

القَصِيدَةُ التَّائِيَّةُ فِي الْقَدْرِ

THE TAA'IYYAH POEM ON DIVINE DECREE

WRITTEN BY:

SHAIKHUL-ISLAAM IBN TAYMIYYAH (728 H.)

"His knowledge was so clearly evident in this poem that if one wanted to explain just this poem, he would need to write two large volumes in doing so."

- Shaikh Taaj ud-Deen Muhammad bin ad-Dawri

TRANSLATED BY: FAISAL BIN ABDUL QAADIR BIN
HASSAN ABU SULAYMAAN

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Written by:

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Translated by:

Faisal bin Abdul Qadir bin Hassan
Abu Sulaymaan

¹ The source for this translation is the publication of the poem - along with its explanation and verification - by Muhammad bin Ibrahim bin Hamd. It was published in 2006 as a Doctorate for the Islamic University of Umm Durmaan, Sudan. The poem is affirmed from Shaikhul-Islaam by more than one of the Scholars, including his students. Muhammad bin Ibrahim, the verifier of the text, said that it was mentioned by Hafidh al-Bazzar in *al-'Alaam al-'ilmiyyah* (pg. 28-29), 'Allaamah as-Safadi in *al-Waafi bil-Wafayaat* (7/30), Hafidh Ibn Kathir in *al-Bidaayah wan-Nihaayah* (14/211), Hafidh Ibn Hajar in *ad-Durrar al-Kaaminah* (1/166), and Imam ash-Shawkaani in *al-Badr at-Taali'* (1/71). It was also mentioned in *Majmoo' al-Fatawa* of Shaikhul-Islaam Ibn Taymiyyah (8/245-255).

**The letter Written by the *Dhimmi*² and Given to Shaikhul-Islaam Ibn Taymiyyah
(may Allah have mercy upon him):**

١- أيا علماء الدين ذمي دينكم	تحيّر دلوّه بأوضح حجة
٢- إذا ما قضى ربي بكفري بزعمكم	ولم يرضه مني فما وجه حيلتي
٣- دعاني وسدّ الباب عني فهل إلى	دخولي سبيل بينوا لي قضيتي
٤- قضى بضاللي ثم قال: ارض بالقضا	فما أنا راضٍ ^(١) بالذي فيه شقوتي
٥- فإن كنت بالمقضي -ياقوم- راضياً	فربي لا يرضى بشؤم بليتي ^(٢)
٦- وهل لي ^(٣) رضا ما ليس يرضاه سيدي	فقد حرت دلوّني على كشف حيرتي
٧- إذا شاء ربي الكفر مني مشيئةً	فهل أنا عاصٍ في اتباع المشيئة ^(٤)
٨- وهل لي اختيار أن أخالف حكمه	فبالله فاشفوا بالبراهين غلتي ^{(٥) (٦) (٧)}

1. O Scholars of the Religion there is a *Dhimmi* who is confused
About your Religion, so direct him to the clearest of evidences
2. If my Lord decreed my disbelief according to your claim
And He is not pleased with it for me, then what is the way for my deliverance [from
this issue]?
3. He calls me [to guidance] but closes the door upon me. So is there
A way for me to enter? Clarify for me my affair
4. He decreed my misguidance then said: “Be pleased with the Divine Decree”
I am not pleased with that which has in it my misery
5. If I am, O people, pleased with what was decreed
Then my Lord is not pleased with the ill-omen of my misfortunate

² A *Dhimmi* (ذمي) refers to a non-Muslim living in an Islamic country and given legal protection. The Scholars differed on the identity of the questioner. Some of the Scholars said it was a *Shi'ee* named Muhammad bin Abi Bakr as-Sakaakeeni. This was mentioned by Hafidh Ibn Kathir, Hafidh Ibn Hajar, as-Sakhaawi, and ash-Shawkaani. Other Scholars said it was a man named Ibn al-Baqaqi. This was mentioned by as-Subki; however, he mentioned in another instance that it was a *Mu'tazali* who hid his name. This was also something Shaikhul-Islaam Ibn Taymiyyah mentioned as well himself. Other Scholars said it was a Jew from the people of *Dhimma*. This was mentioned by Hafidh al-Bazzaar, Ibn ad-Dawri, and as-Safadi, and at-Tufi. For more on this, see: *Qaseedatut-Taa'iiyyah: Darasah, wa Tahqeeq, wa Sharh* (pg. 117-122) by Muhammad bin Ibrahim bin Hamd.

