

The Biography of Imâm
ibn al-Qayyim



Salâhud-Dîn ‘Alî Abdul-Mawjûd

Translated by
Abdul-Râfi Adewale Imâm

The Biography of Imâm ibn al-Qayyim

رحمہ اللہ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Preface

Indeed, all praise is due to Allāh. We praise Him, we seek His Aid, and we seek forgiveness of Him. And we seek refuge in Allāh from the evil of our selves and from the evil of our deeds. Whomsoever Allāh guides, there is none that can misguide him, and whomsoever Allāh misguides, there is none that can guide him.

And I bear witness that there is no deity worthy of worship except for Allāh—Alone and without partners. And I bear witness that Muḥammad is His Slave and His Messenger.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾

“O you who believe, fear Allāh as He should be feared and do not die except while you are Muslims [in submission to Allāh].” [Āl ‘Imrān (3):102]

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾

“O mankind, fear your Lord who created you from a single soul. And from it He created its mate and dispersed from them both many men and women. And fear Allāh through whom (i.e. in His Name) you ask one another (i.e. request favors and demand rights) and the wombs (i.e. fear Allāh in regards to the

relations of kinship). Indeed, Allāh is Ever-Watchful over you.” [An-Nisā’ (4):1]

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۖ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

“O you who believe, fear Allāh and speak the truth, He will amend for you your deeds and forgive you your sins. And whoever obeys Allāh and His Messenger has certainly attained a great success.” [Al-Aḥzāb (33):70-71]

As to what follows:

Indeed, the most truthful of speech is the Book of Allāh, and the best of guidance is the guidance of Muḥammad, and the worst of affairs are the newly created matters. And every newly created matter is an innovation. And every innovation is misguidance.

This is a series of biographies of some the scholars and *Muḥaddithīn* of this *Ummah* which Allāh has granted glory and honor until the Hour. We will focus on certain aspects of the lives of these scholars such as their attributes, their manners, their knowledge, their worship, and their religion, and how great is our need in this age to know about these matters! There can be no return to the glory and honor that this *Ummah* possessed except by assuming the noble attributes that the first generations possessed.

The biographies of these scholars have been unknown to many of the Muslims for quite some time, and so the torch to guide those in confusion was

extinguished. It has been waiting for the one who will set it alight again to illuminate the path. People have grown tired of hearing empty talk; everyone wants to see this religion become a practical reality just as it was in the lives of these scholars and in the lives of the Muslims who followed them. The religion was well-established in their time and it filled their hearts and minds, and it was part of their very flesh and blood. One senses that their every breath, every movement was for Allāh's sake. If they spoke, it was for Allāh's sake that they spoke, and when they remained silent, that too was for Allāh's sake.

They illuminated the world with their piety, their knowledge, their worship, and their righteous deeds. If you look towards their character and their morals, you would say, "Such was the character and morals of the Prophets." If you were to look at their dealings with people, you would see a living translation of Allāh's Book, and a practical application of the Sunnah of Allāh's Messenger (ﷺ). The very mention of these scholars' names soften the hearts, and it rejuvenates decrepit limbs in order to rush towards Allāh. Whenever one of the characteristics of the righteous would be mentioned in the presence of Makhlad ibn al-Husayn,^[1] he would say:

« لَا تَعْرِضَنَّ بِذِكْرِنَا فِي ذِكْرِهِمْ لَيْسَ الصَّحِيحُ إِذَا مَشَى
كَالْمُقْعَدِ »

"Do not think of mentioning us along with them for

^[1] See *at-Taqrīb* (no. 6530).

the healthy person who walks is not like the infirm one who must sit.^[1]

It is from Allāh's Blessing and Grace that *Dar-us-Salam* in Riyadh has resolved to publicize the biographies of these scholars and circulate them for all of the Muslims throughout the world. This way, the Muslims may have full knowledge concerning them, and the Muslim youth may take them as role models, in order to make the *Ummah's* present with its past.

The noble brothers responsible for this publishing house requested that I write some books to familiarize the Muslims with their scholars, so I performed *Istikhārah* to Allāh, and I resolved to take up this project – and from Allāh is all help sought.

It had been my intention that the series be a comprehensive reference concerning the biography of these scholars and their narrations of *Ḥadīths*, with mention of all the references, however the brothers responsible for the publishing house desired that each book be basic in order to benefit the common Muslims, especially the youth, so I have attempted to be concise - and from Allāh is all help sought.

