



A Poem on the Disparagement of the Hardness of the Heart by Al-Imam Ibn Rajab rahimahullaah

The original transcript was taken originally from translations found online along with additional corrections to the translations by the brother Abu Fajr AbdulFattaah Bin Uthman based upon word definitions taken from the available explanations of the poem.

أَفِي دَارِ الْخَرَابِ تَظَلُّ تَبْنِي *** وَتَعْمُرُ مَا لِعُمُرَانِ خُلِقْتَ

1. Is it in this abode of perish that you constantly build and construct
For surely, you were not created for this

وَمَا تَرَكْتَ لَكَ الْأَيَّامُ عُذْرًا *** لَقَدْ وَعَظَتْكَ لَكِنْ مَا اتَّعَظْتَ

2. And the days of life have not left for you any excuses
Rather, they have admonished you, however you still do not take heed

تُنَادِي لِلرَّحِيلِ بِكُلِّ حِينٍ *** وَتُعلنُ إِنَّمَا الْمَقْصُودُ أَنْتَا

3. They [i.e. days of life] call for departure always
And they announce that indeed the one intended is you

وَتُسْمِعُكَ النَّدَاءَ وَأَنْتَ لَاهٍ *** عَنِ الدَّاعِي كَأَنَّكَ مَا سَمِعْتَ

4. They make you hear the call
However you are heedless of the caller, as if you have not heard.

وَتَعْلَمُ أَنَّهُ سَفَرٌ بَعِيدٌ *** وَعَنْ إِعْدَادِ زَادٍ قَدْ غَفَلْتَ

5. And you know that it is a long journey
Yet in preparing your provision you have been neglectful

تَنَامُ وَطَالِبُ الْأَيَّامِ سَاحٍ *** وَرَأَيْكَ لَا يَنَامُ فَكَيْفَ نِمْتَ

6. You are fast asleep while the searcher of the days
Who does not sleep is striving behind you, so how do you sleep

مَعَائِبُ هَذِهِ الدُّنْيَا كَثِيرٌ *** وَأَنْتَ عَلَى مُحِبَّتِهَا طُبِعْتَ

7. The defects of this world are so many
Yet you have been engrossed with its love

يَضِيعُ الْعُمْرُ فِي لَعِبٍ وَلَهْوٍ *** وَ لَوْ أُعْطِيتَ عَقْلاً مَا لَعِبْتَ

8. Life is lost through amusement and play
And if you were given intellect, you wouldn't have [wasted it] in mere play

فَمَا بَعْدَ الْمَمَاتِ سِوَى جَحِيمٍ *** لِعَاصٍ أَوْ نَعِيمٍ إِنْ أَطَعْتَ

9. There is nothing after death other than the blazing fire
For the sinful or a pleasure of bliss if you are obedient

وَلَسْتُ بِأَمَلٍ رَدًّا لِدُنْيَا *** فَتَعْمَلُ صَالِحًا فِيمَا تَرَكْنَا

10. And you will not have any hope in returning to this world
To do any good in that which you have left behind

وَأَوَّلُ مَنْ أَلُومَ الْيَوْمَ نَفْسِي *** فَقَدْ فَعَلْتُ نَظَائِرَ مَا فَعَلْنَا

11. And the first person I blame today is myself
For surely it has committed similar to what you have done

أَيَا نَفْسِي أَخَوْضًا فِي الْمَعَاصِي *** وَبَعْدَ الْأَرْبَعِينَ وَغَبَّ سِتًّا

12. Oh myself do you indulge into sin
After reaching forty-six years old

وَأَرْجُو أَنْ يَطُولَ الْعُمْرُ حَتَّى *** أَرَى زَادَ الرَّحِيلِ وَقَدْ تَأْتَى

13. And I hope that life is prolonged until
I see the provisions for my journey coming through.

أَيَا غُصْنِ الشَّبَابِ تَمِيلُ زَهْوًا *** كَأَنَّكَ قَدْ مَضَى زَمَنٌ وَعِشْتَ

14. Oh branch of adolescence inclining towards arrogance
It is as if time has passed and you will continue to live

عَلِمْتَ فَدَعْ سَبِيلَ الْجَهْلِ وَاحْذَرْ *** وَصَحِّحْ قَدْ عَلِمْتَ وَمَا عَمِلْتَ

15. You have come to know, so leave off the path of ignorance and beware
And correct for you have come to know but failed to act

وَيَا مَنْ يَجْمَعُ الْأَمْوَالَ قُلْ لِي *** أَيْمَنُكَ الرَّدَى مَا قَدْ جَمَعْتَ

16. And O you who accumulates wealth, tell me
Will this accumulation prevent you from death

وَيَا مَنْ يَبْتَغِي أَمْرًا مُطَاعًا *** يُسْمَعُ نَافِذٌ مِّنْ قَدْ أَمَرْتَ

17. And O you who seeks a position in which he is obeyed
So that your command is executed when heard

أَجَبْتَ إِلَى الْوَلَايَةِ لَا تُبَالِي *** أَجَرْتَ عَلَى الْبَرِيَّةِ أَمْ عَدَلْتَ

