

## Imam Ibn Rajab al-Ḥanbalī's Introduction

**P**RAISE BELONGS TO Allah Who perfected the *dīn* for us and made the blessing on us complete and Who made our ummah – and to Allah belongs the praise – the best ummah. He sent among us a Messenger from ourselves reciting His *āyāt* to us, purifying us and teaching us the Book and the Wisdom. I praise Him for His many blessings. I witness that there is no god but Allah alone without partner, and this act of witnessing is the best protection for someone who seeks protection by it. I witness that Muḥammad is His slave and His Messenger whom He sent as a mercy to all creatures. He made it obligatory for him to explain what has been sent down to us, and so he elucidated all the important matters for us. He singled him out with concise comprehensive speech (*jawāmiʿ al-kalīm*) so that he often expressed separate pieces of wisdom and sciences in one phrase or in half a phrase, may Allah bless him and his companions with a blessing which will be a light for us in every darkness, and may He grant him much peace.

Allah, glorious is He and exalted, sent Muḥammad ﷺ with concise comprehensive speech. He singled him out to receive astonishing wisdoms, as has been narrated in the two Ṣaḥīḥ books<sup>1</sup> from Abū Hurayrah ؓ from the Prophet ﷺ that he said, “I was sent with concise comprehensive speech.”<sup>2</sup> Az-Zuhrī ؓ said, “Concise comprehensive speech, according to that which has reached us, is that Allah, exalted is He, united many issues for him, [issues] which used to be written in books before him [separately] in one or two issues and so on.”<sup>3</sup>

Imam Aḥmad ؓ narrated the hadith of ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ؓ that he said, “The Messenger of Allah ﷺ came out to us one day and it was as if he were someone saying farewell. He said, ‘I am Muḥammad, the unlettered Prophet,’ saying it three times, ‘and there is no prophet after me. I have been given the first parts of speech and its conclusions and its comprehensive concision’,”<sup>4</sup> and he mentioned the rest of the hadith.

<sup>1</sup> Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim are referred to as the two Ṣaḥīḥ books (Ṣaḥīḥayn).

<sup>2</sup> Al-Bukhārī (7013) and Muslim (523)

<sup>3</sup> Imam al-Bukhārī mentions this comment by az-Zuhrī after narrating the aforementioned hadith.

<sup>4</sup> Narrated by Imam Aḥmad in his Musnad (2:172). Al-Haythamī says in Majmaʿ az-Zawāʿid (1:169) that the chain of this hadith has ʿAbdullāh ibn Lahīʿah who is a weak nar-

Abu Ya'la al-Mawṣilī narrated the hadith of 'Umar ibn al-Khaṭṭāb ؓ from the Prophet ﷺ that he said, "I have been given concise comprehensive speech and its conclusions and speech has been made extremely concise for me."<sup>5</sup>

Ad-Dāraquṭnī ؓ narrated from the hadith of Ibn 'Abbās ؓ from the Prophet ﷺ that he said, "I have been granted concise comprehensive speech and speech has been made extremely concise for me."<sup>6</sup> We narrate from the hadith of 'Abd ar-Raḥmān ibn Ishāq al-Qurashī, from Abū Bardah from Abū Mūsā al-Ash'arī ؓ that he said, "The Messenger of Allah ﷺ said, 'I was granted the openings of speech and its conclusions and its comprehensive concision.' So we said, 'Messenger of Allah! Teach us something of that which Allah, mighty and majestic is He, has taught you.'" He said, "So he taught us the *tashahhud*."<sup>7</sup>

In Ṣaḥīḥ Muslim there is from Sa'īd ibn Abī Bardah ibn Abī Mūsā from his father from his grandfather that the Prophet ﷺ was asked about al-bit' (a Yemeni intoxicant made from honey) and al-mizr (an intoxicant made from a grain such as sorghum but possibly barley or wheat). He [Abū Mūsā] said, "And the Messenger of Allah ﷺ was given concise comprehensive speech with its conclusions. He said, 'I forbid you every intoxicant which intoxicates [and holds you back] from prayer.'"<sup>8</sup>

