is with Allah is attained only by obeying Him, and Allah has never made disobedience to Him a cause of any good. If the wicked man knew what pleasure, joy, expansion of the chest and sweetness of life there is in chastity, he would see that what he has missed of pleasure is many times over what he gained, leaving aside the profit of the end and the winning of the reward of Allah and His honour.

1 The Arabic editor names no source for the verse. The speaker says that everyone shares his affliction, but out of the jealousy of each for the others, they all turn to blaming one another. *'Udhdhal* is the plural of *'adhil*, one who blames (*Lisan al-Arab*, «عذل»). The author applies it to the smell of fornication, which all share and so none exposes.

Among them: that he exposes himself to missing the enjoyment of the wide-eyed houris in the good dwellings in the Gardens of Eden. It has already been said[1] that if Allah سبحانه punished the one who wears silk in this world by depriving him of wearing it on the Day of Resurrection, and the one who drinks wine in this world by depriving him of it on the Day of Resurrection, then so too with the one who enjoys forbidden forms in this world. Indeed, whatever the servant gains in this world, if he is lavish with what is lawful of it, his share on the Day of Resurrection is narrowed by the measure of his lavishness, and if [138b] he gains it from what is unlawful, its like is lost to him on the Day of Resurrection.

Among them: that fornication emboldens him to cut the ties of kinship, to disobey his parents, to earn what is unlawful, to wrong creation, and to neglect his family and dependants, and at times it may lead him by force to shed forbidden blood, and at times he may seek its aid in sorcery and in shirk, knowing it or not knowing.

This disobedience is not complete without kinds of disobedience before it and with it, and kinds of other disobedience are born from it after it. So it is surrounded by an army of disobedience before it and an army after it. It brings most of the evil of this world and the Hereafter and bars most of the good of this world and the Hereafter. When it clings to a servant and he falls into its snares and traps, it is hard for the advisers to rescue him and his remedy wearies the physicians. Its captive is not ransomed and its slain is not paid for in blood-money. Allah سبحانه has entrusted it with the removal of blessings, so when a servant is afflicted with it, let him bid farewell to the blessings of Allah, for it is a guest quick to move on, soon to pass. Allah تعالى said: ﴿إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ﴾ “Indeed, Allāh will not change the condition of a people until they change what is in themselves. And when Allāh intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.” [al-Ra'd 13:11]

1 See p. 475.

♦ SECTION ♦

This is some of the harm in this path. As for the path of the nation of Lut, that is the path of the doomed, which leads its traveller to the stations of the tormented, upon whom Allah gathered kinds of punishment that He gathered upon no nation of the nations, neither those after them nor those before, and He made their dwellings and their traces a lesson for those who take heed and an admonition for the God-fearing.

Khalid ibn al-Walid wrote to Abu Bakr al-Siddiq[1] that in one of the outskirts of the Arabs he had found a man who was had as a woman is had. Abu Bakr gathered for that some of the Companions of the Messenger of Allah ﷺ, among them Ali ibn Abi Talib, and consulted them. Ali was the strongest of them in his saying on it. He said: Only one nation of the nations ever did this, and Allah did to it what you know. I think you should burn him with fire. So they burned him with fire.

Umar ibn al-Khattab and a group of the Companions and the Successors said: He is stoned with stones until he dies, [139a] whether muhsan or not[2]. Imam Ahmad, Ishaq and Malik agreed with him in that. Al-Zuhri said: He is stoned, whether muhsan or not, a Sunnah that has passed. Jabir ibn Zayd said[3] of a man who had come upon a man in his rear: The rear has a greater sanctity than the front; he is stoned, whether muhsan or not. Al-Sha'bi said: He is killed, whether muhsan or not.

Ibn Abbas was asked about the one who commits sodomy, what is his punishment? He said: The highest building in

1 Khalid ibn al-Walid (d. 21 AH), the Companion and commander known as "the Sword of Allah".

2 A *muhsan* is a free, adult Muslim who has consummated a valid marriage. For him the penalty for fornication is stoning; for the unmarried it is flogging.

3 Jabir ibn Zayd, Abu al-Sha'tha' al-Azdi (d. about 93 AH), a Basran Successor and pupil of Ibn Abbas.

the city is looked for, and he is thrown from it head first, then followed with stones. Ali stoned a sodomite and gave a ruling for burning another. It seems he saw both to be permissible.

Ibrahim al-Nakha'i said: If anyone were to be stoned twice, the sodomite should be stoned twice.

A group held that he is stoned if he is muhsan and flogged if he is not. This is the saying of al-Shafi'i, and of Ahmad in one report from him, and of Sa'id ibn al-Musayyib in one report from him, and of Ata ibn Abi Rabah.

Ata said:[1] I was present with Ibn al-Zubayr when seven men were brought who had been seized in sodomy, four of them muhsan and three not muhsan. He gave orders concerning the four, and they were taken out of the Sacred Mosque and stoned with stones, and he gave orders concerning the three, and they were struck the prescribed punishment, while Ibn Umar and Ibn Abbas were in the mosque.

The Companions agreed on the killing of the sodomite, and they differed only over how he is to be killed, so some people thought that they disputed over his killing, but there is no dispute among them over it except over whether he is joined to the fornicator or is killed absolutely.

People have differed over his punishment in three sayings. The first: that it is greater than the punishment for fornication, just as his punishment in the Hereafter is more severe. The second: that it is like it. The third: that it is less than it. Some of the Shafi'is held that the punishment of the active one is like that of the fornicator, and the punishment of the one it is done to is flogging absolutely, whether virgin or previously married. He said: because he does not take pleasure in the act done to him, unlike the active one.

1 Ata ibn Abi Rabah (d. 114 AH) was the mufti of Makkah among the Successors. Abd Allah ibn al-Zubayr (d. 73 AH), the Companion, held the caliphate from Makkah.

Some jurists held that there is no prescribed punishment on either of them. He said: because what restrains from that is [139b] the revulsion from it in natures and finding it ugly, and what is so does not need the Lawgiver to deter from it, like eating excrement, carrion and blood, and drinking urine. Then these said: If the sodomite does it a great deal, the Imam may kill him as a discretionary punishment. The companions of Abu Hanifah stated this plainly.

The correct view is that his punishment is harsher than that of the fornicator, because of the consensus of the Companions on that, and the gravity of its sanctity, and the spread of its corruption, and because Allah سبحانه punished no nation as He punished the people of Lut.

Ibn Abi Najih said in his *Tafsir*, from Amr ibn Dinar[1], on His saying تعالى: ﴿إِنَّكُمْ لَتَأْتُونَ ٱلْفَـٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَـٰلَمِينَ﴾ "Indeed, you commit such immorality as no one has preceded you with from among the worlds." [al-Ankabut 29:28] He said: No male had mounted a male until the people of Lut. Muhammad ibn Makhlad said: I heard Abbas al-Duri say: It has reached me that the earth cries out when male mounts male.

Ibn Abi al-Dunya mentioned with his chain, from Ka'b, who said:[2] Ibrahim used to look out over Sodom[3] and say: Woe to you, Sodom, one day! What is with you! Then the messengers came to Ibrahim, and Ibrahim spoke to them about the people of Lut. They said: ﴿يَـٰٓإِبْرَٰهِيمُ أَعْرِضْ عَنْ هَـٰذَآ﴾ "O Abraham, give up this [plea]." [Hud 11:76] He said: ﴿وَلَمَّا جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا﴾ "And when Our messengers, [the angels], came to Lot, he was anguished for them and felt for them great discomfort" [Hud 11:77] and he took them to his house, and his wife made smoke, and ﴿قَوْمُهُۥ يُهْرَعُونَ إِلَيْهِ﴾ "his people came hastening to him" [Hud 11:78] came to him. He said: ﴿قَالَ يَـٰقَوْمِ هَـٰٓؤُلَآءِ بَنَاتِى هُنَّ أَطْهَرُ لَكُمْ﴾ "O my people, these are my daughters; they are purer for you." [Hud 11:78] I will marry you to them, ﴿أَلَيْسَ مِنكُمْ رَجُلٌ﴾ "Is there not among you a man

1 Amr ibn Dinar (d. 126 AH), a Makkan Successor and hadith scholar.

2 Ka'b ibn Mati' al-Himyari, known as Ka'b al-Ahbar (d. 32 AH), a Yemeni Jewish convert, much quoted for Israelite reports.

3 Sodom (*Sadum*): the chief city of the people of Lut, near the Dead Sea (Yaqut, *Mu'jam al-Buldan*, «سدوم»).

﴿رَّشِيدٌ﴾ "of reason?" Lut put the guests in his house and stood at the door of the house, and ﴿قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ ءَاوِيَ إِلَىٰ رُكْنٍ شَدِيدٍ﴾ "He said, "If only I had against you some power or could take refuge in a strong support."" [Hud 11:80] He said: What clan would protect me? He said: No prophet was sent after Lut except in the strength of his people. When the messengers saw what Lut had met on their account, ﴿قَالُوا۟ يَـٰلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوٓا۟ إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا ٱمْرَأَتَكَ ۖ إِنَّهُۥ مُصِيبُهَا مَآ أَصَابَهُمْ ۚ إِنَّ مَوْعِدَهُمُ ٱلصُّبْحُ ۚ أَلَيْسَ ٱلصُّبْحُ بِقَرِيبٍ﴾ "They [the angels] said, "O Lot, indeed we are messengers of your Lord; [therefore], they will never reach you. So set out with your family during a portion of the night and let not any among you look back - except your wife; indeed, she will be struck by that which strikes them. Indeed, their appointment is [for] the morning. Is not the morning near?"" [Hud 11:81] Jibril came out upon them and struck their faces with his wing, a blow that effaced their eyes. He said: And the effacing (الطمس)[1] is [140a] that they go until they are level. And he lifted up their cities until the people of the lowest heaven heard the barking of their dogs and the crowing of their cocks, then overturned them, and Allah rained upon them stones of baked clay[2]. He said: Upon the people of their desert, and upon their herdsmen and their travellers, and not one human being escaped from them.

Mujahid said: Jibril عليه السلام came down and put his wing under the cities of the people of Lut and lifted them until the people of heaven heard the barking of dogs and the voices of hens and cocks, then he overturned them, making their top their bottom, then they were followed with stones.

In the *Tafsir* of Abu Salih[3], from Ibn Abbas, who said: Lut shut the door on his guests, and they broke down the door and entered, and Jibril effaced their eyes, and their sight went. They said: O Lut, you have brought us sorcery, and they threatened him, and he felt fear within himself, saying: These will go and we will be harmed. They said: Do not fear, we are the messengers of your Lord, their appointment is the morning. Lut said: Now. Jibril said: Is not the morning near?

1 *Tams*: the wiping out of a thing's trace; here the eyes were obliterated until the face was level (*Lisan al-Arab*, «طمس»).

2 *Sijjil*: hard, baked clay; the commentators differ on the origin of the word (*Lisan al-Arab*, «سجل»).

3 Ibn Abi al-Dunya, *al-'Uqubat* (p. 150).

He said: The city was lifted until the people of heaven heard the barking of dogs, then it was overturned, and they were pelted with stones.

Hudhayfah ibn al-Yaman said:[1] When the messengers were sent to the people of Lut to destroy them, it was said to them: Do not destroy them until Lut has borne witness against them three times, and their way was by Ibrahim. He said: They came to Ibrahim and gave him the glad tidings that they gave him. ﴿فَلَمَّا ذَهَبَ عَنْ إِبْرَٰهِيمَ ٱلرَّوْعُ وَجَآءَتْهُ ٱلْبُشْرَىٰ يُجَٰدِلُنَا فِى قَوْمِ لُوطٍ﴾ "And when the fright had left Abraham and the good tidings had reached him, he began to argue [i.e., plead] with Us concerning the people of Lot." [Hud 11:74] He said: His arguing with them was that he said to them: If there are fifty among them, will you destroy them? They said: No. He said: And if there are forty among them? They said: No. He said: Thirty? They said: No. until he reached ten, or five. Then they came to Lut, who was in land he was working, and he took them for guests. When evening fell he came with them to his family, and they came with him. He turned to them and said: Do you not see what these people do? They said: And what do they do? He said: There is no one among the people worse than they. He said: So he brought them to his family, and the evil old woman, his wife, went and came to his people, and said: [140b] Tonight a people have been guests of Lut, the like of whom in fairness of face and sweetness of smell I never saw. They came hastening to him, until they pushed the door, so that they almost overturned it upon them. An angel struck it with his wing and slammed it in their faces, then locked the door. Then they climbed the rooftops[2], and he began to address them, saying: ﴿هَٰٓؤُلَآءِ بَنَاتِى هُنَّ أَطْهَرُ لَكُمْ﴾ "these are my daughters; they are purer for you." [Hud 11:78] until he reached ﴿أَوْ ءَاوِىٓ إِلَىٰ رُكْنٍ شَدِيدٍ قَالُوا۟ يَٰلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوٓا۟ إِلَيْكَ﴾ "or could take refuge in a strong support. ... They [the angels] said, "O Lot, indeed we are messengers of your Lord; [therefore], they will never reach you." [Hud 11:80–81] Jibril effaced their eyes, and not one of them remained that night but was blinded. He said: They spent the night in evil

1 Al-Tabari, *Jami' al-Bayan* (12/495, 518), in his commentary on Hud 11:74–82.

2 *Ajajir*, plural of *ijjar*: a flat roof (*Lisan al-Arab*, «أجر»).

a blind night, awaiting the punishment. He said: And he travelled with his family, and Jibril عليه السلام asked leave to destroy them, and it was granted to him, so he lifted the land on which they were, and turned it over until the people of the lowest heaven heard the yelping of their dogs, and he kindled a fire beneath it, then overturned it upon them. He said: His wife heard the crash, while she was with him, and turned round, and the punishment struck her.

In the *Tafsir* of al-Awfi, from Ibn Abbas:[1] Ibrahim argued with the angels about the people of Lut, that they be left. He said: What if there are ten households of Muslims among them, will you leave them? The angels said: There are not ten households in it, nor five, nor four, nor three, nor two. Ibrahim grieved for Lut and his household, and ﴿قَالَ إِنَّ فِيهَا لُوطًا قَالُواْ نَحۡنُ أَعۡلَمُ بِمَن فِيهَا لَنُنَجِّيَنَّهُۥ وَأَهۡلَهُۥٓ إِلَّا ٱمۡرَأَتَهُۥ كَانَتۡ مِنَ ٱلۡغَٰبِرِينَ﴾ "[Abraham] said, "Indeed, within it is Lot." They said, "We are more knowing of who is within it. We will surely save him and his family, except his wife. She is to be of those who remain behind."" [al-Ankabut 29:32] That is His saying: ﴿فَلَمَّا ذَهَبَ عَنۡ إِبۡرَٰهِيمَ ٱلرَّوۡعُ وَجَآءَتۡهُ ٱلۡبُشۡرَىٰ يُجَٰدِلُنَا فِي قَوۡمِ لُوطٍ إِنَّ إِبۡرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٞ مُّنِيبٞ﴾ "And when the fright had left Abraham and the good tidings had reached him, he began to argue [i.e., plead] with Us concerning the people of Lot. Indeed, Abraham was forbearing, grieving and [frequently] returning [to Allāh]." [Hud 11:74–75] The angels said: ﴿يَٰٓإِبۡرَٰهِيمُ أَعۡرِضۡ عَنۡ هَٰذَآۖ إِنَّهُۥ قَدۡ جَآءَ أَمۡرُ رَبِّكَۖ وَإِنَّهُمۡ ءَاتِيهِمۡ عَذَابٌ غَيۡرُ مَرۡدُودٖ﴾ "O Abraham, give up this [plea]. Indeed, the command of your Lord has come, and indeed, there will reach them a punishment that cannot be repelled." [Hud 11:76] So Allah sent Jibril to them, and he tore up the city and those in it with one of his wings, making its top its bottom, and stones followed them in every land. End of quote.

So Allah سبحانه destroyed the doer and the one it is done to, the silent one who approved and the one who pointed the way, the muhsan among them and the one not muhsan, the passionate lover and the beloved, and He seized them while in their intoxication of passionate love (عشق) they wandered blindly[2]. [141a]

Ibn Abi Dawud mentioned in his *Tafsir*[3], from Wahb ibn Munabbih, who said: When the angels entered upon Lut, he thought they were guests who had come to him, so he made much of them and was eager

1 The commentary attributed to Ibn Abbas through the chain of Atiyyah al-Awfi (d. III AH), which al-Tabari often quotes.

2 An allusion to al-Hijr 15:72, on the people of Lut; the author reads the intoxication (*sakrah*) as that of passion.

3 Abu Bakr Abd Allah ibn Sulayman al-Sijistani (d. 316 AH), son of Abu Dawud, the compiler of the *Sunan*.

to honour them, and his wife went against him to the wicked among his people and told them that Lut had as guests the fairest of people in face, the freshest in beauty and the sweetest in smell. This was her betrayal that Allah عز وجل mentioned in His Book.

And in it, from Ibn Abbas[1], on His saying: ﴿فَخَانَتَاهُمَا﴾ "but betrayed them" [al-Tahrim 66:10] He said: By Allah, they did not commit fornication! No woman of a prophet ever transgressed. It was said to him: Then what was the betrayal of the wife of Nuh and the wife of Lut? He said: As for the wife of Nuh, she would tell people that he was mad, and as for the wife of Lut, she used to point out the guest.

Abu Muslim al-Kashshi said[2] in his *Musnad*: Sulayman ibn Dawud narrated to us: Abd al-Warith narrated to us: Al-Qasim ibn Abd al-Rahman narrated to us: Abd Allah ibn Muhammad ibn Aqil narrated to us, saying: I heard Jabir ibn Abd Allah say: The Messenger of Allah ﷺ said: "What I fear most for my nation after me is the deed of the people of Lut."

Hisham ibn Ammar said: Abd al-Aziz al-Darawardi narrated to us, from Amr ibn Abi Amr, from Ikrimah, from Ibn Abbas, that the Messenger of Allah ﷺ said: "Allah has cursed the one who has intercourse with an animal, and Allah has cursed the one who does the deed of the people of Lut." Imam Ahmad related it.[3]

Al-Qa'nabi said: Abd al-Aziz, that is al-Darawardi, narrated to us, from Amr ibn Abi

1 "In it" is the *Tafsir* of Ibn Abi Dawud, mentioned on p. 503.

2 The print reads «الكشي» here, while p. 488 has «الكجي»; the same man is meant, Abu Muslim al-Kajji (see p. 488). Ibn al-Jawzi, *Dhamm al-Hawa* (p. 198), has the report by his route.

3 Ahmad, *al-Musnad* (1/309, 317), by other routes from Amr.

Amr, the freed slave of al-Muttalib ibn Abd Allah ibn Hantab al-Makhzumi, from Ikrimah, from Ibn Abbas, that the Messenger of Allah ﷺ said: "Allah has cursed the one who takes as his patrons other than his own patrons, and Allah has cursed the one who changes the boundary markers of the land, and Allah has cursed the one who misleads a blind man from the way, and Allah has cursed the one who curses his parents, and Allah has cursed the one who does the deed of the people of Lut, and Allah has cursed the one who does the deed of the people of Lut, and Allah has cursed the one who does the deed of the people of Lut," three times, "and Allah has cursed the one who slaughters for other than Allah, and Allah has cursed the one who has intercourse with an animal." This chain meets the condition of al-Bukhari.[1]

Abu Dawud al-Tayalisi said: Bishr ibn al-Mufaddal narrated to us[2], from Khalid al-Hadhdha', from Muhammad ibn Sirin, from Abu Musa al-Ash'ari, who said: The [141b] Messenger of Allah ﷺ said: "When a man has bodily contact with a man, they are both fornicators." And in another wording: "When a man comes to a man."

And in *al-Musnad* and *al-Sunan*, in the hadith of Ikrimah[3], from Ibn Abbas, who said: The

1 Ahmad (1/309). The Arabic editor also gives al-Nasa'i (7/232); this could not be confirmed there. The Arabic editor says the hadith is sahih. "Meets the condition of al-Bukhari" means that its narrators are of the kind on whom al-Bukhari relied in his *Sahih*.

2 Abu Dawud al-Tayalisi (d. 204 AH) is the compiler of the *Musnad*. Ibn Hajar ascribes the hadith to it (*al-Talkhis al-Habir*, 4/55), but the Arabic editor did not find it in the printed *Musnad*, and it could not be found there by search either. He adds that the narrator is Bishr ibn al-Fadl al-Bajali, not Bishr ibn al-Mufaddal, and that he is unknown (*Lisan al-Mizan*, 2/309). He gives al-Bayhaqi, *al-Sunan al-Kubra* (8/233), as having it through Muhammad ibn Abd al-Rahman from Khalid; Abu Hatim called Muhammad ibn Abd al-Rahman a liar, and he is abandoned (*matruk*); the reference to al-Bayhaqi could not be confirmed there.

3 Ahmad (1/300), Abu Dawud (4462), al-Tirmidhi (1456) and Ibn Majah (2561).

Messenger of Allah ﷺ said: "Kill the doer and the one it is done to." And in another wording: "Whomever you find doing the deed of the people of Lut, kill the doer and the one it is done to." Its chain meets the condition of al-Bukhari.

Suhayl ibn Abi Salih related[1], from his father, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "Whomever you find doing the deed of the people of Lut, stone him," or he said: "kill the doer and the one it is done to."

Four of the caliphs burned the sodomites with fire: Abu Bakr al-Siddiq, Ali ibn Abi Talib, Abd Allah ibn al-Zubayr and Hisham ibn Abd al-Malik.[2]

Hammad ibn Salamah said[3], from Qatadah, from Khilas, from Ubayd Allah ibn Ma'mar: The sodomite is killed. Sa'id ibn al-Musayyib said: With us, the sodomite is stoned, whether muhsan or not, a Sunnah that has passed[4]. This indicates that this

1 Ibn Majah (2562). After the hadith of Ibn Abbas (1456), al-Tirmidhi mentions it and says: there is comment on its chain, and no one is known to have narrated it from Suhayl ibn Abi Salih except Asim ibn Umar al-Umari, who is weak in hadith because of his memory.

2 See al-Ajurri (d. 360 AH), *Tahrim al-Liwat* (p. 58).

3 Al-Ajurri, *Tahrim al-Liwat* (p. 64), and al-Khara'iti, *Masawi' al-Akhlaq* (453).

4 Al-Ajurri, *Tahrim al-Liwat* (p. 70), and al-Khara'iti, *Masawi' al-Akhlaq* (448).

is a Sunnah on which practice has proceeded.

Al-Sha'bi said: He is killed, whether muhsan or not.[1] Al-Zuhri, Rabi'ah,[2] Ibn Hurmuz and Malik ibn Anas said: He is stoned, whether muhsan or not.[3]

Some scholars said: Sa'id ibn al-Musayyib said that it is a Sunnah that has passed only because of the saying of the Prophet ﷺ: "Kill the doer and the one it is done to," and he did not say muhsan, nor not muhsan.

Abu Bakr رضي الله عنه burned them with fire after consulting the Companions, and Ali ibn Abi Talib رضي الله عنه advised him to do so, and Ali and Ibn al-Zubayr burned them, as al-Ajurri and others mentioned, from Muhammad ibn al-Munkadir, that Khalid ibn al-Walid wrote to Abu Bakr that he had found a man in one of the outskirts of the Arabs who was had as a woman is had. Abu Bakr gathered for that the Companions of the Prophet ﷺ, among them Ali ibn Abi Talib رضي الله عنه. Ali said: This is a sin that only one nation ever did, and Allah did to them what you know. I think you should burn them with fire. The opinion of [142a] the Companions of the Messenger of Allah ﷺ agreed that he be burned with fire, and Abu Bakr ordered that he be burned.

1 Al-Ajurri, *Tahrim al-Liwat* (p. 69), and al-Khara'iti, *Masawi' al-Akhlaq* (447).

2 Rabi'ah ibn Abi Abd al-Rahman, called Rabi'at al-Ra'y (d. 136 AH), and Abd al-Rahman ibn Hurmuz al-A'raj (d. 117 AH) were Madinan scholars of the Successors; Rabi'ah was Malik's teacher.

3 See al-Ajurri, *Tahrim al-Liwat* (p. 69).

He said: Ibn al-Zubayr and Hisham ibn Abd al-Malik burned them, and Ibn Abbas رضي الله عنهما said: The sodomite is stoned, whether virgin or previously married.

Umar ibn al-Khattab رضي الله عنه said: Whoever does the deed of the people of Lut, kill him.[1] None of them distinguished between the muhsan and other than him, and some of them stated plainly that the ruling applies generally to the muhsan and the one not muhsan, and so Ibn al-Musayyib said: This is a Sunnah that has passed.

In the *Masa'il* of Ishaq ibn Mansur al-Kawsaj[2]: I said to Ahmad: Is the sodomite stoned, whether muhsan or not? He said: He is stoned, whether muhsan or not. Ishaq ibn Rahawayh said: It is as he said.

Ishaq ibn Rahawayh said: And the Sunnah regarding the one who does the deed of the people of Lut is that he be stoned, whether he is muhsan or not, because the Prophet ﷺ said: "Whoever does the deed of the people of Lut, kill him." Ibn Abbas related it from the Prophet ﷺ in this way, then Ibn Abbas after the Prophet ﷺ gave a ruling on the one who does the deed of the people of Lut: that he is stoned even if he is a virgin, so he ruled in that by what he had related from the Prophet ﷺ.

1 Al-Khara'iti, *Masawi' al-Akhlaq* (445).

2 Al-Ajurri, *Tahrim al-Liwat* (p. 68). Ishaq ibn Mansur al-Kawsaj (d. 251 AH) recorded the questions he put to Ahmad and to Ishaq ibn Rahawayh.

Likewise this saying was reported from Ali ibn Abi Talib: that the sodomite is stoned, and he did not mention whether muhsan or not, and Allah سبحانه did likewise with the people of Lut, and it is likewise reported from Abu Bakr al-Siddiq رضي الله عنه that he burned them with fire. This is the speech of Ishaq رحمه الله.

Al-Ajurri mentioned in *Tahrim al-Liwat*[1] (The Prohibition of Sodomy), in the hadith of Abd Allah ibn Amr, traced to the Prophet: "Seven Allah will not look at on the Day of Resurrection, nor purify them, and He will say: Enter the Fire with those who enter: the doer and the one it is done to, the one who has intercourse with his hand,[2] the one who has intercourse with an animal, the one who has intercourse with a woman in her rear, the one who joins a woman and her daughter, the fornicator with the wife of his neighbour, and the one who harms his neighbour until he curses him."[3]

And he mentioned from Anas, traced to the Prophet, the like of it, and he said: "Enter the Fire, among the first to enter, unless they repent, unless they repent, unless they repent, and whoever repents, Allah turns to him: the one who has intercourse with his hand, [142b] the doer and the one it is done to, the habitual drinker of wine, the one who strikes his parents until they cry for help, the one who harms his neighbours until they curse him, and the fornicator with the wife of his neighbour."

Mujahid said:[4] If the one who does that deed, meaning the deed of the people of Lut,

1 The Arabic editor gives *Tahrim al-Liwat*, p. 73, and calls the chain weak.

2 That is, the one who masturbates.

3 Al-Bayhaqi, *Shu'ab al-Iman* (5470), and al-Ajurri, *Tahrim al-Liwat* (p. 73). The Arabic editor calls the chain weak and refers to al-Albani's *Irwa' al-Ghalil* (2401).

4 Ibn al-Jawzi, *Dhamm al-Hawa* (p. 208).

were to wash himself with every drop in the sky and every drop on the earth, he would still be unclean.

Allah سبحانه has mentioned the punishment of the sodomites and the affliction that befell them in ten surahs of the Qur'an, which are: Surat al-A'raf, Hud, al-Hijr, al-Anbiya', al-Furqan, al-Shu'ara', al-Naml, al-Ankabut, al-Saffat, and Iqtarabat al-Sa'ah. He gathered upon the people blindness of sight, the sinking of their dwellings, the casting of stones, and entry into the Fire. And, warning those who do their deed of the severe punishment that befell them, He said: ﴿وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ﴾ "And the people of Lot are not from you far away." [Hud 11:89]

Some scholars said: When male mounts male, the angels flee, the earth cries out to its Lord, the anger of the Almighty جل جلاله descends upon them, the curse covers them, the devils surround them, the earth asks its Lord's leave to sink them, the Throne grows heavy upon its bearers, the angels cry Allahu akbar, and Hell blazes. When the messengers of Allah come to take his soul, they transfer it to the dwellings of their brothers and the place of their punishment, so his soul is among their souls. That is a narrower place and a greater punishment than the oven of the fornicators[1]. May there never be a pleasure that brings this painful punishment! And that drives its owner to the company of the people of Hellfire.

Pleasures go and regrets follow, appetite passes away and wretchedness remains. And Imam Ahmad ibn Hanbal رحمه الله تعالى used to recite:[2]

1 See p. 488.

2 The verses are on the next page; they are also on pp. 457 and 597, with «الوزر» and «الإثم» for «الخزي». Ibn al-Jawzi, *Dhamm al-Hawa* (p. 186), says that Sufyan al-Thawri used to recite them. The sense: the pleasure is gone, but its consequences remain; *mughibbah* is the outcome of an affair (*Lisan al-Arab*, «غبب»).

تفنى اللذاذة ممن نال صفوتها ♦ من الحرام ويبقى الخزي والعار

The pleasure fades for one who gained its purest part
from what's unlawful; shame and disgrace will not depart.

The pleasure passes for the one who gains its purest part
from the unlawful, and the disgrace and the shame remain

تبقى عواقب سوء في مغبتها ♦ لا خير في لذة من بعدها النار

Its evil outcomes stay behind when it is through;
no good is in a pleasure after which the Fire is due.

Evil consequences remain at its end
there is no good in a pleasure after which comes the Fire

♦ SECTION ♦

If the lewd deed is with a close relative who is forbidden to him, that is ruin upon ruin, [143a] and the killing of the doer is obligatory in every case, from Imam Ahmad and others. Imam Ahmad argued from the hadith of Adi ibn Thabit, from al-Bara ibn Azib, who said: I met my maternal uncle carrying the banner, and I said: Where are you going? He said: The Messenger of Allah ﷺ sent me to a man who had married his father's wife, to strike his neck and take his wealth. Imam Ahmad related it and argued from it.[1]

Shu'bah said: Al-Rukayn ibn al-Rabi narrated to us[2], from Adi ibn Thabit, from al-Bara, who said: I saw some people going, and I said: Where are you going? They said: The Messenger of Allah ﷺ has sent us to a man who has come to his father's wife, to kill him.

Abd Allah ibn Salih mentioned[3]: Yahya ibn Ayyub narrated to us, from Ibn Jurayj,

1 Ahmad (4/290, 292) and al-Nasa'i (6/110; also *al-Sunan al-Kubra*, 6/445 in the Risalah printing). Ibn Majah (2607) also has it. The Arabic editor also gives Abu Dawud (4457) and al-Tirmidhi (1362); these could not be confirmed there. The Arabic editor says the hadith is sahih.

2 The print has «الركين بن الربيع»; Ahmad (4/292) has «ربيع بن ركين». The author relied on al-Khara'iti's narration in *I'tilal al-Qulub* (p. 113).

3 Al-Khara'iti, *Masawi' al-Akhlaq* (436, 568), and al-Bayhaqi, *al-Sunan al-Kubra* (8/232). The hadith continues on p. 512.

from Ikrimah, from Ibn Abbas, that the Messenger of Allah ﷺ said: "Kill the doer and the one it is done to, and the one who comes to an animal, and the one who comes to any woman forbidden to him."

Hisham ibn Ammar said: Rifdah ibn Qudha'ah narrated to us: Salih ibn Rashid narrated to us, saying: Al-Hajjaj was brought a man who had forced his sister against her will, and he said: Imprison him, and ask those of the Companions of Muhammad ﷺ who are here. They asked Abd al-Rahman ibn [Abi] Mutarrif, and he said: I heard the Messenger of Allah ﷺ say: "Whoever crosses the two sanctities, draw a line through his middle with the sword."[1]

Ibn Abbas رضي الله عنهما gave a ruling like that. Umar ibn Shabbah said[2]: Mu'adh ibn Hisham narrated to us: My father narrated to us, from Qatadah, who said: Al-Hajjaj was brought a man who had committed fornication with his sister, and he asked Abd Allah about her, and he said: He is struck with the sword. Al-Hajjaj ordered it, and his neck was struck.

Hammad ibn Salamah mentioned[3], from Bakr ibn Abd Allah al-Muzani, that a man married his maternal aunt, and he was brought to Abd al-Malik ibn Marwan, and he said: I thought she was lawful

1 Al-Khara'iti, *I'tilal al-Qulub* (p. 111) and *Masawi' al-Akhlaq* (p. 254). Al-Haythami (*Majma' al-Zawa'id*, 6/269) ascribes it to al-Tabarani and says: in it is Rifdah ibn Qudha'ah, whom Hisham ibn Ammar declared reliable and the majority declared weak; the rest of its narrators are reliable.

2 Al-Khara'iti, *I'tilal al-Qulub* (p. 112).

3 Al-Khara'iti, *I'tilal al-Qulub* (p. 112) and *Masawi' al-Akhlaq* (570).

to me. He said: There is no ignorance in Islam. And I think he ordered it, and he was killed.

In the *Masa'il* of Salih ibn Ahmad[1], he said: I asked my father about a man who married a woman who was forbidden to him, and he said: If it was deliberate, he is killed and his wealth is taken, and if he did not know, they are separated. [143b] And I prefer that she have what she took from him, and that he not claim anything back from her.

And in the sheet of Amr ibn Shu'ayb[2], from his father, from his grandfather, that the Prophet ﷺ said: "He who comes to a woman forbidden to him does not enter Paradise."

1 Salih ibn Ahmad ibn Hanbal (d. 266 AH) recorded his father's answers in his *Masa'il*; al-Khara'iti quotes it in *I'tilal al-Qulub* (p. 112).

2 The *sahifah* is the written collection that Amr ibn Shu'ayb transmitted from his father, from his grandfather Abd Allah ibn Amr ibn al-As; the critics differ over its use. The hadith is in al-Khara'iti, *I'tilal al-Qulub* (p. 111), and al-Tabarani, *al-Awsat* (3948); see also al-Haythami, *Majma' al-Zawa'id* (6/269).

الباب الخامس والعشرون

CHAPTER TWENTY-FIVE

On Mercy for Lovers, and Interceding for Them with Their Beloveds in the Union That the Religion Permits

Allah تعالى said: ﴿مَّن يَشۡفَعۡ شَفَٰعَةً حَسَنَةً يَكُن لَّهُۥ نَصِيبٞ مِّنۡهَاۖ وَمَن يَشۡفَعۡ شَفَٰعَةً سَيِّئَةً يَكُن لَّهُۥ كِفۡلٞ مِّنۡهَا﴾ "Whoever intercedes for a good cause will have a share [i.e., reward] therefrom; and whoever intercedes for an evil cause will have a portion [i.e., burden] therefrom." [al-Nisa' 4:85] Everyone who helps another in a matter by his word or deed has become an intercessor for him, and intercession for the one interceded for has this as its root, for the intercessor intercedes for the one in need, and so becomes for him a pair in fulfilling it, because of his inability to manage it alone. So every two who cooperate in good or evil, by word or deed, come under the ruling of this verse. Its like is His saying تعالى: ﴿وَتَعَاوَنُواْ عَلَى ٱلۡبِرِّ وَٱلتَّقۡوَىٰۖ وَلَا تَعَاوَنُواْ عَلَى ٱلۡإِثۡمِ وَٱلۡعُدۡوَٰنِ﴾ "And cooperate in righteousness and piety, but do not cooperate in sin and aggression." [al-Ma'idah 5:2]

And in the *Sahih*, from him ﷺ: that when someone seeking a need came to him, he would say: "Intercede and you will be rewarded, and Allah decrees by the tongue of His Messenger what He loves."[1]

And in *Sahih al-Bukhari*, that when Barirah was freed[2], she chose herself, and her husband would walk behind her, his tears running down his beard, and the Prophet ﷺ said to her: "If

1 Al-Bukhari (6028) and Muslim (2627), from the hadith of Abu Musa al-Ash'ari.

2 Al-Bukhari (5283, 5318), from the hadith of Ibn Abbas; see also p. 200.

you took him back, for he is the father of your child." She said: Are you commanding me? He said: "No! I am only interceding." She said: Then I have no need of him.

This is the intercession of the master of intercessors for a lover with his beloved, and it is among the most excellent of intercessions and the greatest in reward with Allah, for it includes the joining of two beloved ones in what Allah and His Messenger love, and for this reason the dearest thing to Iblis and his soldiers is to separate these two.

Consider His saying تعالى regarding good intercession, ﴿يَكُن لَّهُۥ نَصِيبٌ مِّنْهَا﴾ "will have a share [i.e., reward] therefrom" [al-Nisa' 4:85] and regarding evil intercession, ﴿يَكُن لَّهُۥ كِفْلٌ مِّنْهَا﴾ "will have a portion [i.e., burden] therefrom" [al-Nisa' 4:85] for the word kifl (الكفل) suggests carrying and weight, and the word nasib (النصيب) suggests the portion for which [144a] its seeker toils to obtain, though each of them is used for both meanings when it stands alone, but when they were paired it was fitting that the portion of good be given the word nasib and the portion of evil the word kifl.