6. And should I be pleased with what my Master is not pleased with?
Surely I am confused, so direct me on how to remove my confusion

7. If my Lord wills disbelief for me from [His] Will
Then am I a disobedient One if I follow [His] Will?

8. And do I have ability to oppose His judgement?
So by Allah, cure my rage with evidences

**The reply of Shaikhul-Islaam Ibn Taymiyyah (may Allah have mercy upon him) to
the above lines of poetry:**

١- سؤالك يا هذا سؤال معاند	مخاصم ^(١) ربّ العرش باري البرية
٢- فهذا سؤال ^(٢) خاصم المأ الأعلى	قديماً به إبليس أصل البلية
٣- ومن يك خصماً للمهيمن يرجعن	على أم رأس هاوياً في الحفرة
٤- ويدعى ^(٣) خصوم الله يوم معادهم	إلى النار طراً معشر ^(٤) القدرية
٥- سواء نضوه أو سعوا ليخاصموا	به الله أو ماروا به للشرعية
٦- وأصل ضلال الخلق من كل فرقة	هو الخوض في فعل الإله بعلة
٧- فإنهموا لم يفهموا حكمة له	فصاروا على نوع من الجاهلية
٨- فإن جميع الكون أوجب فعله	مشيئة ربّ الخلق باري الخليفة ^(٥)

1. Your question, O this one, is a question of a stubborn one
Disputing with the Lord of the Throne, the Originator of the creation
2. The High company (i.e. the Angels) disputed this question
Well before with Iblis, (who) is the origin of the calamity
3. And whoever argues with the Watcher over His creatures will return
Upon his head (humiliated) towards the pit of Fire
4. And the one who disputes with Allah will be called on the Day of meeting
To the Hellfire, altogether, the group of Qadarites
5. Whether they deny [decree], or strive [for it] in order to dispute
With Allah using it, or argue falsely with it against the Legislation
6. And the origin of misguidance of the creation from every sect
Is disputing the actions of the Deity due to [its] reason
7. Verily they did not understand the wisdom for it [i.e. His actions]
So then they became upon a type of Jahiliyyah
8. For verily all the universe was enjoined by His Action
The will of the Lord of the creation, the Originator of the creation

٩- وذات إله الخلق واجبة بما	لها من صفات واجبات قديمة
١٠- مشيئته مع علمه ثم قدرة	لوازم ذات الله قاضي القضية
١١- وإبداعه ما شاء من مبدعاته	بها حكمه فيه وأنواع رحمة
١٢- ولسنا وإن قلنا جرت بمشيئته ^(١)	من المنكري آياته المستقيمة
١٣- بل الحق أن الحكم لله وحده	له الخلق والأمر الذي في الشريعة

9. The Essence of the Deity of the creation is existent with
What it has of necessary, eternal Attributes

10. His Will with His Knowledge, then His Ability
Are inseparable from the essence of Allah, the Judge of the issues

11. And His creating of what He wills from His creation
Has wisdom in it and different types of mercy

12. We are not - even if we say [His] Will occurs -
From the deniers of His upright signs

13. Rather the truth is that the judgement is for Allah alone
For Him is the creation and commandment in the Legislation

١٤- هو الملك المحمود في كل حالة	له الملك من غير انتقاص بشركة
١٥- فما شاء مولانا الإله فإنه	يكون وما لا لا يكون بحيلة
١٦- وقدرته لا نقص فيها وحكمه ^(١)	يَعْمُ فلا تخصيص في ذي القضية
١٧- أريدُ بهذا أن الحوادث كلها	بقدرته كانت ومحض المشيئة
١٨- ومالكنا في كل ما قد أراده	له الحمدُ حمداً يعتلي كل مدحة
١٩- فإن له في الخلق من نعم ^(٢) سرت	ومن حكم فوق العقول الحكيمة
٢٠- أموراً يحار العقل فيها إذا رأى	من الحكم العليا وكل عجيبة

14. He is the Praiseworthy King in every situation
For Him is the dominion without the derogation of partnership (i.e. Shirk)

15. Whatever our Maula (Patron, Supporter), Deity wants, verily it Will occur. And what He does not will, will not occur by means of a plan

16. And His ability has no deficiency in it and His judgement Is general. So there is no specification for the case

17. I intend by this that all of the occurrences Occur due to His ability and pure will

18. And our Owner, in all that He wills, Deserves praise and thanks that surpasses all possible praise

19. For verily He has in the creation blessings that are hidden And wisdoms that are above the wise intellects

20. Affairs which confuse the mind if one were to see From lofty wisdoms and every wonder

٢١- فنؤمن أن الله عزُّ بقدرة	وخلق وإبرام لحكم المشيئة
٢٢- فنثبت هذا كله لإلهنا	ونثبت ما في ذاك من كل حكمة
٢٣- وهذا مقام طالما عجز الألى	نفوه ^(٣) وكروا راجعين بحيرة
٢٤- وتحقيق ما فيه بتبيين غوره	وتحرير حق الحق في ذي الحقيقة
٢٥- هو المطلب الأقصى لوراد ^(٤) بحره	وذا عسر في نظم هذي القصيدة
٢٦- لحاجته تبين علم مُحقق	لأوصاف مولانا الإله الكريم ^(٥)
٢٧- وأسمائه الحسنى وأحكام دينه	وأفعاله في كل هذي ^(٦) الخليفة

