

Nurturing The Heart

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5. Long Hope طول الأمل

What is طول الأمل ?

“Adhering to, devoting oneself eagerly to and **loving this worldly** life and **turning away from the Hereafter!**” [Imam Al-Qurtubi].

“Hope is wishing what the soul **loves of long life** and **increase in riches**. Its meaning is near to wishful thinking!” [Ibn Hajar]

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جمود العيون من قسوة القلب

Rigidity(dryness) of the eye is due to the hardness of the heart.

وقسوة القلب من كثرة الذنوب

And hardness of the heart is due to multitude of sins

وكثرة الذنوب من نسيان الموت

And multitude of sins is due to forgetfulness of death.

ونسيان الموت من طول الامل

And forgetfulness of death is due to **long hopes.**

وطول الامل من حب الدنيا

And long hopes are due to love of Dunya

و حب الدنيا رأس كل خطيئة

And love of Dunya is the root of all sins.

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الرَّحْمَٰنُ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُّبِينٍ - 15:1

Alif, Lam, Ra. These are the verses of the Book and a clear Qur'an.

رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ - 15:2

Perhaps those who disbelieve will wish that they had been Muslims.

ذَرَهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ ۖ فَسَوْفَ يَعْلَمُونَ - 15:3

Let them eat and enjoy themselves and be diverted by **[false] hope**, for they are going to know

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عن أبي هريرة - رضي الله عنه - أن رسول الله - صلى الله عليه وسلم - قال: ((لا يزال قلب الكبير شاباً في اثنتين: في حب الدنيا وطول الأمل))؛ متفق عليه، واللفظ للبخاري.

The Messenger of Allah, peace and blessings of Allah be upon him, has said: “The heart of an old man remains young in two things: **in loving this worldly life** and **in having long hope**”

Reported by Al-Bukhari and Muslim

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Whom Allah has cursed. For he had said, "I will surely take from among Your servants a specific portion.

And I will mislead them, **and I will arouse in them [sinful] desires**, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allah ." And whoever takes Satan as an ally instead of Allah has certainly sustained a clear loss.

Satan promises them **and arouses desire in them**. But Satan does not promise them except delusion.

Qur'an 4:118-120

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خطب علي بن أبي طالب -رضي الله عنه- بالكوفة فقال: "أيها الناس، إن أخوف ما أخاف عليكم طول الأمل واتباع الهوى؛ فأما طول الأمل فينسي الآخرة، وأما اتباع الهوى فيصد عن الحق؛ ألا إن الدنيا قد ولت مدبرة والآخرة مقبلة، ولكل واحد منهما بنون، فكونوا من أبناء الآخرة ولا تكونوا من أبناء الدنيا؛ فإن اليوم عمل ولا حساب، وغداً حساب ولا عمل"

It is reported from 'Alî b. Abî Iâlib –Allah be pleased with him – that he said:

The thing I fear for you most is **following desires** and **having extensive hopes (about this worldly life)**. Following one's desires blocks you from the truth, and having extensive hopes makes you forget the hereafter. Verily, this worldly life is departing and the hereafter is approaching and each of them has its children. So be children of the hereafter, not children of this world, for today there are (opportunities to do) deeds and there is no reckoning, but tomorrow there will be reckoning and no deeds.

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حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ حَدَّثَنِي أَبِي، عَنْ مُنْذِرٍ، عَنْ رَبِيعِ بْنِ خُثَيْمٍ، عَنْ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ خَطَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطًّا مَرْبَعًا، وَخَطَّ خَطًّا فِي الْوَسْطِ خَارِجًا مِنْهُ، وَخَطَّ خُطُطًا صِغَارًا إِلَى هَذَا الَّذِي فِي الْوَسْطِ، مِنْ جَانِبِهِ الَّذِي فِي الْوَسْطِ وَقَالَ " هَذَا الْإِنْسَانُ، وَهَذَا أَجَلُهُ مُحِيطٌ بِهِ - أَوْ قَدْ أَحَاطَ بِهِ - وَهَذَا الَّذِي هُوَ خَارِجٌ أَمَلُهُ، وَهَذِهِ الْخُطُطُ الصَّغَارُ الْأَعْرَاضُ، فَإِنْ أَخْطَأَهُ هَذَا نَهَشَهُ هَذَا، وَإِنْ أَخْطَأَهُ هَذَا نَهَشَهُ هَذَا " .

The Prophet (ﷺ) drew a square and then drew a line in the middle of it and let it extend outside the square and then drew several small lines attached to that central line, and said, "This is the human being, and this, (the square) in his lease of life, encircles him from all sides (or has encircled him), and this (line), which is outside (the square), is his hope, and these small lines are the calamities and troubles (which may befall him), and if one misses him, an-other will snap (i.e. overtake) him, and if the other misses him, a third will snap (i.e. overtake) him."

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فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ
مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ
الْخَالِدِينَ - 7:20

But Satan whispered to them to make apparent to them that which was concealed from them of their private parts. He said, "Your Lord did not forbid you this tree except that you become angels or become of the immortal."

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ - 7:21

And he swore [by Allah] to them, "Indeed, I am to you from among the sincere advisors."

فَدَلَّاهُمَا بِغُرُورٍ ۚ - 7:22

So he made them fall, through deception.

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What does 'long hope' give rise to?

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قال الحسن البصري :
الدنيا ثلاثة أيام : أما أمس فقد ذهب بما فيه.. وأما
غداً فلعلك لا تدركه. وأما اليوم فلك فاعمل فيه..

It is reported from Al-Hasan Al-Basrî – Allâh have mercy on him
that he said: –

The life of this world is made up of three days: yesterday has gone
with all that was done; tomorrow, you may never reach; **but today is
for you** so do what you should do today

Al-Bayhaqî, Al-Zuhd Al-Kabîr p197

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وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ - 23:60

And they who give what they give while their hearts are fearful because they will be returning to their Lord -

أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ - 23:61

It is those who hasten to good deeds, and they outstrip [others] therein.

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Du'a

Part 1

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينِ
وَأَنْ تَغْفِرَ لِي، وَتَرْحَمَنِي

“O Allah, I ask You to grant me the performance of good deeds, abandonment of bad ones, and love of the poor; and (I ask You) that You forgive me and have mercy upon me

Ahmad 5/243, Al-Haakim 1/521 and At-Tirmidhi 5/369 (with similar wording); declared hasan by At-Tirmidhi who said, “I asked Muhammad bin Isma’il (Al-Bukhari) and he said, “This hadith is hasan sahih.” Additionally, at the end of the hadith, the Prophet ﷺ said, “Verily it is true so learn it and teach it.”“