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A STUDY OF THE MANIFESTATION OF SPIRITUALITY AND AMELIORATION OF SOCIETY IN ENGLISH TRANSLATION OF ABU ISHAQ ISMA'IL'S ASCETICAL POETRY

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ABSTRACT:

Asceticism refers to a lifestyle of voluntary simplicity, self-discipline, and detachment from material possessions and worldly desires. The purpose of asceticism is to cultivate self-discipline and spiritual growth through the renunciation of worldly pleasures. The determination of asceticism is not to let the love of world remain in hearts while living inside the world. From the childhood, Abu Ishaq Isma'il (أبو إسحاق) was not interested to the weird concerts, and was inclined towards the Hereafter. His poetry negates social and spiritual disasters such as greed, opportunism, arrogance, malice, envy, hatred and ridicule. Society has suffered these evils and has crippled the man mentally and morally. For amelioration of society, Abu Ishaq Isma'il's purification refers to self-care, the afterlife, the proximity of God, the purity of the soul, the cleansing of the inner self, the humility, the tolerance, the meditation and the contentment of worship. Ascetic wants reward of each action from his real Master "Allah" rather than His creation. Therefore, he states to do everything in pleasure of his Lord. It would not be wrong to say that harmony, reform and improvement in society is impossible without asceticism.

INTRODUCTION:

This short article describes asceticism in Abu Ishaq Isma'il's poetry, the poet of the Abbasside period and his ascetical life has been highlighted as well. After

explaining the meaning of Zuhd, its need and importance has been cited the Holy Quran and Holy Hadith. Abu Ishaq Isma'il's poetry is divided into various kinds of Zuhd in this research. Then, with the reference of Zuhd, several measures to civilize society have been also outlined.

Literature review: The asceticism (زهد) started in the era of the Holy Prophet's companions, where they used to spend their lives according to asceticism. After that the scholars of Hadiths wrote several collections of hadiths on Zuhd. For example: Abdullah bin Mubarak, Musali, Wakee and Ahmad bin Hanbal wrote various descriptions on Zuhd.

Objectives: The objectives of this research are as follows:

- 1- Ascetical poetry can encourage individuals to reflect upon their values, beliefs, and the state of society..
- 2- Ascetical poetry often focuses on virtues such as humility, compassion, selflessness, and mindfulness.
- 3- Reducing the demand for materialism in society.
- 4- Preparing a man mentally to carry out every good deed for Allah's desire and avoid any wrongdoing because of His anger.

Abu Ishaq Isma'il:

Abu Ishaq Isma'il's real name was Ishmael, the surname was Abu Ishaq and short family tree was Ismail bin Qasim bin Sweed bin Kisan Al-Anzi.⁽¹⁾ Abu Ishaq Isma'il's meaning is lunatic, imbecile.⁽²⁾ The reason of this surname states that one day Caliph Mahdi got angry at something and he called him in rage: (أنت متحذلق مُعْتَه), [You are a man of lunatic].⁽³⁾ After that people started calling him Abu al-Atahiya (أبو العتاهية).

He was born in 130AH, at the village named Aine Tamar (عين التمر) in Iraq. His father was a pottery maker as well as acquainted with the barber, emigrated to Kufa in 133AH and settled there.⁽⁴⁾ He started his study in Kufa, and after early education, began helping out his father and launched to hawk earthenware in the streets of Kufa.⁽⁵⁾ Obviously it was not a socially desirable life, as people mostly preferred luxurious life where they gratified and prided on the wealth. Abu Ishaq Isma'il was of the view that only wealth is not a sign of pride, but a real pride lies in bravery, piety, asceticism and obedience that will provide success and heaven.⁽⁶⁾

¹ Bustaani: "*Daira Maarif Islamia*", Beirut, Lebanon, Edition 7th, 1985, Vol: 6, P: 440

² Hans Wehr: "*A Dictionary of Modern Written Arabic*", Edited by J. Milton Cowan, Librairie Du Liban, Beirut and Macdonald & Evans Ltd. London, Edition 3rd, 1980, P: 590.

³ Asfhani: "*Al-Aghaani*", Darul Saqafa, Beirut, Lebanon, Edition 3rd, 1955, Vol: 4, P: 4.

⁴ Qasmi: "*Abul Atahiya ki Zuhdia Shayeri*", Ali Ghar, India, Edition 2nd, 1998, P: 44.

⁵ Asfhani: "*Al-Aghaani*", Vol: 4, P: 4.

⁶ Qasmi: "*Abul Atahiya ki Zuhdia Shayeri*", P: 44.