21. We believe Allah has ability, creation, and the Ability to uphold the judgement of [His] Will

22. So we affirm this all for our Deity
And we affirm what is in that from every wisdom

23. And this station, in most times, the creation was unable [to understand]
So they denied it, turned away from it, and returned to confusion

24. And verification of what is in this station is by clarifying its innermost affairs

And clarifying the truth [regarding the wisdom of Allah] in reality

25. It is the utmost goal for the traveller upon His sea (i.e. Legislation)
However there is difficulty [in expanding on this issue] in the poetry of this poem [of mine]

26. Due to the need to clarify detailed knowledge
Regarding the Attributes of our Maula (Patron, Supporter) the Honorable Deity

27. And His Beautiful Names and the rulings of His Religion
And His actions in all of this creation

٢٨- وهذا - بحمد الله - قد بان ظاهراً	والهامه للخلق أفضل نعمة
٢٩- وقد قيل في هذا وخط ^(١) كتابه	بيان ^(٢) شفاء للنفس المريضة ^(٣)
٣٠- فقولك: "لم قد شاء؟" مثل سؤال من	يقول: فلم قد كان في الأزلية
٣١- وذاك سؤال يبطل العقل وجهه	وتحريمه قد جاء في كل شرعة
٣٢- وفي الكون تخصيص كثير يدل من	له نوع عقل أنه بإرادة
٣٣- وإصداره عن واحد بعد واحد	أو ^(٤) القول بالتجويز رمية حيرة
٣٤- ولا ريب في تعليق كل مسبب	بما قبله من ^(٥) علة موجبة

28. And this - and all praise is due to Allah - is apparently clear
And His inspiration to the creation is the greatest blessing

29. And this was surely said and He wrote His Book
Clarifying the cure for the sick souls

30. So your statement: "Why did He will" is similar to one
Who said: "why did He (Allah) exist in eternity"

31. And so like that, the intellect invalidates the point of this question
And its prohibition has come in every Legislation

32. And in the universe, there are many specifications that indicate
To the one who has a type of intellect that He (Allah) has a Will

33. And [the statement] that One being can only produce one thing³
Or the statement of allowance (التجوز) is a confused arrow⁴

34. There is no doubt in connecting every causation
To what came before it [i.e. caused it] from the necessary reason

٣٥- بل الشأن في الأسباب أسباب ما ترى	وإصدارها ^(١) عن حكم محض المشيئة
٣٦- وقولك: لِمَ شاءَ الإلهُ هو الذي	أزل ^(٢) عقول الخلق في قَعْرِ حُفْرَةٍ
٣٧- فإن المجوسَ القائلين بخالق	لنفع وربٍّ مُبدِعٍ للمَضرَّةِ
٣٨- سؤَالُهُم عن علة السرِّ ^(٣) أوقعت	أوائِلَهُم ^(٤) في شبهة التَّنْوِيَةِ ^(٥)

35. Rather the affair regarding the means are what you see
And they are issued by the pure judgement of [His] Will

36. And a your statement "Why did the Deity will [such and such]" is
What made the intellect of the creation slip into the depths of the pit [of Hell]

37. For verily the Zoroastrians are those who say there is a Creator
For benefit (good) and a Lord who creates the harm (evil)

38. Their question about the reason for evil lead
Their leaders to [fall] into the doubt of dualism [of the existence of two Gods]

³ The philosophers claimed that Allah is One and only one thing can come from Him in relation to cause and causation. It is a false claim. See: *Qaseedatut-Taa'iyyah: Darasah, wa Tahqeeq, wa Sharh* (pg. 278-286)

⁴ That is: the Qadariyyah used to say: "If Allah punished us due to what He created in us, then it is allowed. Verily He punishes us for what we created [ourselves]". It is a false statement. See: *Qaseedatut-Taa'iyyah: Darasah, wa Tahqeeq, wa Sharh* (pg. 278))

يقولون بالفعل ^(١) القديم بعله ^(٢)	٣٩- وأن ملاحيدَ الفلاسفةِ الألى
فلم يجدوا ذاكم فضلوا بضلة	٤٠- بغوا علة في الكون ^(٣) بعد انعدامه
ذوي ^(٤) ملة ميمونة نبوية	٤١- وإن مبادي الشر في كل أمة
وجاء دروس البينات بفترة ^(٥)	٤٢- بخوضهموا في ذاكم صار شركهم
من العذر ^(٦) مردود لدى كل فطرة	٤٣- ويكفيك نقضاً أن ما قد سألتُهُ
عليك وترميهم بكل مذمة	٤٤- فأنت تعيب الطاعنين ^(٧) جميعهم
وتبغض من ناواك ^(٨) من كل فرقة	٤٥- وتُحل من والاك صَفْو مودة
كحالك - يا هذا - بأرجح حجة	٤٦- وحالهم في كل قول وفعله
وكل غويٍّ خارج عن محجة	٤٧- وهبكَ كفت اللوم عن كل كافر