And in the sheet of Amr ibn Shu'ayb, from his father, from his grandfather[1]: that a man in the time of the Messenger of Allah ﷺ gave his daughter in marriage, and before that the uncle of her sons had asked for her hand. The news reached the Prophet ﷺ that she disliked the one her father had married her to, and that she would have been pleased to be married to the uncle of her sons, so the Prophet ﷺ voided her father's marriage contract and married her to the uncle of her sons.

1 The Arabic editor says the origin of the hadith is in al-Bukhari (5138), from the hadith of Khansa' bint Khidham. The print reads «عم بنيها» ("the uncle of her sons"), twice; «ابن عمها» ("her cousin") may be meant.

The hadith of Amr ibn Dinar, from Tawus, from Ibn Abbas رضي الله عنهما, has already been given[1]: that a man said: O Messenger of Allah! In my care is an orphan girl, and a rich man and a poor man have asked for her hand. We like the rich man, and she likes the poor man. The Messenger of Allah ﷺ said: "There is nothing for two who love like marriage." Sulayman ibn Musa related it from him.

Makhlad ibn al-Hasan said: Hisham ibn Hassan narrated to us, from Muhammad ibn Sirin, who said: Umar ibn al-Khattab used to go on night patrol, and he heard the voice of a woman singing, saying:[2]

هل من سبيل إلى خمر فأشربها ♦ أم هل سبيل إلى نصر بن حجاج

Is there a way to wine, to drink it? Could there be
a way to Nasr ibn Hajjaj for me?

Is there a way to wine that I may drink it ♦ or is there a way to Nasr ibn Hajjaj?

He said: While Umar lives, no. When morning came he sent for Nasr ibn Hajjaj, and he was a handsome man. He said: Go out, do not live with me in Medina. So he went out until he came to Basrah, and he used to visit Mujashi ibn Mas'ud[3], who had a beautiful wife. Nasr was struck by her, and he loved her and she loved him. He and Mujashi would sit talking with the woman with them, and Nasr wrote a message to her on the ground. She said: And I. Then Mujashi knew

1 See p. 309.

2 Al-Khara'iti, *I'tilal al-Qulub* (p. 339), with a longer version (pp. 337–338); al-Sarraj, *Masari' al-Ushshaq* (2/266–268); Ibn al-Jawzi, *Dhamm al-Hawa* (pp. 123–125); *al-Mustatraf* (3/42–44). The woman is unnamed in the print. Nasr ibn al-Hajjaj al-Sulami was a handsome young man of Madinah; she asks whether there is a way to him as to wine, both being forbidden her.

3 Mujashi ibn Mas'ud al-Sulami, a Companion.

that it was an answer to speech. Mujashi did not write, but the woman did. He called for a vessel and turned it over the writing, and called a scribe, who read it, and it was: I love you with a love such that if it were above you, it would shade you, and if it were beneath you, it would carry you. What Mujashi had done reached Nasr, and he was ashamed and kept to his house, and his body wasted until [144b] Nasr became like a chick. Mujashi said to his wife: Go to him, prop him against your chest, and feed him food with your hand. She refused, but he insisted on it, so she went to him and propped him against her chest and fed him food with her hand. When he gathered strength, he left Basrah, saying:[1]

إن الذين بخير كنت تذكرهم ♦ هم أهلكوك وعنهم كنت أنهاكا

The ones you used to speak of well, time and again,
have ruined you, and I would warn you from them then.
Those whom you used to mention with good
they destroyed you, and I used to forbid you from them

لا تطلبن شفاء عند غيرهم ♦ فليس يحييك إلا من توفاكا

Seek out no cure from others; they alone can give,
for none but he who took your life can make you live.
Do not seek a cure from anyone but them
for none gives you life but the one who has taken your life

If it is said: Does the Law permit the like of that?

It is said: When it is the specific way to the cure, and the servant's deliverance from destruction, it is no greater than a woman treating a man who is not related to her, and his treating her, and the physician looking at the patient's body and touching it with his hand for need. As for treatment by intercourse, the Law does not permit it in any way. As for treatment by embrace and kissing, if healing by it is certain, it would be like treatment by wine for those who permit it, indeed easier than treatment by wine, for drinking it is among the major sins, and this act is among the minor sins. The point is that interceding for passionate lovers in what is permitted of union and meeting is an established Sunnah and a commended effort.

1 The verses are in the sources cited on p. 516. The sense: the very ones he used to speak well of have destroyed him, and only the one who has taken his life can restore it.

It has come from more than one of the Rightly-Guided Caliphs and those after them that they interceded with this intercession.

Al-Khara'iti said: Ali ibn al-A'rabi narrated to us: Abu Ghassan al-Nahdi narrated to us, saying: Abu Bakr al-Siddiq رضي الله عنه, during his caliphate, passed along one of the roads of Medina, and there was a slave girl grinding with her hand-mill, saying:[1]

وهويته من قبل قطع تمائمي ♦ متمايسا مثل القضيب الناعم

I loved him before my amulets were cut away; / like a tender branch he used to sway.

I loved him before my amulets were cut ♦ swaying like a tender branch

وكأن نور البدر سنة وجهه ♦ ينمي ويصعد في ذؤابة هاشم

As though the full moon's light were the look of his face, / growing and rising in the forelock of Hashim's race.

As though the light of the full moon were the semblance of his face
growing and rising in the forelock {noblest part} of Hashim

He knocked at the door, and she came out to him. He said: Woe to you! Are you free or a slave? She said: A slave, O successor of the Messenger of Allah ﷺ! He said: Whom do you love? She wept, then said: By the right of Allah, go away from me! He said: I will not leave until you tell me. She said:

وأنا التي لعب الغرام بقلبها ♦ فبكت لحب محمد بن القاسم

I am the girl whose heart love played with; I'm the one / who wept for love of Muhammad, al-Qasim's son.

And I am she whose heart love has played with
so she wept for love of Muhammad ibn al-Qasim

[145a] So he went to the mosque and sent to her master and bought her from him, and sent her to Muhammad ibn al-Qasim ibn Ja'far ibn Abi Talib, and said: These are the temptations of men, and how many a noble man has died of them, and how many a sound man has perished over them!

It is mentioned of Uthman ibn Affan رضي الله عنه that a slave girl came to him seeking help against a man of the Ansar. Uthman said to her: What is your story? She said: O

1 The Arabic editor gives al-Khara'iti, *I'tilal al-Qulub* (pp. 231–232), and also *Akhbar al-Nisa'* (p. 187), *al-Wadih al-Mubin* (p. 31) and *Diwan al-Sababah* (p. 205). He calls the report false, since none of Ja'far's sons was named al-Qasim, and refers to his own comment on *al-Da' wa-l-Dawa'* (p. 513). In the verses the girl says she has loved him since childhood; *dhu'abah* (forelock) is the highest part, so "the forelock of Hashim" means the noblest of the clan; *tamayis* is swaying (*Lisan al-Arab*, «ميس»).

Commander of the Faithful! I was smitten with his nephew, and I still keep watch over him. Uthman said to him: Either you give her to your nephew, or I will give you her price from my own wealth. He said: I call you to witness, Commander of the Faithful, that she is his!

Ali ibn Abi Talib was brought a youth of the Arabs who had been found at night in the house of some people. He said to him: What is your story? He said: I am not a thief, but I will tell you the truth.[1]

تعلقت في دار الرياحي خودة ♦ يذل لها من حسنها الشمس والبدر

At al-Riyahi's house I loved a slender one /
whose beauty humbles the full moon and the sun.
I was attached in the house of al-Riyahi to a fair-bodied girl
before whose beauty the sun and the full moon are humbled

لها في بنات الروم حسن ومنصب ♦ إذا افتخرت بالحسن صدقها الفخر

Among Byzantine girls, she has beauty and high birth; /
when she boasts of beauty, pride bears out her worth.
She has among the daughters of the Byzantines (Rum) beauty and lineage
when she boasts of beauty, pride bears her out

فلما أتيت الدار من حر مهجة ♦ أتيت وفيها من توقدها جمر

When I came to the house, from a heart's heat I came, /
and in it there were embers, kindled by its flame.
When I came to the house from the heat of {a burning} heart
I came, and in it, from its blazing, were embers

تبادر أهل الدار بي ثم صيحوا ♦ هو اللص محتوما له القتل والأسر

The people of the house rushed at me, then raised a shout: /
'The thief! For him are death and capture, past all doubt!'
The people of the house rushed upon me, then cried out
He is the thief, for whom killing and capture are decreed

When Ali heard his verse he took pity on him and said to al-Muhallab ibn Rabah: Be generous to him with her, and we will compensate you for her. He said: O Commander of the Faithful! Ask him who he is, so that his lineage may be known. He said: I am al-Nahhas ibn Uyaynah al-Ijli. He said: Take her, she is yours!

Al-Tamimi mentioned in his book called "*Imtizaj al-Nufus* (The Blending of Selves)[2]" that Mu'awiyah ibn Abi Sufyan[3] bought a slave girl from Bahrain, and he was very pleased with her. One day he heard her reciting verses, among them:

1 Al-Khara'iti, *I'tilal al-Qulub* (pp. 232–233); see also Mughultay, *al-Wadih al-Mubin* (p. 31), and *Diwan al-Sababah* (p. 203). The youth says that he went into the house of al-Riyahi, where he had fallen in love with a beautiful girl of Roman descent, and the household took him for a thief; *khawdah* is a soft, slender young girl.

2 Quoted from al-Tamimi by Mughultay in *al-Wadih al-Mubin* (p. 32); see also *Diwan al-Sababah* (p. 203). The print has «امتزاج النفوس» here, while p. 219 has «امتزاج الأرواح».

3 Mu'awiyah ibn Abi Sufyan (d. 60 AH), the Companion and first Umayyad caliph.

وفارقته كالغصن يهتز في الثرى ♦ طريرا وسيما بعدما طر شاربه

I left him like a branch in moist earth, swaying, young,
fresh, handsome, just as his moustache had sprung.

And I left him like a branch swaying in the moist earth
fresh and handsome after his moustache had sprouted[1]

He asked her, and she said: He is my cousin. So he returned her to him, with something of her in his heart.

Salim ibn Abd Allah said:[2] Atikah bint Zayd was married to Abd Allah ibn Abi Bakr al-Siddiq رضي الله عنه, and she had overcome him in his judgement and kept him from his market, so Abu Bakr ordered him to divorce her once, and he did. He felt grief [145b] over her, and sat in wait for his father on his road as he was going to prayer. When he saw Abu Bakr he wept and began to say:[3]

ولم أر مثلي طلق اليوم مثلها ♦ ولا مثلها في غير جرم يطلق

I never saw my like divorce her like today,
nor one like her, though blameless, sent away.

I never saw one like me who divorced the like of her today
nor one like her divorced without any offence

لها خلق جزل وحلم ومنصب ♦ وخلق سوي في الحياة ومصدق

She has a noble nature, forbearance, and high birth,
a well-formed figure in her life, and trusted worth.

She has noble character, forbearance and lineage
and a well-proportioned form in life, and trustworthiness

Abu Bakr رضي الله عنه took pity on him and ordered him to take her back. When he died she said, lamenting him:

1 The verse is the Bahraini slave girl's, one of those Mu'awiyah heard her recite (p. 519). She speaks of the cousin she left behind: *tarra shariburuhu* means that his moustache had just sprouted, so he was in the first bloom of youth.

2 Al-Khara'iti, *I'tilal al-Qulub* (pp. 208–210). Abu al-Hasan al-Mada'ini gives it at length in *al-Mardifat min Quraysh* (pp. 61–64), and Abu al-Faraj al-Isfahani in *al-Aghani* (16/127). It is also in al-Zamakhshari's *Rabi' al-Abrar* (4/114), *al-Isti'ab* (4/364) and al-Baghdadi's *Khizanat al-Adab* (4/350). Atikah bint Zayd: see p. 128.

3 The verses are in *'Uyun al-Akhbar* (4/114) and *al-Hamasah al-Basriyyah* (1/202), and in the sources cited above. Abd Allah ibn Abi Bakr says that he, who divorced such a woman without any fault of hers, has no equal.

آليت لا تنفك عيني سخينة ♦ عليك ولا ينفك جلدي أغبرا

I swore my eye would ever burn with tears for you, / my skin would never lose its dusty hue.

I swore that my eye would not cease to be hot with tears ♦ for you, nor my skin cease to be dust-covered[1]

فلله عينا من رأى مثله فتى ♦ أعف وأمضى في الهياج وأصبرا

How wondrous, eyes that saw his like: a youth more pure, /
more bold in battle, more able to endure.

How wonderful the eyes of one who has seen the like of him as a youth
more chaste, more resolute in the fray, more patient

إذا شرعت فيه الأسنة خاضها ♦ إلى الموت حتى يترك الرمح أحمرا

When the spearheads were levelled at him, through them he sped /
to death, until the lance he left was red.

When the spears were levelled at him he plunged through them ♦ to death, until he left the lance red

When she was free to marry, Umar ibn al-Khattab رضي الله عنه married her and made a wedding feast for her. Ali ibn Abi Talib رضي الله عنه said to him: Will you permit me, Commander of the Faithful, to put my head in to Atikah and speak to her? He said: Yes! So Ali put his head in to her and said: O enemy of her own self:[2]

آليت لا تنفك عيني قريرة ♦ عليك ولا ينفك جلدي أصفرا

I swore my eye would ever be cool and glad for you, /
my skin would never lose its yellow hue.

I swore that my eye would not cease to be cool {and content} ♦ for you, nor my skin cease to be yellow

She wept, and Umar said to him: What made you do this, Abu al-Hasan?! All women do this! When Umar was killed, she said, lamenting him:

عين جودي بعبرة ونحيب ♦ لا تملي على الجواد النجيب

O eye, pour out your tears, with wailing let them run; /
and do not tire for the generous and noble one.

O eye, pour out with tears and wailing ♦ and do not tire over the generous, the noble

فجعتني المنون بالفارس المعلم ♦ يوم الهياج والتثويب

Death robbed me of the marked horseman on the day / of the rallying cry and of the fray.

Death has bereaved me of the distinguished horseman ♦ on the day of the fray and the rallying cry

قل لأهل الضراء والبؤس موتوا ♦ قد سقته المنون كأس شعوب

Say to the folk of hardship and of misery: 'Die!' /
Death served him Shu'ub's cup; he drank it dry.

Say to the people of hardship and misery: Die ♦ for death has given him the cup of Shu'ub {death} to drink[3]

When she was free to marry, al-Zubayr ibn al-Awwam married her. One night she asked leave to go out to the mosque, and that was hard for him, and he disliked to forbid her, because of the saying of the Messenger of Allah ﷺ: "Do not forbid the maidservants of Allah the mosques of Allah."[4] So he gave her leave, then he hid in a dark place on

1 Atikah's lament for Abd Allah ibn Abi Bakr. The verses are in Ibn Shabbah, *Ta'rikh al-Madinah* (3/948), al-Husri, *Zahr al-Adab* (1/36) and *al-Hamasah al-Basriyyah* (1/203).

2 Ali turns her own verse against her, putting «قريرة» ("cool", that is, content) for «سخينة» ("hot" with tears) and «أصفرا» ("yellow") for «أغبرا» ("dust-covered"), to taunt her for having consoled herself.

3 *Shu'ub* is a name for death (*Lisan al-Arab*, «شعب»).

4 Al-Bukhari (900) and Muslim (442), from Ibn Umar.

the road, and when she passed he put his hand on her. She turned back, glorifying Allah, and al-Zubayr reached the house before her. When she returned he said to her: What turned you back from your way? She said: We used to [146a] go out when the people were people, but today no. And she left the mosque. When al-Zubayr was killed, she said, lamenting him:[1]

غدر ابن جرموز بفارس بهمة ◆ يوم اللقاء وكان غير معرد

Ibn Jurmuz betrayed a horseman without fright, /
on the day of battle, who would not turn in flight.

Ibn Jurmuz betrayed a fearless horseman ◆ on the day of battle, who was not one to turn tail

يا عمر لو نبهته لوجدته ◆ لا طائشا رعش السنان ولا اليد

O Umar, had you roused him, you'd have seen him stand /
not reckless, with no tremor in his spear or hand.

O Umar, had you roused him, you would have found him
neither reckless, nor with trembling spear, nor hand

ثكلتك أمك إن ظفرت بمثله ◆ فيما مضى حتى تروح وتغتدي

Your mother mourn you, if you find his like in the past, /
though you go forth at dusk and dawn until the last!

May your mother be bereft of you, if you ever find the like of him
in times past, {as long as} you go forth in the evening and morning

كم غمرة قد خاضها لم يثنه ◆ عنها طرادك يا بن أم الفرقد

How many a battle's depths he plunged in, resolute, /
not turned from them, Umm al-Farqad's son, by your pursuit!

How many a flood {of battle} he plunged into, and was not turned back
from it by your pursuit, O son of the mother of al-Farqad

إن الزبير لذو بلاء صادق ◆ سمح سجيته كريم المشهد

Al-Zubayr had valour, tried and proven sound, /
generous by nature, noble wherever he was found.

Al-Zubayr was a man of proven valor ◆ generous in his nature, noble in his presence

When she was free to marry, Ali ibn Abi Talib رضي الله عنه asked for her hand, and she said: I am too sparing of you to see you killed.

Al-Khara'iti mentioned that al-Mahdi[2] set out for the Hajj, and when he was at Zubalah[3], he sat down to eat his midday meal, and a Bedouin came and called: O Commander of the Faithful! I am a passionate lover! and raised his voice. He said to the chamberlain: Woe to you! What is this? He said: A man shouting that he is

1 The verses are in *Dhayl Amali al-Qali* (p. 112), *al-Hamasah al-Basriyyah* (1/203) and al-Dhahabi, *Siyar A'lam al-Nubala'* (6/43), and in the sources of the report. Ibn Abd Rabbih, *al-'Iqd* (3/277), ascribes them to Asma' and adds that they are also related of Atikah. Al-Zubayr was killed by Amr ibn Jurmuz after the Battle of the Camel; the "Umar" addressed in the second line is Ibn Jurmuz himself, not the caliph.

2 Al-Khara'iti, *I'tilal al-Qulub* (p. 234); the report with the verses is in al-Sarraj, *Masari' al-Ushshaq* (2/222–223), *al-Tadhkirah al-Hamduniyyah* (9/270) and *Diwan al-Sababah* (pp. 203–204).

3 Zubalah: a station on the pilgrim road from Kufah to Makkah (Yaqut, *Mu'jam al-Buldan*, «زبالة»).

a passionate lover. He said: Bring him in! They brought him in to him, and he said: Who is your beloved? He said: My cousin. He said: Has she a father? He said: Yes. He said: Then why does he not marry you to her? He said: There is something here, Commander of the Faithful. He said: What is it? He said: I am a hajin, and the hajin is one whose mother is a slave woman who is not Arab. Al-Mahdi said to him: And what of it? He said: It is a defect among us. He sent for her father, who was brought, and said: Is this your brother's son? He said: Yes. He said: Then why do you not marry your noble daughter to him? He said to him the like of what his brother's son had said. Among the descendants of al-Abbas there was a group with him, and he said: All these are Banu al-Abbas, and they are hujun. What harm does that do them? He said: It is a defect among us! Al-Mahdi said to him: Marry him to her for twenty thousand dirhams, ten thousand for the defect and ten thousand for her dowry. He said: Yes! He praised Allah and glorified Him, and married him to her. Two purses were brought and handed over to him, and the youth began to say:[1]

ابتعت ظبية بالغلاء وإنما ♦ يعطي الغلاء بمثلها أمثالي

I bought a gazelle at great cost; only those like me /
will pay a high price for one such as she.
I bought a gazelle at a high price, and only
those like me pay a high price for the like of her [146b]

وتركت أسواق القباح لأهلها ♦ إن القباح وإن رخصن غوال

I left the ugly women's markets for their folk to keep, /
for ugly ones are costly, though they come cheap.
And I left the markets of the ugly {women} to their people
for the ugly {women}, though they be cheap, are costly

Al-Khara'iti mentioned, in the hadith of al-Haytham ibn Adi[2], from Awanah ibn al-Hakam, that Umar ibn Abi Rabi'ah had given up poetry and turned from it, and vowed upon himself to sacrifice a camel for every verse he said. He stayed so for a time, then one night he went out intending

1 The young man says that he paid a high price for a gazelle-like girl, as one of his rank must for such a girl, and that the ugly, though cheap, cost dear in the end. The report is in the sources cited in the next note.

2 Al-Khara'iti, *I'tilal al-Qulub* (pp. 234–235); the report and verses are also in *al-Aghani* (1/145), al-Qali, *al-Amali* (2/9–10), *Zahr al-Adab* (1/253, 254) and *al-Mustatraf* (3/39–40). Al-Haytham ibn Adi (d. about 207 AH) was a historian, and Awanah ibn al-Hakam a Kufan historian and storyteller.

to circle the House, when he saw a beautiful woman circling, and a man following her, so that whenever she lifted her foot he put his foot where her foot had been. He began to watch this of their affair. When the woman finished her circling, the man followed her a little, then returned. When Umar saw him he leapt to him and said: You will tell me about your affair! He said: Yes! This woman you saw is my cousin, and I am her passionate lover, and I have no wealth. I asked her of my uncle, but he turned from me and asked of me a dowry that I cannot afford. What you saw is my share of her, and I have no wish in this world but her. I meet her only at the circling, and my share is what you saw me do. Umar said to him: And who is your uncle? He said: So-and-so son of so-and-so. He said: Come with me to him. They went, and Umar called him out, and he came out hastily and said: What is your need, Abu al-Khattab?[1] He said: Marry your daughter so-and-so to your brother's son so-and-so, and this dowry that he asks of you is brought to you from my wealth! He said: Then I have done it. Umar said: I would like not to leave until they are brought together. He said: And that also! He did not leave until he had joined them both. He came to his house and lay on his back on his bed, and sleep would not take him, and his insides began to surge with poetry. His slave girl disapproved of that and began to ask him about his state, saying: Woe to you! What has befallen you? When she pressed him, he sat up and recited:[2]

تقول وليدتي لما رأتني ♦ طربت وكنت قد أقصرت حينا

My slave girl said, when she saw me: 'You are stirred inside, /
though for a while you'd put all that aside.

My slave girl said when she saw me ♦ you are moved, and you had held back for a while

أراك اليوم قد أحدثت شوقا ♦ وهاج لك البكا داء دفينا

'I see that you have brought forth longing on this day, /
and weeping stirred a sickness hidden away.

I see that today you have brought forth yearning
and weeping has stirred in you a hidden sickness

1 Abu al-Khattab is the kunyah of the poet Umar ibn Abi Rabi'ah, who is the "Umar" of this story, not the caliph.

2 The verses are in the *Diwan* of Umar ibn Abi Rabi'ah (p. 164, Leipzig edition). His slave girl sees him stirred by yearning after a time of restraint, the restraint of his vow to give up poetry.

بربك هل أتاك لها رسول ♦ فشاقك أم رأيت لها خدينا

'By your Lord, has a messenger from her come by /
and stirred your longing, or her friend has met your eye?'
By your Lord, has a messenger come to you from her
and stirred your longing, or have you seen her companion? [147a]

فقلت شكا إلي أخ محب ♦ لبعض زماننا إذ تعلمينا

I said: 'A loving brother told me of his woe / about some time of ours, as you well know.
I said: A loving brother complained to me ♦ of some time of ours, as you know

فعد علي ما يلقى بهند ♦ فوافق بعض ما كنا لقينا

He counted out to me the pains for Hind he bore, /
and they matched some of what we'd suffered before.
So he recounted to me what he suffers over Hind ♦ and it matched some of what we had suffered

وذو القلب المصاب وإن تعزى ♦ يهيج حين يلقى العاشقينا

And one whose heart is stricken, though consoled, is yet /
stirred up whenever passionate lovers are met.
And the one with a stricken heart, though he consoles himself ♦ is stirred when he meets passionate lovers

وكم من خلة أعرضت عنها ♦ لغير قلى وكنت بها ضنينا

How many an intimate I turned from, though / not out of hatred: I had prized her so.
How many an intimate friend (خلة) I turned from ♦ not out of hatred, {though} I held her dear

رأيت صدودها فصددت عنها ♦ ولو هام الفؤاد بها جنونا

I saw her turn away, so I turned from her as well, / even if my heart was madly in her spell.'
I saw her turning away, so I turned from her ♦ even if my heart was madly infatuated with her

Khalid ibn Abd Allah al-Qasri reviewed his prison one day, and in it was Yazid ibn so-and-so al-Bajali. Khalid said to him: For what were you imprisoned, Yazid? He said: For an accusation, may Allah set the Emir right! He said: Will you return to it if I release you? He said: Yes, Emir! And he disliked to hint at his case so that his beloved would not be disgraced. Khalid said: Bring the men of the neighbourhood, so that we cut off his hand in their presence. Yazid had a brother, who wrote verses and sent them to Khalid:[1]

أخالد قد أعطيت في الخلق رتبة ♦ وما العاشق المسكين فينا بسارق

O Khalid, you are given among people a high place, / our poor lover is no thief, in any case.
O Khalid, you have been given a high rank among people ♦ and the poor passionate lover among us is no thief

أقر بما لم يأته المرء إنه ♦ رأى القطع خيرا من فضيحة عاشق

He owned to what he never did, for he had weighed /
the loss of his hand above a lover's shame displayed.
He confessed to what the man had not done, for he
saw the cutting {off of his hand} as better than the disgrace of a passionate lover

ولولا الذي قد خفت من قطع كفه ♦ لألفيت في شأن الهوى غير ناطق

Had I not feared they'd cut his hand, I'd have been found, / on matters of love, not uttering a sound.
Were it not for what I feared of the cutting off of his hand
I would have been found not speaking about the matter of love

إذا بدت الرايات للسبق في العلى ♦ فأنت ابن عبد الله أول سابق

When the banners rise for the race to glory's crest, /
you, son of Abd Allah, are first, ahead of the rest.
When the banners appear for the race to the heights ♦ you, son of Abd Allah, are the first to lead

1 Khalid ibn Abd Allah al-Qasri (d. 126 AH) was governor of Iraq under the Umayyads. The report is in al-Khara'iti, *I'tilal al-Qulub* (pp. 237–238); with the verses it is also in al-Sarraj, *Masari' al-Ushshaq* (2/197) and Ibn al-Jawzi, *Dhamm al-Hawa* (pp. 350–351). The brother says that the lover confessed to a theft he did not commit because he judged the loss of a hand lighter than the shame of having his love exposed.

When Khalid read the verses, he knew the truth of his words. He brought the guardians of the girl and said: Marry your young woman to Yazid! They said: Now that what has appeared of him has appeared, no. He said: If you will not marry him willingly, you will marry him unwillingly! So they married him, and Khalid paid the dowry from his own wealth.

Abu al-Abbas al-Mubarrad mentioned[1], saying: There was a man in Kufah called Layth ibn Ziyad, who had raised a slave girl and educated her, and she turned out skilled in every art, with abundant beauty. He kept her for a time until his need became plain, [147b] and she said: My master, it would be better for you to sell me than what I see you in, though I think I could not bear to be without you. He went to a rich man who knew her and knew her merit, and sold her for a hundred thousand dirhams. When he received the money he sent her to her master, and he grieved over her with a great grief. When the girl came to her new master, there came upon her such desolation for the first that she could neither repel it nor conceal it, so she disclosed it, and said:[2]

أتاني البلا حقا فما أنا صانع ♦ أمصطبر للبين أم أنا جازع

Affliction has truly come; what is my intent: /
to bear the parting patiently, or to lament?
Affliction has come to me truly, so what shall I do
shall I be patient in parting or shall I be distraught?

كفى حزنا أني على مثل جمرة ♦ أقاسي نجوم الليل والقلب نازع

It is grief enough that, as on an ember, I stay, /
enduring the night's stars, my heart torn away.
It is enough grief that I am upon the like of an ember
enduring the stars of the night while the heart is torn away

فإن يمنعوني أن أموت بحبه ♦ فإني قتيل والعيون دوامع

If they prevent my dying for his love, then I /
am slain already, and the eyes are never dry.
If they prevent me from dying for love of him
then I am slain, while the eyes weep unceasingly

Her master learned of her verses, called her and wanted her, but she refused him, and said to him: My master, you will not benefit from me. He said: Why is that? She said: Because of what is in me. He said: And what

1 Al-Khara'iti, *I'tilal al-Qulub* (pp. 238–239); the report is told differently in al-Qali, *al-Amali* (2/21–22); see also *Simt al-La'ali* (2/655–656).

2 The girl says that she cannot choose between patience and wailing; she lies as upon a live coal, awake counting the stars, while her heart is torn away; if she is kept from dying of love, she is as good as slain.

is the matter with you? Describe it to me! She said: I find in my insides fires blazing, which no one can put out, and do not ask about what is beyond that. He took pity on her and was moved for her, and he sent to her master and asked about his condition, and found in him the like of what was in her. He brought him, returned the girl to him, and gave him fifty thousand of her price as a gift. She stayed with him a long time. Her news reached Abd Allah ibn Tahir, who was in Khurasan, and he wrote to his deputy in Kufah, ordering him to look into it, and if this poetry that had been mentioned to him was from the girl, to buy her for him with whatever his right hand possessed. He rode to the girl's master and told him what Abd Allah ibn Tahir had written to him, and the girl's master found no way out but to offer her to him, though he was unwilling. The Emir wanted to know what the girl had in her, and began to say:[1]

بديع حسن رشيق قد ♦ جعلته منه لي ملاذا

A rare beauty, graceful and fresh, whom I /
have made my refuge, the one to whom I fly.

A rare beauty, fresh, which ♦ I have made of him a refuge for me

The girl answered him:

فعاتبوه فزاد عشقا ♦ فمات شوقا فكان ماذا

They blamed him, and he loved the more; and so /
he died of longing. What of it, though?

They blamed him, and he increased in passionate love
and died of longing, so what of it?

So he knew that she was fit for him, and bought her for two hundred thousand dirhams, equipped her, and carried her to Abd Allah ibn Tahir in Khurasan. When she came to him, he tested her and found her as he wished, and she overcame him in his reason. It is said that she is the mother of Muhammad ibn Abd Allah ibn Tahir. Her gifts and presents never ceased to come to her first master until she died.

Umar ibn Shabbah said:[2] Ayyub ibn Umar al-Ghifari narrated to us, saying: Abd Allah

1 The Emir's half-verse is obscure as printed, and the Arabic editor leaves it without comment. The girl answers in the same rhyme, and her reply shows him that she is herself a lover: those who blamed her master only increased his passion, until he died of longing.

2 Al-Khara'iti, *I'tilal al-Qulub* (p. 239).

ibn Amir divorced his wife, the daughter of Sahl ibn Amr, and she came to Medina with a daughter of hers, having with her a deposit of jewels that he had entrusted to her. Al-Hasan ibn Ali ibn Abi Talib رضي الله عنه married her. Then Ibn Amir wished to perform the Hajj, and he came to Medina and met al-Hasan. He said: O Abu Muhammad! I have a need with the daughter of Sahl, so I would like you to permit me to see her. Al-Hasan said to her: Put on your clothes, for this is Ibn Amir asking leave to see you. He went in to her and asked for his deposit, and she brought it to him with his seal on it. He said to her: Take a third of it! She said: I would never take anything for a trust I was entrusted with! Then Ibn Amir turned to her and said: My daughter has come of age, so I would like you to leave her to me. She wept, and her daughter wept, and Ibn Amir was moved. Al-Hasan said: Would you two like it? By Allah, there is no one to make it lawful better than I.[1] He said: By Allah, I will never take her from you. So he took care of her until he died.

Al-Zamakhshari mentioned in *Rabi' al-Abrar* (The Springtime of the Righteous) that Zubaydah, the daughter of Abu Ja'far[2], read on a wall on the road to Mecca:[3]

أما في عباد الله أو في إمائه ♦ كريم يجلي الهم عن ذاهب العقل

Of Allah's servants or His maids, is there none I'll find /
so noble as to clear the grief of one who's lost his mind?
Is there not among the servants of Allah or His maidservants
a noble one who will clear grief from one whose reason is gone

له مقلة أما المآقي قريحة ♦ وأما الحشا فالنار منه على رجل

He has an eye whose tear ducts are sore, /
and the fire stands ablaze in his inmost core.
He has an eye whose tear ducts are sore
and as for his inmost parts, the fire in him is up on its feet {ablaze}

She vowed to contrive for its speaker, until she joined him with the one he loved. She said: I was at al-Muzdalifah when I heard someone reciting them, and I summoned him, and he claimed that he had said them for a daughter of his paternal uncle, whose family had sworn [148b] not to marry her to him,

1 A *muhallil* is a man who marries a woman divorced three times and then divorces her, so that she becomes lawful again to her first husband. Al-Hasan, who had married her, offers himself for this, so that Ibn Amir might take her back.

2 Zubaydah (d. 216 AH), wife of Harun al-Rashid, was a granddaughter of Abu Ja'far al-Mansur; her father was Ja'far ibn Abi Ja'far.

3 Al-Zamakhshari, *Rabi' al-Abrar* (4/26). The writer asks whether there is no generous person who will relieve a lover who has lost his reason: his eye is sore at its corners (*ma'aqi*) and fire burns within him.

so she sent to the tribe and went on offering them wealth until they married him to her, and the woman was more passionately in love than the man. Zubaydah used to count it among her greatest good deeds, and she would say: There is nothing I am more pleased with than my bringing together that youth and that girl.

Al-Zamakhshari said:[1] Ahmad ibn Abi Uthman the scribe fell in love with a slave girl of Zubaydah called "Na'm" until he fell ill, and he said of her verses, among them:

وإني ليرضيني الممر ببابها ♦ وأقنع منها بالشتيمة والزجر

It pleases me to pass by her door, / and with her abuse and rebuke I ask no more.

I am content to pass by her door ♦ and satisfied from her with abuse and rebuke

So she gave her to him.

Al-Khara'iti mentioned that one of the caliphs had a boy and a girl among his slave boys and girls who loved each other, and one day the boy wrote to her:[2]

ولقد رأيتك في المنام كأنما ♦ عاطيتني من ريق فيك البارد

I saw you in a dream, as though you let me sip / of the cool saliva from your lip,

I saw you in a dream as though ♦ you gave me {to drink} of the cool saliva of your mouth

وكأن كفك في يدي وكأننا ♦ بتنا جميعا في فراش واحد

as though your palm lay in my hand, and as though we /
had spent the night in one bed, you and me.

And as though your palm was in my hand and we ♦ spent the night together in one bed

فطفقت يومي كله متراقدا ♦ لأراك في نومي ولست براقد

So all day long I feigned sleep, for the sake /
of seeing you in sleep, though I was awake.

So I spent my whole day feigning sleep ♦ to see you in my sleep, though I am not asleep

She answered him:

خيرا رأيت وكل ما أبصرته ♦ ستناله مني برغم الحاسد

You saw good; all you saw will come your way /
from me, to every envious one's dismay.

You have seen good, and all you have seen ♦ you will have of me, in spite of the envious

1 *Rabi' al-Abrar* (4/26). The verse is given in al-Ibshihi, *al-Mustatraf* (3/34), to Ahmad ibn Uthman the scribe.

2 The Arabic editor did not find the text in the printed *I'tilal al-Qulub*. The report with the verses is in al-Zamakhshari, *Rabi' al-Abrar* (4/18; 3/429 in the printing consulted), and the verses are in al-Tha'alibi, *al-Shakwa wa-l-'Itab* (1/172 in the printing consulted). The verses are also in *al-Ima' al-Shawa'ir* (pp. 193–194) and *Diwan al-Sababah* (p. 202; p. 59 in the printing consulted). The Arabic editor also gives *al-'Iqd al-Farid* (6/60–61) and *al-Mustatraf* (3/19–20); these could not be confirmed there. The boy dreams that he is with her; the girl's reply continues on p. 530.

إني لأرجو أن تكون معانقي ♦ فتبيت مني فوق ثدي ناهد

I hope that it is you who'll hold me to your chest /
and spend the night upon my swelling breast,
I hope that you will be the one to embrace me
and spend the night {lying} on my swelling breast

وأراك بين خلاخلي ودمالجي ♦ وأراك فوق ترائبي ومجاسدي

see you amid my anklets and armlets, and see /
you on my bosom and the garments next to me.
And that I see you between my anklets and bracelets
and see you upon my chest and my body-garments

ونبيت ألطف عاشقين تعاطيا ♦ طرف الحديث بلا مخافة واحد

And spend the night, gentlest of lovers, as we trade /
the thread of talk, of no one afraid.
And we spend the night as the gentlest of lovers, passing
the thread of talk without fear of anyone

The news of them reached the caliph, and he married them to each other and treated them well, despite his strong jealousy.

Abu al-Faraj ibn al-Jawzi رحمه الله تعالى said: Al-Muhallab heard a youth singing verses about a slave girl of his, and al-Muhallab said:[1]

لعمري إني للمحبين راحم ♦ وإني بستر العاشقين حقيق

By my life, I'm merciful to lovers, and it's right /
that I should hide the passionate from sight.
By my life, I am merciful to lovers ♦ and in concealing passionate lovers I am fitting

سأجمع منكم شمل ود مبدد ♦ وإني بما قد ترجوان خليق

I'll gather up for you love's union, scattered wide, /
and what you two are hoping for, I can provide.
I will gather for you {both} a scattered union of affection
and I am fit for what you both hope for

Then he gave her to him, and with her five thousand dinars.