Abu Ishaq Isma'il lived for almost ninety years, eventually succumbed to stomach disease and died in 213AH during the reign of Caliph Mamun-ul-Rashid. He was buried in a cemetery on the west side of Baghdad in Iraq.⁽⁷⁾

Literal connotation of Zuhd:

Dr. Rohi believes that Zuhd (زُهد) means renunciation, abstention, indifference, apathy and disinterest.⁽⁸⁾ Religious devotion, monasticism.⁽⁹⁾ Renunciation, abstemiousness and asceticism.⁽¹⁰⁾

Connotation of Zuhd:

To renounce pleasure in worldly things, become an ascetic, lead a pious, ascetic life.⁽¹¹⁾ Zahida fi ad-duniya. To become an ascetic, and to lead a pious, ascetic life.⁽¹²⁾ Give up and leave the things of world.⁽¹³⁾ Turning away from this world to release yourself for worshipping of one God, to abandon the world, to worship God with devotion.⁽¹⁴⁾

The Holy verses about Zuhd:

The Holy Quran contains various verses that emphasize asceticism and detachment from worldly desires. These verses encourage believers to prioritize the pursuit of spiritual growth and the development of virtuous qualities. Some examples of ascetical verses in the Holy Quran include:

- 1- "And take provision, but indeed, the best provision is Taqwa (piety). So fear Me, O you of understanding." (Quran 2:197) - This verse reminds believers to prioritize their spiritual well-being and God-consciousness over material possessions and worldly pursuits.
- 2- "Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return." (Quran 3:14) - This verse serves as a reminder that worldly pleasures are temporary and that true fulfillment lies in seeking Allah and the rewards of the hereafter.
- 3- "Race to [all that is] good. Wherever you may be, Allah will bring you forth [for judgement] all together. Indeed, Allah is over all things competent." (Quran 2:148) - This verse encourages believers to actively strive for righteousness and

⁷ Abul Latif: "*Abul Atahiya Shayerul Zuhd*", Darul Sarq al-jadeed, Lebanon, Edition 1st, 1964, P: 55.

⁸ Rohi Baalbaki: "*Al-Mawrid*", Darel Ilm Lilmalyin, Beirut, Lebanon, Edition 3rd, 1995, P: 610.

⁹ Elias A. Elias: "*Elias Modern Dictionary*", Elias modern, Publishing House & Co. St. 1, Keniset, El-Rum, El-Kathulik, Zaher, Cairo, Egypt, Edition 3rd, 1979, P: 281.

¹⁰ Hans Wehr: "*A Dictionary of Modern Written Arabic*", P: 383.

¹¹ Hans Wehr: "*A Dictionary of Modern Written Arabic*", P: 383.

¹² Khudrawi: "*Dictionary of Islamic Terms*", Al-Yamamah fo Printing and Publishing, Bierut, Lebanon, Edition 1st, 1977, P: 224.

¹³ Lawees Maloof: "*Al-Munjid*", Darul Machreq, Sarl, Publications, Bierut, Lebanon, Edition 36th, 1997, P: 324.

¹⁴ Keranwi: "*Al-Qamoos Al-Waheed*", Idara Islamyat, Karachi, Edition 1st, 2001, P: 721.

virtuous deeds, highlighting the importance of spiritual pursuits over worldly competitions and material gains.

4- "O you who have believed, let not your wealth and your children divert you from remembrance of Allah. And whoever does that - then those are the losers." (Quran 63:9) - This verse cautions believers against becoming too attached to worldly possessions and distractions, emphasizing the need to maintain a constant remembrance of Allah.

These ascetical verses in the Holy Quran provide guidance and reminders to believers, urging them to detach themselves from excessive worldly attachments and to prioritize their spiritual journey and relationship with Allah.

The Ahadiths about Zuhd:

The term "Zuhd" or "asceticism" refers to the practice of self-discipline, renunciation of worldly desires, and a focus on spiritual growth. While there are several Hadiths (sayings of Prophet Muhammad) that emphasize the importance of moderation and balance in one's approach to life. Some Ahadiths are stated in below:

1- Hazrat Abu Zar Ghaffari (رضي الله عنه) narrates that the Prophet (صلى الله عليه وسلم) said: "It is not Zuhd that you forbid the lawful and allowed things or to waste the wealth, but the Zuhd means you trust in one God and put yourself in Allah's hands."⁽¹⁵⁾

2- The Holy Prophet (صلى الله عليه وسلم) said:

"إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ ، وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا ، فَيَنْظُرُ كَيْفَ تَعْمَلُونَ ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ " (16)

The world is sweet and green, and Allah is the One who made us the Caliphs in it, and then He will see how you act in it, so you avoid the world and women.]