39. And that the earlier Philosophical Atheists
Said: "the action [i.e. the creation of the universe] was due to an ancient reason"

40. They searched for a reason in the universe after denying Him
However they did not find it, so they were misguided by a misguidance

41. And from the origin of misguidance of every nation
Of the followers of the Blessed, Prophetic Religion

42. Is their disputing in that [i.e. the reason for creation], thus their Shirk emerged
And the clear signs [from the Prophets] disappeared after a time period

43. And sufficient for you as a refutation of what you asked
In terms of an excuse rejected by all those who possess the natural disposition

44. So you criticize all those who defame
You and accuse them of every blame/dispraise

45. And you give gifts to those who ally with you out of pure love/affinity
And you hate everyone who opposes you from every sect

46. And their situation in every speech and action
Is like your situation - O this questioner - according to the most correct evidence

47. And sufficient for you is to hold back from blaming every disbeliever

And every deviant who is outside the correct path

٤٨- فيلزمك الإعراضُ عن كل ظالمٍ	على ^(١) الناس في ^(٢) نفس ومالٍ وحرمة
٤٩- فلا تغضب ^(٣) يوماً على سافك دماً	ولا سارقٍ مالاً لصاحب فاقة
٥٠- ولا شاتمٍ عرضاً مصوناً وإن علا	ولا ناكح فرجاً على وجه غيبة ^(٤)
٥١- ولا قاطع للناس نهج سبيلهم	ولا مفسد في الأرض من كل وجهة
٥٢- ولا شاهدٍ بالزور إفكاً وفريةً	ولا قاذف للمحصنات بزنية ^(٥)
٥٣- ولا مهلك للحرث والنسل عامداً	ولا حاكمٍ للعالمين برشوة
٥٤- وكف لسان اللوم عن كل مفسدٍ	ولا تأخذن ذا جرمة ^(٦) بعقوبة
٥٥- وسهل سبيل الكاذبين تعمداً	على ربهم من كل جاءٍ ^(٧) بفرية
٥٦- وإن قصدوا إضلال من يستجيبهم ^(٨)	بروم فساد النوع ثم الرياسة
٥٧- وجادل عن الملعون فرعون إذ طغى	فاغرق ^(٩) في اليم انتقاماً بغضبه ^(١٠)
٥٨- وكل كفورٍ مشركٍ بالله	وآخر طاغٍ كافرٍ بنبوّة

48. So it is necessary for you to turn away from every oppressor
Over the people against [their] souls, wealth, and honor

49. And do not become angry one day at the one who sheds blood
Or the thief [who steals] money belonging to a poor person

50. Nor with one who insults aloud the honor which is protected
Nor one who has intercourse in the form of adultery

51. Nor one who hijacks the people on their path
Nor one who corrupts the earth in every form

52. Nor one who gives false testimony through fabrication and lie
Nor one who accuses chaste women of committing fornication/adultery

53. Nor one who corrupts the crops and cattle
Nor a judge who judges the creation by way of bribery

54. And hold back your tongue from blaming every corrupter

And do not give a punishment to the one who commits a crime

55. Make easy the path of the liars who deliberately (lies)
Upon their Lord from everyone who comes with a fabrication

56. And if they intend misguidance then follow
Them in their type of corruption and [their intention to gain] leadership

57. And argue on behalf of the accursed Fir'awn when he transgressed
And was drowned in the sea with a wrathful revenge

58. And every disbeliever, who associates partners with the Deity
And another false deity (Taghut), disbeliever in the Prophethood