Al-Khara'iti said: There was a slave-dealer[2] who had a slave girl, and he had no wealth but her, and he would display her in the seasons, and the people bid high for her until [149a] she reached a large sum of money, while he sought more. A poor man became attached to her, and his reason almost went. When that reached him he gave her to him as a gift. He was reproached for it, and he said: I heard Allah say: ﴿وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًا﴾ "And whoever saves one - it is as if he had saved mankind entirely." [al-Ma'idah 5:32] Should I not save all the people?!

1 Ibn al-Jawzi, *Dhamm al-Hawa* (p. 629); the verses are also in *Diwan al-Sababah* (p. 203).

2 The Arabic editor did not find this report in the printed *I'tilal al-Qulub*.

Ali ibn Quraysh al-Jurjani said:[1]

شكوت بلاء لا أطيق احتماله ♦ وقلبي مطيع للهوى غير دافع

I complained of a trial I cannot bear, and still /
my heart obeys desire, nor resists its will.

I complained of an affliction I cannot bear ♦ while my heart obeys desire and does not push it away

فأقسم ما تركي عتابك عن قلى ♦ ولكن لعلمي أنه غير نافع

I swear I've ceased reproaching you, and not from spite, /
but since I know it will not set things right.

I swear that my leaving of reproach to you is not from hatred ♦ but from my knowing that it is of no use

وإني متى لم ألزم الصبر طائعا ♦ فلا بد منه مكرها غير طائع

And should I not hold to patience freely, as I choose, /
then, forced, unwilling, I'll have no way to refuse.

And whenever I do not hold to patience willingly ♦ there is no avoiding it, compelled, unwilling

إذا أنت لم يعطفك إلا شفاعة ♦ فلا خير في ود يكون بشافع

If nothing but intercession turns you to me, /
there is no good in love that comes by another's plea.

If nothing but intercession turns you to me
there is no good in an affection that comes through an intercessor

Abu al-Sa'ib al-Makhzumi[2] was one of the reciters and jurists, and he was seen clinging to the coverings of the Ka'bah, saying: O Allah, have mercy on passionate lovers! And turn the hearts of the beloved toward them. He was asked about that, and he said: Praying for them is better than an umrah from al-Ji'ranah.

Ahmad ibn al-Fadl the scribe mentioned that a boy and a girl were in a school, and the boy fell in love with her, and he went on contriving with his teacher until he seated him near her. One day, when the boys were not paying attention, he wrote on the girl's tablet:[3]

ماذا تقولين فيمن شفه سقم ♦ من طول حبك حتى صار حيرانا؟

What do you say of one whom sickness wears away /
from loving you so long, till he is lost, astray?

What do you say of one whom sickness has worn
from the length of love of you until he became bewildered?

When the girl read it, her eyes filled with tears in mercy for him, and she wrote beneath it:

إذا رأينا محبا قد أضر به ♦ طول الصبابة أوليناه إحسانا

When we see a lover whom long longing has laid low, / upon him kindness we bestow.

When we see a lover whom ♦ long ardent longing has harmed, we show him kindness

1 The Arabic editor notes that al-Khara'iti, *I'tilal al-Qulub* (p. 240), reads «أنشدني علي» ("Ali recited to me"), and adds that the verses are by al-Abbas ibn al-Ahnaf, in his *Diwan*.

2 See p. 222.

3 Al-Khara'iti, *I'tilal al-Qulub* (p. 233). The two verses are also in another report in al-Sarraj, *Masari' al-Ushshaq* (2/207) and *Diwan al-Sababah* (p. 204), and are by Ali ibn al-Jahm, in his *Diwan* (p. 216). The girl's reply continues on p. 532.

Al-Haytham ibn Adi mentioned, from Muhammad ibn Ziyad[1], that al-Harith ibn al-Sulayl al-Azdi went out visiting Alqamah ibn Hazm al-Ta'i, who was his ally, and he saw a daughter of his called al-Rabab, who was [149b] among the most beautiful of women. She pleased him, and he fell in passionate love (عشقها) with her with a love that stood between him and returning to his family. He said to Alqamah: I have come to you as a suitor, and the suitor may marry, and the seeker may attain, and the one who desires may be given. He said: A noble match. Stay and we will look into your affair. Then he turned to the girl's mother and said to her: Al-Harith is the chief of his people in lineage, in standing and in house, so let him not go from us except with his need. Consult your daughter and turn her about what is in her soul.

She said to her: Daughter, which men please you more? The mature, noble lord, generous and open-handed, or the bright youth, who tires and covets? She said: The bright youth. She said: The youth makes you jealous, while the old man provides for you, and the mature, excellent one, abundant in giving, is not like the young one, abundant in reproaching. She said: Mother, I love the youth, as herdsmen love fine pasture. She said: Daughter, the youth is strict in veiling, abundant in blame. She said: Mother, I fear that the old man will soil my clothes, wear out my youth, and make my peers gloat over me. The mother did not cease to work on her until she overcame her opinion, and al-Harith married her for a hundred and fifty camels, a servant and a thousand

1 Al-Khara'iti, *I'tilal al-Qulub* (pp. 157–158); the report is also in Ibn Qutaybah, *'Uyun al-Akhbar* (4/47, 48), *al-Mahasin wa-l-Addad* (pp. 237–238), *Jamharat al-Amthal* (1/262, 263) and *Majma' al-Amthal* (1/122, 123).

dirhams, and he consummated the marriage with her. She was dearer to him than anything, and he set out with her to his family. One day he was sitting in the courtyard of his awning with her beside him when some youths came, wrestling in play. She sighed deeply, then let her eyes loose in weeping. He said: Why are you weeping? She said: What have I to do with old men, while they rise like chicks! He said: May your mother be bereft of you! The free woman may go hungry, yet she does not eat by her breasts! It became a proverb[1], i.e. she does not become a wet-nurse, and he was the first to say it. Then he said: Many a raid I have witnessed, many a captive woman I have taken up behind me, many a wine I have drunk. Go back to your family, I have no need of you. Then he began to say:[2]

وعيرت أن رأتني لابسا كبرا ♦ وغاية النفس بين الموت والكبر

She chided me, seeing me clad in my old age, /
and between death and age lies the soul's last stage.

She reproached me when she saw me wearing old age
and the end of the soul is between death and old age

فإن بقيت رأيت الشيب راغمة ♦ وفي التفرق ما يقضي من العبر

If you live on, you'll see the grey you spurn, /
and parting gives you lessons enough to learn.

If you live, you will see grey hair despite yourself
and in the parting there is enough to give lessons

وإن يكن قد علا رأسي وغيره ♦ صرف الزمان وتقتير من الشعر

And if the grey has risen on my head, and there /
time's turning changed it, and the thinning of the hair,

And if {grey hair} has risen on my head, and has changed it
the turn of time and the thinning of the hair [150a]

فقد أروح للذات الفتى جذلا ♦ وهمتي لم تشب فاستخبري أثري

I still go forth to young men's pleasures, full of cheer; /
my zeal has not grown grey; ask where my tracks appear.

I still go forth for the pleasures of youth, cheerful
and my aspiration has not turned grey, so ask about my trail

• ♦ • ♦ •
• ♦ • ♦ •

1 The proverb is «تجوع الحرة ولا تأكل بثدييها». See *Jamharat al-Amthal* (1/262–263) and al-Maydani, *Majma' al-Amthal* (1/122–123).

2 The verses are in the sources cited on p. 532. Al-Harith, grown old, answers the girl's reproach: grey hair will come to her too, but his spirit is not grey.

الباب السادس والعشرون

CHAPTER TWENTY-SIX

On the Lovers' Leaving the Lower of Two Beloveds out of Desire for the Higher of Them

This is a chapter that none enters but the virtuous, noble, proud souls, who are not content with the lowly, and do not sell the higher for the lower with the sale of the weak and the cheated, and who are not possessed by a smear of beauty covered over kinds of ugliness, as one of the Bedouin said when he looked at a veiled woman:[1]

إذا بارك الله في ملبس ◆ فلا بارك الله في البرقع

If Allah gives His blessing to our dress, /
may the face-veil be one He will not bless.

If Allah blesses a garment ◆ then may Allah not bless the face-veil

يريك عيون المها حسرة ◆ ويكشف عن منظر أشنع

It shows you the eyes of the wild cows, to your regret, /
and uncovers a sight more hideous yet.

It shows you the eyes of the wild cows, to your sorrow ◆ and uncovers a sight more hideous

Another said:[2]

لا يغرنك ما ترى من نقاب ◆ إن تحت النقاب داء دويا

Let not the veil that you see deceive your eyes; /
beneath the veil a deep-seated sickness lies.

Let not what you see of the veil deceive you ◆ for beneath the veil is a deep-seated sickness

The proud soul is not satisfied with the lowly. Allah سبحانه blamed people who exchanged one food for another lower than it, and He rebuked them for that, and said: ﴿أَتَسْتَبْدِلُونَ ٱلَّذِى هُوَ أَدْنَىٰ بِٱلَّذِى هُوَ خَيْرٌ﴾ "Would you exchange what is better for what is less?" [al-Baqarah 2:61] and that is proof

1 The two verses are in *al-'Iqd al-Farid* (6/412), within a long report. The veil (*burqu'*) shows only the wild cow's eyes and covers a hideous face.

2 The line is by Sudayf ibn Maymun, with the readings «من أناس» and «تحت الضلوع»: *'Uyun al-Akhbar* (1/208), *al-Shi'r wa-l-Shu'ara'* (2/761), al-Mubarrad, *al-Kamil* (3/1366), Ibn al-Mu'tazz, *Tabaqat al-Shu'ara'* (p. 40), *al-Aghani* (4/348) and *al-'Iqd* (4/486). The sense: do not be deceived by appearances.

of the baseness of the soul and the smallness of its worth.

Al-Asma'i said:[1] A man of the Bedouin was alone with a woman and intended wrongdoing, and when he had power over her he drew back, safe, and began to say: A man who sells a Garden whose breadth is the heavens and the earth for a span between your legs[2] has little eye for measurement.

Abu Asma' said:[3] A man entered a thicket and said: If I were alone here in a disobedience, who would see me? Then he heard a voice that filled what lies between the two lava tracts of the thicket: ﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ﴾ "Does He who created not know, while He is the Subtle, the Aware?" [al-Mulk 67:14]

Imam Ahmad said:[4] Haytham, who is Ibn Kharijah, narrated to us: Isma'il ibn Ayyash narrated to us, from Abd al-Rahman ibn Adi al-Bahrani, from Yazid ibn Maysarah, who said: Allah تعالى says: O youth who leaves his desire for My sake, who spends his youth on My account, you are with Me like some of My angels!

Ibrahim ibn al-Junayd mentioned[5] that a man solicited a woman for herself, and she said to him: You have heard the Qur'an and the hadith, [150b] so you know better! He said:

1 Al-Khara'iti, *I'tilal al-Qulub* (p. 66), and Ibn al-Jawzi, *Dhamm al-Hawa* (p. 260).

2 *Fitr* (فتر): a span, the distance between the tips of the thumb and forefinger (*Lisan al-Arab*, «فتر»). The Bedouin plays on measurement: he sold a Garden as wide as the heavens and the earth for a span.

3 Al-Khara'iti, *I'tilal al-Qulub* (p. 66).

4 The Arabic editor did not find this report in Ahmad's known books. He gives Ibn al-Mubarak, *al-Zuhd* (346), al-Khara'iti (p. 60), Abu Nu'aym, *Hilyat al-Awliya'* (5/237) and *Dhamm al-Hawa* (pp. 53–54); these could not be confirmed there.

5 Al-Khara'iti, *I'tilal al-Qulub* (p. 66), and *Dhamm al-Hawa* (p. 274).

Then lock the doors. She locked them, and when he drew near her she said: One door remains that I have not locked! He said: Which door?! She said: The door between you and Allah! So he did not approach her.

He also mentioned, of a Bedouin, who said: I went out on one of the dark nights and there was a girl like a standard. I solicited her for herself, and she said: Woe to you! Did you not have a restrainer of reason, since you had no forbidder of religion? I said: By Allah, none sees us but the stars! She said: Then where is the One who set the stars in place?[1]

Ziyad, the freed slave of Ibn Abbas[2] رضي الله عنهما, sat with one of his brothers and said: O Abd Allah! He said to him: Say what you wish. He said: Is it anything but Paradise or the Fire? I said: Yes. He said: And between them there is no abode in which the servants alight? I said: No, by Allah! He said: By Allah, my soul is one I am sparing of for the Fire, and patience today from the disobedience of Allah is better than patience in the shackles.

Wahb ibn Munabbih said:[3] The wife of al-Aziz said to Yusuf عليه السلام: Come in with me to the qaytun (القيطون) - meaning the curtain - and he said: The qaytun does not conceal me from my Lord.

Al-Yazidi said:[4] I went in to Harun al-Rashid and found him bent over

1 Al-Khara'iti, *I'tilal al-Qulub* (p. 65); see also *Dhamm al-Hawa* (p. 272).

2 Al-Khara'iti, *I'tilal al-Qulub* (p. 65), and *Dhamm al-Hawa* (p. 61).

3 Al-Khara'iti, *I'tilal al-Qulub* (p. 65).

4 Al-Khara'iti, *I'tilal al-Qulub* (p. 64); the report with the verses is in *Bahjat al-Majalis* (2/310). His note continues on p. 537: the first two verses are in a poem of Bashshar ibn Burd (*'Uyun al-Akhbar*, 3/184), the second also in verses of Hilal ibn Khath'am (al-Jahiz, *al-Hayawan*, 1/382), and the first alone is given to Ziyad ibn Munqidh in *Hamasat al-Buhturi* (p. 140) and *al-Tadhkirah al-Hamduniyyah* (7/119).

a sheet, looking at what was written on it in gold. When he saw me he smiled, and I said: A benefit, may Allah set the Commander of the Faithful right? He said: Yes, I found these two verses in one of the treasuries of Banu Umayyah and liked them, and I have added a third to them. Then he recited to me:

إذا سد باب عنك من دون حاجة ♦ فدعه لأخرى ينفتح لك بابها

When a door is shut on you before a need is met, /
leave it for another, whose door will open yet.

When a door is shut against you, standing between you and a need
leave it for another {need}, whose door will open to you

فإن قراب البطن يكفيك ملؤه ♦ ويكفيك سوءات الأمور اجتنابها

For the belly's sheath, to fill it is enough for you, /
and shunning the evils of affairs will do.

For the container of the belly, filling it is enough for you
and avoiding the evils of affairs is enough for you

فلا تك مبذالا لدينك واجتنب ♦ ركوب المعاصي يجتنبك عقابها

So do not squander your religion, and stay clear /
of riding into sin; its punishment won't come near.

So do not be one who squanders his religion, and avoid
riding into disobedience, and its punishment will avoid you

Abu al-Abbas al-Nashi' said:[1]

إذا المرء يحمي نفسه حل شهوة ♦ لصحة أيام تبيد وتنفد

If a man guards himself from a lawful desire /
for the health of days that perish and expire,

If a man guards himself from a lawful desire ♦ for the health of days that perish and are exhausted

فما باله لا يحتمي من حرامها ♦ لصحة ما يبقى له ويخلد؟!

then why will he not shun its unlawful part /
for health of what remains for him and won't depart?

Then what is it with him that he does not guard himself from the forbidden {part} of it
for the health of what remains for him and lasts?!

It is said: [151a] Ali ibn Abi Talib رضي الله عنه used to recite these two verses:

اقدع النفس بالكفاف وإلا ♦ طلبت منك فوق ما يكفيها

Curb the soul with just enough, or else it will plead /
with you for more than what would meet its need.

Curb the soul with sufficiency, or else ♦ it will ask of you more than suffices it[2]

1 Al-Khara'iti, *I'tilal al-Qulub* (pp. 63–64). Abu al-Abbas Abd Allah ibn Muhammad al-Nashi' al-Akbar (d. 293 AH) was a poet and theologian.

2 The Arabic editor gives al-Khara'iti, *I'tilal al-Qulub* (p. 64). He gives the verses to Abu Bakr al-Siddiq in *al-Zahrah* (2/563), and to Abu al-Atahiyah in *Qutb al-Surur* (pp. 280, 281); in *Bahjat al-Majalis* (2/312) the first is unascribed. The verses continue on p. 538: restrain the soul with what suffices, or it will always ask for more.

إنما أنت طول عمرك ما عمرت ♦ في الساعة التي أنت فيها

However long you live, your whole life through,
you're only in the hour that is present to you.

You are, all your life, for as long as you live ♦ {only} in the hour in which you are

And among the finest of the poetry of the Arabs, and Amr ibn al-As used to recite them:[1]

إذا المرء لم يترك طعاما أحبه ♦ ولم ينه قلبا غاويا حيث يمما

If a man will not give up the food that he holds dear,
nor curb his straying heart wherever it may steer,

If a man does not leave food he loves
and does not forbid a straying heart where it turns

قضى وطرا منه وغادر سبة ♦ إذا ذكرت أمثالها تملأ الفما

he has his wish of it, and leaves a shame, the kind
that fills the mouth when such are brought to mind.

He has fulfilled a desire of it and left a disgrace
which, when its like is mentioned, fills the mouth

Shu'bah said, from Mansur, from Ibrahim:[2] One of the worshippers spoke with a woman and did not cease with her until he put his hand on her thigh. He went away and put his hand on the fire until it hissed.

Zayd ibn Aslam said, from his father:[3] There was a worshipper in a hermitage, worshipping. One day he looked out and saw a woman, and was tempted by her. He put one of his feet out of the hermitage, intending to go down to her, then he reflected and remembered, and turned back. He wanted to bring his foot back into the hermitage, and he said: By Allah, I will never bring into my hermitage a foot that went out wanting to disobey Allah! So he left it outside the hermitage, and the snow, the cold and the winds struck it until it fell to pieces.

One of the Salaf said:[4] Whoever has an admonisher from his own heart, Allah - عز

1 The two verses are in *'Uyun al-Akhbar* (1/37), *al-Aghani* (9/59), al-Baladhuri, *Ansab al-Ashraf* (1/233), *al-Sahil wa-l-Shahij* (p. 309), *Majmu'at al-Ma'ani* (p. 18) and elsewhere.

2 Al-Khara'iti, *I'tilal al-Qulub* (p. 59).

3 Al-Khara'iti, *I'tilal al-Qulub* (pp. 59–60), and *Dhamm al-Hawa* (p. 249).

4 He is Ziyad ibn Uthman, according to the Arabic editor, who gives al-Khara'iti, *I'tilal al-Qulub* (p. 53).

وجل - increase him in honour, and humility in obedience to Allah is nearer than honour in disobedience to Him.

Abu al-Atahiyah said: I met Abu Nuwas[1] in the Jami Mosque and reproached him, saying to him: Is it not time for you to desist and be restrained? He raised his head to me and said:[2]

أتراني يا عتاهي ♦ تاركا تلك الملاهي؟!

Do you think, Atahi, that I
will let those pleasures pass me by?

Do you see me, Atahi ♦ leaving those amusements?

أتراني مفسدا بالنسك ♦ عند القوم جاهي؟!

Do you think I'd ruin, by devout ways,
my standing in the people's gaze?

Do you see me ruining by devotion ♦ my standing among the people?

When I pressed him in reproach, he began to say: [151b]

لا ترجع الأنفس عن غيها ♦ ما لم يكن منها لها زاجر

Souls do not turn back from their error's course
unless within them there's a restraining force.

Souls do not return from their error ♦ unless there is a restrainer from within them

I wished that I had said this verse in place of everything I have said.

Ibn al-Sammak said[3], of a woman who lived in the desert: If the hearts of the believers looked with their thought upon what has been stored up for them behind the veils of the unseen of the good of the Hereafter, no life in this world would be pure for them and no eye would be cooled.

Dayghum said to a man:[4] Love of Him عز وجل has occupied the hearts of His lovers from taking delight in love of another, so they have in this world, with love of Him عز وجل, no pleasure that approaches

1 Al-Khara'iti, *I'tilal al-Qulub* (p. 54), and *Dhamm al-Hawa* (p. 76); the report with the verses is also in *Diwan al-Sababah* (p. 168), *al-Aghani* (4/103) and Ibn Khallikan, *Wafayat al-A'yan* (2/102).

2 Abu Nuwas calls his friend "Atahi", a clipped form of Abu al-Atahiyah, and asks whether he will give up his pleasures and lose his standing among the people by devotion.

3 The Arabic editor gives al-Khara'iti, *I'tilal al-Qulub* (p. 50), and *Dhamm al-Hawa* (p. 66), and notes that the author has quoted it before. Ibn al-Sammak (d. 183 AH) was a preacher of Kufah.

4 Al-Khara'iti, *I'tilal al-Qulub* (p. 51), and *Dhamm al-Hawa* (p. 78). See p. 248.

love of Him, and they hope in the Hereafter for no honour of reward greater in their sight than looking at the face of their Beloved. The man fell down in a faint.

In the *Musnad* of Imam Ahmad, in the hadith of Abd al-Rahman ibn Jubayr ibn Nufayr, from his father, from al-Nawwas ibn Sam'an رضي الله عنه, from the Messenger of Allah ﷺ, who said: "Allah has set forth a parable: a straight path, and on the two sides of the path two walls, and in the two walls open doors, and over the doors hanging curtains, and at the head of the path a caller saying: O people, enter the path all together, and do not turn aside! And a caller calling from above the path, and when anyone wants to open any of those doors, he says: Woe to you! Do not open it, for if you open it you will go through it. The path is Islam, the hanging curtains are the limits of Allah, the open doors are the forbidden things of Allah, the caller at the head of the path is the Book of Allah عز وجل, and the caller from above the path is the admonisher of Allah in the heart of every Muslim."[1]

Khalid ibn Ma'dan said:[2] There is no servant but he has two eyes in his face, with which he sees the affair of this world, and two eyes in his heart, with which he sees the affair of the Hereafter. When Allah wills good for a servant, He opens his two eyes that are in his heart, and he sees with them what Allah has promised him of the unseen, and when

1 Ahmad (4/182–183; 29/181 in the Risalah printing). The Arabic editor says it is a sahih hadith. He also gives al-Khara'iti (p. 52) and Ibn al-Jawzi (p. 75).

2 Khalid ibn Ma'dan (d. 103 AH) was a Syrian Successor and ascetic. Al-Khara'iti (pp. 52–53) and *Dhamm al-Hawa* (pp. 75–76); see also p. 249.

He wills otherwise for him, He leaves him as he is. Then he recited: ﴿أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ﴾ "or are there locks upon [their] hearts?" [Muhammad 47:24]

And in al-Tirmidhi, from him ﷺ: "The shrewd one is he who holds himself to account and works for what is after death, and the incapable one is he who makes his soul follow its desire, [152a] and wishes on Allah vain wishes."[1]

And in *al-Musnad*, in the hadith of Fadalah ibn Ubayd, from the Prophet ﷺ: "The mujahid is he who strives against his own soul for Allah's sake, and the incapable one is he who makes his soul follow its desire and wishes on Allah."[2]

Imam Ahmad رحمه الله تعالى said: Abd al-Rahman ibn Mahdi narrated to us: Abd al-Aziz ibn Muslim narrated to us, from al-Rabi ibn Anas, from Abu al-Aliyah, from Ubayy ibn Ka'b رضي الله عنه, who said: Whoever rises in the morning with his greatest concern other than Allah, is not of Allah.[3]

1 Ibn Majah (4260), from Shaddad ibn Aws; also Ahmad, *al-Zuhd* (1/34 in the printing consulted). It is also in al-Tirmidhi (2459). The Arabic editor also gives the *Musnad* of Ahmad (4/124). In its chain is Abu Bakr ibn Abd Allah ibn Abi Maryam, who is weak, says the Arabic editor.

2 The Arabic editor gives Ahmad (6/21, 22), with the wording «المجاهد من جاهد نفسه في طاعة الله، والمهاجر من هجر الخطايا والذنوب», and al-Khara'iti (p. 58) with the wording the author gives; these could not be confirmed there. He says it is sahih and refers to al-Albani's *al-Silsilah al-Sahihah* (549).

3 Ahmad, *Kitab al-Zuhd* (p. 33), and al-Tabarani, *al-Mu'jam al-Kabir* (474); in its chain is Yazid ibn Rabi'ah al-Rahbi, who is abandoned (*matruk*), as in al-Haythami, *Majma' al-Zawa'id* (10/248).

Ahmad said: Abd al-Rahman narrated to us, from Hisham ibn Sa'd, from Zayd ibn Aslam, from his father, from Ata ibn Yasar, who said: Musa said: O Lord! Who are Your people, who are Your people, those whom You shade in the shade of Your Throne? He said: They are those whose hands are innocent, whose hearts are pure, who love one another for My majesty, who, when I am mentioned, are mentioned by Me, and when they are mentioned, I am mentioned by their mention; who perform the ablution fully in hardship, and turn to My remembrance as the eagles turn to their nests, and are devoted to My love as a child is devoted to the love of people, and are angry for My forbidden things when they are made lawful, as the tiger is angry when it is attacked.[1]

Ahmad said: Ibrahim ibn Khalid narrated to us: Abd Allah ibn Yahya narrated to me, saying: I heard Wahb ibn Munabbih say: Musa عليه السلام said: My Lord! Which of Your servants is dearest to You? He said: The one by seeing whom I am remembered.[2]

Ahmad said: Bashshar narrated to us: Ja'far narrated to us: Hisham al-Dastuwa'i narrated to us, saying: It has reached me that in the wisdom of Isa ibn Maryam[3] عليه الصلاة والسلام: You work for this world, while you are provided for in it without work, and you do not work for the Hereafter, while you are not provided for in it except by work. Woe to you, evil scholars! You take the reward and you waste the work. You are about to depart from this world to the darkness of the grave,

1 Ahmad, *al-Zuhd* (pp. 74–75).

2 Ahmad, *al-Zuhd* (p. 74), where the chain has «عبد الله بن بجير».

3 Ahmad, *al-Zuhd* (pp. 75–76).

and its narrowness, and Allah عز وجل has forbidden you disobedience, as He has commanded you fasting and prayer. How can one be of the people of knowledge whose world is preferred by him to his Hereafter, while he is, in this world, the greater in desire? How can one be of the people of knowledge whose journey [152b] is to his Hereafter while he turns toward his world, and what harms him is more desirable to him than what benefits him? How can one be of the people of knowledge who accuses Allah عز وجل in His decree, so that he is satisfied with nothing that befalls him? How can one be of the people of knowledge who seeks knowledge in order to speak of it, and does not seek it in order to act by it?

Abd Allah ibn al-Mubarak said, from Ma'mar: The boys said to Yahya ibn Zakariyya: Come, let us play.[1] He said: Were we created for play?

Ahmad said: Abu Bakr al-Hanafi narrated to us: Abd al-Hamid ibn Ja'far narrated to us: Al-Hasan ibn al-Hasan ibn Ali ibn Abi Talib narrated to me that his mother Fatimah narrated to him that the Messenger of Allah ﷺ said: "Among the worst of my nation are those who were nourished in luxury, who seek colours of food and colours of clothes, and who talk with their mouths wide."[2]

Ahmad said: Abu Qatan narrated to us[3]: Shu'bah narrated to us, from Abu Salamah, from Abu

1 Ahmad, *al-Zuhd* (p. 76), and al-Khara'iti, *Masawi' al-Akhlaq* (738).

2 It is in Ahmad, *al-Zuhd* (77; p. 66 in the printing consulted). The Arabic editor also gives Ibn al-Mubarak, *al-Zuhd* (p. 262); this could not be confirmed there. He calls the chain weak. *Yatashaddaqun* means to speak with the mouth stretched wide, in affected eloquence (*Lisan al-Arab*, «شدق»).

3 Ahmad, *al-Zuhd* (p. 119). The report ends on p. 544.

Nadrah, who said: Umar ibn al-Khattab رضي الله عنه said to Abu Musa: O Abu Musa! Make us yearn for our Lord. He said: Then he recited. They said: The prayer! Umar said: Are we not in prayer?

♦ SECTION ♦

The pillar of the whole matter is desire for Allah, seeking His face, drawing near to Him by every kind of means, and yearning to reach Him and meet Him. If the servant has no aspiration for that, then desire for Paradise and its bliss and what Allah has prepared in it for His friends. If he has no lofty aspiration that demands that of him, then fear of the Fire and what Allah has prepared in it for whoever disobeys Him. If his soul does not obey him in any of that, let him know that he was created for Hell, not for bliss, and that he cannot do so, after the decree of Allah and His granting success, except by opposing his desire.

These are four seasons: the spring of the believer, his summer, his autumn and his winter, and they are his stations in his journey to Allah, and he has no station other than them. As for opposing desire, Allah has made no path to Paradise other than opposing it, and no path to the Fire other than following it. Allah تعالى said: ﴿فَأَمَّا مَن طَغَىٰ وَءَاثَرَ ٱلْحَيَوٰةَ ٱلدُّنْيَا فَإِنَّ ٱلْجَحِيمَ هِىَ ٱلْمَأْوَىٰ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ [153 أ] عَنِ ٱلْهَوَىٰ فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ﴾ “So as for he who transgressed And preferred the life of the world, Then indeed, Hellfire will be [his] refuge. But as for he who feared the position of his Lord and prevented the soul [153a] from [unlawful] inclination, Then indeed, Paradise will be [his] refuge.” [al-Nazi'at 79:37–41] And He تعالى said: ﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ﴾ “But for he who has feared the position of his Lord are two gardens -” [al-Rahman 55:46] It is said: He is the servant who desires disobedience, and remembers the standing of Allah over him in this world, and his own standing before Him in the Hereafter, and leaves it for Allah.

Allah تعالى has informed us that following desire leads astray from His path, and Allah تعالى said: ﴿يَـٰدَاوُۥدُ إِنَّا جَعَلْنَـٰكَ خَلِيفَةً فِى ٱلْأَرْضِ فَٱحْكُم بَيْنَ ٱلنَّاسِ بِٱلْحَقِّ وَلَا تَتَّبِعِ ٱلْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِ﴾ "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allāh." [Sad 38:26] Then He mentioned the end of those who go astray from His path and their destination, and said: ﴿إِنَّ ٱلَّذِينَ يَضِلُّونَ عَن سَبِيلِ ٱللَّهِ لَهُمْ عَذَابٌ شَدِيدٌۢ بِمَا نَسُوا۟ يَوْمَ ٱلْحِسَابِ﴾ "Indeed, those who go astray from the way of Allāh will have a severe punishment for having forgotten the Day of Account." [Sad 38:26] And He سبحانه informed us that by following desire the heart of the servant is sealed, and said: ﴿أُو۟لَـٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ﴾ "Those are the ones of whom Allāh has sealed over their hearts and who have followed their [own] desires." [Muhammad 47:16] And the Prophet ﷺ informed us that the incapable one is he who follows his desire and wishes on Allah.

Imam Ahmad mentioned, in the hadith of Rashid ibn Sa'd, from Abu Umamah al-Bahili رضي الله عنه, who said: The Messenger of Allah ﷺ said: "Beneath the shade of the sky there is no god worshipped that is greater in the sight of Allah than a desire that is followed."[1]

And he mentioned, in the hadith of Ja'far ibn Hayyan[2], from Abu al-Hakam, from Abu Barzah

1 The Arabic editor did not find it in the *Musnad* of Ahmad or his known books. It is in Ibn Abi Asim, *al-Sunnah* (3; 1/8 in the printing consulted). It is also in al-Tabarani, *al-Mu'jam al-Kabir* (8/7502) and Ibn al-Jawzi, *Dhamm al-Hawa* (p. 19). The Arabic editor also gives al-Khara'iti (p. 67) and Abu Nu'aym, *al-Hilyah* (6/118). Al-Haythami (*Majma' al-Zawa'id*, 1/188) says that it contains al-Hasan ibn Dinar, who is abandoned (*matruk*); al-Albani, in his *takhrij* of *al-Sunnah*, calls it fabricated, with a chain of abandoned narrators.

2 Ahmad (4/420, 423); also al-Khara'iti (p. 67) and Ibn al-Jawzi (p. 19). Al-Haythami (*Majma' al-Zawa'id*, 1/188), after ascribing it to Ahmad, al-Bazzar and al-Tabarani, says that its narrators are those of the *Sahih*. The hadith continues on p. 546.

al-Aslami رضي الله عنه, who said: The Messenger of Allah ﷺ said: "What I fear most for you is the desires of error in your bellies and your private parts, and the misleading things of desire." And in the copy of Kathir ibn Abd Allah ibn Amr ibn Awf al-Muzani, from his father, from his grandfather رضي الله عنه, who said: The Messenger of Allah ﷺ said: "What I fear most for my nation is an unjust ruling, the slip of a scholar, and a desire that is followed."[1]

One of the sages was asked[2]: Which companion is most dutiful? He said: Righteous deeds. It was said: Then what is most harmful? He said: The soul and desire.

One of the sages said: When two matters are unclear to you, look at whichever is closer to your desire, and avoid it.

A king was brought a captive of great crime, and he said: If my desire were in pardoning you, I would oppose [153b] desire and kill you, but since my desire is in killing you, I oppose it and pardon you.

1 Al-Khara'iti (pp. 67–68) with this wording; also al-Bazzar (*Kashf al-Astar*, 182), al-Tabarani, *al-Kabir* (17/17), al-Qudai, *Musnad al-Shihab* (1127) and Ibn al-Jawzi (p. 19). In its chain is Kathir ibn Abd Allah, who is abandoned (*matruk*).

2 This and the next two reports are in al-Khara'iti (p. 68).

Al-Haytham ibn Malik al-Ta'i said:[1] I heard al-Nu'man ibn Bashir say on the pulpit: Satan has snares and traps, and among the traps and snares of Satan are insolence toward the favours of Allah, boasting over what Allah has given, arrogance toward the servants of Allah, and following desire in other than Allah's cause.

And in *al-Musnad* and elsewhere, in the hadith of Qatadah, from Anas رضي الله عنه, who said: The Messenger of Allah ﷺ said: "Three are destroyers, and three are saviours. The destroyers are: obeyed miserliness, followed desire, and a man's admiration of himself. The saviours are: fear of Allah in secret and in public, justice in anger and in contentment, and moderation in poverty and in wealth."[2]

And in the *Jami* of al-Tirmidhi, in the hadith of Asma bint Umays[3] رضي الله

1 Al-Khara'iti (p. 69).

2 The Arabic editor did not find it in the *Musnad*. It is in al-Tabarani, *al-Mu'jam al-Awsat* (5/328 in the printing consulted). It is also in al-Qudai, *Musnad al-Shihab* (325–327). The Arabic editor also gives, through al-Fadl ibn Bakr, from Qatadah, al-Bazzar (*Kashf al-Astar*, 81), al-Khara'iti (pp. 69–70, 72), Abu Nu'aym, *al-Hilyah* (2/343) and al-Bayhaqi, *Shu'ab al-Iman* (745); these could not be confirmed there. The Arabic editor says that al-Dhahabi says in *al-Mizan* that al-Fadl ibn Bakr is unknown and his hadith is *munkar*, and cites this hadith as an example. Al-Albani mentions it in *al-Silsilah al-Sahihah* (1802) for its supporting reports.

3 Al-Tirmidhi (2448), who says: gharib, known only by this route, and its chain is not strong; also al-Khara'iti (p. 70) and al-Hakim, *al-Mustadrak* (4/316), who declares it sahih; al-Dhahabi says that its chain is dark (*muzlim*).

عنها, who said: I heard the Messenger of Allah ﷺ say: "Wretched is the servant who has been tyrannical and transgressed, and forgotten the Almighty, the Most High. Wretched is the servant who has been conceited and arrogant, and forgotten the Great, the Exalted. Wretched is the servant who has been heedless and diverted, and forgotten the graves and decay. Wretched is the servant who has rebelled and been insolent, and forgotten the beginning and the end. Wretched is the servant who deceives religion with doubtful matters! Wretched is the servant, greed leads him! Wretched is the servant, desire leads him astray!"

The Prophet ﷺ swore that "the servant does not believe until his desire follows what I have brought[1]," so that his desire is the follower and not the followed. Whoever follows his desire, his desire is followed by him, and whoever opposes his desire to what the Messenger ﷺ brought, his desire follows him. So the believer's desire follows him, while the hypocrite, the wicked, has his desire followed by him.

Allah تعالى has ruled that the one who follows his desire without guidance from Him is the most unjust of the unjust, and Allah عز وجل said: ﴿فَإِن لَّمْ يَسْتَجِيبُوا۟ لَكَ فَٱعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَآءَهُمْ ۚ وَمَنْ أَضَلُّ مِمَّنِ ٱتَّبَعَ هَوَىٰهُ بِغَيْرِ هُدًى مِّنَ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ﴾ "But if they do not respond to you - then know that they only follow their [own] desires. And who is more astray than one who follows his desire without guidance from Allāh? Indeed, Allāh does not guide the wrongdoing people." [al-Qasas 28:50] And you find under this address that Allah does not guide the one who follows his desire. Allah سبحانه وتعالى made what is followed two kinds, with no [154a] third for them: either what the Messenger ﷺ brought, or desire. Whoever follows one of them cannot follow the other. And Satan circles the servant to find where he may enter upon him, and he finds in him no

1 See p. 37.

entrance, nor road to him, except from his desire. For that reason, the one who opposes his desire makes Satan flee from his shadow. Opposing desire is possible only through desire for Allah and His reward, fear of being veiled from Him and of His punishment, and finding the sweetness of healing in opposing desire, for following it is the greatest sickness and opposing it the greatest cure.