I would like to note that I strove to keep the book to a suitable length, neither neglecting important points nor going into excessive detail. I avoided making the book extremely lengthy or writing lengthy footnotes so as to make it easy for the reader. I mentioned those stories which have been relied upon by the scholars, without rigorously applying the principles used in

[1] Abū Nu'aym, *al-Ḥilyah* (8/266).

narration of *Ḥadīths*. Whatever the trustworthy scholars like adh-Dhahabī mention, I have mentioned, and whatever seemed questionable or was rejected the precise scholars, I have avoided. And from Allāh is all help sought. I ask Allāh to make this book beneficial and to guide the Muslim youth to every good and success.

Written by:

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Introduction

All praise is due to Allāh, the Lord of the Worlds, the Merciful, the Beneficent, the Owner of the Day of Recompense. He created man from clay, then He made him a fertilized sperm and egg in the womb. After that, he turned it into a clot which appears black to any who look at it. Then the clot becomes like a chewed morsel of flesh. Then he turns that morsel of flesh into bones well-proportioned and structured. Those bones are covered with flesh, until it becomes a different creation altogether, so Blessed is Allāh, the Best of Creators.

Exalted is the One who has power over all things. He decrees whatever He likes, and He alone possesses the Dominion of the heavens and the earth.

﴿يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنثًا وَيَهَبُ لِمَنْ يَشَاءُ الذَّكَورَ﴾

"He creates whatever He wills. He grants female (offspring) to whomever He wishes, and He grants male (offspring) to whomever He wills." [Ash-Shūrā (42):49]

Blessed is Allāh, the High, the Mighty, the Forbearing, the Generous, the Hearing, the Seeing, and the Knowing.

﴿هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

"He it is Who shapes you in the wombs as He wills. Lā ilāha illa Huwa (none has the right to be worshipped

but He), the All-Mighty, the All-Wise."[Āl 'Imrān (3):6]

I bear witness that there is no deity worthy of worship except for Allāh, alone, without partners. None can rival Him, and He is exalted above resembling His creation, for there is none like Him, and he is the Hearing, the Seeing.

I bear witness that Muḥammad is His Slave and Messenger, the Best of His Creation, and His Trustee over His Revelation. He sent him as a mercy to all the worlds, and an example for all mankind. He is Allāh's Proof against all of His Creatures. Through him, Allāh guided mankind while before they were misguided and taught them while before they had been ignorant. By sending him, Allāh gave sight to the blind, and hearing to the deaf. Muḥammad ﷺ delivered the Message and fulfilled the trust given to him by Allāh; he sincerely guided the *Ummah* until all of Allāh's commandments became clear to them. Through him, the Party of *ar-Raḥmān* attained honor, and the Party of *Shayṭān* was humiliated. He filled the world with light after it had been full of darkness, and those wandering in confusion were guided. So may Allāh send *Ṣalāh* upon him, and may He grant him peace, mercy, and blessings.

To Proceed:

Every person, whether he is a believer or a disbeliever, seeks certain things in order to achieve happiness. Everyone seeks means to attain that which he desires, and everyone desires means to prevent that which they dislike. The intelligent person is the one who

seeks the help of the One Who has the ability to grant him what he desires and prevent what he dislikes.

So who is truly intelligent? The truly intelligent person is the believer whose goal is to enter Paradise and to be as far away as possible from the Hellfire and its people. It is well known that salvation from the Hellfire and entrance into Paradise can only be attained by implementing the meaning of this Verse:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾

"It is You (alone) we worship, and it is from You (alone) we seek help." [Al-Fātiḥah (1):5]

Therefore, servitude to Allāh and seeking His Aid in attaining that servitude is the path that will take the person to Paradise and save him from the fire.

Servitude is not fitting to anyone besides Allāh, and no one deserves worship other than him; this is the meaning of *Tawḥīd* of *al-Ulūhiyyah* (Divinity). Aid is sought from Allāh (ﷻ) to make it easy for a person to attain sincere servitude to Him and to guide him to its paths; this is the meaning of *Tawḥīd* of *Rubūbiyyah* (Lordship).

Allāh (ﷻ) Created all the Creation in order to worship Him with love and sincerity as He says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

"And I have not created the jinn and men except to worship Me." [Adh-Dhāriyāt (51):56]

Certain things must be kept in mind to understand this Verse properly:

- 1) Allāh did not create the Creation because He is in need of them. Rather, He is the Self-Sufficient, and we are in need of him. Allāh ﷻ says:

﴿مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ۝ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ﴾

"I do not desire any provision from them nor do I desire that they should feed Me. Verily, Allāh is the Provider, the Owner of Power, the Strong." [Adh-Dhāriyāt (51):57-58]

In his *Tafsīr*, ibn Kathīr, may Allāh have mercy on him, comments on His Statement, *"Verily, Allāh is the Provider, the Owner of Power, the Strong"*:

The meaning of the verse is that He created the slaves to worship Him alone and without partner. Whoever obeys Him, He will give him the fullest of rewards, and whoever disobeys Him, He will punish him with the severest of punishments. He also informed that He is not in need of them, rather they are in need of Him at all times for He is their Creator and Provider.