٥٩- كَعَادٍ وَنَمْرُودَ ^(١) وَقَوْمٍ لَّصَالِحِ	وَقَوْمٍ لَّنُوحٍ ثُمَّ أَصْحَابِ الْآيَةِ
٦٠- وَخَاصِمَ لِّمُوسَى ثُمَّ سَائِرٍ مِّنْ أَتَى	مِّنَ الْأَنْبِيَاءِ مُحْيِيًّا لِلشَّرِيعَةِ ^(٢)
٦١- عَلَى كَوْنِهِمْ قَدْ جَاهَدُوا النَّاسَ إِذْ بَغَوْا ^(٣)	وَنَالُوا مِنَ الْعَاصِي ^(٤) بَلِيغَ ^(٥) الْعُقُوبَةِ
٦٢- وَلَا فِكْلَ الْخَلْقِ فِي كُلِّ لَفْظَةٍ	وَلِحِظَةِ عَيْنٍ أَوْ تَحْرِكَ شَعْرَةٍ ^(٦)
٦٣- وَبِطْشَةٍ كَفٍّ أَوْ تَخْطِي قَدِيمَةٍ	وَكُلِّ حَرَاكٍ بَلْ وَكُلِّ سَكِينَةٍ ^(٧)
٦٤- هُمْ تَحْتَ أَقْدَارِ الْإِلَهِ وَحُكْمِهِ	فَمَا أَنْتَ ^(٨) فِيمَا قَدْ أَتَيْتَ بِحُجَّةٍ
٦٥- وَهَبَكَ رَفَعْتَ اللَّوْمَ عَنْ كُلِّ فَاعِلٍ	فَعَالٍ ^(٩) رَدَى طُرْدًا ^(١٠) لِّهٰذِي الْمَقِيسَةِ
٦٦- فَهَلْ يُمَكِّنُ ^(١١) رَفَعَ الْمَلَامَ جَمِيعِهِ	عَنِ النَّاسِ طُرًّا عِنْدَ كُلِّ قَبِيحَةٍ
٦٧- وَتَرَكَ عُقُوبَاتِ الَّذِينَ قَدْ اعْتَدَوْا	وَتَرَكَ الْوَرَى الْإِنْصَافَ بَيْنَ الرِّعِيَةِ

59. Like 'Ad, Namrood, and the people of Saleh
And the people of Nuh, then the dwellers in the wood [i.e. the people of Madyan
(Midian)

60. And then dispute with Musa (may peace be upon him) and then the rest who
came

From the Prophets, the revivers of the Legislation

61. For their striving against the people when they transgressed
And [they] gave the mature, disobedient person a punishment [for his disobedience]

62. And otherwise, every creation in every word
And every glance of the eye or movement of the hair

63. And every grasp of the palm and step of the two feet
And every movement rather every stillness

64. Are under the decree of the Deity and His judgement
So you do not have proof in that which you have brought

65. And sufficient for you is to lift the blame from every doer
Of evil who follows this analogy (i.e. this line of thinking)

66. So is it possible to lift all blame
From all the people for every ugly deed?

67. And leave off punishment on those who transgress
And for the creation to leave off justice between the citizens?

٦٨- فَلَا تُضْمَنَنَّ ^(١) نَفْسٌ وَمَالٌ بِمِثْلِهِ	وَلَا يَعْقِبَنَّ ^(٢) عَادٍ بِمِثْلِ الْجَرِيمَةِ
٦٩- وَهَلْ فِي عَقُولِ النَّاسِ أَوْ فِي طَبَاعِهِمْ	قَبُولٌ لِقَوْلِ النَّذْلِ: مَا وَجَّهَ حِيلَتِي
٧٠- وَيَكْفِيكَ نَقْضًا مَا بِجِسْمِ ابْنِ آدَمَ	صَبِيٍّ وَمَجْنُونٍ وَكُلِّ بَهِيمَةٍ
٧١- مِنَ الْأَلَمِ الْمُقْضِيِّ ^(٣) مِنْ غَيْرِ حِيلَةٍ	وَفِيمَا يَشَاءُ اللَّهُ أَكْمَلَ حِكْمَةٍ
٧٢- إِذَا كَانَ فِي هَذَا لَهُ حِكْمَةٌ فَمَا	يُظَنُّ ^(٤) بِخَلْقِ الْفَعْلِ ثُمَّ الْعُقُوبَةِ
٧٣- فَكَيْفَ ^(٥) وَمِنْ هَذَا عَذَابُ مُوَلَّدٍ	عَنِ الْفَعْلِ فَعَلَ الْعَبْدُ عِنْدَ ^(٦) الطَّبِيعَةِ
٧٤- كَأَكْلِ سَمٍّ أَوْ جَبِّ الْمَوْتِ أَكُلَهُ	وَكُلٌّ بِتَقْدِيرِ رَبِّ الْبَرِيَّةِ ^(٧)
٧٥- فَكُفُّرُكَ يَا هَذَا كَسَمٍّ أَكَلْتَهُ	وَتَعَذِيبُ نَارٍ مِثْلَ ^(٨) جُرْعَةِ غَصَّةٍ
٧٦- أَلَسْتَ تَرَى فِي هَذِهِ الدَّارِ مَنْ جَنَى	يَعَاقِبُ إِمَّا بِالْقَضَا أَوْ بِشَرْعَةٍ
٧٧- وَلَا عُذْرَ لِّلْجَانِي بِتَقْدِيرِ خَالِقٍ	كَذَلِكَ ^(٩) فِي الْآخِرَى بِلَا مَتْنُوِيَّةٍ
٧٨- وَتَقْدِيرِ رَبِّ الْخَلْقِ لِلذَّنْبِ مُوجِبٌ	لِتَقْدِيرِ ^(١٠) عِقَابِ الذَّنْبِ إِلَّا بِتَوْبَةٍ