Abu al-Qasim al-Junayd was asked: When do souls attain their wishes? He said: When their sickness becomes their cure. He was asked: And when does their sickness become their cure? He said: When they oppose their desire. The meaning of his saying "their sickness becomes their cure" is that their sickness is desire, so when they oppose it, they are healed of it by opposing it.

It has been said that it is called hawa (الهوى) only because it brings its owner down (يهوي) to the lowest of the low. Desire (الهوى) is three-quarters of humiliation (الهوان), and it is the greatest highway to the Fire, just as opposing it is the greatest highway to Paradise. Abu Dulaf al-Ijli said:[1]

واسوأتا لفتى له أدب ♦ يضحي هواه قاهرا أدبه

Alas, the shame! A youth whose manners are sound, /
whose passion overpowers them and holds them bound.

Alas, the shame of a youth who has good manners
whose desire becomes the conqueror of his manners

يأتي الدنية وهو يعرفها ♦ فيشين عرضا صائنا أربه

He stoops to what is low, though well aware, /
and stains an honour that his wit kept in its care.

He comes to what is base, knowing it
and so disgraces an honour that his understanding had guarded

فإذا ارعوى عادت بصيرته ♦ فبكى على الخير الذي سلبه

When he desists, his insight comes once more, /
and he weeps for the good he was robbed of before.

When he desists, his insight returns ♦ and he weeps for the good that was taken from him

Ibn al-Murtafiq al-Hudhali said:[2]

1 Al-Khara'iti, *I'tilal al-Qulub* (p. 70). Abu Dulaf al-Qasim ibn Isa al-Ijli (d. about 225 AH) was an Abbasid commander and poet.

2 The print reads «ابن المرتفق الهذلي», as in manuscript ت; the name is missing in ش. The Arabic editor says the correct name is «البريق الهذلي»; he gives the two verses in *Sharh Ash'ar al-Hudhaliyyin* (2/758), *'Uyun al-Akhbar* (1/38) and *I'tilal al-Qulub* (p. 71).

أبن لي ما ترى والمرء تأبى ♦ عزيمته ويغلبه هواه

Tell me your view: a man's resolve balks and fails, /
and his desire over him prevails.

Tell me what you think, for a man's resolve refuses {him} ♦ and his desire overcomes him

فيعمى ما يرى فيه عليه ♦ ويحسب من يراه لا يراه

So what he sees in it grows dark to him, and he /
supposes that the one who sees him does not see.

So what he sees in it becomes obscure to him
and he supposes that the one who sees him does not see him

♦ SECTION ♦

As for aspiration to Allah, the desire for His Face, and yearning for the meeting with Him, it is the servant's capital, the mainstay of his affair, the support of his good life, and the root of his happiness, his success, his bliss, and the delight of his eye. For this he was created, and with it he was commanded, and for this the messengers were sent and the books were revealed. There is no soundness for the heart and no bliss except that its aspiration be to Allah - عز وجل - alone, so that He alone is what it aspires to, seeks and intends, as Allah تعالى said: ﴿فَإِذَا فَرَغْتَ فَٱنصَبْ وَإِلَىٰ رَبِّكَ فَٱرْغَب﴾ "So when you have finished [your duties], then stand up [for worship]. And to your Lord direct [your] longing." [al-Sharh 94:7–8] And He تعالى said: ﴿وَلَوْ أَنَّهُمْ رَضُوا۟ مَآ ءَاتَىٰهُمُ ٱللَّهُ [154 ب] وَرَسُولُهُۥ وَقَالُوا۟ حَسْبُنَا ٱللَّهُ سَيُؤْتِينَا ٱللَّهُ مِن فَضْلِهِۦ وَرَسُولُهُۥٓ إِنَّآ إِلَى ٱللَّهِ رَٰغِبُونَ﴾ "If only they had been satisfied with what [154b] Allāh and His Messenger gave them and said, "Sufficient for us is Allāh; Allāh will give us of His bounty, and [so will] His Messenger; indeed, we are desirous toward Allāh," [it would have been better for them]." [al-Tawbah 9:59]

Those who aspire are of three kinds: one who aspires to Allah, one who aspires to what is with Allah, and one who turns away from Allah. The lover aspires to Him; the doer of deeds aspires to what is with Him; and the one who is content with this world in place of the Hereafter turns away from Him. Whoever's aspiration is to Allah, Allah suffices him in every important matter, takes charge of him in all his affairs, repels from him what he cannot repel from himself, protects him with the protection given to a newborn child, and guards him from every affliction. Whoever prefers Allah over others, Allah prefers him over others. Whoever is for Allah, Allah is for him where he is not for himself. Whoever knows Allah, nothing is dearer to him than Him, and no aspiration remains in him for anything besides Him, except for what brings him near to Him and helps him on his journey to Him.

Among the signs of knowledge {of Allah} is awe. The more a servant's knowledge of his Lord increases, the more his awe of Him and his fear of Him increase, as Allah تعالى said: ﴿إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟﴾ "Only those fear Allāh, from among His servants, who have knowledge." [Fatir 35:28] That is, those who have knowledge of Him. And the Prophet ﷺ said: "I am the most knowing of you of Allah, and the most intense of you in fear of Him."[1] Whoever knows Allah, life becomes clear for him and pleasant, everything stands in awe of him, the fear of created beings leaves him, he finds intimacy with Allah and feels estrangement from people. Knowledge bequeaths to him shame before Allah, reverence for Him, veneration, constant awareness of Him, love, reliance upon Him, turning back to Him, contentment with Him, and submission to His command.

It was said to al-Junayd - رحمه الله تعالى -:[2] There are people here who say that they reach righteousness by abandoning movements. He said: These are people who speak of dropping deeds, and it is a grave matter in my view. The one who fornicates and steals is in a better state than the one who says this, for the knowers of Allah took their deeds from Allah and returned to Him in them. If I were to live a thousand years, I would not lessen anything of the deeds of righteousness.

And he said: The knower is not a knower until he is like the earth, trodden by the righteous and the wicked, and like the rain, which waters what it loves and what it does not love.

Yahya ibn Mu'adh said:[3] The knower departs [155a] from this world without having fulfilled his need in two things: his weeping over himself, and his yearning for his Lord. And one of them said: The knower is not

1 Al-Bukhari (6101, 7301) and Muslim (356 in the print; the standard number is 2356), from the hadith of Aisha.

2 The text from here to p. 554 is taken from al-Qushayri, *al-Risalah al-Qushayriyyah*; the passage on this page is there (1/79 in the printing consulted). The Arabic editor gives the pages as 315–328 and 430.

3 Yahya ibn Mu'adh al-Razi (d. 258 AH), a Sufi preacher.

a knower until, were he given the kingdom of Sulayman, it would not distract him from Allah for the blink of an eye. It was said: The knower found intimacy with Allah, so He made him feel estranged from others; he became poor before Allah, so He made him independent of His creation; he became lowly for Allah, so He made him mighty among His creation.

Abu Sulayman al-Darani said:[1] For the knower, upon his bed, there is opened what is not opened for him while he stands in prayer.

Dhu al-Nun said:[2] For everything there is a punishment, and the knower's punishment is his being cut off from the remembrance of Allah.

In sum, the life of the heart is with Allah; it has no life without that, ever. When the tongue accords with the heart in His remembrance, the heart accords with what the Beloved intends from it; it regards as small the much of its own words and deeds, and regards as much the little of His kindness and gentleness. It embraces obedience and parts from disobedience, and goes out entirely to its beloved, so that nothing of it remains for itself. Its heart is filled with His magnification, His veneration, and the preferring of His good pleasure; patience away from Him becomes hard for it, and it has no rest without remembering Him, aspiring to Him, and yearning for the meeting with Him. It finds no intimacy except in His remembrance and the guarding of His limits, and it prefers Him over all others. That is the true lover.

Al-Junayd said: I heard al-Harith al-Muhasibi say:[3] Love is your inclining to something with your whole self, then your preferring it over yourself, your wife and your wealth, then your agreeing with it in secret and in public, then your knowing of your shortcoming in loving it.

It was said: Love is a fire in the heart that burns from the lover everything other than what the Beloved intends. It was also said: Rather, it is the exertion of effort for the Beloved's good pleasure, and it is not sound except

1 Abd al-Rahman ibn Ahmad al-Darani (d. 215 AH), a Syrian Sufi.

2 Dhu al-Nun al-Misri (d. 245 AH), the Egyptian Sufi.

3 Al-Harith al-Muhasibi (d. 243 AH), the Sufi of Baghdad and author of *al-Ri'ayah*.

by going out from the seeing of love to the seeing of the Beloved. In some of the divine reports: My servant! By your right, I am a lover of you! So by My right over you, be a lover of Me. Abd Allah ibn al-Mubarak said: Whoever is given something of love but is not given the like of it of fear, is deceived.

Yahya ibn Mu'adh said: A mustard seed's weight of love is dearer to me than seventy years of worship without love.

Abu Bakr al-Kattani said:[1] A question about love arose in Makkah in the days of the season, and the shaykhs spoke about it. Al-Junayd was the youngest of them in age. They said: Bring what you have, O Iraqi! He bowed his head, his eyes shed tears, and then he said: A servant gone from himself, joined to the remembrance of his Lord, standing in fulfilment of His rights, looking at Him with his heart. The lights of His very being (هويته)[2] have burned his heart, and his drink from the cup of His affection has become pure. If he speaks, it is by Allah; if he utters, it is from Allah; if he moves, it is by Allah's command; and if he is silent, he is with Allah. So he is by Allah, for Allah, and with Allah. The shaykhs wept and said: There is nothing to add to this. May Allah reward you, O crown of the knowers!

It was said: Allah revealed to Dawud - عليه السلام -: O Dawud! I have forbidden the hearts to be entered by My love and the love of other than Me.

All the knowers are agreed that love is not sound except through accord, so that one of them said: The reality of the lover is accord with the beloved in what pleases him and what angers him,

1 Abu Bakr Muhammad ibn Ali al-Kattani (d. 322 AH), a Sufi of Makkah. The author quotes the report from him in *Madarij al-Salikin* (3/16).

2 *Huwiyyah* is a term of the Sufis and the philosophers for the divine Selfhood, "His very being".

And the folk agreed that love is not sound except through the oneness of the beloved.

It is related that a man claimed utter self-consumption in love of a person. The beloved said to him: How, when this is my brother, finer than I in face and more complete in beauty? The man turned to him, but the youth pushed him away and said: Whoever claims to love us looks at others than us?!

Love was mentioned in the presence of Dhu al-Nun. He said: Refrain from this question; souls cannot contain it, so they would claim it. Then he began to recite:

الخوف أولى بالمسيء ♦ إذا تأله والحزن

Fear is the wrongdoer's more fitting part
when he turns devout, and sorrow of heart.

Fear is more fitting for the wrongdoer
when he turns to devotion {to Allah}, and so is sorrow

والحب يجمل بالتقي ♦ وبالنقي من الدرن

And love adorns the pious, as it graces
the one kept pure from all defiling traces.

And love adorns the God-fearing ♦ and the one pure of impurity

Sumnun said:[1] The lovers of Allah have gone off with the honour of this world and the Hereafter. For the Prophet ﷺ said: "A man is with the one he loves."[2] So they are with Allah in this world and the Hereafter.

Yahya ibn Mu'adh said: He is not truthful who claims love of Him and then does not guard His limits.

♦ SECTION ♦

Love is a tree in the heart: its roots are lowliness before the beloved, its trunk is knowledge of him, its branches are fear of him, its leaves are shame before him, its fruit is obedience to him, and its sustenance with which it is watered is remembrance of him. Whenever love is empty of any of this, it is deficient.

Allah - سبحانه - has described Himself as loving His believing servants,

1 Sumnun, called al-Muhibb ("the Lover"), a Sufi of Baghdad.

2 See p. 38.

and that they love Him; and He informed that they are the more intense in love [156a] for Allah. And He described Himself as the Most Affectionate (الودود), and He is the Beloved (الحبيب). Al-Bukhari said it.[1] Affection (الود) is pure love; so He has affection for His believing servants, and they have affection for Him.

Al-Bukhari reported in his *Sahih*, from the hadith of Anas ibn Malik - رضي الله عنه -, who said: The Messenger of Allah ﷺ said, relating from his Lord - تبارك وتعالى -, that He said: "Whoever humiliates a friend of Mine has declared war on Me. My servant draws near to Me with nothing like the performance of what I made obligatory upon him, and My servant continues to draw near to Me with voluntary acts until I love him. When I love him, I am his hearing with which he hears, his sight with which he sees, his hand with which he strikes, and his foot with which he walks. By Me he hears, by Me he sees, by Me he strikes, and by Me he walks. If he asks Me, I shall surely give him; and if he seeks refuge with Me, I shall surely grant him refuge. I have not hesitated over anything I am doing as I hesitate over taking the soul of My believing servant: he dislikes death, and I dislike causing him distress, yet he must have it."[2]

1 In his *Sahih* (13/403).

2 Al-Bukhari (6502), from the hadith of Abu Hurayrah. The print gives it as the hadith of Anas; the Arabic editor says that Anas's version is in al-Tabarani, Abu Nu'aym, *al-Hilyah* (8/318–319) and al-Bayhaqi, *al-Asma' wa-l-Sifat* (p. 121), through Sadaqah ibn Abd Allah from Hisham al-Kinani from Anas, and that Sadaqah is weak. For the routes and the sense of the hadith he refers to *Jami' al-Ulum wa-l-Hikam* (2/330 ff.), *Fath al-Bari* (11/341 ff.) and *al-Silsilah al-Sahihah* (1640).

And in a wording other than al-Bukhari's: "When I love him, I am for him hearing, sight, a hand, and a support."[1] Consider the perfection of accord in dislike: how it required the Lord تعالى to dislike distressing His servant by death, since the servant disliked what angers his Lord! And the perfection of accord in will: how it required His according with him in the fulfilment of his needs, the answering of his requests, and the granting of refuge from what he sought refuge from! As Aishah - رضي الله عنها - said to the Prophet ﷺ: I see nothing but that your Lord hastens in your desire (هواك).[2]

His uncle Abu Talib said to him: O son of my brother! I see nothing but that your Lord obeys you! He said: "And you, O uncle! If you obeyed Him, He would obey you."[3]

And in the *Tafsir* of Ibn Abi Najih, from Mujahid, on the saying of Allah عز وجل: ﴿وَٱتَّخَذَ ٱللَّهُ إِبۡرَٰهِيمَ خَلِيلٗا﴾ "And Allāh took Abraham as an intimate friend." [al-Nisa' 4:125] He said: A beloved one, near: when he asked Him, He gave him; and when he called upon Him, He answered him. And Allah تعالى revealed to Musa عليه الصلاة والسلام: O Musa! Be for Me as I wish, and I shall be for you as you wish.

And consider this "by" in His saying: By Me he hears, by Me he sees, by Me he strikes, by Me he walks, how you find it making clear the meaning of His saying: I am his hearing with which he hears, and his sight

1 That is, in the hadith of Anas cited on p. 555.

2 Al-Bukhari (4788) and Muslim (1464), from Aisha.

3 Ibn Adi, *al-Kamil* (7/102), and al-Bayhaqi, *Dala'il al-Nubuwwah* (6/184), from the hadith of Anas. In its chain is Haytham ibn Jammaz al-Bakka', who is weak.

with which he sees... up to [156b] its end! If he hears, he hears by Allah; if he sees, he sees by Him; if he strikes, he strikes by Him; and if he walks, he walks by Him. This is the realisation of the saying of Allah تعالى: ﴿إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَواْ وَّٱلَّذِينَ هُم مُّحْسِنُونَ﴾ "Indeed, Allāh is with those who fear Him and those who are doers of good." [al-Nahl 16:128] and His saying: ﴿وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ﴾ "And indeed, Allāh is with the doers of good." [al-Ankabut 29:69] and His saying: ﴿وَأَنَّ ٱللَّهَ مَعَ ٱلْمُؤْمِنِينَ﴾ "and [that is] because Allāh is with the believers." [al-Anfal 8:19], and His saying in what His Messenger related from Him: "I am with My servant as long as he remembers Me and his lips move by Me."[1] And this is the opposite of His saying: ﴿أَمْ لَهُمْ ءَالِهَةٌ تَمْنَعُهُم مِّن دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُم مِّنَّا يُصْحَبُونَ﴾ "Or do they have gods to defend them other than Us? They are unable [even] to help themselves, nor can they be protected from Us." [al-Anbiya' 21:43] The companionship that He denied here is the one He affirmed for His beloved ones and His friends. And consider how He made His love for His servant depend on his performance of his obligations and, after them, on drawing near to Him by voluntary acts, and nothing else. In this is a consolation for the one who claims love of Him without that: that he is not of its people, and has with him only vain wishes and false claims.

And in the two *Sahih*s, from the hadith of Abu Hurayrah - رضي الله عنه -: that the Prophet ﷺ said: "When Allah loves a servant, He calls Jibril: Allah loves so-and-so, so love him! Then the people of heaven love him, then acceptance is placed for him on earth."[2] And in a wording

1 Al-Bukhari mentions it without a chain in his *Sahih* (13/499); Ahmad (2/540), al-Bukhari, *Khalq Af'al al-Ibad* (344) and Ibn al-Mubarak, *al-Zuhd* (956) give it from Abu Hurayrah, traced to the Prophet ﷺ. See *Fath al-Bari* (13/500) and *Taghliq al-Ta'liq* (5/363).

2 Al-Bukhari (6040) and Muslim (2637, no. 157 in his numbering).

of Muslim: “When Allah loves a servant, He calls Jibril and says: I love so-and-so, so love him. He said: So Jibril loves him. Then he calls out in heaven, saying: Allah loves so-and-so, so love him. He said: So the people of heaven love him. He said: Then acceptance is placed for him on earth. And when Allah hates a servant, He calls Jibril and says: I hate so-and-so, so hate him. He said: So Jibril hates him. Then he calls out among the people of heaven: Allah hates so-and-so, so hate him. Then hatred is placed for him on earth.”

And in another wording of his, from Suhayl ibn Abi Salih[1], who said: We were at Arafah, and Umar ibn Abd al-Aziz passed by, he being in charge of the season, and the people stood looking at him. I said to my father: O father! I think that Allah loves Umar ibn Abd al-Aziz! He said: What is that? I said: Because of the love he has in people's hearts! He said: I heard Abu Hurayrah - رضي الله عنه - narrate from the Messenger of Allah ﷺ, and then he mentioned the hadith. Al-Tirmidhi also reported it[2], and added at its end: And that is the saying of Allah تعالى: ﴿إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ سَيَجۡعَلُ لَهُمُ [157 أ] ٱلرَّحۡمَٰنُ وُدًّا﴾ “Indeed, those who have believed and done righteous deeds - [157a] the Most Merciful will appoint for them affection.” [Maryam 19:96] End of quote. And one of the Salaf said in its interpretation: He loves them, and makes them beloved to His servants.

And in the two *Sahih*s, from the hadith of Anas - رضي الله عنه -: that a man[3]

1 Muslim (2637, no. 158 in his numbering).

2 Al-Tirmidhi (3160).

3 Al-Bukhari (6167) and Muslim (2639). The hadith continues on p. 559.

asked the Prophet ﷺ about the Hour. He said: "And what have you prepared for it?" He said: Nothing, except that I love Allah and His Messenger! He said: "You are with the one you love." Anas - رضي الله عنه - said: We were not pleased with anything as we were pleased with the saying of the Prophet ﷺ: "You are with the one you love." Anas said: And I love the Prophet ﷺ, Abu Bakr and Umar, and I hope to be with them through my love of them, even though I have not done their deeds.

And in al-Tirmidhi, from him: that the Messenger of Allah ﷺ said: "A man is with the one he loves, and he has what he has earned."[1]

And in the *Sunan* of Abu Dawud[2], from him, who said: I have not seen the Companions of the Prophet ﷺ pleased with anything more intensely than that. A man said: O Messenger of Allah! A man loves a man for a good deed that he does, while he himself does not do the like of it. The Messenger of Allah ﷺ said: "A man is with the one he loves."

This love for Allah necessarily requires love for the sake of Allah, for part of loving the Beloved is loving for His sake and hating for His sake.

Muslim reported in his *Sahih*, from the hadith of Abu Hurayrah - رضي الله عنه -, who said: The Messenger of Allah ﷺ said: "Allah تعالى says on the Day of Resurrection: Where are those who loved one another for My majesty? Today I shall shade them in My shade, on a day when there is no shade but My shade."[3]

1 Al-Tirmidhi (2386); it has been cited before (see p. 554).

2 Abu Dawud (5127).

3 Muslim (2566).

And in the *Jami* of al-Tirmidhi, from the hadith of Mu'adh ibn Jabal -رضي الله عنه-, who said: I heard the Messenger of Allah ﷺ say: "Allah عز وجل said: Those who love one another for My majesty will have pulpits of light, which the prophets and the martyrs will envy."[1] And in a wording of another than him: "Those who love one another for the majesty of Allah will be on the Day of Resurrection upon pulpits of light, which the people of the gathering will envy."[2]

And in *al-Muwatta'*, from the hadith of Abu Idris al-Khawlani, who said: I entered the mosque of Damascus, and there was a youth with brilliant teeth, with the people around him. When they differed over anything, they referred it to him and issued forth from his opinion. I asked about him, and they said: This is Mu'adh ibn Jabal! The next day I went out early, and I found that he had preceded me [157b] in going early, and I found him praying. I waited for him until he finished his prayer, then I came to him from in front of his face, greeted him, and then said: By Allah, I love you for the sake of Allah. He said: By Allah? I said: By Allah! He said: By Allah? I said: By Allah! So he took hold of the fold of my cloak, pulled me to him, and said: Rejoice, for I heard the Messenger of Allah ﷺ say: "Allah تبارك وتعالى said: My love is due for those who love one another for My sake, those who sit together for My sake, those who visit one another for My sake, and those who give generously to one another for My sake."[3]

And in the *Sunan* of Abu Dawud, from the hadith of Abu Dharr[4] -رضي الله عنه-, who said: The

1 Al-Tirmidhi (2390), who says: hasan sahih.

2 Ibn al-Athir, *Jami' al-Usul* (6/551), mentions it and ascribes it to Razin.

3 Malik, *al-Muwatta'* (2/953–954); also Ahmad (5/229, 233).

4 Abu Dawud (4599), through Yazid ibn Abi Ziyad, from Mujahid, from a man, from Abu Dharr. The Arabic editor also gives Ahmad (5/146); this could not be confirmed there. The Arabic editor says that Yazid is weak because of his memory and the man is unknown, so the hadith is weak, and refers to al-Albani's *al-Silsilah al-Da'ifah* (1310). The hadith continues on p. 561.

Messenger of Allah ﷺ said: "The best of deeds is love for the sake of Allah and hatred for the sake of Allah."

And in it also, from Umar ibn al-Khattab[1] - رضي الله عنه -, who said: The Messenger of Allah ﷺ said: "Among the servants of Allah are people who are neither prophets nor martyrs, whom the prophets and the martyrs will envy on the Day of Resurrection for their place with Allah." They said: O Messenger of Allah! Will you tell us who they are? He said: "They are a people who loved one another through the spirit of Allah, without any kinship between them and without wealth they exchange. By Allah, their faces are light! And they are upon light. They do not fear when people fear, and they do not grieve when people grieve." And he recited this verse: ﴿أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ "Unquestionably, [for] the allies of Allāh there will be no fear concerning them, nor will they grieve -" [Yunus 10:62]

And in a wording of another than him[2]: "Allah has servants who are neither prophets nor martyrs, whom the prophets will envy for their place with Allah." They said: O Messenger of Allah! Describe them to us, make them plain to us, so that perhaps we may love them? He said: "They are a people who loved one another through the spirit of Allah, without wealth they gave one another and without kinship they joined. They are light, and their faces are light, and they are upon seats of light. They do not fear when people fear, and they do not grieve when people grieve." Then he recited this verse: ﴿أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ "Unquestionably, [for] the allies of Allāh there will be no fear concerning them, nor will they grieve -" [Yunus 10:62]

1 Abu Dawud (3527). The Arabic editor says its chain is broken, since Abu Zur'ah did not meet Umar ibn al-Khattab.

2 Ibn Hibban, in his *Sahih* (573), from Abu Hurayrah.

And in *Sahih Muslim*, from the hadith of Abu Hurayrah[1] - رضي الله عنه -, that the Messenger of Allah ﷺ said: "A man visited a brother of his in another town, and Allah posted an angel on his path. When he came upon him, he said: Where do you intend to go? He said: I intend a brother of mine in this town. He said: Do you have some favour with him that you are tending? He said: No! Except that I love him for the sake of [158a] Allah تعالى. He said: Then I am the messenger of Allah to you: that Allah has loved you as you loved him for His sake."

A man said to Mu'adh: I love you for the sake of Allah! He said: May He for whose sake you loved me love you.

And in the *Sunan* of Abu Dawud[2]: that a man was with the Messenger of Allah ﷺ and another man passed by. He said: O Messenger of Allah! I love this man. The Messenger of Allah ﷺ said to him: "Have you made him know?" He said: No! He said: "Then make him know." So he caught up with him and said: I love you for the sake of Allah! He said: May He for whose sake you loved me love you.

And in it also: from al-Miqdam ibn Ma'di Karib[3] - رضي الله عنه -, that the Messenger of Allah ﷺ said: "When a man loves his brother, let him inform him that he loves him."

1 Muslim (2567).

2 Abu Dawud (5125), from Anas. The Arabic editor also gives Ahmad (3/141, 150), Ibn Hibban in his *Sahih* (571) and al-Hakim, *al-Mustadrak* (4/171), and calls it hasan.

3 Abu Dawud (5124); also Ahmad (4/130), al-Bukhari, *al-Adab al-Mufrad* (542), al-Tirmidhi and al-Nasa'i, *'Amal al-Yawm wa-l-Laylah* (206). Al-Tirmidhi calls the hadith of al-Miqdam hasan sahih gharib.

And in al-Tirmidhi, from the hadith of Yazid ibn Na'amah al-Dabbi[1] - رضي الله عنه -, who said: The Messenger of Allah ﷺ said: "When a man befriends another man, let him ask him his name, his father's name, and where he is from, for that is more binding for affection."

And in *Sahih Muslim*, from the hadith of Abu Hurayrah - رضي الله عنه -: that the Messenger of Allah ﷺ said: "By the One in whose hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not guide you to something which, if you do it, you will love one another? Spread the greeting of peace among you."[2]

Imam Ahmad said: Hajjaj ibn Muhammad al-Tirmidhi narrated to us[3], Isra'il informed us, Sharik narrated to us, from Abu Sinan, from Abd Allah ibn Abi al-Hudhayl, from Ammar ibn Yasir: that his Companions were waiting for him, and when he came out, they said: What kept you from us, O commander?! He said: Indeed, I shall tell you: that a brother of yours from those before you, namely Musa عليه السلام, said: O Lord! Tell me of the dearest of people to You. He said: Why? He said: So that I may love him for Your love of him. He said: A servant at the farthest part of the earth, or the edge of the earth, of whom another servant at the farthest part, or the edge of the earth, has heard, though he does not know him,

1 Al-Tirmidhi (2392), who says: gharib, known only by this route, and no hearing of Yazid ibn Na'amah from the Prophet ﷺ is known. A similar hadith is related from Ibn Umar from the Prophet ﷺ, but its chain is not sound.

2 Muslim (54).

3 Ahmad, *al-Zuhd* (pp. 87–88). The report continues on p. 564.

so that if a misfortune strikes him, it is as if it had struck him, and if a thorn pricks him, it is as if it had pricked him; he loves him only for Me. That is the dearest of My creation to Me. And he said: O Lord! You created creatures whom You will cause to enter the Fire, or whom You will punish. So Allah revealed to him: All of them are [158b] My creation. Then He said: Sow a crop. So he sowed it. He said: Water it. So he watered it. Then He said: Stand over it. So he stood over it for as long as Allah willed. Then he harvested it and gathered it up. He said: What did your crop do, O Musa?! He said: I finished with it and gathered it up. He said: Did you leave nothing of it? He said: What has no good in it, or what I have no need of. He said: So it is with Me: I punish only the one in whom there is no good.

♦ SECTION ♦

Even if there were nothing in the love of Allah except that it saves its lover from His punishment, it would be fitting for the servant never to take anything in exchange for it.

One of the scholars was asked: Where do you find in the Qur'an that the Beloved does not punish His beloved? He said: In the saying of Allah تعالى: ﴿وَقَالَتِ ٱلْيَهُودُ وَٱلنَّصَٰرَىٰ نَحْنُ أَبْنَٰٓؤُا۟ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥ ۚ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم﴾ "But the Jews and the Christians say, "We are the children of Allāh and His beloved." Say, "Then why does He punish you for your sins?"" [al-Ma'idah 5:18]

Imam Ahmad said: Isma'il ibn Yunus narrated to us[1] from al-Hasan -رضي الله عنه-: that the Prophet ﷺ said: "By Allah, Allah does not punish His beloved! But He may try him in this world."

1 Ahmad, *al-Zuhd* (p. 54). Al-Hasan al-Basri gives it directly from the Prophet ﷺ, without naming a Companion (*mursal*).

And Ahmad said: Sayyar narrated to us[1], Ja'far narrated to us, Abu Ghalib narrated to us, saying: It has reached us that these words are in the testament of Isa ibn Maryam ﷺ: O company of the disciples! Make yourselves beloved to Allah by hating the people of disobedience, draw near to Him by abhorring them, and seek His good pleasure through their displeasure. They said: O Prophet of Allah! With whom then shall we sit? He said: Sit with the one whose speech increases your deeds, whose sight reminds you of Allah, and whose action makes you abstain from your world.

It suffices as an immediate reward for turning to Allah that Allah - سبحانه وتعالى - turns the hearts of His servants toward the one who turns to Him, just as He turns their hearts away from the one who turns away from Him; for the hearts of the servants are in Allah's hand, not in their own hands.

Imam Ahmad said: Husayn narrated to us[2], in the commentary of Shayban, from Qatadah, who said: It was mentioned to us that Haram ibn Hayyan used to say: No servant turns to Allah with his heart but that Allah - عز وجل - turns the hearts of the believers toward him, until He grants him their affection and their mercy.

And this has been narrated as raised to the Prophet[3], and its wording is: "No servant turns to Allah with his heart but that Allah turns toward him with the hearts of His servants, and makes their hearts come to him with affection, [159a]

1 Ahmad, *al-Zuhd* (p. 54).

2 Ahmad, *al-Zuhd* (p. 232).

3 Al-Tabarani, *al-Mu'jam al-Awsat* (5021), from the hadith of Abu al-Darda'. Al-Haythami (*Majma' al-Zawa'id*, 10/248) says that it contains Muhammad ibn Sa'id ibn Hassan al-Maslub, who is a liar. The hadith continues on p. 566.

and mercy, and Allah is swifter to every good for him."

Since hearts are naturally disposed to love the one who does good to them, and every good that reaches the servant is from Allah - عز وجل -, as Allah تعالى said: ﴿وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ ٱللَّهِ﴾ "And whatever you have of favor - it is from Allāh." [al-Nahl 16:53] then none is more contemptible than the one who occupies his heart with love of other than Him, to the exclusion of Him.

Imam Ahmad said: Abu Mu'awiyah narrated to us[1], saying: al-A'mash narrated to me, from al-Minhal, from Abd Allah ibn al-Harith, who said: Allah revealed to Dawud - عليه السلام -: O Dawud! Love Me, make My servants love Me, and make Me beloved to My servants. He said: O Lord! Here I am, I love You, and I make Your servants love You, but how shall I make You beloved to Your servants? He said: Mention Me among them, for they will recall of Me only what is good.

Among the best of what is asked of Allah - عز وجل - is His love, the love of those who love Him, and the love of a deed that brings one near to His love. Among the most comprehensive of that is to say:[2] "O Allah! I ask You for Your love, the love of those who love You, and the love of a deed that will bring me near to Your love. O Allah! Whatever You have provided me of what I love, make it a strength for me in what You love; and whatever You have withheld from me of what I do not

1 Ahmad, *al-Zuhd* (p. 72), where the chain reads "al-Minhal, from Abu Abd Allah al-Jadali".

2 The Arabic editor did not find the supplication in this form and thinks that the author joined passages related separately. He gives the first passage in al-Tirmidhi (3235), from the hadith of Mu'adh; the second in al-Tirmidhi (3491), from Abd Allah ibn Yazid al-Khatmi; the third in al-Tirmidhi (3490), from Abu al-Darda'; all three are in al-Tirmidhi. The supplication continues on p. 567.

love, make it a leisure for me in what You love. O Allah! Make Your love dearer to me than my family, my wealth, and cold water to the thirsty. O Allah! Make me beloved to You, to Your angels, Your prophets, Your messengers and Your righteous servants. And make me one of those who love You, and love Your angels, Your prophets and Your righteous servants. O Allah! Give life to my heart with Your love, and make me for You as You love. O Allah! Make me love You with all my heart, and please You with all my effort. O Allah! Make all my love for You, and all my striving in what pleases You.

This supplication is the pavilion of the tent of Islam, by which it stands. It is the reality of the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah, and those who uphold the reality of that are: ﴿بِشَهَٰدَٰتِهِمۡ قَآئِمُونَ﴾ "in their testimonies upright" [al-Ma'arij 70:33]. And Allah سبحانه has made Himself known to His servants through His names, His attributes and His acts in a way that necessitates their love for Him. For hearts are naturally disposed to love perfection and the one in whom it resides, and Allah - سبحانه وتعالى - has absolute perfection [159b] in every respect, with no deficiency in it in any way at all. He سبحانه is the Beautiful, than whom none is more beautiful. Indeed, were the beauty of all creation to be in one man among them, and were all of them to have that beauty, their beauty would have no proportion whatever to the beauty of Allah; rather the proportion would be less than the proportion of a very weak lamp to the body of the sun. ﴿وَلِلَّهِ ٱلۡمَثَلُ ٱلۡأَعۡلَىٰ﴾ "and for Allāh is the highest attribute." [al-Nahl 16:60]

The saying of the Prophet ﷺ: "Allah is beautiful and loves beauty" was narrated by Abd Allah

ibn Amr ibn al-As,[1] Abu Sa'id al-Khudri,[2] Abd Allah ibn Mas'ud,[3] Abd Allah ibn Umar ibn al-Khattab,[4] Thabit ibn Qays,[5] Abu al-Darda',[6] Abu Hurayrah[7] and Abu Rayhanah[8] رضي الله عنهم.

Among His most beautiful names is the Beautiful (الجميل). And who has a better right to beauty than the One from whose handiwork comes every beauty that exists? So to Him belong the beauty of the Essence, the beauty of the attributes, the beauty of the acts, and the beauty of the names. All His names are most beautiful, all His attributes are perfection, and all His acts are beautiful. No human being is able to look upon His majesty and His beauty in this abode; but when they see Him سبحانه in the Gardens of Eden, seeing Him will make them forget the bliss they are in, and they will then turn to nothing other than Him. And were it not for the veil of light upon His Face, the splendours of His Face - تبارك وتعالى - would burn whatever His sight reached of His creation, as in *Sahih al-Bukhari*, from the hadith of Abu Musa[9] - رضي الله عنه -

1 Ahmad (2/169, 170) and al-Hakim, *al-Mustadrak* (1/26).

2 Abu Ya'la, in his *Musnad* (1055).

3 Muslim (91).

4 Al-Tabarani, *al-Awsat* (4665).

5 Al-Tabarani, *al-Kabir* (18/366).

6 No source for it has been found.

7 Abu Dawud (4092) and al-Hakim, *al-Mustadrak* (4/181, 182).

8 Ahmad (4/133, 134).

9 It is in Muslim (179), from Abu Musa al-Ash'ari; the Arabic editor did not find it in al-Bukhari. The hadith continues on p. 569.

who said: The Messenger of Allah ﷺ stood among us and gave five statements. He said: "Allah does not sleep, and it is not fitting for Him to sleep. He lowers the scale and raises it. The deeds of the night are raised to Him before the deeds of the day, and the deeds of the day before the deeds of the night. His veil is light; were He to remove it, the splendours of His Face would burn whatever His sight reached of His creation."