3- The Holy Prophet (صلى الله عليه وسلم) said:

"إن مما أخاف عليكم من بعدي ما يُفتح عليكم من زهرة الدنيا وزينتها"⁽¹⁷⁾

[I am afraid for you that the freshness and beauty of the world will snare you in its trap.]

4- The Holy Prophet (صلى الله عليه وسلم) said: "إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً وَإِنَّ فِتْنَةَ أُمَّتِي (18) الْمَالُ"

¹⁵ Termazi: "Jaame Termazi", maktaba Darul Fikar, Bierut, Lebanon, Edition 2nd, 1975, Hadith, No. 2340

¹⁶ Muslim: "Sahi Muslim", Maktaba Darul Kutub Al-Elmiah, Bierut, Lebanon, Edition 1st, 1967, Hadith, No. 6814.

¹⁷ Muslim: "Sahi Muslim", Hadith, No. 123.

¹⁸ Nisai: "Sunan Nisai", Maktaba Matbuaat Islamia, Halab, Syria, Edition 4th, 1986, Hadith, No. 1129.

[There is a temptation for every Ummah and that the tribulation of my Ummah is wealth.]

5-The Holy Prophet (صلى الله عليه وسلم) said: Hazrat Anas bin Malik narrates that if the Son of Man has two valleys of wealth, he wants to find a third valley, and there is nothing but mud can fill his mouth. When a person repents, Allah accepts his repentance.⁽¹⁹⁾

6- The Holy Prophet (صلى الله عليه وسلم) said: Hazrat Abu Hurairah narrates that most goods do not get wealth but Ghina (غناء) is derived from one whose heart is enriched.⁽²⁰⁾

7-The Holy Prophet (صلى الله عليه وسلم) said: Hazrat Abdullah bin Umar narrates that "Stay in the world as a traveler or passerby, and count yourself in the graves."⁽²¹⁾

Abu Ishaq Isma'il's Poetry:

Abu Ishaq Isma'il's poetry holds profound significance as it serves as a timeless beacon, illuminating the path to spiritual enlightenment. With its emphasis on detachment, self-reflection, and the cultivation of virtuous qualities, his poetry guides individuals towards a deeper understanding of themselves and fosters a more compassionate and harmonious society.

Abu Ishaq Isma'il was a natural poet, and he never felt the need to meditate for creating poetry. It was such an influx of verses that were organized to obey him. Each time the thoughts were recognized and present on the tip of the tongue. His poetry was simple and easy, and there was a link between words and meanings of the poem. Both ancient and modern critics agree that Abu Ishaq Isma'il is the only poet who introduced asceticism as a constant chapter and genre within Arabic literature. He had spent the significant part of his life in this genre and was dedicated to advancing.

In poetic terms Zuhd is what he calls poetry, through which the poet and superstition hates the world and its pleasures, as if the worldly life is a deception in the poet's eyes, in which a person can forget his true Lord. Desire becomes a servant of the self, warning the poet that it is for him to save himself from this deceitful thing and to prepare for the Hereafter. **Ideas such as:**

1- Reality of the Death

The understanding of the topic "Reality of the Death" is the recognition and acceptance of the inevitable and irreversible cessation of life for all living beings.

¹⁹ Bukhari: "*Sahi Bukhari*", Dare Tuq Al-Nijaah, Damishq, Syria, Edition, 3rd, 1987, Hadith, No. 6439

²⁰ Bukhari: "*Sahi Bukhari*", Hadith, No. 6446

²¹ Ibne Maja: "*Sunan Ibne Maja*" (7th,ed.), Maktabah Darul Salam, Riyadh, Saudi Arabia, Edition 7th, 1965, Hadith, No. 4114.

2- Piety

"Piety" refers to the state of being devout, righteous, and deeply committed to religious principles and practices.

3- Mortality of the world

"The mortality of the world" refers to the transient and impermanent nature of worldly existence.

4- Thought of the Hereafter

"Thought of the Hereafter" refers to contemplation and consideration of the eternal life and consequences that await beyond the present worldly existence.

5- Infidelity of the world

"Infidelity of the world" refers to the transient and unreliable nature of worldly affairs and attachments.

6- Contentment

"Contentment" refers to a state of satisfaction and acceptance with one's circumstances and possessions.

7- Ethical values

"Ethical values" refers to principles and beliefs that guide individuals and societies in determining what is morally right and wrong, shaping their behavior and decision-making.

8- Absolve and pardon

"Absolve and pardon" refers to the act of forgiving, releasing, and granting exemption from blame or punishment.

9- Leaving in poverty

"Leaving in poverty" refers to the act of abandoning or neglecting individuals in their state of financial deprivation or need.