68. So a soul will not be guaranteed nor wealth like it
And 'Ad will then not be criticized for committing the similar crime

69. And is it in the intellect of man and their nature
To accept this lowly statement? What is the way for my solution?
70. And sufficient for you as a refutation is what is in the body of the son of
Adam
A child, an insane person, and every animal
71. From pain decreed without a choice
And in what Allah wills is the most complete of wisdom
72. If there is wisdom in that then what
Is [your] opinion about the creation of an action then the consequence [for it]?
73. So how [is this]? And from this a consequence is produced
For an action performed by a slave naturally
74. Just like eating poison which leads to the death of the one who eats it
And everything is due to the decree of the Lord of the creation
75. So your disbelief, O this one, is like the poison you ate
And the consequence of the fire is like a choking gulp
76. Have you not seen in this abode the one who commits a crime
Is punished either by decree or by the Legislation?
77. And there is no excuse for the criminal using the decree of the Creator
Likewise in the hereafter without a doubt
78. The decree of the Lord of the creation for a sin leads
To the decree of a punishment after the sin, except with the repentance

وما كان من جنس المتاب لرفعه	عواقب أفعال العباد الخبيثة
٧٩-	
كخير ^(١) به ثمحى ^(٢) الذنوب ودعوة	تُجاب من الجاني ورُبَّ شفاعة ^(٣)
٨٠-	
وقول حليف الشر ^(٤) : إني مقدر	عليّ كقول الذئب ^(٥) : هذي طبيعتي
٨١-	
وتقديره لل فعل يجلب نقمة ^(٦)	كتقديره الأشياء ^(٧) طراً بعلّة
٨٢-	
فهل ^(٨) ينفعن عذر ^(٩) الملولم بأنه ^(١٠)	كذا طبعه أم هل يقال لعثرة
٨٣-	
أم الذم والتعذيب أوكد للذي	طبيعته فعل الشرور الشنيعة
٨٤-	
فإن كنتَ ترجو أن تجاب بما عسى	ينجّيك من نار الإله العظيمة
٨٥-	
فدونك ربّ الخلق فاقصده ضارعاً	مريداً لأن يهديك نحو الحقيقة
٨٦-	

79. And also what is from the category of repentance [i.e. actions] that remove
The punishment for the wicked actions of the creation

80. Like good deeds which wipe out the sins and a supplication that is
Answered from a criminal or perhaps intercession

81. And the statement of the one who takes an oath of evil [saying]: “Verily it was
Decreed upon me” is like the statement of a wolf saying: “This is my nature”

82. And His decree of an action leads to a punishment
Just like His decree of all things is for a reason

83. So will the excuse of the blameworthy one benefit him
If he says: “This is how he was created”? Or should he say that was my mistake?

84. As for blame and punishment, then they emphasize for the one
Whose nature it is to perform evil deeds

85. Verily if you hope to respond to what will hopefully
Save you from the great Fire of the Deity

86. Then hold fast to the Lord of the creation, and worship Him with humility
Wanting that He guides you towards the reality

٨٧- وَذُلَّ قِيَادَ النَّفْسِ لِلْحَقِّ وَاسْمَعْنَ ^(١)	وَلَا تَعْرِضْنَ عَنْ فِكْرَةٍ مُسْتَقِيمَةٍ ^(٢)
٨٨- وَمَا بَانَ مِنْ حَقٍّ فَلَا تَتْرُكْنَهُ	وَلَا تَعْصِ مَنْ يَدْعُو لِأَقْوَمِ شَرْعَةٍ ^(٣)
٨٩- وَدَعْ دِينَ ذِي الْعَادَاتِ لَا تَتَّبِعْنَهُ	وَعُجْ عَنْ سَبِيلِ الْأُمَةِ الْغَضَبِيَّةِ
٩٠- وَمَنْ ضَلَّ عَنْ حَقٍّ فَلَا تَقْفُوْنَهُ ^(٤)	وَزَنْ مَا عَلَيْهِ النَّاسُ بِالْمَعْدِلِيَّةِ
٩١- هُنَالِكَ تَبْدُو طَالِعَاتٌ مِنَ الْهُدَى	بِتَبَشِيرٍ ^(٥) مَنْ قَدْ جَاءَ بِالْحَنْفِيَّةِ
٩٢- بِمِلَّةِ إِبْرَاهِيمَ ذَاكَ إِمَامِنَا	وَدِينِ رَسُولِ اللَّهِ خَيْرِ الْبَرِيَّةِ ^(٦)
٩٣- فَلَا يَقْبَلُ الرَّحْمَنُ دِينًا سِوَى الَّذِي	بِهِ جَاءَتِ الرُّسُلُ الْكَرَامُ السَّجِيَّةِ
٩٤- وَقَدْ جَاءَ هَذَا الْحَاشِرُ الْخَاتِمُ الَّذِي	حَوَى كُلَّ خَيْرٍ فِي ^(٧) عَمُومِ الرِّسَالَةِ
٩٥- وَأَخْبِرْ عَنِ رَبِّ الْعِبَادِ بِأَنَّ مَنْ	غَدَا ^(٨) عَنْهُ فِي الْأُخْرَى بِأَقْبَحِ خِيْبَةٍ ^(٩)
٩٦- فَهَذِي دَلَالَاتُ الْعِبَادِ لِحَائِرِ	وَأَمَّا هِدَاةٌ فَهُوَ فَعْلُ الرُّبُوبَةِ ^(١٠)

