

# QASIDAH AN-NUNIYYAH

AW

‘UNWĀN AL-HIKAM<sup>1</sup>

## THE TITLE FOR WISDOMS

BY THE SHAYKH, THE POET OF HIS TIME, THE FAQIH AND THE MUHADDITH

ABU’L-FATH ‘ALI B. MUHAMMAD B. AL-HUSAYN AL-BUSTI [D. 400 AH]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Lines 1-5: Relinquishing the world from the heart

1. A person’s increase in worldly things is a decrease, it’s profit without pure goodness is a loss.
2. And whatever of it is appointed, devoid of permanence, in reality it means it is absent.
3. O the one who toils in bringing life to a temporal abode, by Allah is there in the wrecking of life, life?
4. O the one who is covetous in gathering wealth, do you forget that the happiness in wealth has sorrow?

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<sup>1</sup> This poem can be found in the collection *al-Jami’ li’l-Mutoon al-’Ilmiyyah*, composed by the Saudi shaykh ‘Abdullah b. Muhammad al-Shamrani (pp. 623 - 626). It can also be found in the *Mutoon Talib ul-’Ilm* collection of the imam and khatib of Masjid an-Nabawi al-Sharif, shaykh ‘Abd ul-Muhsin al-Qasim (see the fourth level). Both collections can be found online. The poem has been verified and explain by the esteemed muhaddith shaykh ‘Abd ul-Fattah Abu Ghuddah *rahimahullah* [d. 1997] in his work *Kifayat ul-Insan min al-Qasa’id al-Ghir al-Hisan*.

5. Empty your heart from the world and its ornaments, what seems of it to be pure is murky and what is close is afar.

### **Be attentive to the following**

6. Be attentive in listening to the similitude's struck, just as rubies and pearls are strung together.

### **Good character**

7. Be good with people and their hearts will be subjugated, forever it is excellence shown that enslaves the person.

### **Lines 8 and 9: Refining the self**

8. O the one serving his body will come to regret, do you seek the profit in that which in it has a loss?

9. Concern yourself in refining the soul and completing its virtues, for you are by soul a person not by the body.

### **Pardoning**

10. If someone wrongs you let it be in you, when dealing with his wrong (you) found pardoning and forgiving.

### **Fulfilling of hope**

11. Forever be assisting to the one who has a hope, hoping in your generosity, for indeed he is free, the one who gives support.

### **Holding on to the rope of Allah**

12. Hold firmly with both hands to the rope of Allah, for it is (forever) a haven if all other havens deceive you.

### **Consciousness of Allah**

13. The one who is conscious of Allah, is to be praised in his outcomes, and it suffices him as a trial those who harm and belittle him.

### **Only seeking help from Allah**

14. The one who seeks help with other than Allah in matters, for indeed his helper is impotent and impoverished.

### **To prevent goodness**

15. The one who is void of good is without, in reality, friends or comrades.

### **Attraction of wealth**

16. The one who is generous with his wealth, people gravitate towards him, and wealth for the human being is captivating.

### **Minding one's own business / keeping the peace**

17. The one who makes peace between people is safe from their afflictions, and he lives a life contented and happy.

### **The intellect reigns**

18. The one who gives intellect its authority it happens he shall not be overcome by the influence of desire in him.

### **Not looking at *harām***

19. The one who stretches his looks towards ignorance in way of desire, is overlooking the truth and this will result in degradation.