Abd Allah ibn Mas'ud - رضي الله عنه - said: With your Lord there is neither night nor day. The light of the heavens is from the light of His Face. And the measure of each of your days with Allah is twelve hours. Your deeds of yesterday are presented to Him at the start of the day, or today, and He looks into them for three hours. He becomes aware in them of some of what He dislikes, and that angers Him. The first to know of His anger are those who carry the Throne: they find it grows heavy upon them. So those who [160a] carry the Throne glorify Him, and the pavilions of the Throne, the angels brought near, and all the other angels. Jibril blows into the horn, and nothing remains that does not hear it except the two weighty ones, the jinn and mankind. They glorify Him for three hours, until the Most Merciful is filled with mercy. That is six hours. Then what is in the wombs is brought, and He looks into it for three hours, and fashions you in the wombs however He wills; there is no god but He, the Mighty, the Wise. That is nine hours. Then He looks into the provisions of all creatures for three hours, and expands provision for whom He wills and restricts it; indeed He is Knowing of all things. Then he recited: ﴿كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ﴾ "every day He is in [i.e., bringing about] a matter." [al-Rahman 55:29] Then Abd Allah said: This is from your affairs, and the affair of your Lord تبارك وتعالى.

Uthman ibn Sa'id al-Darimi narrated it[1]: Musa ibn Isma'il narrated to us, Hammad ibn Salamah narrated to us, from al-Zubayr ibn Abd al-Salam, from Ayyub ibn Abd Allah al-Fihri, from Ibn Mas'ud - رضي الله عنه -. And al-Hasan ibn Idris narrated it from Khalid ibn al-Hayyaj, from his father, from Abbad ibn Kathir, from Ja'far ibn al-Harith, from Ma'dan, from Ibn Mas'ud - رضي الله عنه -, who said: Your Lord has neither day nor night with Him. The heavens are filled with light from the light of the Kursi.[2] A day with your Lord is twelve hours. In three of them the deeds of creatures are raised, and He sees in them what He dislikes, and that angers Him. The first to know of His anger are the bearers of the Throne; they see that it grows heavy upon them, so they glorify Him, and the pavilions of the Throne glorify Him, for three hours of the day, until our Lord is filled with good pleasure. That is six hours of the day. Then He commands the provisions of creatures, and gives to whom He wills and restricts whom He wills, in three hours of the day. That is nine hours. Then the wombs of every creature are raised to Him, and He creates in them what He wills, and appoints the term for whom He wills, in three hours of the day. That is twelve hours. Then Ibn Mas'ud - رضي الله عنه - recited this verse: ﴿كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ﴾ "every day He is in [i.e., bringing about] a matter." [al-Rahman 55:29] This is from the affair of our Lord تبارك وتعالى.

And in the supplication of the Prophet ﷺ with which he prayed on the day of al-Ta'if:[3] "I seek refuge in the light of [160b] Your Face, by which the darknesses are illumined, and upon which the affair of this world and the Hereafter is set right, from Your anger descending upon me, or Your displeasure befalling me.

1 Uthman ibn Sa'id al-Darimi (d. 280 AH), the hadith scholar of Herat. The report is in his *al-Radd ala Bishr al-Marisi* (p. 91).

2 In the version on p. 569 the light of the heavens is from the light of His Face; here the print has «الكرسي» (the Kursi).

3 Ibn Hisham mentions it in *al-Sirah al-Nabawiyyah* (1/420); al-Tabarani, *Kitab al-Du'a* (1036) and *al-Mu'jam al-Kabir* (25/346), from the hadith of Abd Allah ibn Ja'far. The supplication continues on p. 571.

Yours is the right to rebuke until You are pleased, and there is no power and no strength except by You."

When He سبحانه وتعالى comes on the Day of Resurrection to decide between His servants, the whole earth will shine with His light, as Allah تعالى said: ﴿وَأَشۡرَقَتِ ٱلۡأَرۡضُ بِنُورِ رَبِّهَا وَوُضِعَ ٱلۡكِتَٰبُ﴾ "And the earth will shine with the light of its Lord, and the record [of deeds] will be placed," [al-Zumar 39:69] And the saying of Abd Allah ibn Mas'ud - رضي الله عنه -: The light of the heavens and the earth is from the light of His Face, is an explanation of His saying تعالى: ﴿ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ﴾ "Allāh is the Light of the heavens and the earth." [al-Nur 24:35]

And in the two *Sahih*s, from the hadith of Abu Bakr[1] - رضي الله عنه -, on the Prophet's ﷺ opening of the night prayer: "O Allah, to You is the praise; You are the light of the heavens and the earth and of whoever is in them."

And in the *Sunan* of Ibn Majah, and in Harb al-Kirmani, from the hadith of al-Fadl ibn Isa al-Raqashi[2], from Muhammad ibn al-Munkadir, from Jabir ibn Abd Allah - رضي الله عنهما -, who said: The Messenger of Allah ﷺ said: "While the people of Paradise are in their bliss, a light shines upon them. They raise their heads, and behold, the Lord has looked down upon them from above them,

1 The Arabic editor says that it is rather from the hadith of Ibn Abbas, as al-Bukhari (6317) and Muslim (769) relate it. The print has Abu Bakr.

2 Ibn Majah (184); also al-Bazzar (3/67), al-Uqayli, *al-Du'afa'* (2/274–275), Ibn Adi, *al-Kamil* (6/13), al-Ajurri, *al-Shari'ah* (615) and al-Daraqutni, *al-Ru'yah* (51). Al-Busiri says in *al-Zawa'id* that its chain is weak. Harb al-Kirmani (d. 280 AH) was a pupil of Ahmad.

and says: Peace be upon you, O people of Paradise! And that is His saying: ﴿سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ﴾ “"Peace," a word from a Merciful Lord." [Ya Sin 36:58] They raise their heads and look at Him, and He looks at them, and they turn to none of the bliss until He veils Himself from them, and His light and His blessing remain upon them, upon their dwellings and their abodes.” The wording of Harb's hadith: “What then is the supposition of the lovers about the pleasure of looking upon His Noble Face in the Gardens of Bliss?”

Among the supplications of the Prophet ﷺ was: “I ask You for the pleasure of looking upon Your Face, and for yearning for the meeting with You.” Imam Ahmad, al-Nasa'i and Ibn Hibban in his *Sahih* mentioned it.[1]

So hear now the matter of His friends and His beloved ones at the meeting with Him, then choose for yourself:

أنت القتيل بكل من أحببته ♦ فاختر لنفسك في الهوى من تصطفي

You're slain by everyone you love; then choose and take
in love the one you'd select for your own sake.

You are slain by everyone you have loved
so choose for yourself in love whom you select[2]

Hisham ibn Hassan said, from al-Hasan: When the people of Paradise look at Allah تعالى, they forget the bliss of Paradise.

Hisham ibn Ammar said:[3] Muhammad ibn Shu'ayb ibn Shabur narrated to us, Abd al-Rahman ibn Sulayman narrated to us, Sa'id ibn Abd Allah [161a] al-Jurashi narrated to us,

1 Al-Nasa'i (3/54–55) and Abu Ya'la (1624). It is also in Ibn Hibban (1971). The Arabic editor also gives Ahmad (4/264) and al-Hakim, *al-Mustadrak* (1/524). The Arabic editor says it is a sahih hadith.

2 The verse is by Ibn al-Farid, in his *Diwan* (p. 151): whoever you love will slay you with longing, so choose whom you love with care.

3 The Arabic editor gives Abu Nu'aym, *Sifat al-Jannah* (397), and notes that Ali's report, which continues on p. 573, has al-Harith al-A'war in its chain, who is weak and was accused of lying.

the judge: that he heard Abu Ishaq al-Hamdani narrating from al-Harith al-A'war, from Ali ibn Abi Talib - رضي الله عنه -, raising it, who said: "When Allah settles the people of Paradise in Paradise and the people of the Fire in the Fire, He sends the Trustworthy Spirit to the people of Paradise, who says: O people of Paradise! Your Lord conveys His greetings of peace to you, and commands you to visit Him at the courtyard of Paradise, which is the wide plain of Paradise. Its soil is musk, its gravel is pearls and rubies, its trees are fresh gold, and its leaves are emerald. So the people of Paradise go out rejoicing and glad. There He gathers them, and there is the honour of Allah and the looking upon His Face, and it is the appointment of Allah, which He has fulfilled for them. Allah gives them leave to listen, to eat and to drink, and they are clothed in garments of honour. Then a caller calls out: O friends of Allah! Is anything left of what your Lord promised you? They say: No, He has fulfilled for us what He promised us; nothing remains except looking upon His Face. Then the Lord reveals Himself to them behind veils, and says: O Jibril! Lift My veil for My servants, so that they may look upon My Face. He said: So the first veil is lifted, and they look upon a light from the light of the Lord, and fall down before Him in prostration. The Lord calls to them: O My servants! Raise your heads, for this is not an abode of work; it is only an abode of reward. Then the second veil is lifted, and they look upon a matter greater and more majestic, and they fall down to Allah, praising and prostrating. The Lord calls to them: Raise your heads, for this is not an abode of work; it is only an abode of reward and lasting bliss. Then the third veil is lifted, and then they look upon the Face of the Lord of the worlds. When they look upon His Face they say: Glory to You! We have not worshipped You as You deserve to be worshipped. He says: It is My honour that enabled you to look upon My Face and made you dwell in My abode. Then Allah gives Paradise leave to speak, and it says: Blessed is the one who dwells in me!

And blessed is the one who abides in me! And blessed is the one for whom I was prepared!" And that is the saying of Allah تعالى: ﴿طُوبَىٰ لَهُمْ وَحُسْنُ مَـَٔابٍ﴾ "a good state is theirs and a good return." [al-Ra'd 13:29] and His saying تعالى: ﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾ "[Some] faces, that Day, will be radiant, Looking at their Lord." [al-Qiyamah 75:22–23]

And in the two *Sahih*s, from the hadith of Abu Musa - رضي الله عنه -, who said: The Messenger of Allah ﷺ said: "Two gardens of [161b] gold, their vessels, their adornment and what is in them; and two gardens of silver, their vessels, their adornment and what is in them. And between the people and their looking upon their Lord there is nothing but the cloak of grandeur upon His Face[1] in the Garden of Eden."

And Uthman ibn Sa'id al-Darimi mentioned: Abu al-Rabi' narrated to us[2], Jarir ibn Abd al-Hamid narrated to us, from Yazid ibn Abi Ziyad, from Abd Allah ibn al-Harith, from Ka'b, who said: Allah never looked upon Paradise but that He said: Be fragrant for your people! So it increased in fragrance beyond what it had been. And on every day that was a festival in this world, they go out, for its equivalent, to the meadows of Paradise, and the Lord تبارك وتعالى appears to them, and they look upon Him, and the wind scatters over them perfume and musk. They ask their Lord - تبارك وتعالى - for nothing but that He gives it to them. Then they return to their families having increased seventy-fold in the beauty and loveliness they had.

1 Al-Bukhari (4597) and Muslim (180).

2 Al-Darimi, *al-Radd ala al-Jahmiyyah* (p. 201); also al-Ajurri, *al-Shari'ah* (573) and Abu Nu'aym, *Sifat al-Jannah* (p. 21). In its chain is Yazid ibn Abi Ziyad, who is weak.

Abd ibn Humayd said:[1] Shababah informed me, from Isra'il, Thuwayr ibn Abi Fakhitah narrated to us: I heard Ibn Umar - رضي الله عنهما - say: The Messenger of Allah ﷺ said: "The lowest of the people of Paradise in rank is the one who looks upon his servants, his bliss and his couches over a distance of a thousand years, and the most honoured of them with Allah is the one who looks upon His Face morning and evening." Then he recited this verse: ﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾ "[Some] faces, that Day, will be radiant, Looking at their Lord." [al-Qiyamah 75:22–23] Al-Tirmidhi reported it in his *Jami* from him.[2]

Uthman ibn Sa'id al-Darimi mentioned, from Ibn Umar[3] - رضي الله عنهما -, raising it to the Prophet ﷺ, that he said: "When the people of Paradise have reached every degree of bliss, and think that there is no bliss better than it, the Lord - تبارك وتعالى - reveals Himself to them, and they look upon the Face of the Most Merciful, and forget every bliss they had seen, when they look upon the Face of the Most Merciful."

Al-Hasan al-Basri said, on His saying تعالى: ﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾ "[Some] faces, that Day, will be radiant, Looking at their Lord." [al-Qiyamah 75:22–23] He said: {Allah} تبارك وتعالى beautified them by their looking at Him - سبحانه -,

1 Abd ibn Humayd (d. 249 AH), in *al-Muntakhab min Musnadihi* (819).

2 Al-Tirmidhi (3330); also Ahmad (2/13, 64) and al-Hakim (2/509, 510). In its chain is Thuwayr, who is weak.

3 Al-Darimi, *al-Radd ala al-Jahmiyyah* (189) and *al-Radd ala Bishr al-Marisi* (229); al-Daraqutni, *al-Ru'yah* (193). In its chain is Muhammad ibn Yunus al-Kudaymi, who is accused.

and it is fitting for them to be radiant while they look upon their Lord عز وجل.

Abu Sulayman al-Darani said: If the people of love - or he said: of knowledge - had nothing but this verse: ﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾ "[Some] faces, that Day, will be radiant, Looking at their Lord." [al-Qiyamah 75:22–23] it would suffice them. Al-Nasa'i mentioned, from the hadith of al-Zuhri[1], from Sa'id ibn al-Musayyib, [162a] from Abu Hurayrah - رضي الله عنه -, who said: We said: O Messenger of Allah! Shall we see our Lord on the Day of Resurrection? He said: "Do you have difficulty in seeing the sun on a day with no cloud in it, and the moon on the night of the full moon with no cloud in it?" We said: No! He said: "Then you will see your Lord, until one of you will be spoken to face to face, and He will say: My servant! Do you know the sin of such and such? He will say: My Lord! Did You not forgive me? He will say: By My forgiveness you have come to this."

And in the two *Sahih*s, from the hadith of Malik, from Zayd ibn Aslam[2], from Ata' ibn Yasar, from Abu Sa'id al-Khudri - رضي الله عنه -, who said: The Messenger of Allah ﷺ said: "Allah تعالى says to the people of Paradise: O people of Paradise! They say: At Your service, our Lord, at Your pleasure, and all good is in Your hands! He says: Are you pleased? They say: How could we not be pleased, when You have given us what You have not given to any of Your creation! He says: Shall I not give you

1 The Arabic editor gives al-Nasa'i, *al-Sunan al-Kubra* (7763), and says its chain is sahih; this could not be confirmed there.

2 Al-Bukhari (6549, 7518) and Muslim (2829).

better than that? They say: O Lord! And what is better than that? He says: I shall make My good pleasure descend upon you, so I shall never be angry with you after it."

And in the *Sahih*, the *Sunan* and the *Musnad*s, from the hadith of Thabit al-Bunani[1], from Abd al-Rahman ibn Abi Layla, from Suhayb - رضي الله عنه -, from the Prophet ﷺ, who said: "When the people of Paradise enter Paradise, a caller calls out: O people of Paradise! You have an appointment with Allah that He wishes to fulfil for you. They say: What is it?! Has He not whitened our faces, made our scales heavy, admitted us to Paradise and saved us from the Fire? Then the veil is lifted, and they look upon Him. By Allah! Allah has given them nothing dearer to them than looking upon Him, nor more delightful to their eyes."

And in *Sahih al-Bukhari*, from the hadith of Jarir ibn Abd Allah[2], who said: We were sitting with the Prophet ﷺ when he looked at the moon on the night of the full moon and said: "You will see your Lord just as you see this moon; you will have no difficulty in seeing Him. So if you are able not to be overcome in a prayer before the rising of the sun and before its setting, then do so."

And in the two *Sahih*s, from the hadith of al-Zuhri, from Ata' ibn Yazid al-Laythi[3], from Abu Hurayrah - رضي الله عنه -: that the people said: O Messenger of Allah! Shall we see

1 Muslim (181), Ahmad (4/332, 333), al-Tirmidhi (2552) and Ibn Majah (187).

2 Al-Bukhari (7434 and other places) and Muslim (633).

3 Al-Bukhari (7437) and Muslim (182).

our Lord on the Day of Resurrection? The Messenger of Allah ﷺ said: "Do you have difficulty [162b] in seeing the moon on the night of the full moon?" They said: No, O Messenger of Allah! He said: "Do you have difficulty in seeing the sun when there is no cloud beneath it?" They said: No, O Messenger of Allah! He said: "Then you will see Him in the same way." And in a wording: "You will have no difficulty in seeing your Lord except as you have difficulty in seeing those two."

Al-Tirmidhi said: Qutaybah narrated to us[1], Abd al-Aziz ibn Muhammad narrated to us, from al-Ala' ibn Abd al-Rahman, from his father, from Abu Hurayrah - رضي الله عنه -: that the Messenger of Allah ﷺ said: "Allah will gather the people on the Day of Resurrection on one plain, then the Lord of the worlds - تبارك وتعالى - will look down upon them and say: Let every person follow what he used to worship. So the one with the cross will be shown his cross, the one with images his images, and the one with fire his fire, and they will follow what they used to worship. The Muslims will remain, and the Lord of the worlds - تبارك وتعالى - will look down upon them and say: Will you not follow the people? They will say: We seek refuge in Allah from You! We seek refuge in Allah from You! We seek refuge in Allah from You! Allah is our Lord! This is our place until we see our Lord. Then He will command them and steady them. Then He will withdraw from view, and then look down upon them and say: Will you not follow the people? They will say: We seek refuge in Allah from You! We seek refuge in Allah from You! Allah is our Lord, and this is our place until we see our Lord, and He commands them and steadies them." They said: And shall we see Him, O Messenger of Allah?! He said: "Do you have difficulty in seeing the moon on the night of the full moon?" They said: No, O Messenger of Allah! He said: "Then you will have no difficulty in seeing Him in that

1 Al-Tirmidhi (2557). The hadith continues on p. 579.

hour." He said: "Then He will withdraw from view, then look down, and make Himself known to them, saying: I am your Lord, so follow Me! The Muslims will rise, and the Bridge will be set up, and they will pass over it like thoroughbred horses and riding camels, and their saying upon it will be: Keep safe, keep safe. The people of the Fire will remain, and a group of them will be thrown into it, and it will be said: Are you full? It will say: Is there more? Then a group will be thrown into it, and it will be said: Are you full? It will say: Is there more? Until, when they have all been put into it, the Most Merciful - تبارك وتعالى - places His foot in it. Then some of it draws together upon other parts of it, and it says: Enough, enough. When Allah has admitted the people of Paradise into Paradise and the people of the Fire into the Fire, Death is brought, responding[1], and made to stand on the wall that is between the people of Paradise and the people of the Fire. Then it is said: O people of [163a] Paradise! They look out fearful. Then it is said: O people of the Fire! They look out rejoicing, hoping for intercession. It is said to the people of Paradise and the people of the Fire: Do you know this? These and those say: We know it; it is Death, which was charged over us. So it is laid down and slaughtered on the wall. Then it is said: O people of Paradise! Eternity, and no death; and O people of the Fire! Eternity, and no death."

Al-Tirmidhi said: This is a hasan sahih hadith. Its origin is in the two *Sahih*s, but this account is more comprehensive and more concise. And in a wording of al-Tirmidhi[2]: "If anyone were to die of joy, the people of Paradise would die; and if anyone were to die of grief, the people of the Fire would die."

1 The print reads «ملبيا» ("responding"), as in the Beirut printing (Dar al-Kutub al-Ilmiyyah); al-Tirmidhi's wording is «ملبَّبا» ("dragged by the collar"). Kept as printed.

2 Al-Tirmidhi (2558), from the hadith of Abu Sa'id al-Khudri. In its chain are Atiyyah ibn Sa'd al-Awfi and Sufyan ibn Waki', both weak.

And in the *Musnad* of al-Harith ibn Abi Usamah[1], from the hadith of Abu Qurrah, from Malik, from Ziyad ibn Sa'd, Abu al-Zubayr narrated to us, saying: I heard Jabir ibn Abd Allah - رضي الله عنهما - say: I heard the Messenger of Allah ﷺ say: "When it is the Day of Resurrection, the nations will be gathered, and every people will be called by their leader. We will come last of the people, and one of the people will say: Who is this nation? He said: The people will look toward us, and it will be said: This is the trustworthy nation, this is the nation of Muhammad, and this is Muhammad among his nation. Then a caller will call out: You are the last, the first. He said: So we will come, stepping over the necks of the people, until we are the nearest of the people to Allah تعالى in station. Then the people will be called, every people by their leader. The Jews will be called, and it will be said: Who are you? They will say: We are the Jews. It will be said: Who is your prophet? They will say: Our prophet is Musa. He will say: What is your book? They will say: Our book is the Torah. He will say: What do you worship? They will say: We worship Uzayr, and we worship Allah. He will say to the assembly around Him: Take them into Jahannam! Then the Christians will be called, and He will say: Who are you? They will say: We are the Christians. He will say: Who is your prophet? They will say: Our prophet is Isa. He will say: What is your book? They will say: Our book is the Gospel. He will say: What do you worship? They will say: We worship Isa, and his mother, and Allah. He will say to the assembly around Him: Take these into Jahannam. Then Isa will be called, and He will say to Isa: O [163b] Isa! ﴿ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَـٰهَيْنِ مِن دُونِ ٱللَّهِ﴾ "did you say to the people, 'Take me and my mother as deities besides Allāh?'" [al-Ma'idah 5:116] He will say: ﴿سُبْحَـٰنَكَ مَا يَكُونُ لِىٓ أَنْ أَقُولَ مَا﴾ "Exalted are You! It was not for me to say that to which"

1 Al-Harith ibn Abi Usamah (d. 282 AH), the Baghdadi hadith scholar. The Arabic editor did not find the hadith in al-Haythami's *Bughyat al-Bahith*, the extract from his *Musnad*. He gives al-Daraqutni, *al-Ru'yah* (54), who calls it gharib from the hadith of Malik; this could not be confirmed there.

﴿لَيۡسَ لِي بِحَقٍّۚ إِن كُنتُ قُلۡتُهُۥ فَقَدۡ عَلِمۡتَهُۥ﴾ "I have no right. If I had said it, You would have known it." [al-Ma'idah 5:116] up to His saying: ﴿ٱلۡعَزِيزُ ٱلۡحَكِيمُ﴾ "the Exalted in Might, the Wise." [al-Ma'idah 5:118]. Then every people will be called by their leader and what they used to worship. Then the crier will cry out: O people! Whoever used to worship a god, let him follow it. Their gods will go before them: among them wood and stones, among them the sun and the moon, among them the Dajjal, until the Muslims remain. Then He will stand before them and say: Who are you? They will say: We are the Muslims! He said: A best name and a best summons. He will say: Who is your prophet? They will say: Muhammad! He will say: What is your book? They will say: The Qur'an! He will say: What do you worship? They will say: We worship Allah alone, who has no partner. He said: That will benefit you if you are truthful. They said: This is our day which was promised to us. He will say: Would you know Allah if you saw Him? They will say: Yes! He will say: And how would you know Him, when you have not seen Him? They will say: Yes: that He has no equal. He said: Then He - تبارك وتعالى - will reveal Himself to them, and they will say: You are our Lord, blessed are Your names, and they will fall down before Him in prostration. Then the light will proceed with its people."

And in the *Musnad* of Imam Ahmad - رضي الله عنه -, from the hadith of Abu al-Zubayr[1], who said: I asked Jabir about the coming (to the Fire), and he informed me that he heard the Messenger of Allah ﷺ say: "We shall come on the Day of Resurrection on a mound above the people, and the nations will be called with their idols and what they used to worship, one after another. Then our Lord will come to us after that and say: What are you waiting for? They will say: We are waiting for our Lord. He will say: I am your Lord! They will say: Until we look upon You. He said:

1 Ahmad (3/345–346) and Muslim (191).

So He will reveal Himself to them laughing, and they will follow Him."

Uthman ibn Sa'id al-Darimi mentioned that Abu Burdah[1] ibn Abi Musa al-Ash'ari came to Umar ibn Abd al-Aziz and said: Abu Musa al-Ash'ari - رضي الله عنه - narrated to us: that the Messenger of Allah ﷺ said: "Allah will gather the nations on the Day of Resurrection on one plain. When it appears to Him to decide between His creatures, there will be represented to every people what they used to worship, and they will follow them until they plunge them into the Fire. Then our Lord will come to us while we are in a place, and say: Who are you? We will say: We are the believers! He will say: What are you waiting for? [164a] We will say: We are waiting for our Lord! He will say: How do you know that He is your Lord? We will say: The messengers told us - or: the messengers came to us. He will say: Would you know Him? We will say: We know that He has no equal. Then He will reveal Himself to us, laughing, and then say: Rejoice, O company of Muslims! There is none of you but that I have placed in his place in the Fire a Jew or a Christian." Umar said to Abu Burdah: By Allah, did you really hear Abu Musa narrate this hadith from the Messenger of Allah ﷺ?! He said: Yes, by Allah, other than whom there is no god, I heard my father mention it from the Messenger of Allah ﷺ not once, nor twice, nor three times! Umar ibn Abd al-Aziz said: I have not heard in Islam a hadith dearer to me than it.

1 Al-Darimi, *al-Radd ala al-Jahmiyyah* (180); also al-Daraqutni, *al-Ru'yah* (39), Ahmad (4/407) and Abd ibn Humayd (540), the last in abridged form. The chain is weak, since it contains Ali ibn Zayd, who is weak. The saying about the Jew or Christian in the Fire is also in Muslim (2767).

And in al-Tirmidhi, from the hadith of al-Awza'i[1]: Hassan ibn Atiyyah narrated to me, from Sa'id ibn al-Musayyib: that he met Abu Hurayrah - رضي الله عنه -, and Abu Hurayrah said: I ask Allah تعالى to bring me and you together in the market of Paradise. Sa'id said: Is there a market in it?! He said: Yes, the Messenger of Allah ﷺ informed me: "When the people of Paradise enter it, they take their places in it according to the excellence of their deeds. Then they are permitted for a period equal to a Friday of the days of this world, and they visit Allah تبارك وتعالى. His Throne is brought into view for them, and He appears to them in a meadow of the meadows of Paradise. Pulpits of light are set for them, and pulpits of pearl, pulpits of ruby, pulpits of peridot, pulpits of gold and pulpits of silver. The lowest of them - and there is none among them who is low - sits on dunes of musk and camphor, and they do not see that the people of the chairs are better than they in seat."

Abu Hurayrah said: I said: O Messenger of Allah! And shall we see our Lord on the Day of Resurrection? He said: "Yes! Do you doubt in seeing the sun and the moon on the night of the full moon?" We said: No. He said: "So likewise you will not doubt in seeing your Lord. No one will remain in that gathering but that Allah تعالى will speak to him face to face, until He says to one of them: O so-and-so, son of so-and-so! Do you remember the day when you did such and such? And He reminds him of some of his acts of treachery in the world. He says: My Lord, did You not forgive me?! He says: Indeed! By the vastness of My forgiveness you reached this station of yours. He said: [164b] While they are in that state, a cloud covers them from above them,

1 Al-Tirmidhi (2549). It is also in Ibn Majah (4336). Al-Tirmidhi says: gharib, known only by this route; the Arabic editor calls the hadith weak.

and rains perfume upon them, the like of whose scent they never found in anything. Then He says: Rise to what I have prepared for you of honour, and take what you desire! So we come to a market surrounded by the angels, in which is what no eyes have seen the like of, no ears have heard, and which has not occurred to hearts. What we desire is carried to us. Nothing is sold in it, and nothing is bought. In that market the people of Paradise meet one another. A man of high rank approaches and meets one lower than him - and there is none among them who is low - and is awed by what he sees upon him of clothing. Before the end of his speech is finished, something finer than it appears upon him, and that is because it is not fitting for anyone to grieve in it. Then we return to our dwellings, and our wives meet us and say: Welcome and well come! You have come, and in you is more beauty and perfume than when you left us. He says: Today we sat with our Lord, the Compeller, and it is right for us to return with the like of what we have returned with."

Ya'qub ibn Sufyan said in his *Musnad*[1]: Ibn al-Musaffa narrated to us, Suwayd ibn Abd al-Aziz narrated to us, Amr ibn Khalid narrated to us, from Zayd ibn Ali, from his father, from his grandfather, from Ali ibn Abi Talib - رضي الله عنه -, who said: The Messenger of Allah ﷺ said: "The people of Paradise visit the Lord تبارك وتعالى every Friday," and he mentioned what they are given. He said: "Then Allah تعالى says: Lift the veils! So they lift a veil, and then another veil, until He reveals Himself to them from His Face - تبارك وتعالى - and it is as though they had never seen any bliss before that." And that is the saying of Allah عز وجل: ﴿وَلَدَيْنَا مَزِيدٌ﴾ "and with Us is more." [Qaf 50:35]

1 Ya'qub ibn Sufyan al-Fasawi (d. 277 AH). The Arabic editor gives al-Lalaka'i, *Sharh I'tiqad Ahl al-Sunnah* (852); this could not be confirmed there. He says that in its chain is Amr ibn Khalid al-Wasiti, who is abandoned (*matruk*) and whom Waki' accused of lying, and therefore calls the hadith fabricated.

Uthman ibn Sa'id al-Darimi mentioned, from the hadith of al-Hasan[1] - رضي الله عنه -, from the Prophet ﷺ, as a mursal report, that he said: "Our Lord comes to us on the Day of Resurrection while we are on a high place, and reveals Himself to us laughing." A sound mursal report.

Uthman al-Darimi said: Abu Musa narrated to us[2], Abu Awanah narrated to us, al-Ajlah narrated to us, al-Dahhak ibn Muzahim narrated to us, saying: Allah will command the heaven on the Day of Resurrection, and it will split open with those in it, and they will encompass the earth and those on it. Then He will command the second heaven - until he mentioned seven heavens - [165a] and they will be seven ranks that have encompassed the people. Then the Most High King - جل جلاله - will descend in His splendour and His beauty, and with Him as many of the angels as He wills.

And Uthman ibn Sa'id said: Hisham ibn Khalid al-Dimashqi - and he was trustworthy - narrated to us, Muhammad ibn Shu'ayb ibn Shabur narrated to us, Umar ibn Abd Allah, the freed slave of Ghufrah, narrated to us[3], from Anas ibn Malik - رضي الله عنه -, who said: The Messenger of Allah ﷺ said: "Jibril came to me, and in his palm was a mirror, and in it a black spot. I said: What is this,

1 Al-Darimi, *al-Radd ala al-Jahmiyyah* (139).

2 Al-Darimi, *al-Radd ala al-Jahmiyyah* (143).

3 The Arabic editor gives al-Darimi, *al-Radd ala al-Jahmiyyah* (144, 186); Abu Ya'la (4089, 4228); al-Tabarani, *al-Awsat* (6731); al-Daraqutni, *al-Ru'yah* (65). He says that Ibn Abi Hatim says in *al-Marasil* (116), after giving the hadith, that his father said: Umar, the freed slave of Ghufrah, did not meet Anas ibn Malik. He says that the hadith is sahih by its several routes.

O Jibril?! He said: This is the Friday. Your Lord has sent it to you, so that it may be guidance for you and your nation after you. I said: And what is there for us in it? He said: There is much good for you in it. You are the last, the first to precede on the Day of Resurrection. And in it is an hour with which no believing servant coincides while praying and asking Allah for a good that is his portion but that He gives it to him; nor for a good that is not his portion but that something better than it is stored up for him; nor does he seek refuge with Allah from an evil that is written against him but that more than it is warded off from him. I said: What is this black spot? He said: This is the Hour on the day the Resurrection takes place, and it is the master of days, and we call it with us the Day of Increase. I said: And why do you call it the Day of Increase, O Jibril?! He said: Because your Lord has made in Paradise a broad valley of white musk. When it is Friday of the days of the Hereafter, the Compeller descends from His Throne to His Kursi, to that valley, and the Kursi is surrounded by pulpits of light, upon which the truthful and the martyrs sit on the Day of Resurrection. Then the people of the chambers come, until they surround the dune. Then the Possessor of Majesty and Honour - تبارك وتعالى - appears to them and says: I am the One who made My promise true to you, and completed My favour upon you, and made you dwell in the abode of My honour, so ask Me! They say, all of them: We ask for good pleasure with us! So He bears witness to them of good pleasure, then says to them: Ask Me! So they ask Him until the desire of every servant of them comes to an end. Then He says: Ask Me! They say: Our Lord suffices us! We are pleased! Then the Compeller - جل جلاله - returns to His Throne, and there is opened to them, in proportion to their radiance on the day of Friday, what no eye has seen, no ear has heard, [165b] and has not occurred to the heart of any human being. And the people of the chambers return to their chambers, each a chamber of white pearl, red ruby and green emerald, with no breaking and no flaw, its rivers flowing in it, its fruits hanging low in it,

in it its wives, its servants and its dwellings. They are never in greater need of any day than of Friday, so that they may increase in favour from their Lord and in good pleasure."

A group narrated it from Anas, among them Uthman ibn Umayr Abu al-Yaqzan, through whose route al-Shafi'i narrated it in his *Musnad*,[1] and Abd Allah ibn Imam Ahmad in *al-Sunnah*;[2] and among them Abu Salih, al-Zubayr ibn Adi, Ali ibn al-Hakam al-Bunani, Abd al-Malik ibn Umayr, Yazid al-Raqashi and Abd Allah ibn Buraydah, all of them from Anas. A group of the hadith masters declared it sound. Al-Shafi'i added at its end in his *Musnad*: "And it is the day on which your Lord rose above the Throne." Uthman ibn Abi Shaybah set it out through several routes, and said in some of them: "Then their Lord - تبارك وتعالى - reveals Himself to them and says: I am the One who made My promise true to you, and completed My favour upon you, and this is the place of My honour," up to where he said: "Then He ascends upon His Kursi, and with Him ascend the prophets, the truthful and the martyrs, and the people of the chambers return to their chambers."

Muhammad ibn al-Zibriqan[3] narrated, from Muqatil ibn Hayyan, from Abu al-Zubayr, from Jabir - رضي الله عنه -, who said: The Messenger of Allah ﷺ said: "The people of Paradise will need the scholars in Paradise just as they need them in this world, and that

1 The Arabic editor gives al-Shafi'i, *al-Musnad* (1/126–127, in the arrangement of al-Sindi), and notes that it has «عبيد الله» in place of «عثمان», which is a corruption.

2 *Al-Sunnah* (1/250–251).

3 Mujashi ibn Amr narrated from him; al-Dhahabi says in *al-Mizan* (3/437), after mentioning him for this hadith: this is fabricated.

is because they visit their Lord every Friday, and He says to them: Wish! They say: What shall we wish for, when You have admitted us to Paradise and given us what You have given us? It is said to them: Wish. Then they turn to the scholars," and he mentioned the hadith in the story of Friday.

Ibn Mandah narrated, from the hadith of al-A'mash[1], from Abu Wa'il, from Hudhayfah - رضي الله عنه -, from the Prophet ﷺ, the story of Friday at its full length, and in it He says: "Ask Me! They say: Show us Your Face, Lord of the worlds, that we may look upon You! So Allah تبارك وتعالى removes those veils and reveals Himself to them, and they look upon Him."

Uthman al-Darimi mentioned, from Muhammad ibn Ka'b al-Qurazi[2]: that he narrated to Umar ibn Abd al-Aziz, saying: When Allah has finished [166a] with the people of Paradise and the Fire, He comes in canopies of cloud with the angels, and greets the people of Paradise in the first degree, and they return His greeting. Al-Qurazi said: And this is in the Qur'an: ﴿سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ﴾ ""Peace," a word from a Merciful Lord." [Ya Sin 36:58] Then He says: Ask Me! He does that with them in their degrees until He settles upon His Throne, and then gifts from Allah come to them, which the angels carry to them.

Abd al-Wahid ibn Zayd said, from al-Hasan: If the worshippers knew that they would not see their Lord in the Hereafter, their souls would melt away in this world. And Hisham ibn Hassan said

1 Muhammad ibn Ishaq ibn Mandah (d. 395 AH), the hadith scholar of Isfahan. Al-Bazzar (7/288–290) has the hadith; in its chain is al-Qasim ibn Mutayyib, who is abandoned (*matruk*). See al-Haythami, *Majma' al-Zawa'id* (10/422).

2 Al-Darimi, *al-Radd ala al-Jahmiyyah* (146).

from him: that He تبارك وتعالى reveals Himself to the people of Paradise, and when they see Him they forget the bliss of Paradise.

The most wondrous patience is the patience of the lovers. The poet said:

والصبر يحمد في المواطن كلها ♦ إلا عليك فإنه لا يحمد

Patience is praised in every case save one— / over you; for there it's praised by none.

And patience is praised in all situations ♦ except in your case, for it is not praised[1]

A man stood before al-Shibli[2] and said: Which patience is hardest upon the patient? He said: Patience in Allah. The questioner said: No! He said: Patience for Allah. He said: No! He said: Then patience with Allah. He said: No! He said: Then what is it? He said: Patience away from Allah. Al-Shibli gave a cry that almost took his soul. The poet said:

والصبر عنك فمذموم عواقبه ♦ والصبر في سائر الأشياء محمود

Patience away from you has a blameworthy end, /
while patience in all other things we commend.

And patience away from you, its outcomes are blameworthy ♦ while patience in all other things is praised[3]

Fear keeps you far from disobeying Him, hope moves you to obey Him, and love makes you yearn for Him with yearning. When Allah - سبحانه - knew that the hearts of those who yearn for Him are not at rest except in meeting Him, He set a term for the meeting, as a calm for their hearts, and Allah تعالى said: ﴿مَن كَانَ يَرۡجُواْ لِقَآءَ ٱللَّهِ فَإِنَّ أَجَلَ ٱللَّهِ لَأٓتٖ﴾ "Whoever should hope for the meeting with Allāh - indeed, the term [decreed by] Allāh is coming." [al-Ankabut 29:5]

يا من شكا شوقه من طول فرقته ♦ اصبر لعلك تلقى من تحب غدا

You who of yearning through long separation complain, /
be patient: tomorrow you may meet your love again.