Hishām ibn 'Ammār related in the book *al-Mab'ath* with a chain of transmission from Abū Sālim al-Ḥabashī that he said, "I was told that the Prophet ﷺ used to say, "I have been preferred over whoever [of the Prophets] was before me with six things, without boasting." Among those he mentioned was concise comprehensive speech, and he said, "I was granted concise comprehensive speech. The People of the Book used to make it a portion [which they recited] during the night until the morning, and my Lord expressed it for me in one āyah:

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

'Everything in the heavens and the earth glorifies Allah. He is the Almighty, the All-Wise.'<sup>9</sup><sup>10</sup>

The concise comprehensive speech with which he was singled out is of two kinds:

rator. However the meaning of the hadith is correct and well supported by other narrations and therefore can be classed as *hasan* (good).

5 As mentioned in al-Maṭālib al-'āliyah (4:28) where the hadith has been ascribed to Abu Ya'la. Al-Haythamī says in Majma' az-zawā'id (1:182) that the chain has 'Abd ar-Raḥmān ibn Ishāq who is weak.

6 Ad-Dāraquṭnī (4:144-145). The chain has Zakariyyā ibn 'Aṭīyah whose hadith are [sometimes] *munkar* (rejected because they conflict with āyāt of the Qur'ān or other hadith which are better established). The narration is therefore weak.

7 This hadith is narrated by the author with his own chain.

8 Muslim (1733).

9 Sūrat al-Ḥadīd: 1.

10 Muslim (523).

First, that which is in the Qur'ān such as His words, exalted is He:

إِنَّ اللَّهَ يُأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ

"Allah commands justice and doing good and giving to relatives. And He forbids indecency and doing wrong and tyranny."<sup>11</sup> Al-Hasan said, "No good was left in this āyah without Him commanding it and no evil without Him forbidding it."<sup>12</sup>

Second, that which is [the Prophet's] speech ﷺ which is published and to be found in the sunnah [collections] which are traced back to him. The men of knowledge ؓ compiled collections of his comprehensive words ؓ. Ḥāfiẓ Abū Bakr 'Abdullāh ibn as-Sunnī compiled a book which he called al-Ijāz wa jawāmi' al-kalim min as-sunan al-ma'thūrah – "The Succinctness and Concise Comprehensive Speech in the Transmitted Sunnahs". The Qādī Abū 'Abdullāh al-Qudā'ī gathered together some of the succinct and concise comprehensive speech in a book which he called *ash-Shihāb fi'l-ḥikam wa'l-ādāb* "The Flaming Torch of Wisdom and Culture". Some other people compiled books in the same fashion as he had done and increased [the number of hadith] greatly over the number he had mentioned. Al-Khaṭṭābī indicated in the beginning of his book *Gharīb al-ḥadīth* "Unusual hadith" a small number of the comprehensive hadith.

The Imam and Ḥāfiẓ Abū 'Amr ibn aṣ-Ṣalāḥ dictated at an assembly a book which he called *al-Ḥadīth al-kullīyah* "Universal Hadith" in which he collected the comprehensive hadith about which it is said that the dīn revolves around them, and those succinct and comprehensive phrases of a similar meaning. This session of his comprises twenty-six hadith.

Then the faqīh, the Imam who did without the world, the exemplar, Abū Zakariyyā Yaḥyā an-Nawawī ؓ took these hadith which Ibn aṣ-Ṣalāḥ had dictated and increased them to forty-two hadith calling his book *al-Arba'ūn* "The Forty". These forty which he collected became very famous and are memorised a great deal. Allah produced great benefit because of the blessing of the compiler's intention and his good purpose, may Allah, exalted is He, show him mercy.

A group of seekers of knowledge and dīn repeatedly asked me to attach a commentary to these aforementioned hadith. So I asked Allah, exalted is He, to choose [by means of the du'ā called *istikhārah*] whether I should write a book comprising a commentary on those meanings of the hadith which Allah, exalted is He, makes easy [for me], and qualifying them with whatever explanations of their principles and their structures Allah, glorious is He, would open up for me. I ask Him for help in what I intend to do and the grace of a correct intention and purpose in what I want to do. I depend in all my affair upon Him, and I disclaim any power [to avert evil] or strength [to do good] except by Him.