10- Hate for greed

"Hate for greed" refers to the strong aversion or disdain towards excessive desire for wealth and material possessions.

11- Away from vulgarity

"Away from vulgarity" implies the aim or objective of distancing oneself from indecency, obscenity, or offensive behavior.

These subjects or issues will be addressed and explored in the following:

1) Reality of the Death:

Death is a fact that no living being can deny, and all religions agree on this fact. As the Holy Quran says: "كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ" (22) [Every alive being shall taste of death.]

Abu Ishaq Isma'il says:

المَوْتُ بَيْنَ الْخَلْقِ مُشْتَرَكٌ لَأَسْوَاقَةٌ يَبْقَى وَلَا مَلِكٌ
 مَا ضَرَّ أَصْحَابَ الْقَلِيلِ وَمَا أَغْنَى عَنِ الْأَمْلاكِ مَا مَلَكُوا
 لَمْ يَخْتَلَفْ فِي الْمَوْتِ مَسْلُكُهُمْ لَا بَلَّ سَبِيلاً وَاحِداً سَلَكَوا (23)

Meaning of the verses: [Death must come to everyone and come to king or slave, rich or poor. All they are equivalent not different in front of death. Everyone has to go through the same path.]

Abu Ishaq Isma'il says:

الْمَنَايَا تَجُوسُ كُلَّ الْبِلَادِ وَالْمَنَايَا تُبِيدُ كُلَّ الْعِبَادِ
 لَتَنَالَنَّ مِنْ قُرُونٍ أَرَاهَا مِثْلَ مَا نَلَّ مِنْ تَمُودٍ وَعَادِ (24)

Meaning of the verses: [Death will annihilate all nations and countries one day and destroy all human beings. We will have the same end as nation of Thamud and Aad.]

Abu Ishaq Isma'il says:

أَرَى الْمَوْتَ لِي حَيْثُ اعْتَمَدْتُ كَمِينًا وَأَصْبَحْتُ مَهْمُومًا هُنَاكَ حَزِينًا
 سَيُلْحِقُنِي حَادِي الْمَنَايَا بِمَنْ مَضَى أَخَذْتُ شِمَالاً، أَوْ أَخَذْتُ يَمِينًا (25)

Meaning of the verses: [I see death is wandering and ambushing everywhere, and I am saddened by it and the preaching of death will reach me someday, even if I go in any direction. The man is skeptical about the death, while his disbelieving is a believe. The eyes of death are upon us, and its movement is gradually increasing to us.]

Abu Ishaq Isma'il says:

أُنْظِرْ لِنَفْسِكَ فَالْمَنِيَّةُ حَيْثُ مَا وَجَّهْتَ وَاقِفَةٌ هُنَاكَ جَدَاكَ
 لِلْمَوْتِ دَاعٍ مُزْعِجٍ وَكَأَنَّهُ قَدْ قَامَ بَيْنَ يَدَيْكَ تُمْ دَعَاكَ (26)

22 Holy Quran, "Sura Al-e-Imran", Verse, No.185
 23 Abul Atahiya: "Diwan", P: 310.
 24 Abul Atahiya: "Diwan", P: 131.
 25 Abul Atahiya: "Diwan", P: 431
 26 Abul Atahiya: "Diwan", P: 305

Meaning of the verses: [O man, take care of yourself, because death is grieving and wandering in search of you all the time. The horrific inviter of Death is in front and ready to call upon you.]

Abu Ishaq Isma'il says:

يا عجباً كلُّنا يجيد عن الـ
 كأنَّ حياً قد قامَ نادبه
 واستلَّ منه حياته ملكُ الـ
 حَيْنٌ وكلُّ لِحَيْنِهِ لاقِ
 والتفتِ الساقُ منه بالساقِ
 موتٍ خفياً وقيل: مَنْ راقِ⁽²⁷⁾

Meaning of the verses: [It is wonderful that we are running away from death, while it is coming to get us. As long as a person is alive, there are those who praise him. After death, his body will be wrapped up in the cuff. The poet indicates to the Holy Quran: "وَقِيلَ مَنْ رَاقٍ"⁽²⁸⁾ [And it is said: 'Who can (now) treat him with magic (to cure him)?'.]

Abu Ishaq Isma'il says:

فكم من عزيزٍ قدرَ أينا امتناعه
 وكم ملكٍ قد رُكِّمَ التُّرْبُ فوقَ
 فدارتِ عليه بعدُ إحدى الدوائرِ
 وعهدي به في الأُمسِ فوقَ المنايرِ⁽²⁹⁾

Meaning of the verses: [We have seen many powerful people who could not prevent death, and one day they became victims of disasters. How many kings were buried under the ground while they were possessors of tombs and crowns.]