O you who complain of your yearning from the length of separation
be patient, perhaps you will meet tomorrow the one you love[4]

وسر إليه بنار الشوق مجتهدا ♦ عساك تلقى على نار الغرام هدى

With yearning's fire go to Him, and strive; / at love's consuming fire guidance may arrive.

And go to Him with the fire of yearning, striving
perhaps you will find guidance at the fire of consuming love

The truthful lover, whenever he draws nearer to his beloved, grows in yearning for him.

وأعظم ما يكون الشوق يوما ♦ إذا دنت الخيام من الخيام

The greatest yearning that can ever appear / is on a day when tent to tent draws near.

And the greatest that yearning can be on a day ♦ is when the tents draw near the tents[5]

1 See p. 375.

2 Abu Bakr Dulaf ibn Jahdar al-Shibli (d. 334 AH), the Sufi of Baghdad.

3 The verse is in al-Qushayri, *al-Risalah* (p. 186) and al-Ghazali, *Ihya' Ulum al-Din* (4/80).

4 The first verse is in al-Qushayri, *al-Risalah* (p. 330). The poet tells the one who complains of the long separation to be patient, since he may meet his beloved tomorrow, and to go to him with the fire of yearning; in the author's setting, the one sought is Allah. The words «عساك تلقى على نار الغرام هدى» echo the words of Moses in Ta Ha 20:10.

5 See p. 51. The sentence before the verse gives its sense: the nearer the lover comes to his beloved, the more his yearning grows.

Whenever the sight of [166b] the lover falls upon his beloved, the seeing of him produces yearning upon yearning in him.

ما يرجع الطرف عنه حين يبصره ♦ حتى يعود إليه الطرف مشتاقا

The eye, on seeing him, from him never turns /
without returning to him, as it yearns.
The eye does not turn back from him when it sees him
without the eye returning to him, yearning[1]

The truthful lover, when his gaze travels through existence, finds no road for it except to his beloved; and when his sight turns away from him, it returns to him, rebuffed and exhausted.[2]

ويسرح طرفي في الأنام وينثني ♦ وإنسان عيني في الدموع غريق

My glance roams among mankind and turns around /
while the pupil of my eye in tears is drowned.
My glance roams among mankind and turns back
while the pupil of my eye is drowned in tears

فيرجع مردودا إليك وما له ♦ على أحد إلا عليك طريق

So back to you it comes, from others thrown, /
with no road to any but you alone.
So it returns to you, repelled {from others}, and it has ♦ no road to anyone but you

The most delightful thing to the eye of the lover is his being alone in secret with his beloved. One who saw our Shaykh in the prime of his affair told me that he went out into the open country early in the morning, and when he reached the wide plain he sighed deeply, and then cited the saying of the poet:

وأخرج من بين البيوت لعلني ♦ أحدث عنك القلب بالسر خاليا

I go out from among the houses, apart, /
that I may speak of you, in secret, to my heart.
I go out from among the houses, that perhaps
I may speak of you to my heart, in secret, alone[3]

Yearning carries the lover to haste in the good pleasure of his beloved and to hurry to it at once, even if his ruin lies in it. ﴿وَمَآ أَعۡجَلَكَ عَن قَوۡمِكَ يَٰمُوسَىٰ قَالَ هُمۡ أُوْلَآءِ عَلَىٰٓ أَثَرِي وَعَجِلۡتُ إِلَيۡكَ رَبِّ لِتَرۡضَىٰ﴾ "And what made you hasten from your people, O Moses?" He said, "They are close upon my tracks, and I hastened to You, my Lord, that You be pleased." [Ta Ha 20:83–84] One

1 The verse is by Abu Nuwas, in his *Diwan* (p. 257); it is unascribed in *al-'Iqd al-Farid* (6/426) and *al-Muwashsha* (p. 325). The eye cannot leave the beloved: each time it turns away it comes back to him in longing.

2 An echo of al-Mulk 67:4 (*khasi'*: driven back, repelled; *hasir*: worn out).

3 The verse has already occurred; see p. 394.

of them said: He meant yearning for You, but concealed it in the word "good pleasure".

ولو قلت طأ في النار أعلم أنه ♦ رضا لك أو مدن لنا من وصالك

Had you said, "Tread the fire," and I knew / it pleased you, or drew us near to union with you,

Had you said: Tread in the fire[1], {and} I knew that it was your pleasure, or a bringing-near for us of your union

لقدمت رجلي نحوها فوطئتها ♦ هدى منك لي أو ضلة من ضلالك

I'd have set my foot toward it and trod it straightaway, / as your guidance, or one of your goings astray.

I would have put my foot toward it and trodden it as guidance from you for me, or a straying among your strayings

ليهنك إمساكي بكفي على الحشا ♦ ورقراق عيني خشية من زيالك

May it please you, my hand pressed to my inmost part, / my eye welling up, in fear that you'll depart.

May it please you, my pressing my hand upon my inmost parts and the welling of my eye, in fear of your departure

وإن ساءني أن نلتني بمساءة ♦ لقد سرني أني خطرت ببالك

And though it grieved me, the harm that you brought, / it pleased me that I crossed your thought.

And though it grieved me that you afflicted me with harm ♦ it pleased me that I passed through your mind

Among the signs of true love is that the lover's joy is not complete except through his beloved, and so long as he is absent from him, his whole life is troubled.

نحن في أكمل السرور ولكن ♦ ليس إلا بكم يتم السرور

We are in the fullest joy that can be known, / yet joy is completed through you alone.

We are in the most complete joy, but ♦ joy is completed only through you[2] [167a]

عيب ما نحن فيه يا أهل ودي ♦ أنكم غيب ونحن حضور

The flaw in our state, O you I hold dear, / is that you are absent and we are here.

The flaw in what we are in, O people of my affection ♦ is that you are absent and we are present

And another said:[3]

من سره العيد الجديد ♦ فقد عدمت به السرورا

Whoever the new festival has pleased, / I have found my joy in it has ceased.

Whoever the new festival pleases ♦ I have lost joy in it

كان السرور يتم لي ♦ لو كان أحبابي حضورا

My joy would be complete right here, / had my beloved ones been near.

Joy would have been complete for me ♦ had my beloved ones been present

1 The verses and their sources have been given before (see pp. 112 and 380); the sense is given in the note on p. 112.

2 The two verses are in al-Qushayri, *al-Risalah* (p. 331; 2/498 in the printing consulted). The Arabic editor gives them to al-Mahdi, in al-Safadi, *al-Wafi bi-l-Wafayat* (3/301) and *Bahjat al-Majalis* (1/821); these could not be confirmed there. The sense: the speakers are in the fullest joy, but it is complete only through the beloved, and the one flaw in their state is that he is absent while they are present.

3 The two verses are by Abu al-Faraj Salamah ibn Bahr al-Qadi, in *Khass al-Khass* (p. 500) and *Man Ghaba anhu al-Mutrib* (p. 105); they are unascribed in *Yatimat al-Dahr* (1/101) and *al-Muntahal* (p. 225), and are in al-Qushayri, *al-Risalah* (p. 331). The sense: the festival has taken his joy away, because it would be complete only if his beloved ones were present.

If the lover were asked continually: What do you wish for? he would say: The meeting with the beloved.

ولما نزلنا منزلا طله الندى ♦ أنيقا وبستانا من النور حاليا

When we alighted at a place the dew had sprayed,
elegant, a garden in blossoms arrayed.

When we alighted at a place the dew had drizzled upon
elegant, a garden of blossoms, adorned

أجد لنا طيب المكان وحسنه ♦ منى فتمنينا فكنت الأمانيا

The place's pleasantness and beauty made anew
our wishes; we wished, and the wishes all were you.

The pleasantness of the place and its beauty renewed for us
wishes, so we wished, and you were {all} the wishes[1]

Al-Junayd said: I heard al-Sari say: Yearning is the most majestic station of the knower, once he has realised it. And when he has realised yearning, he is distracted from everything that occupies him away from the one he yearns for.

It was said: Allah تعالى revealed to Dawud - عليه السلام -:[2] Say to the youths of the Children of Israel: Why do you occupy yourselves with other than Me, when I yearn for you? What is this harshness? If those who turn away from Me knew how I wait for them, and My gentleness with them, and My love for their leaving their acts of disobedience, they would die of yearning for Me, and their limbs would be severed from My love. This is My will for those who turn away from Me, so what is My will for those who turn to Me?!

Al-Junayd was asked: From what is the weeping of the lover when he meets the beloved? He said: That is only joy in him, and ecstasy (وجد) from the intensity of yearning for him. He said: And it has

1 The ascription is disputed. They are given to Abu Bakr ibn Abd al-Rahman al-Zuhri in Abu Tammam's *al-Hamasah* (2/78), *al-Zahrah* (1/378), *al-Tadhkirah al-Sa'diyyah* (1/462) and *al-Hamasah al-Basriyyah* (2/196); to Malik ibn Asma' in *'Uyun al-Akhbar* (1/262) and *Bahjat al-Majalis* (1/122); to Ibn Abi Furwah in *I'tilal al-Qulub* (p. 343) and *'Unwan al-Murqisat wa-l-Mutribat* (p. 28); and they are unascribed in *Akhbar Abi al-Qasim al-Zajjaji* (p. 192), *al-Sina'atayn* (p. 77) and *Diwan al-Sababah* (p. 236). The sense: the beauty of the place stirred wishes in them, and the beloved was all that they wished for.

2 The report is given with "It was said" and no chain. No source for it has been found.

reached me: that two brothers embraced, and one of them said: Oh, the yearning! And the other said: Oh, the ecstasy!

An old woman had one absent, and he came back from a journey. Her family showed joy and gladness at him, and she began to weep. It was said to her: What is this weeping? She said: The arrival of this youth reminded me of the day of arrival before Allah.

One of the lovers said: The hearts of those who yearn are illumined with the light of Allah. When their yearning stirs, the light illumines what is between heaven and earth. Then Allah - سبحانه وتعالى - presents them to the angels and says: These are the ones who yearn for Me; I make you witness [167b] that I yearn for them more!

♦ SECTION ♦

Ibn Abi al-Hawari[1] - رحمه الله - said: Abu Sulayman al-Darani - رحمه الله, while I was present - was asked: What is the nearest thing by which one draws near to Allah - عز وجل -? He wept, then said: Is one like me asked about this? The nearest thing by which one draws near to Him is that He looks into your heart and you want from this world and the Hereafter nothing but Him.

Yahya ibn Mu'adh said: Devotion (nusuk) is care for the inner secrets and the removal from the heart of everything other than Allah.

1 Ahmad ibn Abi al-Hawari (d. 246 AH), a Syrian Sufi. According to the Arabic editor, the reports that follow are all in Ibn al-Jawzi, *Dhamm al-Hawa* (p. 77).

Sahl ibn Abd Allah said:[1] There is no hour but that Allah - سبحانه - looks in it into the hearts of the servants, and whichever heart He sees in it other than Him, Iblis is given power over it. And Sahl said: Whoever looks upon Allah - عز وجل - as near to him, everything other than Allah grows distant from his heart; whoever seeks His good pleasure, Allah - سبحانه وتعالى - pleases him; and whoever surrenders his heart to Allah, Allah takes charge of his limbs. Sahl also said: It is forbidden for a heart to smell the scent of certainty while there is in it a resting upon other than Allah, and it is forbidden for a heart to be entered by light while there is in it something of what Allah dislikes. One of them was asked about the best of deeds, and he said: Guarding the secret heart from turning to anything other than Allah - عز وجل -. And Salm said: You have left Him, and some of you have turned to others of you; if you turned to Him, you would see wonders.

♦ SECTION ♦

If your base ambition falls short of leaving the lewd acts out of love for this highest Beloved, and you are not at that level, then leave them out of love for the women whom Allah described in His Book, and for whose union in the Garden of Refuge He sent His Messenger as a caller. Some of their attributes and the pleasure of union with them have already been mentioned. And if your ambition falls short of them, and you are not a match for seeking their hand, and your soul calls you to prefer what is here over them, then be on guard against His punishment, in this world and the next. And know that punishments differ: at times they are hastened, at times delayed, and at times Allah brings both together upon the disobedient one.

The most severe of punishments is the punishment of the removal of faith, and below it the punishment of the death of the heart, and the erasing of the pleasure of remembrance, recitation, [168a] supplication and intimate converse with Him,

1 Sahl ibn Abd Allah al-Tustari (d. 283 AH), the Sufi of Tustar.

and perhaps the punishment of the heart creeps in it as darkness creeps, until the heart is filled with it and the insight goes blind. The lightest of punishments is what befalls the body in this world, and lighter than that is what befalls wealth. And at times the punishment is in the gaze, in the inner sight or in the eyesight, or in both.

Al-Fudayl said: Allah تعالى says: Son of Adam! When I turn you about in My bounty while you turn about in disobedience to Me, beware, lest I strike you down amid your sins. Son of Adam! Fear Me, and sleep wherever you wish. If you remember Me, I shall remember you, and if you forget Me, I shall forget you, and the hour in which you do not remember Me is against you, not for you.

Al-Fudayl also said: What makes you feel safe that you have not confronted Allah تعالى with a deed He has loathed you for, so that He has closed the doors of forgiveness to you, while you laugh? And Alqamah ibn Marthad said: While a man was circling the House, the forearm of a woman gleamed for him. He put his forearm upon her forearm and took pleasure in it, and their forearms stuck together. He went to one of those elders, who said: Return to the place where you did this, and make a covenant with the Lord of the House that you will not return. He did so, and was released.

Ibn Abbas and Anas - رضي الله عنهم - said: A good deed has a light in the heart, an adornment in the face, strength in the body, breadth in provision and love in the hearts of creation. And an evil deed has a darkness in the heart, a blemish in the face, weakness in the body, a decrease in provision and hatred in the hearts of creation.

Al-Hasan said: No servant disobeys Allah but that He humbles him. And al-Mu'tamir ibn Sulayman said:

A man commits a sin in secret, and in the morning its humiliation is upon him.

Al-Hasan said: They were of little worth to Him, so they disobeyed Him; had they been dear to Him, He would have protected them.

An old man of the Bedouin used to go around the gatherings and say: Whoever is pleased that well-being should continue for him, let him fear Allah.

Abu Sulayman al-Darani said:[1] Whoever is pure, it is made pure for him; whoever is turbid, it is made turbid against him; whoever does good in his night, is given sufficiency in his day; whoever does good in his day, is given sufficiency in his night; and whoever leaves a desire from his heart for Allah, Allah is too generous to punish his heart because of it.

And Aishah, the Mother of the Believers - رضي الله عنها - wrote [168b] to Mu'awiyah:[2] To proceed: when a doer does an act of disobedience to Allah, the one who praised him among the people returns censuring him.

Muharib ibn Dithar said:[3] A man commits a sin, and finds a weakness from it in his heart.

Al-Husayn ibn Mutayr said:[4]

ونفسك أكرم عن أمور كثيرة ♦ فما لك نفس بعدها تستعيرها

And honour above many things the soul you own,
for after it you have no soul on loan.

And honour your soul above many things, ♦ for you have no soul after it to borrow

1 Ibn al-Jawzi, *Dhamm al-Hawa* (p. 185), and Abu Nu'aym, *Hilyat al-Awliya'* (9/256).

2 Ibn al-Jawzi, *Dhamm al-Hawa* (p. 182).

3 Ibn al-Jawzi, *Dhamm al-Hawa* (p. 183).

4 The two verses and their sources have been given before (see p. 457). The sense: guard your soul from many things, for it cannot be replaced; there is no second soul to borrow in its place.

ولا تقرب الأمر الحرام فإنما ♦ حلاوته تفنى ويبقى مريرها

Do not approach the forbidden; its sweetness wanes,
and its bitterness is what remains.

And do not approach the forbidden thing, for its sweetness
will pass away, and its bitterness will remain

Sufyan al-Thawri used to cite these two verses:

تفنى اللذاذة ممن نال صفوتها ♦ من الحرام ويبقى الإثم والعار

The pleasure of one who gained it pure
from the forbidden fades; sin and shame endure.

The pleasure of one who gained its purity
from the forbidden fades, and sin and shame remain[1]

تبقى عواقب سوء في مغبتها ♦ لا خير في لذة من بعدها النار

Evil outcomes remain at the end of desire;
there is no good in pleasure that ends in the Fire.

Evil outcomes remain in its end ♦ there is no good in a pleasure after which is the Fire

♦ SECTION ♦

And know that the recompense is of the kind of the deed. The heart attached to the forbidden, whenever it intends to leave it and go out from it, returns to it, and so its recompense in the intermediate realm and in the Hereafter is the same.

And in some of the routes of the hadith of Samurah ibn Jundab, which is in *Sahih al-Bukhari*[2]: that the Prophet ﷺ said: "Tonight I saw: two men came to me and took me out, and I set off with them, and behold, a house built like the building of an oven, narrow at its top and wide at its bottom, with a fire kindled beneath it, and in it were men and women, naked. When the fire was kindled they rose until they almost came out, and when it died down they went back into it. I said: Who are these? He said: They are the fornicators." So consider how this punishment matches the state of their hearts in this world: for whenever they intend repentance and giving up, and going out of the oven of the fire of appetite into the open space of repentance, they are thrust back into it, and return after almost having come out.

1 These verses occur on pp. 457 and 511, with small differences in the wording.

2 Al-Bukhari (7047). It is the vision of the oven given on p. 488.

And since the disbelievers were in the prison of disbelief and shirk and its narrowness, and whenever they intended to go out from it to the open space of faith, its breadth and its ease, they turned back on their hooves, their punishment in the Hereafter was likewise. Allah تعالى said: ﴿كُلَّمَآ أَرَادُوٓاْ أَن يَخۡرُجُواْ مِنۡهَآ أُعِيدُواْ فِيهَا﴾ "Every time they wish to emerge from it, they will be returned to it" [al-Sajdah 32:20] and He said in another place: ﴿كُلَّمَآ أَرَادُوٓاْ أَن يَخۡرُجُواْ مِنۡهَا مِنۡ غَمٍّ أُعِيدُواْ فِيهَا﴾ "Every time they want to get out of it [i.e., Hellfire] from anguish, they will be returned to it" [al-Hajj 22:22] For disbelief, acts of disobedience and wickedness [169a] are all anguishes, and whenever the servant resolves to go out from it, his soul, his Satan and his habitual haunt refuse him, and he remains in the anguish of that until he dies. If he does not go out from the anguish of that in this world, he remains in his anguish in the intermediate realm and at the Resurrection; and if he goes out from his anguish and its narrowness here, he goes out from it there. What holds the servant back from Allah in this abode holds him back from Him after death, and he is punished by it there just as his heart was punished by it in this world. The wicked, the dissolute and the wrongdoers are not in pleasure in this abode; they are punished in it, and in the intermediate realm, and at the Resurrection. But the intoxication of appetite and the death of hearts stand between them and the perception of pain. When what they desire is cut off from them, their souls are made to feel the severe pain, and there works upon them after death the like of what the worms do in their flesh. So pains eat their spirits, though these do not perish, and the worms eat their bodies.

Imam Ahmad - رضي الله عنه - said:[1] Isma'il ibn Abd al-Karim narrated to us,

1 The Arabic editor did not find the text in Ahmad's known books.

saying: Abd al-Samad ibn Ma'qil narrated to me, Wahb ibn Munabbih narrated to me, saying: Hizqil was standing[1], and an angel came to him, and he mentioned a long hadith, and in it: that he passed by a group of dead people, and it was said to him: Call them! So he called them, and Allah brought them to life for him. He said: Ask them: What were you in? They said: When we left life we met an angel called Mika'il, who said: Bring your deeds and take your wages, for that is our custom with you, with those before you, and with those who will be after you. So they looked at our deeds, and found us worshipping idols. So worms were given power over our bodies, and the spirits began to feel pain; and anguish was given power over our spirits, and the bodies began to feel pain. We did not cease to be punished so until you called us.

1 Hizqil is Ezekiel. The story is of the Israelite type (*Isra'iliyyat*) and is told on the authority of Wahb ibn Munabbih.

الباب السابع والعشرون

CHAPTER TWENTY-SEVEN

On the One Who Left His Beloved as Forbidden, So a Lawful One Was Given in Exchange for Him, or Allah Compensated Him with Better Than Him

THE HEADING OF this chapter and its principle: whoever leaves something for the sake of Allah, Allah compensates him with better than it. Just as Yusuf al-Siddiq - عليه السلام - left the wife of al-Aziz for the sake of Allah, and chose prison over lewdness, so Allah compensated him [169b] by establishing him in the land, to settle in it wherever he wished; and the woman came to him abased, asking, desiring lawful union, and he married her. When he went in to her, he said: This is better than what you wanted.[1]

And consider how Allah - سبحانه - repaid him for the narrowness of prison by establishing him in the land, to dwell in it wherever he wished; He made al-Aziz and his wife submit to him, and the woman and the women acknowledged his innocence. And this is His way تعالى with His servants, of old and now, until the Day of Resurrection.

When Sulayman ibn Dawud - عليهما الصلاة والسلام - hamstrung the horses that had kept him from the afternoon prayer until the sun had set, in anger for Allah, Allah compensated him for them with the wind, upon whose back he and his army rode wherever he wished.

When the Emigrants left their homes for the sake of Allah, and their homelands, which were the dearest thing to them, Allah compensated them by opening this world to them and giving them dominion over the east of the earth and its west.

And if the thief feared Allah and left stealing protected wealth for the sake of Allah, Allah would give him the like of it

1 The author gives this account of Yusuf's marriage to the wife of al-Aziz, and his words to her, without naming a source, and the Arabic editor cites none. The Qur'an does not mention it.

lawfully. Allah تعالى said: ﴿وَمَن يَتَّقِ ٱللَّهَ يَجۡعَل لَّهُۥ مَخۡرَجٗا وَيَرۡزُقۡهُ مِنۡ حَيۡثُ لَا يَحۡتَسِبُ﴾ "And whoever fears Allāh - He will make for him a way out And will provide for him from where he does not expect." [al-Talaq 65:2–3] So He - سبحانه وتعالى - informed that when he fears Him by leaving what is not lawful for him, He provides for him from where he does not expect. Likewise the fornicator: if he left mounting that private part as forbidden, for the sake of Allah, Allah would reward him with mounting it, or with mounting what is better than it, lawfully.

Imam Ahmad said: Hushaym narrated to us[1], Abd al-Rahman ibn Ishaq narrated to us, from Muharib ibn Dithar, from Silah, from Hudhayfah ibn al-Yaman - رضي الله عنهما -, who said: The Messenger of Allah ﷺ said: "The gaze at a woman is a poisoned arrow among the arrows of Iblis. Whoever leaves it out of fear of Allah, Allah rewards him with a faith whose sweetness he finds in his heart."

Umar ibn Shabbah said:[2] Ahmad ibn Abd Allah ibn Yunus narrated to us, Anbasah ibn Abd al-Rahman narrated to us, Abu al-Hasan al-Muzani narrated to us, from Ali - رضي الله عنه -, who said: The Messenger of Allah ﷺ said: "A man's gazing at the beauties of a woman is a poisoned arrow among the arrows of Iblis. Whoever turns away from that arrow, Allah gives him in its place an act of worship [170a] that pleases him."

Abu al-Faraj ibn al-Jawzi - رحمه الله تعالى - said: It has reached me about one of the nobles[3]: that he passed by a graveyard, and there was a beautiful girl in black garments,

1 The hadith has been given before (see p. 167).

2 See p. 168.

3 Ibn al-Jawzi, *Dhamm al-Hawa* (p. 81). The verses on p. 602 are given there too.

and he looked at her, and she clung to his heart. So he wrote to her:

قد كنت أحسب أن الشمس واحدة ♦ والبدر في منظر بالحسن موصوف

I used to think the sun stood alone, / and the full moon's face for beauty was known.

I used to think that the sun was one ♦ and the full moon had a visage described with beauty

حتى رأيتك في أثواب ثاكلة ♦ سود وصدغك فوق الخد معطوف

Until I saw you in a mourner's black, / your temple-lock over your cheek curled back.

Until I saw you in the garments of a bereaved woman
black, with your temple-lock curled over your cheek

فرحت والقلب مني هائم دنف ♦ والكبد حرى ودمع العين مذروف

So I went, my heart lovesick and astray, /
my liver burning, my eye's tears flowing away.

So I went off, my heart wandering, lovesick ♦ my liver burning, the tears of my eye flowing

ردي الجواب ففيه الشكر واغتنمي ♦ وصل المحب الذي بالحب مشغوف

Return an answer, in which thanks lie; seize the chance /
of union with a lover in love's trance.

Return an answer, for in it is thanks, and seize ♦ the union of the lover who is infatuated with love

And he threw the note to her. When she read it, she wrote:

إن كنت ذا حسب زاك وذا نسب ♦ إن الشريف بغض الطرف معروف

If a pure and noble lineage is your own, / by lowering the gaze the noble one is known.

If you are of pure lineage and noble descent ♦ the noble one is known by lowering his gaze

إن الزناة أناس لا خلاق لهم ♦ فاعلم بأنك يوم الدين موقوف

In the Hereafter, fornicators have no share; /
so know on Judgement Day you'll be made to stand there.

The fornicators are people who have no share {in the Hereafter}
so know that you will be made to stand on the Day of Judgement

واقطع رجاك لحاك الله من رجل ♦ فإن قلبي عن الفحشاء مصروف

Cut off your hope, man—Allah curse you and disgrace!— /
for my heart from lewdness has turned away its face.

And cut off your hope, may Allah curse and shame you as a man
for my heart is turned away from lewdness[1]

When he read the note, he rebuked himself and said: Is a woman to be braver than you? Then he repented, put on a woollen robe, and took refuge in the Sanctuary. While he was circling one day, there was that girl in a woollen cloak, and she said to him: How unbecoming this is for a noble man! Do you want the permissible? He said: I used to seek this before I knew Allah and loved Him, and now His love has occupied me from the love of anyone else. She said to him: Well done! By Allah, I said this to you only to test you, to know the limit to which you had reached,

1 The verses and the story are in Ibn al-Jawzi, *Dhamm al-Hawa* (p. 81), as noted on p. 601. The words «لحاك الله» are an imprecation: "may Allah curse and shame you" (from *laha*, to strip the bark off a stick; *Lisan al-Arab*, «لحا»). The girl's verses mean: if you are of noble descent, the noble man is known by lowering his gaze; fornicators have no share in the Hereafter, and you will be made to stand before Allah; so give up hope, for her heart is turned away from lewdness.

then she circled, and recited:[1]

فطفنا فلاحت في الطواف لوائح ◆ غنينا بها عن كل مرأى ومسمع

We circled, and in circling, signs were appearing
that left us needing no other sight or hearing.

We circled, and in the circling there shone signs
by which we were made independent of every sight and hearing

Al-Hasan al-Basri said: There was a prostitute[2] who surpassed the people of her time in beauty, and she did not give herself except for a hundred dinars. A man saw her and she pleased him. So he went and worked with his hands, and toiled, until he gathered a hundred dinars. He came and said: You have pleased me, so I went off, and worked [170b] with my hands and toiled until I gathered a hundred dinars. She said: Hand it to the steward so that he may count it and weigh it. When he did, she said: Come in! She had a furnished room and a bed of gold. She said: Come here! When he sat by her in the seat of the traitor, he remembered his standing before Allah, and trembling seized him, and his desire was extinguished. He said: Let me go, so that I may leave, and the hundred dinars are yours! She said: What has come to you? You saw me, as you claimed, and I pleased you, and you went and toiled and laboured until you gathered a hundred dinars; then when you had power over me, you did what you did?! He said: Nothing made me do it but fear of Allah, and I remembered my standing before Him! She said: If you are truthful, then I have no husband but you. He said: Let me go! She said: No, unless you make me a covenant that you will marry me. He said: No, until I go out. She said: Then upon you is the covenant of Allah that if I come to you, you will marry me. He said: Perhaps. So he covered his head with his garment and went out to his town, and the woman set out with her wealth, regretting what she had done, until she reached his town, and asked about his name,

1 The Arabic editor gives no source for the verse. «لوائح» (signs, gleams) is the plural of «لائحة», from «لاح»: to appear and shine (*Lisan al-Arab*, «لوح»). The sense: while circling the House, signs shone for them by which they needed no other sight or sound.

2 Ibn al-Jawzi, *Dhamm al-Hawa* (pp. 248–249).

and his dwelling, and was guided to him. It was said to him: The queen has come herself, asking for you. When he saw her, he gasped one gasp and died. She was stricken, and said: This one has been lost to me. Has he no relative? It was said: Yes! His brother, a poor man. She said: I shall marry you out of love for your brother. He said: So she married him, and she bore him seven.

Yahya ibn Amir al-Taymi said:[1] A man of the tribe went out to perform the pilgrimage, and came by night to a watering place, and there was a woman with her hair spread loose. He turned away from her, and she said to him: Come to me. Why do you turn away from me? He said: I fear Allah, the Lord of the worlds! She put on her cloak and then said: By Allah, you feared One who is to be feared. The one most entitled to share with you in fear is the one who wished to share with you in disobedience! Then she turned away, and he followed her, and she entered one of the tents of the Bedouin. He said: When morning came, I went to a man of the people and asked him about her, saying: A girl whose description is such and such. He said: By Allah, she is my daughter! I said: Will you marry her to me? He said: To equals; so who are you? I said: A man of Taym Allah. He said: [171a] A noble match. I did not leave until I had married her and gone in to her. Then I said: Prepare her for my return from the pilgrimage. When we came back, I carried her to Kufah, and here she is with me, and I have sons and daughters by her. He said: I said: Woe to you, what was your exposing yourself to me at that time?! She said: O man, nothing is better for women than husbands. So do not be astonished at a woman who says: I fell in love. For by Allah, if some of the blacks had what she wants of her desire, he would be her desire!

1 Ibn al-Jawzi, *Dhamm al-Hawa* (pp. 264–265).

Al-Hasan ibn Zayd said:[1] A man was appointed governor over us in the land of Egypt, and he was displeased with one of his officials, so he imprisoned him and shackled him. The governor's daughter looked down at him and fell in love with him, and she wrote to him:

أيها الرامي بعينيه ◆ وفي الطرف الحتوف

O you who shoot with your two eyes, / while in the glance the death-blow lies:

O you who shoot with your eyes ◆ while in the glance are deadly blows

إن ترد وصلا فقد أمكنك ◆ الظبي الألوف

If you want union, then at your command / is the gazelle, tame, close at hand.

If you want union, then there is at your disposal ◆ the gazelle, tame

And the youth answered her:

إن تريني زاني العينين ◆ فالفرج عفيف

If you see that my two eyes fornicate, / my private part remains in a chaste state.

If you see me committing adultery with my two eyes ◆ my private part is chaste

ليس إلا النظر الفاتر ◆ والشعر الظريف

It is nothing but the languid gaze, / and poetry of delicate phrase.

It is only the languid glance ◆ and the delicate poetry

So she wrote to him:

قد أردناك فألفيناك ◆ إنسانا عفيفا

We wanted you, and found we faced / a human being who was chaste.

We wanted you and found you ◆ a chaste person

فتأبيت فلا زلت ◆ لقيديك حليفا

So you refused; may it never come to an end /
that to your two shackles you are a sworn friend.

So you refused; may you never cease ◆ to be an ally of your two shackles

So he wrote to her:

ما تأبيت لأني ◆ كنت للظبي عيوفا

I did not refuse because I'd shun / gazelles, as an averse, fastidious one.

I did not refuse because I ◆ was averse to gazelles

غير أني خفت ربا ◆ كان بي برا لطيفا

It was only that I feared a Lord, and He /
had shown Himself gracious and kind to me.

But that I feared a Lord ◆ who was gracious and kind to me

The poetry spread, and the story reached the governor. He called for him, married him to her, and handed her over to him.

1 Ibn al-Jawzi, *Dhamm al-Hawa* (pp. 267–268). The report and the verses are also in *al-Muwashsha* (p. 114) and al-Sarraj, *Masari' al-Ushshaq* (1/233, 2/199), and have been given before. In the verses the governor's daughter invites the shackled prisoner; he answers that his sin is only the glance and the verse, and that he held back from fear of his Lord. «الألوف» is tame, familiar (*Lisan al-Arab*, «ألف»); «عيوف» is one who shuns what he dislikes (*Lisan al-Arab*, «عيف»).

And he mentioned: that a man loved a woman[1] and she loved him, and they came together, and the woman sought to have him. He said: My appointed term is not in my hand, and yours is not in your hand; perhaps the term has drawn near, and we would meet Allah as disobedient ones! She said: You have spoken truly. So they repented, their condition improved, and she married him.

Bakr ibn Abd Allah al-Muzani mentioned[2]: that a butcher became infatuated with a girl belonging to one of his neighbours. Her family sent her on an errand to another village, and he followed her and sought to have her. She said: Do not! For I love you more [171b] than you love me, but I fear Allah! He said: You fear Him, and I do not fear Him?! So he returned repentant, and thirst struck him until his neck almost broke off. Then there was a messenger sent to the Children of Israel, and he asked him: What is the matter with you? He said: Thirst. He said: Come, let us call upon Allah so that a cloud shades us until we enter the village! He said: I have no deed, so how can I call upon Him? He said: Then I shall call upon Him, and you say Amin. So he called, and the man said Amin, and a cloud shaded them until they reached the village. The butcher went to his place, and the cloud went back with him. The messenger returned to him and said: You claimed that you have no deed, yet I am the one who called, and you said Amin, and a cloud shaded us, then followed you! Tell me what your affair is! So he told him, and the messenger said: The one who repents to Allah has a station that none among the people has.

1 Ibn al-Jawzi, *Dhamm al-Hawa* (p. 268).

2 Ibn al-Jawzi, *Dhamm al-Hawa* (pp. 269–270).

Yahya ibn Ayyub said:[1] There was in Madinah a youth whose condition pleased Umar ibn al-Khattab - رضي الله عنه -. One night he went home from the night prayer, and a woman appeared before him and offered herself to him. He was tempted by her, and she went on, and he followed her until he stood at her door. Then he saw clearly, and it was cleared from his heart, and this verse came to him: ﴿إِنَّ ٱلَّذِينَ ٱتَّقَوْا۟ إِذَا مَسَّهُمْ طَٰٓئِفٌ مِّنَ ٱلشَّيْطَٰنِ تَذَكَّرُوا۟ فَإِذَا هُم مُّبْصِرُونَ﴾ "Indeed, those who fear Allāh - when an impulse touches them from Satan, they remember [Him] and at once they have insight." [al-A'raf 7:201] He fell down unconscious. The woman looked at him, and he was like a dead man. She and a girl of hers kept helping each other with him until they laid him at the door of his house. His father came out and saw him thrown down at the door of the house in his state, so he carried him and brought him in, and he came to. He asked him: What has befallen you, my son?! He did not tell him, but he kept on at him until he told him. When he recited the verse, he gave a gasp and his soul went out. His story reached Umar - رضي الله عنه -, and he said: Why did you not inform me of his death? He went until he stood at his grave and called: O so-and-so: ﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ﴾ "But for he who has feared the position of his Lord are two gardens -" [al-Rahman 55:46] And he heard a voice from inside the grave: My Lord has given it to me, O Umar!

Al-Hasan mentioned this story from Umar[2] - رضي الله عنه - in another form. He said: There was a youth in the time of Umar ibn al-Khattab - رضي الله عنه - who kept constantly to the mosque and worship. A girl fell in love with him, and he spoke to himself about her, then he remembered,

1 Ibn al-Jawzi, *Dhamm al-Hawa* (pp. 252–253).

2 Ibn al-Jawzi, *Dhamm al-Hawa* (p. 252).

and saw clearly, and gave a gasp from which he fell unconscious. An uncle of his came and carried him to [172a] his house. When he came to, he said: O uncle! Go to Umar, give him my greetings of peace, and say to him: What is the reward of one who fears the position of his Lord? Umar was told, and he came to him, and he had died. He said: You have two gardens![1]

And in the *Jami* of al-Tirmidhi, from the hadith of Ibn Umar - رضي الله عنهما -, who said: The Messenger of Allah ﷺ said: "Dhu al-Kifl did not refrain[2] from any sin he could do. A woman came to him, and he gave her sixty dinars on condition that he have her. When he sat with her as a man sits with his wife, she trembled and wept. He said: What makes you weep? Have I compelled you? She said: No, but this is a deed I have never done, and only need drove me to it. He said: You do this though you have never done it? Then he said: Go, and the dinars are yours. Then he said: By Allah, Dhu al-Kifl will never disobey Allah again! He died that night, and in the morning there was written on his door: Allah has forgiven Dhu al-Kifl." Al-Tirmidhi said: This is a hasan hadith.

Abu Hurayrah and Ibn Abbas[3] - رضي الله عنهم - said: The Messenger of Allah ﷺ gave a sermon before his death, and said in his sermon: "Whoever has power over a woman or a girl in the forbidden way, and leaves her out of fear of Allah, Allah will give him security on the Day of the Greatest Terror, forbid him to the Fire and admit him to Paradise."