18. You strived to attain rulership without caring
Whether you oppressed the people or not

أَلَا تَدْرِي بِأَنَّكَ يَوْمَ صَارَتْ *** إِلَيْكَ بِغَيْرِ سِكِّينٍ دُبِحْتَ

19. Are you not aware that the day it became yours
Without a knife you have been slaughtered

وَلَيْسَ يَقُومُ فَرَحُهُ قَدْ تَوَلَّى *** بِرَحَةٍ يَوْمَ تَسْمَعُ قَدْ عُرِلْتَ

20. And the happiness of 'he has taken govern' does not stand
With the disappointment of the day you hear 'you have been dropped'

وَلَا تُهْمِلْ فَإِنَّ الْوَقْتَ يَسْرِي *** فَإِنْ لَمْ تَغْتَمِمْهُ فَقَدْ أَضَعْتَ

21. And do not be neglectful [concerning the opportunities of life] for indeed time passes
If you do not seize the opportunity then surely you have lost

تَرَى الْأَيَّامَ تُبْلِي كُلَّ غُصْنٍ *** وَتَطْوِي مِنْ سُورِكَ مَا نَشَرْتَا

22. Don't you see every day the leaves are falling from its branches
And the days are folding up from your happiness that which you have spread out

وَتَعْلَمُ إِنَّمَا الدُّنْيَا مَنَامٌ *** فَأَحْلَى مَا تَكُونُ إِذَا انْتَبَهَتَا

23. And you know that this Dunya is nothing but a dream
And the best part of it is when you wake up

فَكَيْفَ تَصُدُّ عَنْ تَحْصِيلِ بَاقٍ *** وَبِالْفَانِ يِ وَزُخْرُفِهِ شُغِلَتَا

24. So how could you be hindered from attaining that which lasts
And be busy with the adornment of what perishes

هِيَ الدُّنْيَا إِذَا سَرَّتْكَ يَوْمًا *** تَسُوكَ ضِعْفَ مَا فِيهَا سُرِرْتَا

25. Indeed it is the dunya, if it were to delight you a day
Then it will surely disappoint you two folds more of that which you were pleased

تَعْرُكَ كَالسَّرَابِ فَأَنْتَ تَسْرِي *** إِلَيْهِ وَلَيْسَ تَشْعُرُ إِنْ غُرِرْتَا

26. It deceives you like a mirage, so you move
Towards it without feeling that you have been deceived

وَأَشْهَدُكُمْ أَبَادَتْ مِنْ حَبِيبٍ *** كَأَنَّكَ آمِنٌ مِمَّنْ شَهِدْتَا

27. And I testify how many it has separated from their beloved ones
As if you are safe from that which you have witnessed

وَتُدْفِنُهُمْ وَتَرْجِعُ ذَا سُورٍ *** بِمَا قَدْ نِلْتَ مِنْ إِرْثٍ وَحَرْتَا

28. And you bury them and you return delighted
From that which you have attained from inheritance and land

وَتَنْسَاهُمْ وَأَنْتَ غَدًا سَتَقْنَى *** كَأَنَّكَ مَا خُلِقْتَ وَلَا وُجِدْتَ

29. And you forget them and tomorrow you also shall perish
As if you weren't created nor existed

تُحَدِّثُ عَنْهُمْ وَتَقُولُ كَانُوا *** نَعَمْ كَانُوا كَمَا وَاللَّهِ كُنَّا

30. You speak of them and you say 'they were'
Indeed they were, by Allah, just as you were

حَدِيثُكَ هُمْ وَأَنْتَ غَدًا حَدِيثٌ *** لِعَيْرِهِمْ فَأَحْسِنِ مَا اسْتَطَعْنَا

31. Your talk is of them and tomorrow you will also be the talk
For other than them, so do good as much as you can

يَعُودُ الْمَرْءُ بَعْدَ الْمَوْتِ ذِكْرًا *** فَكُنْ حَسَنَ الْحَدِيثِ إِذَا ذُكِرْنَا

32. Man will return after death as mere remembrance
So be of good remembrance when you are mentioned

سَلِ الْأَيَّامَ عَنْ عَمٍّ وَخَالٍ *** وَمَا لَكَ وَالسُّؤَالُ وَقَدْ عَلِمْنَا

33. Ask the days regarding paternal and maternal uncles
And why such a question when surely you have come to know

أَلَسْتَ تَرَى دِيَارَهُمْ خَوَاءً *** فَقَدْ أَنْكَرْتَ مِنْهَا مَا عَرَفْنَا

34. Do you not see their homes empty
For surely you have denied from it that which you have come to know