2) Piety

The attained condition of heart upon which evil deeds leave and righteous deeds start to enter the heart is called piety. All the respect there is no self-respect and self-esteem without piety. Allah says: (إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَاكُمْ)⁽³⁰⁾

Abu Ishaq Isma'il says:

ألا إنما التقوى هي العز والكرم
 وليس على عبدٍ تقويٍ نقيصة
 وخُبُّكَ لِلدُّنْيَا هُوَ الدَّلُّ وَالْعَدَمُ
 إِذْ اصْحَحَّ التَّقْوَى وَإِنْ حَاكَ أَوْ حَجَمَ⁽³¹⁾

Meaning of the verses: [Truly the object of honor is piety, while in the world there is humiliation and deprivation. If a person is pious, then there is nothing wrong in being barber or weaver.]

Abu Ishaq Isma'il says:

27 Abul Atahiya: "Diwan", P: 333
 28 Holy Quran, "Sura al-Qiyamah", Verse, No. 27.
 29 Abul Atahiya: "Diwan", P: 175
 30 (Holy Quran, "Sura Al-Hujuraat", Verse No. 13
 31 Abul Atahiya: "Diwan", P: 394

لَا فَخْرَ إِلَّا فَخْرُ أَهْلِ التَّقَى غَدًا إِذَا ضَمُّهُمْ الْمَحْسَرُ
 لَيَعْلَمَنَّ النَّاسُ أَنَّ التَّقَى وَالْبِرُّ كَانَا خَيْرَ مَا يُدْخَرُ
 مَا أَحْمَقَ الْإِنْسَانَ فِي فَخْرِهِ وَهُوَ غَدًا فِي حُفْرَةٍ يُفْبَرُ
 مَا بَالُ مَنْ أَوْلَاهُ نُطْفَةً وَجَيْفَةً آخِرُهُ يَفْخَرُ⁽³²⁾

Meaning of the verses: [The chief pride is for those who are pious and the virtuous. Tomorrow in the field of Judgement, the people will know that piety and goodness were those things that could be more stupid than a person capable of stocking. Who is more stupid and foolish than a man? He does not think about Judgement. When he will be in the pit of the grave tomorrow, it will be said of one who created with a dirty sperm, yet he does not shy away from pride?]

3) Mortality of the world

The world is going to end one day, because the real life is the life of Hereafter that will never end. Allah says in Holy Quran: وَمَا عِنْدَكُم يَبْقَىٰ وَمَا عِنْدَ اللَّهِ بَاقٍ⁽³³⁾ [Whatever you have will end, but what Allah has is long-lasting.]

Abu Ishaq Isma'il says:

أَلَا إِنَّمَا الدُّنْيَا عَلَيَّكَ حِصَارٌ يَنَالُكَ فِيهَا ذَلَّةٌ وَصَعَارٌ
 وَمَالُكَ فِي الدُّنْيَا مِنَ الْكَدِّ رَاحَةٌ وَلَا لَكَ فِيهَا إِنْ عَقَلْتَ قَرَارٌ
 وَمَا عَيْشُهَا إِلَّا لِيَالٍ قَلِيلٌ سَرَّاعٌ وَأَيَّامٌ تَمُرُّ قِصَارٌ⁽³⁴⁾

Meaning of the verses: [The world is such a sphere around human beings that getting anything with greed in it is disgrace and shame. In parts of the world, no matter how much human beings struggle, but if you have a sense of intellect, then there is no fact of sustainability in it. The world will live a few nights apart from the day, which is very short lived.]

Abu Ishaq Isma'il says:

أَلَا نَحْنُ فِي دَارٍ قَلِيلٍ بَقَائُهَا سَرِيْعٌ تَدَاعِيهَا وَشِيْكَ فَنَائُهَا
 غَدًا تَخْرَبُ الدُّنْيَا وَيَذْهَبُ أَهْلُهَا جَمِيْعًا وَتُطْوَىٰ أَرْضُهَا وَسَمَاؤُهَا⁽³⁵⁾

Meaning of the verses: [We live in a world that does not exist, and its destruction and obliteration are very near. On the Day of Judgment, this world will turn into desolation, and all alive in the world will vanish and earth and sky will be wrapped up.]

32 Abul Atahiya: “*Diwan*”, P: 178

33 Holy Quran: “*Sura Annahl*”, Verse No. 96

34 Abul Atahiya: “*Diwan*”, (1st,ed.) Dare Bierut, Bierut, Lebanon, 1406, P.164

35 Abul Atahiya: “*Diwan*”, P: 14

4) *Thought of the Hereafter:*

This world is temporary and the Hereafter is much longer and everlasting than that. Doing righteous and good deeds in the world so that Allah may be pleased in the day of Judgement, is the thought of the Hereafter.