87. And submit your soul towards the truth and listen
And do not turn away from the upright idea

88. And what is clear from the truth, then do not leave it off
And do not disobey the one who calls you to the most upright Legislation

89. And leave off the Religion of customs and do not follow it
And return from the path of the nation that [Allah] is angry with (i.e. Jews)

90. And whoever is misguided from the truth then do not follow him
Measure what people are upon according to justice

91. Here the characteristics of guidance become apparent to you
By the glad tidings from the one who came with the pure Religion [i.e. the Prophet]

92. And by the Religion of Ibrahim, that Imaam
And the Religion of the Messenger of Allah (ﷺ), the best of the Creation

93. The Most Merciful will not accept a Religion other than it
With it the Honorable Messengers naturally came with

94. And *al-Haashir*⁵, the Seal [of Prophethood] came with that which
Contains all good in its general message

95. And he reported from the Lord of the slaves that
Whoever turns away from Him will be in the worst of sin

96. So these are signs from the slave for the confused
As for His guidance, then it is the act of Lordship

غدا ^(٢) عنه بل يجري ^(٣) بلا وجه حجة	٩٧- وفقد الهدى عند الورى لا يفيد ^(١) مَنْ
تزيد ^(٤) عذاباً كاحتجاج مريضة	٩٨- وحجة محتج بتقدير ربه
أمرنا بأن نرضى بمثل المصيبة	٩٩- وأما رضانا بالقضاء فإنما
وما كان من مؤذ ^(٥) بدون ^(٦) جريمة	١٠٠- كسقم وفقير ثم ذل وغربة
فلا نص يأتي في رضاها بطاعة	١٠١- فأما الأفاعيل التي كرهت لنا
بفعل المعاصي والذنوب الكبيرة ^(٨)	١٠٢- وقد قال قوم ^(٧) من أولي العلم: لا رضا
فلا نرتضي مسخوطة لمشيئة ^(٩)	١٠٣- فإن إله الخلق لم يرضها لنا
ولا نرتضي المقضي أقبح ^(١١) خصلة	١٠٤- وقال فريق: نرتضي بقضائه ^(١٠)

97. And the absence of guidance from the creation does not benefit one
Who turns away from Him. Rather it (the decree) will occur without any argument

98. And the one who uses the decree of His Lord as an evidence
His punishment will be increased. Like the sick one who does not take medicine for
his sickness

99. And as for our pleasure with the decree, then we were
Only commanded to be pleased with the likes of calamity

100. Like sickness, poverty, then humiliation, and isolation
And what is from harm [and occurs] without the committing of a crime

101. As for the actions detested to us

⁵ The name (الْحَاشِرُ) was explained by the Prophet (ﷺ) when he said“ I am Al-Haashir who will be the first to be resurrected, the people being resurrected thereafter” as it comes in the Hadith reported by al-Bukhari (no. 3532) and Muslim (no. 2354)

Then there is no text that comes to be pleased with it out of obedience

102. And some of the People from the possessors of Knowledge have said: there
is no pleasure
In performing disobedience and major sins

103. For verily the Deity of the creation is not pleased with it for us
So we are not pleased with one whom the wrath is upon due to the Will of Allah

104. And a group said: we are pleased with His decree
And we are not pleased with the one upon whom the decree afflicted, [possessing]
the worse of characteristics

105. And a group said: we are pleased with it being annexed to Him (Allah)
And what comes from us, we receive it with wrath

١٠٥- وقال فريق: نرتضي بإضافة	إليه ^(١) وما فينا فنلقى ^(٢) بسخطه
١٠٦- كما أنها للرب خلقٌ وأنها	لمخلوقه كسبٌ كفعل ^(٣) الغريزة ^(٤)
١٠٧- فنرضى ^(٥) من الوجه الذي هو خلقه ^(٦)	ونسخط ^(٧) من وجه اكتساب الخطيئة ^(٨)
١٠٨- ومعصية العبد المكلف تركه	لما أمر المولى وإن بمشيئة
١٠٩- فإن إله الخلق حقُّ مقالته	بأن عبادي ^(٩) في جحيم وجنة ^(١٠)
١١٠- كما أنهم في هذه الدار هكذا	بل البهم في الآلام - أيضاً - ونعمة
١١١- وحكمته العليا اقتضت ما اقتضت من الـ	فروق بعلم ثم أيدٍ ورحمة
١١٢- يسوق أولى التعذيب بالسبب الذي	يقدره نحو العذاب ^(١١) بعزة
١١٣- ويهدي أولى ^(١٢) التنعيم نحو نعيمهم	بأعمال صدق في رجاء وخشية