11 Sūrat an-Nahl: 90.

12 Al-Bayhaqī in Shu'ab al-īmān. (Ad-Durr al-manthūr)

One of those who explained these forty hadith took their compiler to task ﷺ for leaving out the hadith, “Attach inheritances to their people, then whatever of the inheritance is left behind is for the nearest male [relative].”<sup>13</sup> [This critic] said, “...because it gathers together the principles of the laws of inheritance which are a half of knowledge, and so ought to have been mentioned among these comprehensive hadith just as is the hadith ‘Clear proof is demanded of the claimant and the oath is the right of the one who denies [the claim]’<sup>14</sup> because it collects together the rules of passing judgement.” So I decided to add this hadith to the forty hadith which the Shaykh ﷺ had compiled, and add other hadith of concise comprehensive speech which comprise various sciences and wisdoms, until the number of the hadith became fifty.

These are the extra hadith over and above what the Shaykh ﷺ compiled: “Attach inheritances to their people”, and the hadith, “The same things are made ḥarām by suckling which are made ḥarām by blood kinship”, and the hadith, “When Allah makes a thing ḥarām, He also makes the price paid for it ḥarām”, and the hadith, “Every intoxicant is ḥarām”, and the hadith, “The son of Adam has not filled a vessel worse than his belly”, and the hadith, “There are four [things]; whoever has them is a hypocrite”, and the hadith, “If you were to rely on Allah as He ought to be relied upon, He would provide for you as He provides for the birds”, and the hadith, “May your tongue remain moist with the remembrance of Allah, exalted is He.”<sup>15</sup> I have called this book, *Jāmi‘ al-‘ulūm wa’l-ḥikam fī sharḥ khamāsīna ḥadīthan min jawāmi‘ al-kalīm* “A Collection of Sciences and Wisdoms in Commentary on Fifty Hadith from the Concise Comprehensive Speech.”

You should know that my sole intention is to explain the prophetic expressions which comprise these universal hadith. For that reason I will not qualify the Shaykh’s words ﷺ in which he introduces the narrators of these hadith such as the Companions ṭ nor his expressions in ascribing [the hadith] to the books to which he ascribes them. I will only produce the meaning which indicates that, since I have told you that my intention is only to explain the concise and comprehensive words of the Prophet ﷺ and what disciplines, wisdom, gnoses, judgements and parts of the Sharī‘ah they comprise. Before speaking in explanation of the hadith, I will briefly indicate its chain of transmission, so that its authenticity, strength or weakness is known. I will mention some of those hadith which are related in the same sense, if there are any hadith in that category other than the hadith which the Shaykh mentioned. If there are no other hadith in that category, or if no others in it are authentic, then I will draw attention to all of that. By Allah there is success and He is the One from whom help is sought and upon whom one depends, and there is no power [to avert evil] nor strength [to do good] except by Allah.

<sup>13</sup> Hadith 43 in this compilation.

<sup>14</sup> Hadith 33 in this compilation.

<sup>15</sup> Hadith nos. 43-50 in this compilation.

## الحديث الأول

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصِ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ: ﴿إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ؛ فَهَاجَرَتْهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا، أَوْ امْرَأَةٍ يَنْكِحُهَا؛ فَهَاجَرَتْهُ إِلَى مَا هَاجَرَ إِلَيْهِ. رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.﴾



## Intention

**T**he Amīr al-Mu'minīn Abū Ḥafṣ 'Umar ibn al-Khaṭṭāb رضي الله عنه said, "I heard the Messenger of Allah صلى الله عليه وسلم saying, 'Actions are only by intentions, and each man has only that which he intends. Whoever's emigration is for Allah and His Messenger, then his emigration is for Allah and His Messenger. Whoever's emigration is for some worldly gain which he can acquire or a woman he will marry, then his emigration is for that for which he emigrates'."<sup>1</sup>