Abu Ishaq Isma'il says:

وَسَقَامٌ ثُمَّ مَوْتُ نَازِلٌ وَجِسَابٌ وَكِتَابٌ حَافِظٌ وَصِرَاطٌ مَنْ يَقَعُ عَنْ حِدِّهِ	ثُمَّ قَبْرٌ وَنُزُولٌ وَجَلْبٌ وَمَوَازِينٌ وَنَارٌ تَلْتَهُبٌ فَالِي خِزْيٍ طَوِيلٍ وَنَصَبٌ ⁽³⁶⁾
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Meaning of the verses: [The first diseases, then death and then dragging of angels to the place of judgment, then to the reckoning and the scale, the blazing fire of Hell, the bridge straight over the Hell and passing through it. If there is a failure, then humiliation will be forever.]

Abu Ishaq Isma'il says:

لِلْمَوْتِ دَاعٍ مُزْعِجٌ، وَكَأَنَّهُ وَلْيَوْمَ فَفَرِّكَ غُدَّةً ضَيَّعْتَهَا	قَدْ قَامَ بَيْنَ يَدَيْكَ ثُمَّ دَعَاكَ وَالْمَرْءُ أَفْقَرُ مَا يَكُونُ هُنَاكَ ⁽³⁷⁾
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Meaning of the verses: [The one who cries for fear of death is standing in front of you at all times, and is ready to call upon you. Prepare some goods for the Hereafter and do not waste your life, because on that day man will be much needed.]

Abu Ishaq Isma'il says:

غَدَاً يُنَادِي مِنَ الْقُبُورِ إِلَى غَدَاً تُؤْفَى النُّفُوسُ مَا كَسَبَتْ	هُوْلٍ جِسَابٍ عَلَيْهِ يُجْتَمِعُوا وَيَحْصِدُ الزَّرْعُونَ مَا زَرَ عُوا ⁽³⁸⁾
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Meaning of the verses: [On the Day of Judgment, there will be a dreadful sound to be thrown out of the graves and people will be gathered from it. On the Day of Judgment, everyone will be fully rewarded for their deeds.]

5) *Infidelity of the world:*

There is no reliability in life of this world because one day, it will leave you. If there is faithfulness in anything, then it is only in the life of the Hereafter as it will always be there. Allah says that ⁽³⁹⁾ "وَالْآخِرَةُ خَيْرٌ وَأَبْقَى", [the Hereafter is better and everlasting.]

³⁶ Abul Atahiya: "Diwan", P: 43
³⁷ Abul Atahiya: "Diwan", P: 305
³⁸ Abul Atahiya: "Diwan", P: 268
³⁹ Holy Quran, "Sura Al-A'la", Verse, No. 17.

Abu Ishaq Isma'il says:

أَلَسْنَا نَرَى الْأَيَّامَ يَجْرِي صُرُوفُهَا
أَلَسْنَا نَرَى عَدْرَ الزَّمَانِ بِأَهْلِهِ
أَلَسْنَا نَرَى حَتَّى اللَّيَالِي وَمَرَّهَا
أَلَسْنَا نَرَى عَطْفَ الْمَنَائَا وَكَرَّهَا⁽⁴⁰⁾

Meaning of the verses: [Do we not see the plight of the world all day long, and the sweetness and bitterness of its nights? Do we not see the unfaithfulness of the world and the hardness and the softness of the death?]

Abu Ishaq Isma'il says:

لَا تَأْمَنِ الدُّنْيَا عَلَى عَدْرِهَا
كَمْ سَتَرَى فِي النَّاسِ مِنْ هَالِكٍ
كَمْ عَدَرْتَ مِنْ قَبْلُ أَمْثَالِكَا
وَ هَالِكٍ حَتَّى تُرَى هَالِكَا⁽⁴¹⁾

Meaning of the verses: [Do not consider yourself safe from the unfaithfulness of the world. How many people have been deceived before you? And beware of the way in which they have followed you. Do not think that you will not pass through that way.]

6) *Contentment:*

Being happy with what is given, not craving for more and not fearing from lack is called contentment. A content person reshapes his desires into his needs.

Abu Ishaq Isma'il says:

لَيْسَ عَلَى الْمَرْءِ فِي قَنَاعَتِهِ
مَنْ لَمْ يَكُنْ بِالْكَفَافِ مُقْتَنِعًا
إِنْ هِيَ صَحَّتْ أَدَى وَلَا نَصَبُ
لَمْ تَكْفِهِ الْأَرْضُ كُلُّهَا ذَهَبُ⁽⁴²⁾

Meaning of the verses: [There can be no difficulty and trouble for a human being if he is satisfied with the right way. If the person who does not satisfy on sustainable provision, he will be inadequate even if the whole earth becomes silver and gold for him.]