### **Trial of socializing**

20. Those who socialize with people (in vain) will meet exhaustion, for their nature is rebellion and animosity.

### **Selecting friends**

21. Those who scrutinize their friends they came to dislike them, most friends in this age are not trustworthy.

### **Taking lessons from history**

22. The one who takes counsel from historic events, establishes for him a proof about the nature of time.

### **Sowing wrong and its harvest**

23. The one who sows corruption shall harvest its outcome, regret, for its harvest is a clear result.

### **Accompanying foul persons**

24. Who takes rest amongst people of malevolence, he rests and his shirt from them is a viper and a cobra.

### **Smiling at people**

25. Intend to be ever smiling, the face is a page upon which smiling is its title.

### **Lines 26 and 27: Compassion in matters**

26. Always observe to be soft in all your affairs, it will never be regretted, you will never be censured or rebuked.

27. Don't be deluded by the success of the ignorant one, for harshness is demolishing and compassion is construction.

### **Excellence**

28. Act well when opportunity presents itself, for a person opportunity doesn't remain forever.

### **Having justice and excellence**

29. A garden's beauty is seen in its flowers full bloom, a person's beauty is in justice and excellence.

### **Having modesty**

30. Protect your face and do not lift its veil, for all persons towards their faces are protecting.

### **How to meet a foe / an enemy**

31. If you meet a foe, always meet him with a smiling face and a radiant state.

### **Leaving sloth / laziness**

32. Leave aside laziness as you seek goodness, for the lazy one will not find happiness with goodness.

### **Being exposed by doing *harām***

33. There is no honour for a person diverted from piety and intellect, even if shaded by leaves and its branches.

### **Fluctuation of the *dunya***

34. People even help the one whose wealth has given him an empire, and they oppose him as his empire leaves him.

### **Placing matters correctly**

35. Sahbān the eloquent one without wealth is Bāqil the dumb, and Bāqil the dumb with wealth is like Sahbān the eloquent.

### **Confiding in the right person**

36. Don't confide your secret matters to one who will then spread them, for livestock is not shepherded in a den of wolves.

### **People have a variety of dispositions**

37. Don't consider people to be of one disposition, dispositions are such they can't be enumerated like colours.

### **Considering people's differences**

38. Not all water in its source is like Sada'a in its taste, yes, nor are all plants like Sa'dan in their nutrition.

### **Returning favours and debts**

39. Don't delay good actions by it, it is wounded, for righteousness is cut by procrastination and postponement.

### **Lines 40 and 41: Defining a confidant**

40. Don't take counsel except from an organized and sagacious one, whose personal and public life fair the same.

41. For every step needed are experts when they mount, they are given success just as there are knights for battle.

### **Lines 42 and 43: Pre-destiny's role and not to hasten it**

42. For all matters are by pre-destiny allotted, every matter has a point and measure.

43. Don't hasten a matter you seek, it is not praised a change takes place prior to completion.

### **Lines 44 and 45: Contentment**

44. Sufficient livelihood is that which requires no reliance on others, in it for the person if established is true wealth.

45. The contented one is he who is pleased with his livelihood, the covetous one when even given wealth is unhappy.

### **Having intelligence**

46. It is enough for a person to have his intellect as a comrade, if friends and comrades have kept distance from him.

### **Wisdom and *taqwa* are accompanied by consciousness of Allah and wealth is accompanied by rebellion**

47. Wisdom and piety suckle from one breast, residing in one homeland just like wealth and rebellion.

## ***Hijrah***

48. If for a noble man things become difficult in his homeland, behind him is the earth spread with many a homeland.

### **Time can be a reminder to the oppressor**

49. O oppressor exuberant with his authority, if you are in the slightest absentmindedness then (know) time is ever wakeful.

### **The bitterness of oppression**

50. You would have never made oppression sweet if you were honest, has anyone tasted the colocynth<sup>2</sup> and found it to be sweet?

### **Lines 51 and 52: A virtuous scholar**

51. O you scholar of soundness because of your conduct, have good tidings because you are without water fully quenched.

52. O you brother to ignorance it is as though you are in an abyss, even whilst in it you are thirsty.

### **Expecting constant happiness**

53. Don't expect everlasting happiness, a moment of time may mean happiness but other moments mean sorrow.

### **Lines 54 and 55: Broken friendship**

54. If a close friend distances himself from you, then seek someone else, for people are brothers.

55. If you find it impossible to reside in your homeland, travel for every land is Allah's.

### **Lines 56 and 57: Deluded by youthfulness**

56. O deluded one by his glass of youthfulness, is a drunkard seen as being guided?

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<sup>2</sup> A bitter plant, a cactus or desert gourd.

57. Don't be deluded by the splendour of youth, for how many a youthfulness ends prior to getting old?

### **Lines 58 and 59: Advice in old age**

58. O elderly one if you advised yourself you wouldn't find someone like you more devout to his pleasures.

59. Youthfulness has an excuse in being young, what is the excuse of an elderly person when Shaytan seduces him?

### **The ever forgiveness of Allah**

60. All sins are forgiven by Allah, provided the person possesses sincerity and belief.

### **No substitute for the *deen***

61. Anything that breaks is amendable with the *deen*, but who breaks the spear of the *deen* can't be amended.

### **Adhering to the advice given**

62. Take this refined advice, it is clear for the one who desires clarity.

### **The soundness of its composition**

63. It is not sufficient in its composition of beauty, even though its composition is not like the poems of Hassān<sup>3</sup>.

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<sup>3</sup> I.e. Hassan b. Thabit (may Allah be pleased with him), the poet of the Prophet *sall'Allahu 'alayhi wa sallam*.