Yaḥyā ibn Sa'īd al-Anṣārī alone narrated this hadith from Muḥammad ibn Ibrāhīm at-Taymī from 'Alqamah ibn Abī Waqqāṣ al-Laythī, from 'Umar ibn al-Khaṭṭāb رضي الله عنه. There are no other authentic paths of transmission for it apart from this one, as 'Alī al-Madīnī and others said. Al-Khaṭṭābī said, "I know of no disagreement among the people of hadith about that," even though it is narrated as a hadith of Abū Sa'īd and others, and it is said that it has been narrated by numerous paths, but none of that is authentic according to the people who memorise [hadith]. Later a great number of people narrated it from al-Anṣārī. It is said that more than two hundred narrators transmitted it from him, and it is even said that it was seven hundred. Among the great ones who narrated it were Imam Mālik, ath-Thawrī, al-Awzā'ī, Ibn al-Mubārak, al-Layth ibn Sa'd, Ḥammād ibn Zayd, Shu'bah, Ibn 'Uyaynah and others.

The people of knowledge agreed that it is authentic and accepted it totally. Al-Bukhārī began his *Ṣaḥīḥ* with it and established it in the position of the introduction to it, by which he indicated that every action not intended for the sake of the face of Allah is invalid and fruitless in the world and in the next world. For that reason 'Abd ar-Raḥmān ibn Mahdī said, "If I were to

1 Al-Bukhārī (1) and Muslim (1907).

write a book in chapters, I would put the hadith of ‘Umar ibn al-Khaṭṭāb on ‘actions are only by intentions’ in every chapter.” Some also say that he said, “Whoever wishes to compile a book, let him begin with the hadith, ‘Actions are only by intentions.’”

This hadith is one of those around which the *dīn* revolves. It is narrated that ash-Shāfi‘ī said, “This hadith is one third of all knowledge, and it is involved in seventy sections of *fiqh*.” Imam Aḥmad rahimahullāh said, “The foundations of Islam are based on three hadith: the hadith of ‘Umar, ‘Actions are by intentions’, and the hadith of ‘Ā’ishah, ‘Whoever innovates in this affair of ours that which is not from it then it is rejected’, and the hadith of an-Nu‘mān ibn Bashīr, ‘The *ḥalāl* is clear and the *ḥarām* is clear’.” Al-Ḥākim said, “They narrated to us from ‘Abdullāh ibn Aḥmad [ibn Ḥanbal] from his father that he mentioned his words ﷺ, ‘Actions are by intentions’ and his words, ‘The creation of any one of you is gathered in the belly of his mother for forty days’ and his words, ‘Whoever innovates in our *dīn* whatever is not of it then it is rejected,’ and then he said, ‘These hadith ought to begin every compilation, because they are the foundations of the hadith.’”

Ishāq ibn Rahwayh said, “Four hadith are among the foundations of the *dīn*: the hadith of ‘Umar, ‘Actions are only by intentions’, and the hadith, ‘The *ḥalāl* is clear and the *ḥarām* is clear’, and the hadith, ‘The creation of any one of you is gathered in the belly of his mother for forty days’ and the hadith, ‘Whoever makes anything in our affair which is not of it, then it is rejected’.”

‘Uthmān ibn Sa‘īd narrated from Abū ‘Ubayd that he said, “The Prophet ﷺ gathered together all the business of the next world in one expression: ‘Whoever innovates in our affair that which is not from it, then it is rejected’, and he gathered the business of the world in one expression: ‘Actions are only by intentions’. These two enter into every chapter.”

Abū Dāwūd said, “I thought about the hadith which are narrated with chains of transmission and found them to be four thousand hadith. Then I thought further and found that the pivot of these four thousand lies in four hadith: the hadith of an-Nu‘mān ibn Bashīr, ‘The *ḥalāl* is clear and the *ḥarām* is clear’, the hadith of ‘Umar, ‘Actions are only by intentions’, the hadith of Abū Hurayrah, ‘Allah is good and wholesome and only accepts what is good and wholesome, and Allah commands the *mu‘minūn* with that with which He commands the Messengers...’ and the hadith, ‘A part of the excellence of a man’s *dīn* is his leaving alone that which does not concern him.” He said, “Each one of these four hadith is one quarter of knowledge.”