Abu Ishaq Isma'il says:

جَمَعْتَ مِنَ الدُّنْيَا وَحَزْتَ وَمُنَيْتَا
وَمَا لَكَ مِمَّا يَأْكُلُ النَّاسُ غَيْرَ مَا
وَمَا لَكَ إِلَّا كُلُّ شَيْءٍ جَعَلْتَهُ
وَمَا لَكَ مِمَّا يَلْبَسُ النَّاسُ غَيْرَ مَا
وَمَا لَكَ إِلَّا مَا وَهَبْتَ وَأَمْضَيْتَا
أَكَلْتَ مِنَ الْمَالِ الْحَلَالِ فَأَفْنَيْتَا
أَمَامَكَ لَا شَيْءَ لِعَيْرِكَ أَبْقَيْتَا
كَسَوْتَ وَإِلَّا مَا لَيْسَتْ فَأَبْلَيْتَا⁽⁴³⁾

Meaning of the verses: [You have accumulated wealth and treasure, and you have laid it on your back, then you have to suffer and test. While your wealth is what you made of charity and passed away. Your wealth is what you ate and

40 Abul Atahiya: "Diwan", P: 208.

41 Abul Atahiya: "Diwan", P: 309.

42 Abul Atahiya: "Diwan", P: 37

43 Abul Atahiya: "Diwan", P: 84

fed others and spent on miserable humanity and finished. Your wealth is that wore and made others wear and kissed. Besides, what is left is that of others.]

7) *Ethical values:*

Promoting goodwill, cultivating good character and good habits, and endorsing peace and security in society are considered ethical values and code of conduct. The Holy Prophet (صلى الله عليه وسلم) said: "إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ" (44) [I have been sent to complete the good ethical values]

Abu Ishaq Isma'il says:

سَ وَفِي صِحَّةِ الْوَفَاءِ لِقَلِّهِ رَ وَ إِلَّا لَمْ تَسْتَقِمْ لَكَ خُلَّةُ يَبْتَغِي مِنْكَ عِلَّةً بَعْدَ عِلَّةٍ رَ وَإِنْ كُنْتَ لَا تُجَاوِزُ زَلَّهُ (45)	إِنَّ فِي صِحَّةِ الْإِحْيَاءِ مِنَ النَّاسِ قَالِيَسَ النَّاسَ مَا اسْتَطَعْتَ عَلَى الصَّبِّ مَا بَقَاءُ الْإِحْيَاءِ مِنْ مُتَجَنِّ عَشْ وَحِيدًا إِنْ كُنْتَ لِاتَّقَبُلِ الْعُدُوَّ
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Meaning of the verses: [Man lacks brotherly devotion and loyalty. Learn to be patient and tolerant or otherwise it will be difficult to survive and keep the relationship. Friendship with a man who has no excuse after mistake is harmful and unsafe, and take brotherly charge. If you do not also accept friend's excuse, then it is better for you to be alone.]

8) *Absolve and pardon:*

It means forgiving someone, not taking personal revenge on anyone and saying no calling anyone out, treating everyone with love and compassion.

Abu Ishaq Isma'il says:

مُقِرُّ بِالذِّي قَدْ كَانَ مِنِّي وَعَفْوِكَ إِنْ عَفَوْتَ وَحُسْنُ ظَنِّي وَ أَنْتَ عَلَيَّ ذُو فَضْلٍ وَ مَنْ (46)	إِلَهِي لَا تُعَذِّبْنِي، فَإِنِّي وَ مَا لِي حِيلَةٌ، إِلَّا رَجَائِي فَكَمْ مِنْ زَلَّةٍ لِي فِي الْبَرَايَا
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Meaning of the verses: [O Allah, do not punish me because I have confessed my mistake and sin. I have no hope other than your forgiveness and goodness. I have committed many sins and wrongs, but you still continue to grace me.]

9) *Leaving in poverty:*

It is a social evil that people will always support those with wealth and property. And the one who is poor, his own will leave him.