1 An allusion to al-Rahman 55:46, which Umar had recited at the grave of the youth on p. 607.

2 The Arabic editor says that the takhrij of this hadith was given earlier in the book (see p. 448).

3 Ibn al-Jawzi, *Dhamm al-Hawa* (p. 244). In its chain is Dawud ibn al-Muhabbar, who is a fabricator (*wadda'*).

Malik ibn Dinar said[1]: The Gardens of Bliss are between the Gardens of Firdaws and the Gardens of Eden. In them are maidens created from the roses of Paradise. Those who dwell in them are those who intended acts of disobedience, and when they remembered Allah عز وجل, they were mindful of Him, and their necks bowed from the fear of Allah عز وجل.

Maymun ibn Mihran said[2]: Remembrance is of two kinds. The remembrance of Allah - عز وجل - with the tongue is good, and better than it is that you remember Allah - عز وجل - when you are about to commit acts of disobedience to Him.

Qatadah - رضي الله عنه - said[3]: It was mentioned to us that the Prophet of Allah ﷺ used to say: "No man has power over what is forbidden and then leaves it, with nothing in him but fear of Allah - عز وجل -, but that Allah gives him in exchange, in the immediate world before the Hereafter, what is better for him than that."

Ubayd ibn Umayr said[4]: The truthfulness of faith and its righteousness is that a man be alone with a beautiful woman and leave her, not leaving her [172b] except for Allah عز وجل.

Abu Imran al-Jawni said[5]: There was a man of the Children of Israel who held back from nothing. A household of the Children of Israel was in hardship, so they sent to him a girl of theirs,

1 Ibn al-Jawzi, *Dhamm al-Hawa* (p. 244).
2 Ibn al-Jawzi, *Dhamm al-Hawa* (p. 244).
3 Ibn al-Jawzi, *Dhamm al-Hawa* (p. 245).
4 Ibn al-Jawzi, *Dhamm al-Hawa* (p. 245).
5 Ibn al-Jawzi, *Dhamm al-Hawa* (p. 250).

to ask him for something. He said: No, unless you let me have you. She returned. They fell into severe hardship, and she went back to him and said: Give us! He said: No, unless you let me have you. She returned. They fell into great hardship, and they sent her to him, and he said the same to her. She said: Here I am. When he was alone with her, she began to tremble as a palm frond trembles. He said to her: What is the matter with you?! She said: I fear Allah. This is something I have never done! He said: You fear Allah, though you have never done it, and I do it? I make a covenant with Allah that I shall never return to anything of what I was in! So Allah revealed to one of their prophets: The record of so-and-so has become among the records of the people of Paradise!

And he mentioned: that there was a youth among the Children of Israel[1], and there was no youth among them more beautiful than he. He used to sell baskets. One day, as he was going around with his baskets, a woman came out of the house of one of the kings of the Children of Israel, and when she saw him she hurried back and said to the king's daughter: I saw a youth at the door selling baskets; I have never seen a youth more beautiful than he. She said: Bring him in. So she went out and said: Enter. He entered, and she locked the door behind him. Then she said: Enter, and he entered, and she locked another door behind him. Then the king's daughter came to meet him with her face and her throat uncovered. He said to her: Cover yourself, may Allah keep you well! She said: We did not call you for this! We called you only for such and such, and she sought to have him. He said to her: Fear Allah! She said: If you do not comply with me in what I want, I shall tell the king that you entered only to force me against myself. He said to her: Then set out for me water for ablution,

1 Ibn al-Jawzi, *Dhamm al-Hawa* (pp. 251–252).

She said: Are you making excuses against me? O girl! Set out ablution water for him on top of the tower - a place from which he could not flee. When he reached the top of the tower, he said: O Allah, I have been called to disobey You, and I choose to throw myself from this tower rather than commit disobedience to You! Then he said: In the name of Allah, and threw himself from its top. Allah sent down an angel, who took him by his upper arms, and he landed standing on his feet. [173a] When he was on the ground, he said: O Allah, if You will, grant me a provision that makes me independent of selling these baskets! So Allah sent upon him a swarm of locusts of gold, and he took of them until he filled his garment. When it was in his garment, he said: O Allah, if this is a provision You have granted me of this world, then bless me in it! And if it diminishes what I have with You in the Hereafter, I have no need of it! Then a call was made: This that We gave you is one part of twenty-five parts for your patience in throwing yourself down! He said: O Allah, I have no need of what diminishes what I have with You in the Hereafter! So the locusts were lifted away.

Abu al-Faraj ibn al-Jawzi mentioned[1], from one of the wealthy men, who said: One day I was in my house when a servant of mine came in to me and said to me: A man at the door has a letter with him. I said: Bring him in, or take his letter. So he took the letter from him, and in it was:

تجنبك الردى ولقيت خيرا ♦ وسلمك المليك من الغموم

May you meet good, and be spared from doom;
may the King keep you safe from grief and gloom.

May destruction avoid you and may you meet good
and may the King keep you safe from griefs

شكون بنات أحشائي إليكم ♦ وما إن يشتكين إلى ظلوم

The daughters of my inmost parts tell you their pain,
and to a wrongdoer they do not complain.

The daughters of my inmost parts {what is within me} have complained to you
and they do not complain to a wrongdoer

1 Ibn al-Jawzi, *Dhamm al-Hawa* (pp. 231–234), in full. The report and the verses are also in al-Sarraj, *Masari' al-Ushshaq* (2/271–274) and *Tazyin al-Aswaq* (1/316). The letter's verses (continued on p. 612) are a plea: the writer says that what is within him has complained to the man, as to one who will not wrong it, and asks him to cure what ails it.

وسألتني الكتاب إليك فيما ◆ يخامرها - فدتك - من الهموم

And she asked me to write the letter to you /
on the cares—may she be your ransom!—she goes through.

And she asked me for the letter to you concerning
what overcomes her - may she be your ransom - of worries

وهن يقلن يا ابن الجود إنا ◆ برمنا من مراعاة النجوم

And, 'O son of generosity,' they say, / 'we have grown weary of the stars that we survey.'

And they say: O son of generosity, we ◆ have grown weary of watching the stars

وعندك لو مننت شفاء سقم ◆ لأعضاء دمين من الكلوم

And with you, were you gracious, is the cure /
of sickness that bleeding, wounded limbs endure.

And with you, were you to bestow, is the cure of sickness ◆ for limbs that bleed from wounds

He said: When I read the verses, I said: A passionate lover. I said to the servant: Bring him in. He went out, but did not see him. I became uneasy about his affair, and thought kept turning in my heart. So I called all my slave girls and gathered them, and said to them: What is the story of this letter? They swore to me and said: O our master, we know no cause for this letter. Who brought it to you? I said: He has escaped me. I only wanted to ask you because I thought he had a passion for one of you; whichever of you I learn is his, she is his, let her go to him and take my letter to him. And I wrote a letter thanking him for what he did and asking him about his condition, and put the letter in a place in the house. The letter stayed [173b] in its place for a while, no one taking it, and I did not see the man. I was grieved with a severe grief. Then I said: Perhaps he is one of our young men. Then I said: This youth has informed of himself that he is scrupulous, and he is content with looking from the one he loves. So I devised a plan against him and kept my slave girls from going out. Then after a day and part of another, the servant came in to me with a letter and said: So-and-so sent it to you, and he mentioned one of my friends. I broke its seal, and in it was:[1]

ماذا أردت إلى روح معلقة ◆ عند التراقي وحادي الموت يحدوها

What did you want with a soul hanging on /
at the collarbones, death's driver urging it to be gone?

What did you intend {to do} with a soul hanging ◆ at the collarbones, with the driver of death driving it?

حثثت حاديها ظلما فجد بها ◆ في السير حتى تولت عن تراقيها

You wrongly urged its driver; he drove it hard and fast /
on the journey, till from its collarbones it passed.

You urged its driver, wrongfully, so he pressed it ◆ on the journey until it passed from its collarbones

حجبت من كان تحيا عند رؤيتها ◆ روحي ومن كان يشفيني ترائيها

You veiled the one whose sight gave life to my soul, /
and the one whose appearing made me whole.

You veiled the one at whose sight my spirit used to live ◆ and the one whose appearing used to cure me

1 The verses are in the same source as the first letter (Ibn al-Jawzi, *Dhamm al-Hawa*, p. 233, within pp. 231–234; see p. 611). *Al-taraqi* (the collarbones) is where the soul rises at the point of death (cf. al-Qiyamah 75:26); *hadi* is the driver who urges camels on with song (*Lisan al-Arab*, «حدا»). The writer says his soul is at death's door and death's driver is urging it on, because he has been kept from the one whose sight gives him life.

فالنفس تجنح نحو الظلم جاهلة ♦ والقلب مني سليم ما يواتيها

So the soul, in ignorance, inclines toward wrong, /
while my heart is sound, and does not go along.

So the soul inclines toward wrongdoing, ignorant
while my heart is sound and does not comply with it

والله لو قيل لي تأتي بفاحشة ♦ وإن عقباك دنيانا وما فيها

By Allah, if told: 'Commit a lewd act, and you /
shall have our world and all within it as your due,'

By Allah, if it were said to me: Commit a lewd act
and your reward is our world and what is in it

لقلت لا والذي أخشى عقوبته ♦ ولا بأضعافها ما كنت آتيها

I would say: No, by Him whose punishment I fear, /
nor for many times its worth would I come near.

I would say: No, by the One whose punishment I fear
not even for manifold times its worth would I do it

لولا الحياء لبحنا بالذي كتمت ♦ بنت الفؤاد وأبدينا تمنيها

Were it not for modesty, we would have shown /
what the heart's daughter hid, her wish made known.

Were it not for modesty we would have disclosed what
the daughter of the heart concealed, and revealed her wish

He said: I was dumbfounded, and said: I do not know what plan to make in the affair of this man. I said to the servant: Let no one come to you with a letter but that you seize him until you bring him in to me. Then I learned no news of him after that. While I was circling the Ka'bah, a youth came toward me and began circling at my side, looking at me, and he had become like a stick. When I finished my circling, I went out, and he followed me and said: O you! Do you know me? I said: I do not disown you for any evil. He said: I am the man of the two letters. I could not restrain myself from kissing his head and between his eyes, and I said: May my father and mother be your ransom! By Allah, you have occupied my heart and prolonged my grief by the intensity of your concealing your affair! Do you want what you asked and sought? He said: بارك الله لك, and may He delight your eye. I came to you only to ask you to release me from a glance I cast contrary to the ruling of the Book and the Sunnah, for desire is a caller to every trial, [174a] and I ask forgiveness of Allah the Magnificent! I said: O my beloved! I would like you to come with me to my house, that I may have your company and a bond of sanctity be established between me and you. He said: There is no way to that! I said: May Allah forgive you your sin; I have given her to you, and with her a hundred dinars, and for you every year such and such! He said: بارك الله لك فيها. Were it not for covenants that I made with Allah, and things that I have confirmed upon myself, there would be nothing in this world dearer to me than what you offer me; but there is no way to

that, and this world is cut off. I said to him: Then, since you refuse to accept that from me, tell me who she is, so that I may honour her for your sake as long as I live! He said: I would not mention her to anyone! Then he rose and left me.

Abd al-Malik ibn Qurayb mentioned[1], saying: A man among the devout fell in love with a girl, and his love for her became intense. He sent to her to ask for her hand, and she refused and answered him with something other than that. He refused, and said: No, only what Allah has made lawful! Then his love was cast into her heart, and she offered him what he asked. He said: No, by Allah, I have no need of one whom I called to obedience to Allah and who called me to disobedience to Him!

Al-Mubarrad related from his shaykh[2] Abu Uthman al-Mazini: that one of the dhimmis sought him out to read *Kitab Sibawayh* (Sibawayh's Book)[3] with him, and offered him a hundred dinars. He refused and sent him away. I said to him: Do you turn away this amount in spite of your intense need? He said: This book contains three hundred and so many verses of the Book of Allah, and I do not see enabling this dhimmi to have them, out of protective jealousy for the Qur'an. It happened that a slave girl sang in the presence of al-Wathiq the saying of

1 Ibn al-Jawzi, *Dhamm al-Hawa* (p. 236). The author gave it earlier in a longer form, from Makhramah ibn Uthman.

2 The Arabic editor gives Abu al-Faraj al-Isfahani, *al-Aghani* (9/234–235); Yaqut, *Mu'jam al-Udaba'* (2/759, 760); al-Qifti, *Inbah al-Ruwat* (1/284); Ibn Khallikan, *Wafayat al-A'yan* (1/284, 285); al-Zubaydi, *Tabaqat al-Nahwiyyin* (pp. 87–88, 91–92). He thinks the author took the report from al-Hariri, *Durrat al-Ghawwas* (pp. 96–98).

3 Sibawayh's *al-Kitab* is the foundational work of Arabic grammar. It cites verses of the Qur'an as evidence for points of grammar, which is what al-Mazini means by "three hundred and so many verses".

al-Arji:[1]

أظلوم إن مصابكم رجلا ♦ أهدى السلام تحية ظلم

O Zalum, to strike a man—one who would bring
peace as his greeting—is a wrongful thing.

O Zalum, your afflicting a man ♦ who offered peace as a greeting is a wrong

The people of his gathering differed over the case ending of "a man" (رجل). Some said: it is accusative, making it the noun of "inna"; others made it nominative, as its predicate. The slave girl insisted on the accusative and said: My shaykh Abu Uthman al-Mazini taught it to me so. Al-Wathiq ordered him to be brought before him. He said: When I stood before him, he said: From which people is the man? I said: From [174b] the Banu Mazin. He said: Which Mazins? Mazin of Tamim, Mazin of Qays, or Mazin of Rabi'ah? I said: From Mazin of Rabi'ah. He spoke to me in the speech of my people and said: Ba ismuk? (با اسمك) - for my people turn mim into ba and ba into mim - and I disliked to face him with the word "makr" (مكر), so I said: Bakr (بكر), O Commander of the Believers! He understood what I intended and admired it. He said: What do you say of the saying of the poet:

أظلوم إن مصابكم رجلا ♦ أهدى السلام تحية ظلم

O Zalum, to strike a man—one who would bring
peace as his greeting—is a wrongful thing.

O Zalum, your afflicting a man ♦ who offered peace as a greeting is a wrong

Do you make "a man" nominative or accusative? I said: The accusative is the correct way, O Commander of the Believers! He said: And why is that? I said: Because "your affliction" (مصابكم) is a verbal noun meaning "your afflicting" (إصابتكم). Al-Yazidi began to oppose me, and I said: It is like your saying: Your striking Zayd is a wrong,

1 The Arabic editor refers to the *Diwan* of al-Arji (p. 193), but says that the verse is rightly by al-Harith ibn Khalid al-Makhzumi. He gives al-Baghdadi, *Khizanat al-Adab* (1/217; 1/454 in the printing consulted) and *Sharh Abyat Mughni al-Labib* (7/158), where the verse is found, and also *al-Hamasah al-Basriyyah* (2/216), which could not be confirmed there.

so “a man” is the object of “your affliction” and is put in the accusative by it; and the proof of this is that the sentence remains suspended until you say “a wrong”, and then it is complete. Al-Wathiq approved it and said: Do you have a child? I said: Yes, O Commander of the Believers! A little daughter. He said: What did she say to you when you set out to us? I said: She recited the saying of al-A'sha[1] where he says:

أيا أبتا لا ترم عندنا ♦ فإنا بخير إذا لم ترم

O father, do not leave our side,
for we are well if you abide.

O father, do not depart from us ♦ for we are well if you do not depart

ترانا إذا أضمرتك البلاد ♦ نجفى وتقطع منا الرحم

You will see us, when the lands conceal you,
neglected, and our kinship cut in two.

You will see us, when the lands conceal you ♦ neglected, and kinship severed from us

He said: And what did you say to her? I said: The saying of Jarir[2]:

ثقي بالله ليس له شريك ♦ ومن عند الخليفة بالنجاح

Trust in Allah, who has no partner, and trust too
that success from the Caliph will come to you.

Trust in Allah, who has no partner ♦ and in success from the Caliph

He said: Success is on me, if Allah wills! Then he ordered a thousand dinars for me and sent me back to Basrah honoured. Abu al-Abbas al-Mubarrad said: When he returned to Basrah, he said to me: How did you see it, O Abu al-Abbas?! We turned away a hundred dinars for Allah, and He compensated us with a thousand.

1 The *Diwan* of al-A'sha (p. 41). The little daughter pleads with her father not to leave, since in his absence the family would be neglected and kinship severed.

2 The *Diwan* of Jarir (1/89).

الباب الثامن والعشرون

CHAPTER TWENTY-EIGHT

On the One Who Preferred Immediate Punishment and Pains over the Pleasure of Forbidden Union

This is a chapter through which only two men enter. One of them: the one in whose heart faith in the Hereafter has taken firm hold, and in what Allah has prepared in it of reward and punishment for whoever disobeys Him, so he prefers the lesser of two losses and chooses the easier of two punishments. The second: a man whose reason has overcome his desire, so he knows what there is in lewdness of corruptions and in turning away from it of benefits, and prefers the higher over the lower.

Allah - سبحانه وتعالى - brought together [175a] for Yusuf al-Siddiq - صلوات الله وسلامه عليه - both matters. He chose the punishment of this world, prison, over committing the forbidden, and the woman said: ﴿وَلَئِن لَّمْ يَفْعَلْ مَآ ءَامُرُهُۥ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ ٱلصَّٰغِرِينَ قَالَ رَبِّ ٱلسِّجْنُ أَحَبُّ إِلَىَّ مِمَّا يَدْعُونَنِىٓ إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّى كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ ٱلْجَٰهِلِينَ﴾ “and if he will not do what I order him, he will surely be imprisoned and will be of those debased." He said, "My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant."” [Yusuf 12:32–33] So he chose prison over lewdness, then disowned before Allah any power or strength of his own, and informed that this was only by Allah's help to him, His granting of success and His support, not from himself. So he said: ﴿وَإِلَّا تَصْرِفْ عَنِّى كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ﴾ “And if You do not avert from me their plan, I might incline toward them” [Yusuf 12:33].

So the servant must not rely on himself, his patience, his state or his chastity; whenever he relies on that, the protection of Allah leaves him, and abandonment surrounds him. And Allah تعالى said to the most honoured of creation to Him and the most beloved of them to Him: ﴿وَلَوْلَآ أَن ثَبَّتْنَٰكَ لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ شَيْـًٔا “And if We had not strengthened you, you would have almost inclined to them”

﴿قَلِيلًا﴾ "a little." [al-Isra' 17:74] For this reason it was among his supplications: "O Turner of hearts! Make my heart firm[1] upon Your religion," and most of his oath was: "No, by the Turner of hearts[2]!" How could it be otherwise, when it was he to whom was revealed: ﴿وَٱعۡلَمُوٓاْ أَنَّ ٱللَّهَ يَحُولُ بَيۡنَ ٱلۡمَرۡءِ وَقَلۡبِهِۦ﴾ "And know that Allāh intervenes between a man and his heart" [al-Anfal 8:24].

The way of Allah تعالى with His creation has run thus: whoever prefers immediate pain over forbidden union, Allah follows that in this world with complete joy; and if he perishes, then the great success. Allah تعالى does not let go to waste what His servant bears for His sake.

And in some of the divine reports Allah سبحانه وتعالى says: "Before My eyes is what those who bear hardship bear for My sake."[3] Everyone who gives up something of himself for Allah, Allah preserves it for him or compensates him with what is more majestic than it. For this reason, when the martyrs gave up their souls for Allah, Allah made them alive with Him, provided for, and compensated them for their bodies, which they gave up for Him, with the bodies of green birds, in which Allah placed their spirits to range through Paradise wherever they wish, and to take shelter in lamps hung from the Throne. And when they left their dwellings for Him, He compensated them with good dwellings in the Gardens of Eden. That is the great success.

Wahb ibn Munabbih said: [175b] There was a worshipper among the worshippers of the Children of Israel who devoted himself to worship in his hermitage. A man of the insolent ones came to a prostitute, offered her money, and said:

1 Ahmad (3/112), al-Tirmidhi (3522) and Ibn Majah (3834), from the hadith of Anas. Al-Tirmidhi says: hasan sahih.

2 Al-Bukhari (6617, 6628, 7391), from the hadith of Ibn Umar.

3 The author gives this divine report (*athar ilahi*) without a source, and the Arabic editor cites none.

Perhaps you can tempt him. So she came to him on a rainy night and called to him. He looked down at her, and she said: Give me shelter with you! He left her and turned to his prayer. She said: O servant of Allah! Give me shelter with you! Do you not see the darkness and the rain?! She did not cease with him until he gave her shelter. She lay down near him and began to show him her beauties until his soul called him to her. He said: No, by Allah, until I see how your patience is with the fire. So he went forward to the lamp and put one of his fingers in it until it burned. Then he returned to his prayer, and his soul called him to her, so he went back to the lamp and put his other finger in it until it burned. His soul kept calling him, and he kept going back to the lamp until all his fingers burned while she watched. She was struck senseless and died.

Imam Ahmad said: Ibrahim ibn Khalid narrated to us[1], Umayyah ibn Shibl narrated to us, from Abd Allah ibn Wahb, who said: I know it only that he mentioned it from his father: that a worshipper of the Children of Israel was in his hermitage devoted to worship, and a band of the misguided said: If only we could bring him down by something. So they went to a prostitute and said to her: Expose yourself to him! He said: So she came to him on a dark rainy night and said: O servant of Allah! Give me shelter with you! He was standing in prayer, and his lamp was bright, and he did not turn to her. She said: O servant of Allah! The darkness and the rain! Give me shelter with you! She did not cease with him until he brought her in to him. She lay down while he stood praying, and she began to turn about and show him the beauties of her form, until his soul called him to her. He said: No

1 Ahmad, *al-Zuhd* (pp. 100–101); Ibn al-Jawzi gives the report in *Dhamm al-Hawa* (pp. 250–251).

by Allah! until I see how your patience is with the fire. So he drew near to the lamp and put one of his fingers in it until it burned. He said: Then he returned to his place of prayer. He said: His soul called him again, so he went back to the lamp and put his finger in again until it burned; then he returned to his place of prayer, and his soul called him again, so he went back to the lamp until his fingers had burned, while she watched him. She was struck senseless and died. When morning came, they went early to see what she had done, and there she was dead, [176a] and they said: O enemy of Allah! O hypocrite! You fell upon her and then killed her! He said: So they took him to their king and bore witness against him, and he ordered him killed. He said: Let me pray two rak'ahs. He said: So he prayed, and then called upon Him and said: O Lord! I know that You would not hold me to account for what I did not do, but I ask You that I not be a disgrace to the reciters after me! He said: So Allah restored her soul to her, and she said: Look at his hand. Then she returned to being dead.

Ahmad - رحمه الله تعالى - said: Muhammad ibn Ja'far narrated to us, Shu'bah narrated to us, from Mansur, from Ibrahim, who said: While a devout man was with a woman, he reached out and struck his hand upon her thigh. So he took his hand and put it in the fire until it sizzled.

Husayn ibn Abd al-Rahman said[1]: It has reached me that a youth of the people of Madinah used to attend all the prayers with Umar ibn al-Khattab - رضي الله عنه -, and Umar would look for him if he was absent. A woman of the people of Madinah fell passionately in love with him, and she mentioned that to one of her women, who said: I shall devise a way for you to bring him in to you. So she sat for him on the road,

1 Ibn al-Jawzi, *Dhamm al-Hawa* (pp. 253–254).

and when he passed by her, she said to him: I am an old woman, and I have a ewe that I cannot milk. If only you would come in and milk it for me - and they were most eager of all things for good - so he entered, but did not see a ewe. She said: Sit until I bring it to you. Then the woman appeared, and when he saw that, he went to a niche in the house and sat in it. She sought to have him, and he refused and said: Fear Allah, woman! She did not stop with him and did not heed his words. When he refused her, she cried out against him, and they came, and she said: This man entered upon me wanting me for myself. So they leapt upon him and began to beat him and bound him. When Umar had prayed the dawn prayer, he missed him. While he was thus, they brought him in bonds, and when Umar saw him he said: O Allah, do not belie my opinion of him. He said: What is the matter with you? They said: A woman cried for help in the night, and we came, and found this lad with her, so we beat him and bound him! Umar - رضي الله عنه - said to him: Tell me the truth! So he told him the story as it was. Umar - رضي الله عنه - said to him: Would you know the old woman? He said: Yes, if I see her I shall know her. So Umar sent for the women of her neighbours, and their old women, and they came, and he presented them, and he did not know her among them, until the old woman passed [176b] by him, and he said: This is she, O Commander of the Believers! Umar raised the whip over her and said: Tell me the truth! So she told him the story as the youth had told it. Umar said: Praise be to Allah, who has made among us one like Yusuf.

Abu al-Zinad said[1]: There was a monk who devoted himself to worship in a hermitage, and he looked out from it

1 Al-Khara'iti, *I'tilal al-Qulub* (pp. 59–60); Ibn al-Jawzi, *Dhamm al-Hawa* (p. 249).

and saw a woman, and was tempted by her. He put his foot out of the hermitage to go down to her, and protection came down upon him. He said: A foot that went out of the hermitage to disobey Allah! By Allah, it shall not return with me into my hermitage! So he left it hanging outside the hermitage, with snow and rain falling on it, until it broke apart and fell off. Allah thanked that act of his, and praised him in one of His books as the possessor of the foot (ذي الرجل).[1]

Mus'ab ibn Uthman said[2]: Sulayman ibn Yasar was one of the most handsome of people in face. A woman entered his house, and asked him for himself, and he refused her. She said: Then I shall expose you. So he went out fleeing from his house, and left her in it.

Jabir ibn Nuh said[3]: I was in Madinah, sitting with a man about a need, and an old man passed by us, handsome in face and in clothes. The man rose to him and greeted him, and said: O Abu Muhammad! I ask Allah to make your reward great, and to bind your heart with patience. The old man said:

وكان يميني في الوغى ومساعدي ♦ فأصبحت قد خانت يميني ذراعها

He was my right hand in battle, and my aid, /
and now my right hand by its forearm is betrayed.
He was my right hand in battle and my helper
and now my right hand has been betrayed by its forearm

وقد صرت حيرانا من الثكل تائها ♦ أخا كلف ضاقت علي رباعها

Bewildered by bereavement, lost, I'm one of those /
whose love is an ache, on whom the dwellings close.
And I have become bewildered with bereavement, lost
a man of aching attachment, the dwellings {of the land} narrowed for me

The man said to him: Rejoice, for patience is the believer's reliance, and I hope that

1 This is Abu al-Zinad's report from p. 621; see the sources in note (1) there. The print gives the title «ذي الرجل» (the possessor of the foot) as it stands, and the Arabic editor names no book in which Allah so praised the monk.

2 Ibn al-Jawzi, *Dhamm al-Hawa* (p. 256).

3 Al-Sarraj, *Masari' al-Ushshaq* (2/54, 56); Ibn al-Jawzi, *Dhamm al-Hawa* (pp. 258–260), at length. The old man's verses say that the one he lost was his right hand and helper in battle, and that now his right hand has been betrayed by its forearm; bereaved, he is bewildered and lost. *Kalaf* is fervent attachment to a thing, with pain of heart; *riba'* (plural of *rab'*) are dwellings (*Lisan al-Arab*, «كلف», «ربع»).

Allah will not deprive you of the reward for your affliction! I said to him: Who is this old man? He said: A man of ours, of the Ansar. I said: And what is his story? He said: He was afflicted with the loss of his son, who was dutiful to him and had spared him everything that concerned him. And his death is a wonder! I said: What was it? He said: A woman loved him, and sent to him complaining of her love and asking him to visit. She had a husband. She pressed him, and he disclosed that to a friend of his, who said to him: If you sent one of your family to her, to admonish her and rebuke her, I hope she would desist from you. He said: So he held back, and she sent to him: either you visit me, or I visit you. [177a] He refused. When she despaired of him, she went to a woman who practised magic, and promised her inducements to stir him up. She worked for her in that. One night, while he was with his father, her memory crossed his heart, and a state he had not known stirred in him, and he became confused. He rose quickly, prayed and sought refuge, but the state grew stronger. He said: O father! Catch me with a shackle. He said: My son, what is your story? So he told him the story. He rose and shackled him and put him in a room. He began to thrash and bellow as a bull bellows, then grew calm, and behold, he was dead, with blood flowing from his nostril.

♦ SECTION ♦

This is not wondrous from men, but from women it is more wondrous!

Abu Idris al-Awdi said[1]: There were two worshippers among the Children of Israel, and there was a beautiful girl. They both loved her, each hiding it from his companion, and each

1 Al-Sarraj, *Masari' al-Ushshaq* (1/74); Ibn al-Jawzi, *Dhamm al-Hawa* (pp. 270–271).

hid behind a tree looking at her. Each of them caught sight of the other, so each disclosed his secret to his companion, and they agreed to seek her. When she drew near them, they said to her: You know our standing among the Children of Israel, and unless you comply with us, we shall say when morning comes: We found a man with you, and he escaped us, and we seized you. She said: I would not obey you two in disobedience to Allah. So they seized her and said: We found a man with her, and he escaped us. A prophet of theirs came, and they set a chair for him, and he sat on it and said: Shall I judge between you? They said: Yes! Judge between us. He separated the two men, and said to one of them: Behind which tree did you see her? He said: Such and such a tree. And he said to the other, who said: Such and such a tree - other than what his companion had mentioned. A fire came down from heaven and burned them both, and the woman escaped.

Abd Allah ibn al-Mubarak said[1]: Harun al-Rashid fell passionately in love with one of his slave girls and wanted her. She said: Your father has touched me.[2] So he was infatuated with her, and said:

أرى ماء وبي عطش شديد ♦ ولكن لا سبيل إلى الورود

I see water, and my thirst is burning so, /
yet to the watering-place there's no way to go.

I see water, and I am intensely thirsty ♦ but there is no way to the watering-place

أما يكفيك أنك تملكيني ♦ وأن الناس عندي كالعبيد

Is it not enough that you own me outright, /
and that people are like slaves in my sight?

Is it not enough for you that you own me ♦ and that people, to my mind, are like slaves

وأنك لو قطعت يدي ورجلي ♦ لقلت من الرضا أحسنت زيدي

And that, if you should cut my hand and foot away, /
content, 'You did well, do more!' is what I'd say?

And that if you cut off my hand and my foot
I would say from contentment: You did well, do more (زيدي)

So he asked Abu Yusuf [177b] about that, and he said: Does whatever a slave girl says have to be believed? Ibn al-Mubarak said: I do not know at whom I should marvel more: at Harun, when

1 Ibn al-Jawzi, *Dhamm al-Hawa* (p. 276). Two of the verses have been given before, with the takhrij there. The sense: the caliph sees what he longs for, as a thirsty man sees water, but cannot reach it; he asks whether it is not enough that she owns him, and says that whatever she did to him he would answer, "You did well, do more."

2 She means that his father had had her, which, if true, would make her forbidden to the son (cf. al-Nisa' 4:22). Abu Yusuf's answer, below, is that her claim need not be believed.

he desired her, or at her when she turned away from him, or at Abu Yusuf when he allowed him to approach her?!

Abu Uthman al-Taymi said[1]: A man passed by a nun, one of the most beautiful of women, and was tempted by her. He contrived gently to climb up to her, and sought her. She refused him and said: Do not be deceived by what you see, for there is nothing beyond it. But he refused until he overcame her. Beside her was a brazier, and she put her hand in it until it burned. After he had satisfied his need of her, he said to her: What made you do what you did? She said: When you overpowered me, I feared that I would share the pleasure with you and so share the disobedience with you, so I did what you saw! The man said: By Allah, I shall never disobey Allah again! And he repented of what he had been in.

Al-Husayn ibn Muhammad al-Damaghani mentioned[2]: that one of the kings went out hunting and became separated from his companions. He passed by a village and saw a beautiful woman, and sought her. She said: I am not pure; let me purify myself and come to you. She went into her house and came out to him with a book and said: Look at this until I come to you. He looked at it, and in it was what Allah has prepared for the fornicator of punishment. So he left her and went away. When her husband came, she told him the news, and he disliked to approach her, fearing that the king had some need of her, so he kept away from her. The wife's family complained against him to the king, saying: We have land in the hands of this man; he neither cultivates it nor returns it to us, and he has left it idle! The king said: What do you say?

1 Ibn al-Jawzi, *Dhamm al-Hawa* (pp. 276–277).

2 The report is in Ibn al-Jawzi, *Dhamm al-Hawa* (p. 278).

He said: I saw a lion in this land, and I fear entering it because of him! The king understood the story and said: Cultivate your land, for the lion will not enter it, and what an excellent land your land is!

One of the devout women[1] had caught the attention of a wealthy man. She was beautiful, and was sought in marriage but refused. The man learned that she wished to perform the pilgrimage, so he bought three hundred camels and announced: Whoever wishes to perform the pilgrimage, let him hire from so-and-so. The woman hired from him. When, [178a] on part of the road, he came to her and said: Either you marry yourself to me, or else! She said: Woe to you, fear Allah! He said: It is only what you hear. By Allah, I am no camel-driver, and I did not set out except for you. When she feared for herself, she said: Woe to you! Look, does any eye remain among the men that has not slept? He said: No, they have all slept. She said: Has the eye of the Lord of the worlds slept? Then she gave a gasp and fell dead, and the man fell unconscious. When he came to, he said: Woe to me! I have killed a soul and did not reach my desire.

Wahb said: There was among the Children of Israel[2] a devout man of intense striving. One day he saw a woman, and she fell into his soul at the first glance. He rose quickly until he caught up with her,

1 Ibn al-Jawzi, *Dhamm al-Hawa* (p. 277).

2 Ibn al-Jawzi, *Dhamm al-Hawa* (p. 271).

and said: Wait, you! She stopped and recognised him, and said: What do you need? He said: Do you have a husband? She said: Yes! What do you want? He said: If it were otherwise, we would have a plan. She said: And what is it? He said: Something of you has occurred to my heart. She said: And what prevents you from carrying it out? He said: And will you comply with me in that? She said: Yes! She was alone with him in a place, and when she saw him earnest in what he asked, she said: Wait, poor man! Do not lower your standing with Him! He woke up to it, and what he had been feeling left him, and he said: May Allah not deprive you of the reward of your deed! Then he withdrew to one side and said to himself: Choose: either blinding of the eye, or the pit, or wandering with the wild beasts. So it chose wandering with the wild beasts, and he was so until he died.

A man loved a girl of the Arabs[1], who was possessed of intelligence and good manners. He kept devising ways concerning her until he met her on a dark night of intense blackness. He conversed with her for an hour, then his soul called him to her, and he said: O you! My yearning for you has been long! She said: And mine likewise! He said: This night has gone, and the dawn has drawn near. She said: Thus pleasures perish and delights are cut off! He said: What if you came near me? She said: Never! I fear distance from Allah. He said: Then what made you come to be with me? She said: My wretchedness and my affliction! He said: Then when shall I see you? She said: I shall not forget you; but as for meeting with you, I do not think it will happen. Then she turned away. He said: I was ashamed of what [178b]

1 The report and the verses are in al-Sarraj, *Masari' al-Ushshaq* (2/281, 282), Ibn al-Jawzi, *Dhamm al-Hawa* (pp. 272–273) and *Manazil al-Ahbab* (p. 328).

I heard from her, and he recited:

توقت عذابا لا يطاق انتقامه ◆ ولم تأت ما تخشى به أن تعذبا

She shunned a torment whose vengeance none can sustain, /
and did no deed for which she'd fear to suffer its pain.
She guarded against a torment whose vengeance cannot be borne
and did not do that for which she fears to be tormented

وقالت مقالا كدت من شدة الحيا ◆ أهيم على وجهي حيا وتعجبا

She spoke words at which, so great my modesty, I /
nearly wandered off headlong, astonished and shy.
And she spoke words from which, for the intensity of modesty, I almost
wandered on my face, out of modesty and astonishment

ألا أف للحب الذي يورث العمى ◆ ويورد نارا لا تمل التلهبا

Fie upon the love that blinds the gaze, / and leads to a fire that never tires of its blaze.
Fie upon the love that bequeaths blindness ◆ and leads to a fire that never tires of blazing

فأقبل عودي فوق بدئي مفكرا ◆ وقد زال عن قلبي العمى فتسربا

So I retraced my steps, in thought, to the start, / and the blindness drained away from my heart.
So I turned back, retracing my steps from my beginning, in reflection
and the blindness left my heart and drained away

Ibn Khalaf said:[1] Abu Bakr al-Amiri informed me [from Ghayth ibn Abd al-Karim][2], saying: A cousin of Atikah al-Murriyyah fell passionately in love with her, and sought her, and she refused him, and said:

فما طعم ماء من سحاب مروق ◆ تحدر من غر طوال الذوائب

The taste of water from a clear cloud overhead /
that came down from bright ones whose long forelocks spread,
The taste of water from a clear cloud[3] ◆ that poured down from bright {clouds} with long forelocks

بمنعرج أو بطن واد تطلعت ◆ عليه رياح الصيف من كل جانب

At a bend, or in the belly of a valley, eyed / by summer winds that came on it from every side,
At a bend or the belly of a valley, upon which ◆ the summer winds blew from every side

ترقرق ماء المزن فيهن والتقت ◆ عليهن أنفاس الرياض الغرائب

The rain-clouds' water shimmered in them, and there, /
above them, met the breaths of meadows rare;
The water of the rain-clouds shimmered in them, and there met ◆ over them the breaths of the rare meadows

نفت جرية الماء القذى عن متونه ◆ فليس به عيب تراه لشارب

The flowing water cast from its surface the debris, / so no flaw is in it that a drinker would see—
The flowing of the water cast the debris from its surfaces ◆ so there is no flaw in it that a drinker would see

بأطيب مما يقصر الطرف دونه ◆ تقى الله واستحياء تلك العواقب

Is not sweeter than what the eye falls short before: /
the fear of Allah, and shame at the outcomes in store.
{is not} sweeter than that of which the eye falls short ◆ the fear of Allah and shame of those consequences

1 As in Ibn al-Jawzi, *Dhamm al-Hawa* (p. 237). The report and the verses are also in *Zahr al-Adab* (1/185) and *Manazil al-Ahbab* (pp. 83–84).