106. And just as it is the creation of the Lord, it is also
The action of the creation, [not] like the actions from instincts

107. So we are pleased with it from the angle it was created
And we hate it from the angle from which the sin was earned

108. And the disobedience of the legally responsible slave is due to him leaving
off

What the Maula (Patron, Supporter) commanded even if it is from the Will [of Allah]⁶

109. For verily the statement of the Deity of the creation is truth:
“That My slaves will be in the Hellfire and Paradise”

110. Just as they are like this in this abode
Rather there are animals in pain and [others] in bounty

111. And His high wisdom necessitates what it necessitates
Of differences among the creation in knowledge, strength, and mercy

112. He leads those destined for punishment, by a means which
He decreed, towards the punishment out of His Might

113. And He guides those destined for bounty towards their bounty
Through truthful actions done out of hope and awe [of Him]

يسوق أولي التنعيم نحو السعادة	١١٤- وأمر إله الخلق بَيْنَ ^(١) ما به
وأمره فيه بتيسير ^(٢) صنعة	١١٥- فمن كان من أهل السعادة أثرت
بأمر ولا نهى بتيسير ^(٣) شقوة	١١٦- ومن كان من أهل الشقاوة لم يُبل ^(٣)
ولكنه مختار حُسن وسوأة	١١٧- ولا مخرج للعبد عما به قضى
ولكنه شاء بخلق الإرادة ^(٦)	١١٨- فليس بمجبور عديم إرادة ^(٥)
بها صار مختار الهدى والضلالة ^(٧)	١١٩- ومن أعجب الأشياء خلق مشيئة
كقولك: هل أختار ترك المشيئة ^(٨)	١٢٠- فقولك: هل أختار تركاً لحكمه
ولو نلت هذا الترك فزت بتوبة	١٢١- وأختار ^(٩) لا أختار فعل ضلالة
على ما يشاء الله من ذي المشيئة ^(١٠)	١٢٢- وإذا ممكن لكنه متوقف

114. And the command of the Deity of the creation clarified what
Will lead the people destined for bounty towards happiness

115. So whoever is from the people of happiness, then His Commands
Are impressed on him through the facilitation of [His] action

⁶ That is: even though the action enters into the generality of the Will of Allah - as all things occur due to His Will - it is an act of disobedience from the slave and he is responsible for it.

116. And whoever is from the people of misery, then he does not care
About His commands nor prohibitions due to the facilitation of his misery

117. And there is no escape for the slave from what is decreed
However, it is chosen: the good of it and the evil of it

118. So he (a slave) is not one who is forced, absent of a will
However, he is one who wills [due to the] creation of a will [for him]

119. And from the most wondrous thing is that a will has been created for the
creation
Through it he chooses guidance and misguidance

120. So your statement: “Should I choose to leave off His Judgement”?
Is just like your statement: “Should I choose to leave off [my] will”?

121. And choose to leave off performing misguidance
And if you can achieve that abandonment, then you made repentance

122. And that is possible, however such a person is holding back
From what Allah wills for the slave [of good]⁷

١٢٣- فدونك فافهم ما به قد أُجِبْتَ مِنْ	معانٍ إذا انحلت بفهم غريزة
١٢٤- أشارت إلى أصل يشير إلى الهدى	ولله رب الخلق أكمل ^(١) مدحة
١٢٥- وصلى إله الخلق جل جلاله	على المصطفى المختار خير البرية ^(٢)

123. So hold fast and understand what you were answered with
From meanings which settle a natural (sound) mind

124. It [this reply] points to the foundation, it points to guidance
And Allah is the Lord of the creation [deserving] the most complete praise

125. And may the blessings of the Lord of the creation, the Almighty and
Sublime
Be upon the Chosen one, *al-Mukhtaar*, the best of the creation

⁷ That is: by not taking the means to obtain the good Allah wants for him

[End of Text]

القَصِيْدَةُ النَّاسِيَةُ فِي الْفِكْرِ

Hafidh Ibn al-Hajar (may Allah have mercy upon him) said: "From the intelligence of this Scholar (i.e. Ibn Taymiyyah), and he has great affairs in relation to this, is that Muhammad bin Abi Bakr as-Sakaakeeni wrote some verses of poetry to him- upon the tongue of a Dhimmi-detesting Divine Decree...so Ibn Taymiyyah read over it, folded one leg over the other, and then responded in his sitting with one hundred and nineteen lines of poetry before standing up" [ad-Durrar al-Kaaminah (1/166)]