44 Bayhaqi: "Al-Sunan al-Kubra", Dare kutb ilmia, Beirut, Lebanon ,Edition 6th, 1985, Vol: 10, P: 192
 45 Abul Atahiya: "Diwan", P: 384
 46 Abul Atahiya: "Diwan", P: 425

Abu Ishaq Isma'il says:

وَضَاقَتْ بِهِ عَمَّا يُرِيدُ طَرِيقُهُ
 وَأَسْرَعَ فِيمَا لَا يُحِبُّ شَقِيقُهُ
 وَقَدْ كَانَ يَسْتَحْلِيهِ حِينَ يَذُوقُهُ⁽⁴⁷⁾

إِذَا قَلَّ مَالُ الْمَرْءِ قَلَّ صَدِيقُهُ
 وَقَصُرَ طَرْفُ الْعَيْنِ عَنْهُ كَاللَّيْلَةِ
 وَذَمَّ إِلَيْهِ خِدْنُهُ طَعْمَ عُوْدِهِ

Meaning of the verses: [When a person's wealth decreases, his friends also become less and then all the paths become narrower and the beloved turns his eyes away. Do not like his friends and his companions and also begin to annoy him while they love him when he had wealth.]

10) *Hate for greed:*

Jealousy and greed are the spiritual ailments because jealous and avaricious person always has insatiable desires and self-interests. As the Holy Quran says: ⁽⁴⁸⁾ "أَمْ لِلْإِنْسَانِ مَا تَمَنَّى" [Is it possible to sate every desire of a human?]

Abu Ishaq Isma'il says:

لِلْمَرْءِ فِي الْحَرِصِ هِمَّةٌ عَجَبُ
 فِي كُلِّ مَا لَا يَنَالُهُ ، أَرْبُ
 فِي دَرْكِهِ الشَّيْءَ ، دُونَهُ الطَّلَبُ
 فَارَقَهُ التَّعَسُّ مِنْهُ وَالتَّصَبُّ
 لَمْ يَنْجُ عَنْهَا عُجْمٌ وَلَا عَرَبُ⁽⁴⁹⁾

مَا اسْتَعْبَدَ الْحَرِصُ مَنْ لَهُ أَدَبُ
 لِلَّهِ عَقْلُ الْحَرِصِ كَيْفَ لَهُ
 مَا زَالَ حَرِصُ الْحَرِصِ يُطْمَعُهُ
 مَا طَابَ عَيْشُ الْحَرِصِ قَطُّ وَلَا
 الْبَغْيُ وَالْحَرِصُ وَالْهَوَى فِتْنٌ

Meaning of the verses: [He who has wisdom and intellect cannot become a slave to covetousness. It is strange to be avid by world's materialism. Greedy person tries to get what he cannot find. And he also attempts to do these things even if there is a great loss behind them. The life of the greedy can never be satisfied and can never be separated from the trouble. Greed, oppression, and selfish desire neither saved the Arabs nor non-Arabs.]

11) *Away from vulgarity:*

The depravity and immorality in human nature is called vulgarity. In this situation, a man likes every bad object. The poet admonishes to keep aloof from it.

Abu Ishaq Isma'il says:

عَهْدٌ، وَلَا خَلَّةٌ، وَلَا حَسَبُ
 لَيْسَ يُبَالُونَ مِنْكَ مَا رَكِبُوا
 ذُلُّ دَلِيلٌ، وَنِصْفُهُ شَعْبُ

وَقَدْ عَرَفْتُ اللَّيْلَامَ لَيْسَ لَهُمْ
 إِحْدَرُ عَلَيكَ اللَّيْلَامُ إِنَّهُمْ
 فَنِصْفُ خَلْقِ اللَّيْلَامِ مُذْخَلِفُوا

47 Abul Atahiya: "Diwan", P: 295

48 Holy Quran, "Sura Annajm", Verse No.24

49 Abul Atahiya: "Diwan", P: 36

فَرَّ مِنَ اللُّؤْمِ وَاللِّئَامِ وَلَا
تَدْنُ إِلَيْهِمْ فَإِنَّهُمْ جَرَبٌ⁽⁵⁰⁾

Meaning of the verses: [I know the vulgar very well, He has no regard for friendship nor promise. He does not keep any lineage and origin. Avoid the immoral persons because they will not care about you. When the vulgars were created with disgrace quarrelsome and mischief. Be away from these habits, because these are itchy and epidemic you will not get the disease anywhere.]

RESULTS:

The following results are drawn from this research:

- 1- Every Muslim should trust in Arabic source, Holy Quarn & Hadith.
- 2- Human being should live as reformer in society.
- 3- He will live in the world but do not let the world remain in his heart.
- 4- Instead of materialism in the heart, man must settle spirituality

CONCLUSION:

Today is the era of materialism, instead of spirituality. Man has forgotten the purpose of his life and also forgotten the appointment with his Creator. Zuhd's guidance is provided with manners of living in the society. Keeping in mind the Zuhd, the life of man becomes a moderation that states to live in the world but does not allow the world to remain in your heart. All the materialistic pleasures and desires of the world are in front of a man, but he disregards them and always beliefs on the pleasures of Hereafter.