2 The Arabic editor says that the bracketed words are added from *Dhamm al-Hawa*.

3 The verses are by Umm Farwah al-Ghatafaniyyah in *al-Hayawan* (3/54, 5/142) and *al-Tadhkirah al-Hamduniyyah* (6/111); by Zaynab bint Farwah in *al-Zahrah* (1/121); and by Atikah in the sources already given. The sense: the water she describes is rain-water so clear that a drinker sees no flaw in it, yet it is not sweeter than the fear of Allah and the shame at the consequences, which is what keeps her from him.

الباب التاسع والعشرون

CHAPTER TWENTY-NINE

On the Censure of Desire and the Attainment of Wishes in Opposing It

THE VERSES ON this have already been mentioned, and some of what came in the Sunnah.

Desire (الهوى) is the inclination of the natural disposition to what suits it. This inclination was created in man out of the necessity of his survival. For were it not for his inclination to food, drink and intercourse, he would not eat, drink or have intercourse. So desire is commendable for him for what he wants, just as anger repels from him what harms him. Therefore desire should not be censured absolutely, nor praised absolutely, just as anger is neither censured absolutely nor praised absolutely. What is censured is the excessive part of the two kinds, which is what exceeds bringing benefits and repelling harms.

Since the usual case of one who obeys his desire, his appetite and his anger is that he does not stop in it at the limit of what benefits him [179a], the censure of desire, appetite and anger was given without restriction, because of the generality of the prevalence of harm; for it is rare that anyone intends justice in that and stops at it, just as among temperaments the temperament that is balanced in every respect is rare; rather one of the humours and qualities must predominate in it. So the zeal of the adviser to balance the powers of appetite and anger in every respect is like the zeal of the physician to balance the temperament in every respect, and this is a thing whose existence is impossible except in the case of individuals of the world. For that reason Allah did not mention desire in His Book except to censure it, and likewise in the Sunnah it came only

as censured, except what came of it qualified, as in his saying ﷺ: "None of you believes until his desire follows[1] what I have brought."

It has been said: Desire is an ambush that is not safe. Al-Sha'bi said: It was named hawa (هوى) only because it brings down (يهوي) its possessor. Its unrestricted form calls to present pleasure without thought of the consequence, and urges the attainment of appetites at once, even if they are a cause of the greatest pains, now and later. For this world has a consequence before the consequence of the Hereafter, and desire blinds its possessor from observing it. Manliness, religion and reason forbid a pleasure that is followed by pain and an appetite that bequeaths regret. Each of them says to the soul when it wants that: Do not do it! And obedience belongs to the one who prevails. Do you not see that the child prefers what he desires, even if it leads him to destruction, because the forbidder of reason in him is weak? And one who has no religion prefers what he desires, even if it leads him to his ruin in the Hereafter, because the forbidder of religion is weak; and one who has no manliness prefers what he desires, even if it breaches his manliness or demolishes it, because the forbidder of manliness is weak. How far this is from the saying of al-Shafi'i - رحمه الله تعالى -: If I knew that cold water would breach my manliness, I would not drink it.

When the one charged with duties was tried by desire, among all the beasts, and events occurred to him at every time, two judges were placed in them: the judge of reason and the judge of religion; and he was commanded to refer the events of desire always to these two judges, and to submit

1 Its takhrij has been given before (see p. 37, and also p. 548).

to their ruling. And he should train himself to repel the desire whose consequences are safe, so that he continues by that in leaving what harms in its consequences.

Let the sagacious man know that those who are addicted [179b] to appetites come to a state in which they take no pleasure in them, and yet they are unable to leave them, because they have become for them like the livelihood without which they cannot be. So you see the one addicted to wine and intercourse take not a tenth of a tenth of the pleasure of the one who does it rarely, on occasion, except that habit requires it, so he throws himself into destructions to obtain what habit demands of him. And were the rust of desire[1] to leave him, he would know that he had striven from where he decreed happiness, grieved from where he supposed joy, and was pained from where he sought pleasure. So he is like the bird deceived by the grain of the trap: it neither eats the grain, nor frees itself from what it has fallen into.

If it is said: How can the one who has fallen into this free himself[2] from it?

It is said: He can free himself, with Allah's help and His granting him success, by several things:

The first of them: the resolve of a free man who is jealous for himself and over himself.

The second: a gulp of patience, whose bitterness his soul endures for that hour.

The third: strength of soul that gives him courage to drink that gulp; and courage is all patience for an hour, and the best life a servant ever attained was through his patience.

1 «رين الهوى»: *al-ran* is the rust or stain that covers the heart (*Lisan al-Arab*, «رين»); cf. al-Mutaffifin 83:14.

2 See Ibn al-Jawzi, *Dhamm al-Hawa* (p. 13 and what follows).

The fourth: his observing the goodness of the outcome, and the healing, through that gulp.

The fifth: his observing the pain that exceeds the pleasure of obeying his desire.

The sixth: his keeping his standing with Allah تعالى and in the hearts of His servants, which is better and more beneficial for him than the pleasure of falling into desire.

The seventh: his preferring the pleasure of chastity, its might and its sweetness, over the pleasure of disobedience.

The eighth: his joy at overcoming his enemy, subduing him and turning him back disappointed with his rage, his grief and his anxiety, as he did not obtain his wish from him. Allah تعالى loves His servant to humiliate his enemy and enrage him, as Allah تعالى said in His Noble Book: ﴿وَلَا يَطَـُٔونَ مَوۡطِئٗا يَغِيظُ ٱلۡكُفَّارَ وَلَا يَنَالُونَ مِنۡ عَدُوّٖ نَّيۡلًا إِلَّا كُتِبَ لَهُم بِهِۦ عَمَلٞ صَٰلِحٌ﴾ "nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that it is registered for them as a righteous deed." [al-Tawbah 9:120], and He said: ﴿لِيَغِيظَ بِهِمُ ٱلۡكُفَّارَ﴾ "so that He [i.e., Allāh] may enrage by them the disbelievers." [al-Fath 48:29], and Allah تعالى said: ﴿وَمَن يُهَاجِرۡ فِي سَبِيلِ ٱللَّهِ يَجِدۡ فِي ٱلۡأَرۡضِ مُرَٰغَمٗا كَثِيرٗا وَسَعَةٗ﴾ "And whoever emigrates for the cause of Allāh will find on the earth many [alternative] locations and abundance." [al-Nisa' 4:100] that is, a place in which he may humiliate the enemies of Allah. The sign of true love is enraging the enemies of the beloved and humiliating them.

The ninth: reflecting that he was not created for desire, but was prepared for a great matter, [180a] which he attains only by disobeying desire, as was said:

قد هيؤوك لأمر لو فطنت له ♦ فاربأ بنفسك أن ترعى مع الهمل

They've readied you for a matter, had you eyes to see; /
so rise above grazing with herds that wander free.

They have prepared you for a matter[1], had you grasped it
so hold yourself aloft from grazing with the neglected herds

1 The last verse of *Lamiyyat al-Ajam* by al-Tughra'i (in the large collection *al-Majmu' al-Kabir min al-Mutun*, p. 539). *Al-hamal* are camels left to graze without a keeper (*Lisan al-Arab*, «همل»). The sense: you were prepared for a great matter, so keep yourself above grazing with the heedless.

The tenth: that he not choose for himself that the dumb animal be better off than he. For the animal distinguishes by its nature between what harms it and what benefits it, and prefers the beneficial over the harmful, while man was given reason for this purpose. If he does not distinguish by it between what harms him and what benefits him, or knows that and prefers what harms him, then the state of the dumb animal is better than his. What shows this is that the beast obtains of the pleasure of food, drink and intercourse what man does not obtain, with a pleasant life free of thought and anxiety. For this reason it is driven to its place of slaughter while it is engrossed in its appetites, because of the lack of knowledge of consequences; whereas the son of Adam does not obtain what the animal obtains, because of the strength of the occupying thought and the weakness of the instrument used, and other things. Were the attainment of what is desired a virtue, the share of the son of Adam, who is the quintessence of the world, would not have been diminished in it while the share of the beasts was made full; and in the fullness of the share of the son of Adam in reason, knowledge and understanding is compensation for that.

The eleventh: that he travel with his thought into the consequences of desire, and consider how many a virtue obeying it has caused to be lost, how many it has made fall into vice, how many a single meal has prevented many meals, how many a pleasure has lost pleasures, and how many an appetite has broken one's standing, bowed the head, made remembrance ugly, bequeathed censure, brought humiliation after it, and bound on one a shame that water does not wash away; except that the eye of the one who follows desire is blind.

The twelfth: that the man of reason picture the ending of his aim from the one he desires, and then picture his state after the need is finished, and what he has lost, and what he has gained.[1]

1 The verse that follows, at the head of the next page, is unascribed in al-Yusi, *Zahr al-Akam* (2/136).

فأفضل الناس من لم يرتكب سببا ♦ حتى يميز ما تجني عواقبه

The best of people is he who will not start a thing
until he discerns what its consequences will bring.

The best of people is he who does not embark upon a course {of action}
until he discerns what its consequences will bring

The thirteenth: that he picture that in the case of another with true picturing, then put himself in that position, for the ruling on a thing is the ruling on its like.

The fourteenth: that he reflect on what his soul demands of him in that, and ask his reason about it, and his religion, and they will inform him that it is [180b] nothing. Abd Allah ibn Mas'ud - رضي الله عنه - said: "When one of you is taken by a woman, let him remember her foul odours," and this is finer than the saying of Ahmad ibn al-Husayn:

لو فكر العاشق في منتهى ♦ حسن الذي يسبيه لم يسبه

If the lover thought upon the end in store
for his captor's beauty, he would be captive no more.

If the passionate lover reflected[1] on the end of
the beauty of the one who captivates him, he would not be captivated

Because Ibn Mas'ud - رضي الله عنه - mentioned the present, binding state, while the poet referred to a later matter.

The fifteenth: that he disdain, for himself, the humiliation of obeying desire. No one ever obeyed his desire but that he found humiliation in himself, and let him not be deceived by the onslaught of the followers of desire and their pride, for they are the most humiliated of people inwardly; they have combined the two qualities of pride and humiliation.

The sixteenth: that he weigh the safety of religion, honour, wealth and standing against the attainment of the desired pleasure, for he will find no proportion at all between them, so let him know that he is among the most foolish of people for selling this for that.

1 The poet is al-Mutanabbi; the verse is in his *Diwan* (1/337).

The seventeenth: that he disdain, for himself, being under the subjugation of his enemy. For when Satan sees in a servant weakness of resolve and ambition, and an inclination to his desire, he covets him, throws him down, bridles him with the bridle of desire, and drives him wherever he wishes. But whenever he senses in him strength of resolve, nobility of soul and loftiness of ambition, he covets him only by snatching and theft.

The eighteenth: that he know that desire did not mingle with anything but that it spoiled it. If it falls into knowledge, it takes it out to innovation and misguidance, and its possessor becomes one of the people of whims. If it falls into asceticism, it takes its possessor out to ostentation and opposition to the Sunnah. If it falls into judgement, it takes its possessor out to injustice and bars him from the truth. If it falls into division, it goes out of the division of justice to the division of tyranny. If it falls into appointment and dismissal, it takes its possessor out to betrayal of Allah and the Muslims, as he appoints by his desire and dismisses by his desire. If it falls into worship, it goes out of being obedience and a means of nearness. So it did not accompany anything but that it spoiled it.

The nineteenth: that he know that Satan has no entry upon the son of Adam except through the door of his desire, for he circles around him to see from where he may enter upon him, until he corrupts his heart and his deeds, and he finds no entry except through the door of desire, so it runs with him as poison runs through the limbs.

The twentieth: [181a] that Allah - سبحانه وتعالى - made desire the opposite of what He sent down upon His Messenger, and made following it the counterpart of following His messengers, and divided people into two groups: followers of revelation and followers of desire. And this is frequent in the Qur'an, as in His saying تعالى:

﴿فَإِن لَّمْ يَسْتَجِيبُوا۟ لَكَ فَٱعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَآءَهُمْ﴾ "But if they do not respond to you - then know that they only follow their [own] desires." [al-Qasas 28:50] And His saying تعالى: ﴿وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَ ٱلَّذِى جَآءَكَ مِنَ ٱلْعِلْمِ﴾ "If you were to follow their desires after what has come to you of knowledge" [al-Baqarah 2:120] and its like.

The twenty-first: that Allah - سبحانه وتعالى - likened the followers of desire to the lowest of animals in form and meaning. He likened them to the dog at one time, as in His saying: ﴿وَلَـٰكِنَّهُۥٓ أَخْلَدَ إِلَى ٱلْأَرْضِ وَٱتَّبَعَ هَوَىٰهُ ۖ فَمَثَلُهُۥ كَمَثَلِ ٱلْكَلْبِ﴾ "but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog:" [al-A'raf 7:176], and to donkeys at another, as in His saying تعالى: ﴿كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ فَرَّتْ مِن قَسْوَرَةٍ﴾ "As if they were alarmed donkeys. Fleeing from a lion?" [al-Muddaththir 74:50–51] and at another He turned their forms into the form of apes and pigs.

The twenty-second: that the follower of desire is not fit to be obeyed, nor to be an imam, nor to be followed, for Allah - سبحانه وتعالى - removed him from leadership and forbade obeying him. As for His removing him, Allah سبحانه وتعالى said to His intimate friend Ibrahim: ﴿إِنِّى جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِن ذُرِّيَّتِى ۖ قَالَ لَا يَنَالُ عَهْدِى ٱلظَّـٰلِمِينَ﴾ "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allāh] said, "My covenant does not include the wrongdoers." [al-Baqarah 2:124] that is: My covenant of leadership does not reach a wrongdoer. And everyone who follows his desire is a wrongdoer, as Allah تعالى said: ﴿بَلِ ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓا۟ أَهْوَآءَهُم بِغَيْرِ عِلْمٍ﴾ "But those who wrong follow their [own] desires without knowledge." [al-Rum 30:29]. As for the prohibition of obeying him, it is from His saying تعالى: ﴿وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا﴾ "and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect." [al-Kahf 18:28]

The twenty-third: that Allah - سبحانه وتعالى - made the follower of desire like the worshipper of an idol, and said تعالى: ﴿أَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَـٰهَهُۥ هَوَىٰهُ﴾ "Have you seen the one who takes as his god his own desire?" [al-Furqan 25:43] in two places in His Book. Al-Hasan said: He is the hypocrite, who desires nothing but

that he rides it. And he also said: The hypocrite is the slave of his desire; he desires nothing but that he does it.

The twenty-fourth: that desire is the enclosure of Jahannam surrounding it, so whoever falls into it falls into it, as in the two *Sahih*s from the Prophet ﷺ, who said: "Paradise is surrounded by disliked things[1], and the Fire is surrounded by appetites."

And in al-Tirmidhi, from the hadith of Abu Hurayrah - رضي الله عنه -, raising it: "When Allah created Paradise[2], He sent Jibril to it and said: Look at it, and at what [181b] I have prepared in it for its people. He came and looked at it, and at what Allah had prepared in it for its people, and returned to it and said: By Your might, none of Your servants will hear of it but that he will enter it. So He commanded it, and it was surrounded by disliked things, and He said: Go back to it and look at it. He returned, and behold, it had been surrounded by disliked things. He said: By Your might! I fear that no one will enter it. He said: Go to the Fire, and look at it and at what I have prepared in it for its people. He came and looked at it, and at what Allah had prepared in it for its people, and behold, its parts rode upon one another. He returned to Him and said: By Your might! None will hear of it and then enter it. So He commanded it, and it was surrounded by appetites, and He said: Go back and look at it. He returned to it, and behold, it had been surrounded by appetites. He returned to it and said: By Your might! I fear that no one will be saved from it." Al-Tirmidhi said: This is a hasan sahih hadith.

1 Al-Bukhari (6487) and Muslim (2823), from the hadith of Abu Hurayrah.

2 Al-Tirmidhi (2560), Abu Dawud (4744), al-Nasa'i (7/3) and Ahmad (3/332, 333).

The twenty-fifth: that it is feared for the one who follows his desire that he be stripped of faith without perceiving it. It is established from the Prophet ﷺ that he said: "None of you believes until his desire follows what I have brought[1]." And it is sound from him that he said: "What I fear most for you[2] is the appetites of error in your bellies and your private parts, and the misleading desires."

The twenty-sixth: that following desire is among the destroyers. He ﷺ said: "Three are saving and three are destroying[3]. As for the saving: fear of Allah - عز وجل - in secret and in public, speaking the truth in contentment and in anger, and moderation in wealth and in poverty. And as for the destroying: a desire that is followed, stinginess that is obeyed, and a man's being pleased with himself."

The twenty-seventh: that opposing desire bequeaths the servant strength in his body, his heart and his tongue. One of the Salaf said: The one who overcomes his desire is stronger than the one who conquers a city alone. And in the sound hadith raised to the Prophet: "The strong one is not the one who throws others down[4], but the strong one is the one who controls himself at the time of anger." And whenever he trains himself in opposing his desire, he acquires strength added to his strength.

1 Its takhrij has been given before (see p. 37).

2 Given before (see p. 546).

3 The Arabic editor says that this has been given before (see p. 547).

4 Al-Bukhari (6114) and Muslim (2609), from the hadith of Abu Hurayrah.

The twenty-eighth: that the most abundant of people in manliness are the firmest in opposing their desire. Mu'awiyah said: [182a] Manliness is leaving appetites and disobeying desire. So following desire makes manliness chronically sick, and opposing it revives it.

The twenty-ninth: that there is no day but that desire and reason wrestle in their possessor, and whichever of them becomes stronger over its possessor drives out the other, takes control, and the judgement is for it. Abu al-Darda' said: When a man rises in the morning, his desire and his reason come together. If his reason follows his desire, his day is an evil day; and if his desire follows his reason, his day is a righteous day.

The thirtieth: that Allah - سبحانه وتعالى - made error and following desire two companions, and made rightness and opposing desire two companions, as one of the Salaf said: When two matters are unclear to you and you do not know which is the more rightly guided, oppose whichever is nearer to your desire, for error is nearest in following desire.

The thirty-first: that desire is a disease and its medicine is opposing it, as one of the knowers said: If you wish, I shall tell you of your disease, and if you wish, I shall tell you of your medicine. Your disease is your desire, and your medicine is leaving your desire and opposing it.

And Bishr al-Hafi - رحمه الله - said: "All affliction is in your desire, and all healing is in your opposing it."

The thirty-second: that striving against desire, if it is not greater than striving against the disbelievers, is not less than it. A man said to al-Hasan al-Basri - رحمه الله تعالى -: O Abu Sa'id! Which striving is best? He said: Your striving against your desire. And I heard our Shaykh

say: Striving against the soul and desire is the root of striving against the disbelievers and the hypocrites, for one cannot strive against them until he first strives against his soul and his desire, so that he may go out to them.

The thirty-third: that desire is a mixing, and opposing it is a diet,[1] and it is feared for the one who is excessive in mixing and avoids the diet that his disease will strike him down. Abd al-Malik ibn Qurayb said: I passed by a Bedouin who had a severe eye inflammation, his tears running down his cheeks. I said: Will you not wipe your eyes? He said: The physician forbade me that, and there is no good in one who, when rebuked, does not desist, and when commanded, does not obey! I said: Do you not desire anything? He said: Indeed! But I keep to my diet. The people of the Fire: their appetite overcame their diet, so they perished.

The thirty-fourth: that following desire closes [182b] to the servant the doors of success, and opens to him the doors of abandonment. You see him prattling that if Allah had granted success it would have been such and such, while he has blocked the roads of success against himself by following his desire. Al-Fudayl ibn Iyad said: Whoever is overpowered by desire and the following of appetites, the sources of success are cut off from him.

One of the scholars said: Disbelief lies in four things: in anger, appetite, desire and dread. Then he said: I have seen two of them: a man who became angry and killed his mother, and a man who fell in passionate love and became a Christian.

One of the Salaf was circling the House[2] when he saw a beautiful woman, and he walked beside her, and then said:

1 The figure is medical: *himyah* is the diet by which a sick man abstains from what harms him (*Lisan al-Arab*, «حمي»), and *takhlit*, its opposite, is mixing without restraint.

2 He is Abd Allah ibn al-Hasan ibn al-Hasan, as in Ibn al-Jawzi, *Dhamm al-Hawa* (pp. 24–25).

أهوى هوى الدين واللذات تعجبني ♦ فكيف لي بهوى اللذات والدين؟

I hold the love of religion, and pleasures give delight;
so how can love of pleasures and of religion unite?

I desire the desire of religion, while pleasures please me
so how can I have the desire of pleasures and religion?[1]

She said: Leave one of them, and you will attain the other.

The thirty-fifth: that whoever supports his desire, his opinion and his reason are ruined for him, because he has betrayed Allah in his reason, so He has ruined it for him; and this is His way, سبحانه, with everyone who betrays Him in any matter: He ruins it for him.

Al-Mu'tasim said one day to one of his companions: O so-and-so! When desire is supported, opinion goes.

And I heard a man say to our Shaykh: When a man betrays in the assaying of dirhams, Allah takes from him the knowledge of assaying - or he said: makes him forget it - and the Shaykh said: So it is with one who betrays Allah and His Messenger in matters of knowledge.

The thirty-sixth: that whoever gives his soul latitude in following desire makes it narrow for himself in his grave and on the day of his return; and whoever makes it narrow for himself by opposing desire makes it broad for himself in his grave and his return. Allah تعالى alluded to this in His saying تعالى: ﴿وَجَزَىٰهُم بِمَا صَبَرُواْ جَنَّةً وَحَرِيرًا﴾ "And will reward them for what they patiently endured [with] a garden [in Paradise] and silk [garments]." [al-Insan 76:12] Since in patience - which is restraining the soul from desire - there is roughness and constriction, He repaid them for that with the softness of silk and the breadth of the Garden. Abu Sulayman al-Darani - رحمه الله تعالى - said on this verse: And He rewarded them for their patience against appetites.

The thirty-seventh: that following desire throws the servant down from rising on the Day of

1 The verse plays on *hawa*, which is both desire and love: the speaker loves what religion asks of him, yet pleasures delight him, and he asks how he can have both. The woman's reply that follows is that he must leave one to attain the other. The poet is not named in the print.

Resurrection to hasten with the saved, just as it threw his heart down in this world from accompanying them. Muhammad ibn Abi al-Ward said[1]: Allah - عز وجل - has a day from whose evil no one escapes who is subservient [183a] to his desire, and the slowest of the struck-down to rise on the Day of Resurrection is the one struck down by his appetite. And minds, when they run in the fields of seeking, the one with the greatest share among them is the one who presses them in proportion to the patience that accompanied him. Reason is a mine, and thought is a pick.

The thirty-eighth: that following desire unties resolves and weakens them, and opposing it tightens and strengthens them. Resolves are the servant's mount by which he travels to Allah and the Abode of the Hereafter, so when the mount is idle, the traveller is about to be cut off. It was said to Yahya ibn Mu'adh: Who is soundest of people in resolve? He said: The one who overcomes his desire.

Khalaf ibn Khalifah entered upon[2] Sulayman ibn Habib ibn al-Muhallab, who had with him a girl called al-Badr, one of the most beautiful of people in face. Sulayman said to him: How do you see this girl? He said: May Allah set the governor right! My eyes have never seen better than her! He said to him: Take her by the hand! He said: I would not bereave the governor of her, when I have seen how greatly he is pleased with her! He said: Woe to you! Take her, in spite of how greatly I am pleased with her, so that my desire may know that I overcome it. He took her by the hand and went out, saying:

لقد حباني وأعطاني وفضلني ♦ عن غير مسألة منه سليمان

Sulayman bestowed and gave, and set me above the rest,
and none of it came from any request.

Sulayman has favoured me[3] and given to me and preferred me
without any asking of mine

1 As in Ibn al-Jawzi, *Dhamm al-Hawa* (p. 25).

2 *Dhamm al-Hawa* (p. 26).

3 *Dhamm al-Hawa* (pp. 26–27) and al-Yazidi, *Amali* (pp. 151, 152). The print reads «منه»; both sources read «مِنِّي», "without my asking", and it is translated so.

أعطاني البدر خودا في محاسنها ♦ والبدر لم يعطه إنس ولا جان

He gave me al-Badr, Full Moon, a maiden fair and bright,
the full moon no human or jinn has given outright.

He gave me al-Badr, a graceful maiden in her beauties
and the full moon (al-badr) had not been given by any human or jinn

ولست يوما بناس فضله أبدا ♦ حتى يغيبني لحد وأكفان

And I shall never forget his favour, any day,
until a grave and shrouds hide me away.

And I shall never, on any day, forget his favour ♦ until a grave and shrouds hide me

The thirty-ninth: that the likeness of the rider of desire is that of the rider of a fierce, difficult, unruly horse with no bridle; it is about to throw him down during its running with him, or to go with him to a place of destruction. One of the knowers said: The swiftest[1] of mounts to Paradise is asceticism in this world, and the swiftest of mounts to the Fire is love of appetites; and whoever sits upon the back of his desire, it hastens with him to the valley of destructions. And another said[2]: The noblest of the scholars is the one who flees with his religion from this world and finds his lead difficult over desire. And Ata' said[3]: Whoever's desire overcomes his reason, and his panic his patience, is disgraced.

The fortieth: that tawhid and following desire are opposites, for desire [183b] is an idol, and every servant has an idol in his heart according to his desire. Allah sent His messengers only to break the idols, and to worship Him alone, who has no partner. What Allah - سبحانه - intends is not the breaking of the embodied idols while leaving the idols that are in the heart; rather what is intended is breaking them first from the heart.

Al-Hasan ibn Ali al-Mutawwi'i said: The idol of every person is his desire, so whoever breaks it

1 He is al-Hasan ibn Muhammad al-Jariri, as in *Dhamm al-Hawa* (p. 27).

2 Ibn al-Jawzi reports it in *Dhamm al-Hawa* (p. 27), from one of the worshippers.

3 Ibn al-Jawzi reports it in *Dhamm al-Hawa* (p. 27).

by opposing it deserves the name of chivalry (الفتوة). And consider the saying of al-Khalil to his people: ﴿مَا هَٰذِهِ ٱلتَّمَاثِيلُ ٱلَّتِيٓ أَنتُمۡ لَهَا عَٰكِفُونَ﴾ "What are these statues to which you are devoted?" [al-Anbiya' 21:52] how you find it matching the statues that the heart desires, and to which it devotes itself, and worships besides Allah. Allah تعالى said: ﴿أَرَءَيۡتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ أَفَأَنتَ تَكُونُ عَلَيۡهِ وَكِيلًا أَمۡ تَحۡسَبُ أَنَّ أَكۡثَرَهُمۡ يَسۡمَعُونَ أَوۡ يَعۡقِلُونَ إِنۡ هُمۡ إِلَّا كَٱلۡأَنۡعَٰمِ بَلۡ هُمۡ أَضَلُّ سَبِيلًا﴾ "Have you seen the one who takes as his god his own desire? Then would you be responsible for him? Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are [even] more astray in [their] way." [al-Furqan 25:43–44]

The forty-first: that opposing desire drives disease away from the heart and the body, and following it brings disease to the heart and the body. All the diseases of the heart are from following desire, and if you examined the diseases of the body, you would see that most of them come from preferring desire over what should be left.

The forty-second: that the root of enmity, evil and envy that occur among people is from following desire. So whoever opposes his desire gives rest to his heart, his body and his limbs, and so is at rest and gives rest.

Abu Bakr al-Warraq said: When desire overcomes, the heart grows dark; when it grows dark, the chest grows narrow; when the chest grows narrow, character becomes bad; and when character becomes bad, creation hates him and he hates them. So look at what is generated from mutual hatred of evil, enmity, neglect of rights, and other things.

The forty-third: that Allah - سبحانه وتعالى - placed in the servant desire and reason, and whichever of them appears, the other is concealed. As Abu Ali al-Thaqafi said: Whoever is overcome by

his desire, his reason is concealed from him; so look at the outcome of one whose reason is hidden from him and the opposite of it appears in him. And Ali ibn Sahl - رحمه الله - said: Reason and desire contend, so success is the companion of reason and abandonment is the companion of desire, and the soul stands between them; whichever overcomes, the soul is with it.

The forty-fourth: that Allah - سبحانه وتعالى - made the heart the king of the limbs and the mine of His knowledge, His love, [184a] and servitude to Him, and tried it with two sovereigns, two armies, two sets of helpers and two stores of equipment. Truth, right guidance and guidance are a sovereign, whose helpers are the angels and whose army is truthfulness, sincerity and avoidance of desire. And falsehood is a sovereign, whose helpers are the devils and his soldiers, and whose equipment is following desire. The soul stands between the two armies, and the army of falsehood does not advance upon the heart except through the soul's frontier and quarter; so it conspires against the heart and goes over to its enemy against it, and the turn of fortune is against the heart. It is the soul that gives its enemy equipment from its own side and opens the gate of the city to him, so he enters, takes possession, and abandonment falls upon the heart.

The forty-fifth: that the greatest enemy of a man is his Satan and his desire, and his truest friend is his reason and the angel who counsels him. When he follows his desire, he gives his hand to his enemy, surrenders to him, makes him gloat over him, and distresses his friend and ally. This is itself the extreme of affliction, the depth of wretchedness, the evil of decree and the gloating of enemies.

The forty-sixth: that every servant has a beginning and an end. Whoever's beginning is following desire, his end is humiliation, abasement, deprivation, and varied affliction

according to what he followed of his desire; rather it becomes for him, at its end, a torment with which he is tormented in his heart, as the one who said:

مآرب كانت في الشباب لأهلها ♦ عذابا فصارت في المشيب عذابا

Desires that were sweet to their people in youth's day /
became a torment when their hair turned grey.

Desires that were in youth, for their people, sweet (عذابا) ♦ became in old age torment (عذابا)[1]

If you considered the state of everyone in an evil, contemptible state, you would see that his beginning was going with his desire and preferring it over his reason; and whoever's beginning was opposing his desire and obeying the caller of his right guidance, his end is might and nobility, wealth and standing with Allah and with people.

Abu Ali al-Daqqaq said: Whoever masters his appetite in the state of his youth, Allah تعالى makes him mighty in the state of his maturity. It was said to al-Muhallab ibn Abi Sufrah: By what did you attain what you attained? He said: By obeying prudence and disobeying desire. This is in the beginning of this world and its end; as for the Hereafter, Allah - سبحانه وتعالى - has made Paradise the end of the one who opposed his desire, and the Fire the end of the one who followed his desire. [184b]

The forty-seventh: that desire is slavery in the heart, a collar on the neck and a shackle on the foot, and its follower is a captive to everyone of evil dominion. Whoever opposes it is freed from his slavery and becomes free; he removes the collar from his neck and the shackle from his foot, and becomes like a man wholly devoted to one man, after having been a man in whom were partners at odds.[2]

رب مستور سبته شهوة ♦ فتعرى ستره فانهتكا

Many a covered, chaste one a desire has snared, /
so his covering was stripped, and he was bared.

Many a covered {and chaste} one a desire has captured[3]
so his covering was stripped and he was exposed

صاحب الشهوة عبد فإذا ♦ غلب الشهوة أضحى ملكا

The man of appetite's a slave, but when he wins /
the mastery of appetite, his kingship begins.

The possessor of appetite is a slave, but when ♦ he overcomes appetite he becomes a king

1 The verse turns on two words written alike: «عِذاب», plural of «عذب» (sweet), and «عذاب» (torment). The poet is not named in the print.

2 An allusion to al-Zumar 39:29.

3 The two verses are in Ibn al-Jawzi, *Dhamm al-Hawa* (p. 34). The sense: a desire may expose one who had been covered and chaste; yet the slave of appetite becomes a king when he overcomes it.

And Ibn al-Mubarak said:[1]

ومن البلاء وللبلاء علامة ◆ ألا يرى لك عن هواك نزوع

Part of affliction—by its sign affliction is known—
is that no turning from your desire is shown.

And among affliction - and affliction has a sign -
is that no turning back from your desire is seen in you

العبد عبد النفس في شهواتها ◆ والحر يشبع تارة ويجوع

The slave is the soul's slave, by its appetites led,
while the free man is sated at times, at times unfed.

The slave is the slave of the soul in its appetites
while the free man is sated at times and hungry at others

The forty-eighth: that opposing desire places the servant in the station of one who, if he swore by Allah, He would fulfil it for him, and He grants him needs many times over what he lost of his desire. He is like one who turned away from a dung pellet and was given a pearl in exchange. But the follower of desire loses his immediate and later benefits and the pleasant life, with no proportion at all to what he gained of his desire. So consider the freedom of the hand of Yusuf al-Siddiq - عليه الصلاة والسلام -, his tongue, his foot and his soul after his going out of prison, when he restrained himself from the forbidden.

Abd al-Rahman ibn Mahdi said[2]: I saw Sufyan al-Thawri - رحمه الله - in a dream, and I said: What did Allah do with you? He said: It was only that I was placed in my grave until I stood before Allah - تبارك وتعالى -, and He took a light reckoning of me, then ordered me to Paradise. While I was going about among its trees and its rivers, hearing no sound and no movement, I heard someone say: Sufyan ibn Sa'id?! I said: Sufyan ibn Sa'id! He said: Do you remember that you preferred Allah - عز وجل - over your desire

1 As in Ibn al-Jawzi, *Dhamm al-Hawa* (p. 34); they are said to be another's in *Bahjat al-Majalis* (2/306).

2 Ibn al-Jawzi, *Dhamm al-Hawa* (p. 56).

one day? I said: Yes, by Allah! Then the scattering seized me from every side.[1]

Abd al-Razzaq said: Abu Ja'far sent[2] the carpenters when he went out to Makkah, and said: If you see Sufyan, crucify him. So they came and set up the wood, and he was sought while his head was in al-Fudayl's lap. His companions said to him: Fear Allah عز وجل, and do not let the enemies gloat over us! So he went forward to [185a] the coverings, then took them in his hand and said: I am quit of Him if Abu Ja'far enters it![3] And he died before he entered Makkah. So consider the outcome of opposing desire: how it established him in this station!

The forty-ninth: that opposing desire brings the nobility of this world and the nobility of the Hereafter, outward might and inward might, while following it lowers the servant in this world and the Hereafter, and humbles him outwardly and inwardly. When Allah gathers the people on one plain, a caller will call out: Let the people of the gathering know who are the people of generosity today! Let the God-fearing stand! So they stand to the place of honour, while the followers of desire hang their heads in the place of standing, in the heat of desire, its sweat and its pain, and those are in the shade of the Throne.

The fiftieth: that when you consider the seven whom Allah[4] - عز وجل - shades in the shade of His Throne on a day when there is no shade but His shade, you find that they obtained that shade only by opposing desire. For the powerful, able ruler cannot be just except by opposing his desire. And the youth who prefers the worship of his Lord over the caller of his youth, were it not for his opposing desire, would not

1 *Al-nithar* is what is scattered over people at a celebration, such as sweets or coins (*Lisan al-Arab*, «نثر»); here it is showered upon him from every side.

2 The same source (p. 56).

3 The pronoun in «برئت منه» has no stated antecedent in the print; the translation takes it as referring to Allah.

4 The hadith of the seven in the shade of the Throne is in al-Bukhari (660) and Muslim (1031), from Abu Hurayrah.

be able to do that. The man whose heart is attached to the mosques was driven to that only by opposing the desire that calls him to places of pleasures. The one who gives charity, concealing his charity from his left hand, were it not for his subduing his desire, would not be able to do that. And the one whom the beautiful, noble woman called, and he feared Allah عز وجل and opposed his desire; and the one who remembered Allah in solitude and his eyes overflowed from fear of Him: only his opposing desire brought him to that. So the heat of the place of standing, its sweat and its intensity have no way upon them on the Day of Resurrection, while the people of desire, the heat and sweat have reached every degree in them, and they are waiting, after this, to enter the prison of desire. So Allah سبحانه وتعالى is the One asked to protect us from the desires of our souls that command to evil, and to make our desire follow what He loves and is pleased with. Indeed He is able to do all things.[1]

1 After this, manuscript ت closes: the book is complete, with praise of Allah and «الصلاة والسلام» on the Prophet ﷺ, his family and his Companions. Manuscript ش ends with a longer colophon of praise and «الصلاة والسلام» on the Prophet ﷺ and the other prophets, and a prayer for the Companions.