Abū Dāwūd rahimahullāh also said, “I recorded five hundred thousand hadith of the Messenger of Allah ﷺ from which I chose those which comprise this book,” – meaning *Kitāb as-Sunan* – “in which I collected four thousand eight hundred hadith, of which four hadith are sufficient for a man’s *dīn*: the first of which are his words ﷺ, ‘Actions are by intentions’, second, his words ﷺ, ‘A part of the excellence of a man’s *dīn* is his leaving what does not concern him’, third, his words ﷺ, ‘The *mu‘min* will not be a *mu‘min* until he is only contented for

his brother with that with which he is contented for himself’, and fourth, his words ﷺ, ‘The *ḥalāl* is clear and the *ḥarām* is clear.’”

In another narration he said, “*Fiqh* revolves around five hadith: ‘The *ḥalāl* is clear and the *ḥarām* is clear’, and his words ﷺ, ‘There is [to be] no causing harm nor returning harm’, and his words, ‘Actions are by intentions’ and his words, ‘The *dīn* is sincerity,’ and his words, ‘That which I have forbidden you, avoid it, and that which I have commanded you, do that of it which you are able’.”

In another narration he said, “The principles of the sunnahs in every field are four hadith: the hadith of ‘Umar, ‘Actions are by intentions’, and the hadith, ‘The *ḥalāl* is clear and the *ḥarām* is clear’, and the hadith, ‘A part of the excellence of a man’s *dīn* is his leaving alone that which does not concern him’, and the hadith, ‘Do without the world and Allah will love you, and do without what is in people’s hands and people will love you.’”<sup>2</sup>

Ḥāfiẓ Abū’l-Ḥasan Tāhir ibn Mufawwiz al-Mu‘āfirī al-Andalusī wrote:

The pillars of the *dīn* for us are four expressions from the Best of Creation:

Beware of ambiguities,  
do without,  
and leave what does not concern you  
and act with intention.

His saying ﷺ, “Actions are only by intentions” and in another narration, “Actions are by intentions”, both of which necessarily imply restriction [of the meaning to the sense of “only”] according to the authentic position, but it is not our aim here to address that nor to say a lot about it.

There are different understandings of his words, “Actions are by intentions” and many of the later [scholars] claim that it means “Actions are correct by, or judged according to, or are acceptable by intentions.” According to this what is meant by actions are the actions of the *Sharī‘ah* which require intentions. As for what does not need intention, ordinary everyday acts such as eating, drinking, dressing, etc., or for example, returning trusts and guarantees such as deposits and things which have been forcibly expropriated, then none of these things require intentions, so that all of these are excluded from the general actions mentioned here.

Others say that ‘actions’ here are general and that nothing is excluded from them, and someone said that this is the majority opinion, by which he seems to have meant the majority of the earlier generations. That is in the words of Ibn Jarīr at-Ṭabarī and Abū Ṭālib al-Makkī and others of the earlier generations, and it is what is apparent from the words of Imam Aḥmad. He said in the narration of Ḥanbal, “I prefer that everyone who does an act such as prayer, fasting, *ṣadaqah* or any type of good action, that an intention should precede the doing of it. The Prophet ﷺ said, ‘Actions are by intentions’ and this applies to every single affair.”

<sup>2</sup> All of the hadith mentioned above will follow in this compilation.

Al-Faḍl ibn Ziyād said, “I asked Abū ‘Abdullāh – meaning Aḥmad [ibn Ḥanbal] – about intention in action, and I asked, ‘How is the intention?’ He said, ‘One struggles with oneself – if one means to do an action – not intending it for people.’”

