

Chapter Two

Concerning restraining lust and carnal desires.

In this chapter Allamah Busairi R.A. mentions two reasons for restraining of lust and carnal desires.

Firstly: A person falls in love due to lust and carnal desires. After mentioning love in the first chapter he now mentions restraining lust and carnal desires. He also mentions that his entire life has been spent in sin. He sincerely regrets what he has done and repents to Allah Ta'aala.

Secondly: Restraining lust and carnal desires is essential for gaining love for Rasulallah Sallallahu Alayhi Wasallam. The love which has for Rasulallah Sallallahu Alayhi Wasallam, is a pure love and can only be attained by purifying oneself of lust and carnal desires.

1.

فَإِنَّ أَمَارَتِي بِالشُّؤْمِ مَا اتَّعَظْتُ

Verily my soul which is laden evil did not heed the advice.

2.

مِنْ جَهْلِهَا بِنَذِيرِ الشَّيْبِ وَالْهَرَمِ

Due to its ignorance, from the warning by grey hair and old age.

3.

وَلَا أَعَدْتُ مِنَ الْفِعْلِ الْجَمِيلِ قَرِي

And I have not prepared, for good deeds, a feast,

4.

ضَيْفِ الْمِّمِّ بِرَأْسِي غَيْرَ مُخْتَشِمِ

For a guest (that) has lodged on (my) head nor did I honour (him).

5.

لَوْ كُنْتُ أَعْلَمُ أَنِّي مَا أُوقِرُهُ

Had I known that I would not be able to honour him (it).

6.

كَتَمْتُ سِرًّا بَدَا لِي مِنْهُ بِالْكَتَمِ

I would have concealed my secret, which is exposed, by dyeing.

7.

مَنْ لِي بِرَدِّ جِمَاحٍ مِّنْ غَوَايَتِهَا

Who is there that can restrain my wayward-self from its waywardness.

8.

كَمَا يُرَدُّ جِمَاحُ الْخَيْلِ بِاللُّجْمِ

Just as unmanageable horses are restrained by resins.

9.

فَلَا تَزُومِ بِالْمَعَاصِي كَسْرَ شَهْوَتِهَا

Do not try, through sinning, to subdue sensual desires.

10.

إِنَّ الطَّعَامَ يُقَوِّي شَهْوَةَ النَّهْمِ

For verily food, only increases sensual desires.

11.

وَالنَّفْسُ كَالطُّفْلِ إِذَا تَهُمَّلَهُ سَبَّ عَلَى

Your self (desires) is like when breastfed.

12.

حُبُّ الرِّضَاعِ وَإِنْ تَفْطَمَهُ يَنْفَطِمِ

Loves suckling but when you wean it, will stop.

13.

فَاضْرِفْ هَوَاهَا وَحَازِرْ أَنْ تُؤَلِّيَهُ

Then stop its inclinations and beware that it does not overpower you.

14.

إِنَّ الْهَوَىٰ مَا تَوَلَّىٰ يُضْمِ أَوْ يَصِمِ

Verily lust whenever it overpowers (it will) kill or maim (your character).

15.

وَرَاعِهَا وَهِيَ فِي الْأَعْمَالِ سَائِمَةٌ

And guard it while it is grazing in (the field of) actions

16.

وَإِنْ هِيَ اسْتَخَلَّتِ الْمَرْعَىٰ فَلَا تُسِمِ

If it enjoys pasture, do not let it roam (graze) freely.

17.

كَمْ حَسَّنَتْ لَذَّةً لِلْمَرْءِ قَاتِلَةً

How often has pleasure been considered good, whereas it turned out to be deadly.

18.

مَنْ حَيْثُ لَمْ يَدْرِ أَنَّ السَّمَّ فِي الدَّسَمِ

Because he does not know that there is poison in the fat.

19.

وَإِخْشَ الدَّسَائِسَ مِنْ جُوعٍ وَمِنْ شَبَعٍ

And fear the evil of (both) hunger and satiation.

20.

فَرُبَّ مَخْمَصَةٍ شَرُّ مِّنَ التُّخْمِ

For most times hungers (poverty) is more evil than overeating.

21.

وَاسْتَفْرَغِ الدَّمْعَ مِنْ عَيْنٍ قَدْ اِمْتَلَأَتْ

And shed tears from those eyes which have become full.

22.

مِنَ الْمَحَارِمِ وَالزَّمَّ حِمِيَةَ النَّدَمِ

Of forbidden sights and regard it as obligatory (upon yourself) to guard your eyes from forbidden things.

23.

وَخَالَفِ النَّفْسَ وَالشَّيْطَانَ وَاعْصِمَهُمَا

And oppose (your) self (nafs) and shaytaan and disobey them both.

24.

وَإِنْ هُمَا مَخَضَاكَ النُّصْحَ فَاتَّهِمِ

And if both of them give you sincere advice regard it as lies.

25.

وَلَا تُطِيعْ مِنْهُمَا خَضَمًا وَلَا حَكَمًا

And do not obey them both (nafs and shaytaan) as an enemy or as a wise (person).

26.

فَأَنْتَ تَعْرِفُ كَيْدَ الْخَضَمِ وَالْحَكَمِ

For you know well the deception of (such) an enemy or a wise (person).

27.

أَسْتَغْفِرُ اللَّهَ مِنْ قَوْلٍ أَوْ بِلا عَمَلٍ

I seek forgiveness from Allah from such sayings (preachings) which I do practice upon.

28.

لَقَدْ نَسَبْتُ بِهِ نَسْلًا لِدُنْيَا عَقْمٍ

For verily I have attributed (claimed), through this, offspring from a barren woman.

29.

أَمَرْتُكَ الْخَيْرَ لَكِنَّمَا ائْتَمَرْتُ بِهِ

I command you to do good but I do not command myself to do the same.

30.

وَمَا اسْتَقَمْتُ فَمَا قَوْلِي لَكَ اسْتَقِمِ

And I was not steadfast (on deen) so then of what use (value) is my saying to you: "Be steadfast!"
(on deen).

31.

وَلَا تَزَوَّدْتُ قَبْلَ الْمَوْتِ نَافِلَةً

And I made no provisions before death of voluntary (nafl) worship.

32.

وَلَمْ أُصَلِّ سِوَى فَرَضٍ وَوَلَمْ أَصُمْ

And I did not perform salaah nor did I fast except what was obligatory.