Aḥmad ibn Dāwūd al-Ḥarbī said, “Yazīd ibn Hārūn narrated ‘Umar’s hadith ‘Actions are by intentions’ while Aḥmad was sitting, and Aḥmad said to Yazīd, ‘Abū Khalid, this is suffocation (*khunāq*).’”<sup>3</sup>

According to this statement some said that what is to be understood from the words is, “Actions happen or actually take place according to their intentions,” so that he informs us that a voluntary action only comes about by an intention from the one who does it, which is the cause of the action and of its existence. Then his words after that, “and for each man there is only that which he intends,” informs us about the *Shari’ah* judgement which is that for the one who does the action the intention is his portion of the action. If it is good then his action is good and he will have its reward, but if it is corrupt then his action is corrupt, and the burden of it will be upon him. It is possible then that the meaning of his words, “actions are only by intentions” is that “actions are right, corrupt, acceptable or rejected, rewarded or unrewarded according to the intentions” and thus inform us of the judgement of the shari’ah that the action’s rightness or corruption is according to the rightness of the intention or its corruption, as in his words ﷺ, “actions are according to results”, i.e. their rightness, their corruption, their acceptability or their lack of it are according to the results.

His words after that, “and for each man there is only that which he intends,” informs us that nothing comes about from someone’s action except that which he intends by it. If he intends good, good will come about from it, and if he intends evil, evil will come about from it. This is not purely a repetition of the first phrase, because the first phrase points out that the rightness or the wrongness of an action is according to the intention which brought it into existence, whereas the second phrase points out that the reward of the one who does the action for the action is according to his right intention, and that his punishment for it is according to his wrong intention. It is also possible that his intention is [merely] permissible (*mubāh*) so that the action would be permissible, and thus he would not obtain any reward or receive punishment for it. Thus the action in itself – its rightness, wrongness or permissibility – is according to the intention which motivates it and brings it into existence, and the reward for the one who does the action, his punishment and his [merely] being safe, are according to his intention by which the action became right, wrong, or permitted.

You should know that linguistically intention means a type of purpose and will, even though there are distinctions made between these expressions, but this is not the place to mention that.

<sup>3</sup> Possibly “the strangling cord” (*khināq*). By that he may be describing the difficulty of struggling with oneself to make sure one’s actions are with the correct intention and purpose.

In the words of the people of knowledge, intention has two meanings:

First: to distinguish some acts of worship from others, for example to distinguish the midday prayer from the afternoon prayer, and to distinguish the fast of Ramaḍān from other fasts, or to distinguish acts of worship from ordinary everyday acts, such as distinguishing the *ghusl* performed after sexual intercourse from bathing in order to cool oneself or for the purpose of cleanliness, etc. This meaning of intention is found a great deal in the language of the *fuqahā* in their books.

Second: to distinguish the purpose of the action, whether it is for Allah alone without partner, or for Allah as well as for other than Him. This is the intention about which the gnostics speak in their books when they talk about sincerity and its consequences, and it is the one which is to be found a great deal in the words of the right-acting first generations.

Abū Bakr ibn Abi’d-Dunyā compiled a work which he called, *Kitāb al-ikhhlās wa’n-niyyah* “The Book of Sincerity and Intention” by which he meant only this [second meaning of] intention, which is also the intention which is repeatedly mentioned in the words of the Prophet ﷺ sometimes with the expression ‘*niyyah*’ (intention), sometimes with the expression ‘*irādah*’ (will), and sometimes with an expression close to that. It has been mentioned many times in the Book of Allah ﷻ also without use of the term ‘intention’ but with expressions close in meaning to that.

Those who distinguish between ‘intention’, ‘will’, ‘purpose’ and similar words do so because of their view that ‘intention’ only has the first meaning which the *fuqahā* mention. Some of them say, “The intention is specific to the act of the one who intends, and will or ‘wanting’ is not specific to that, just as a person might want Allah to forgive him but not intend it.” But we have mentioned that intention in the language of the Prophet ﷺ and the early generations of the ummah was in the main only used for this second meaning, and it was at that time used to mean ‘will’ or ‘want’. For that reason it is very often expressed by the term ‘will’ in the Qur’ān, as in His words, exalted is He:

مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ

“Among you are those who want the *dunyā* and among you are those who want the *ākhirah*.”<sup>4</sup>

And His words ﷻ:

تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ

“You desire the goods of the *dunyā*, whereas Allah desires the *ākhirah*.”<sup>5</sup>

And His words:

<sup>4</sup> Sūrah Āl ‘Imrān: 152

<sup>5</sup> Sūrat al-Anfāl: 68