‘Abdullāh ibn Mas’ūd, may Allāh be pleased with him, said, "Allāh’s Messenger taught me to recite it as ‘Indeed, I am the Provider, the Owner of Power, the Strong.’"

It is necessary for every Muslim who hopes to meet Allāh to pause here for a moment to reflect. If Allāh (ﷻ) has taken upon Himself the responsibility of providing, and you will only attain what has been decreed for you, then you should seek the *Dunyā* in a goodly manner and devote yourself to worship of

your Lord. If you do so, Allāh (ﷻ) will fill your hands with provision.

And be weary of seeking provision by way of disobedience to Allāh, for you will not attain anything besides Allāh's Wrath and His Anger. Abū Umāmah, may Allāh be pleased with him, relates, "Allāh's Messenger ﷺ said, 'The Holy Spirit (Jibrīl) emitted into my mind that no soul shall die until it has completed its term and attained all its provision. Therefore, be fearful of Allāh and seek your provision in a goodly manner. Let not the delay of your provision lead you to disobeying Allāh, for that which is with Allāh is not attained except by obedience to Him.'"^[1]

Provision is sought in a goodly manner by seeking the *Ḥalāl* (lawful) and avoiding the *Ḥarām* (unlawful). Jābir ibn 'Abdillāh, may Allāh be pleased with him, relates that Allāh's Messenger ﷺ said, "Do not be impatient concerning the delay in your provision, for no slave (of Allāh) shall die until he attains the last of his provision. Therefore, seek it in a goodly manner: take the *Ḥalāl* and avoid the *Ḥarām*."

Ma'qil ibn Yasār, may Allāh be pleased with him, relates that Allāh's Messenger said, "Your Lord, Blessed and Exalted is He, says, 'O son of Ādam, free yourself for my worship, I will fill your heart with contentment and your hands with provision. O son of Ādam, do not distance yourself from me, for then I will fill your heart with poverty and your hands with preoccupation.'"^[2]

^[1] Abū Nu'aym, *Ḥilyah al-Awliyā'* (10/27).

^[2] Al-Ḥākim, *al-Mustadrak* (4/362).

Allâh, Blessed and Exalted is He, has guaranteed us our provision and He has sworn to that. He ordered us to place complete trust in Him. Therefore, anyone who has any doubt in the guarantee of Allâh, the Mighty and Exalted, or does not take heed of Allâh's Promise, and so he does not care about Allâh's Commands or His Warnings, then Allâh does not care through which of the worldly means that person will be destroyed. Allâh has taken upon Himself to provide for every creature and He has given His guarantee of that as He says:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعُهَا
كُلٌّ فِي كِتَابٍ مُبِينٍ﴾

"And no living creature is there on earth but its provision is due from Allâh. He knows its dwelling place and its resting place. All is in a Clear Book."
[Hūd (11):6]

Allâh has given us His sworn guarantee that He will provide for us. He has informed us that this is something true concerning which there can be no doubt, just as there is no doubt concerning the Day of Judgment, or just as we have no doubt that we speak. All of these matters are in reality without question. Allâh says:

﴿وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ۝ فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِثْلَ مَا
أَنْتُمْ نَاطِقُونَ﴾

"And in the heaven is your provision and whatever you are promised. Then by the Lord of the heaven and earth, indeed, it is truth – just as [sure as] it is that

you are speaking.” [Adh-Dhāriyāt (51):22-23]

Due to His Divine Guarantee, Allāh, the Mighty and Exalted, has ordered us to place our trust in Him, as He says:

﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا﴾

“And place your trust in the Living Who shall not die, and exalt (Him) with His Praise. And sufficient is He as the Knower of the sins of His Slaves.” [Al-Furqān (25):58]

After all of this, if you are still in doubt, and you make the *Dunyā* your target, your best efforts will still only yield you that which was decreed for you. Zayd bin Thābit, may Allāh be pleased with him, relates that he heard Allāh’s Messenger ﷺ saying, “Whoever makes the *Dunyā* his concern, Allāh shall cause his affair to be scattered, and he will put poverty before his eyes, and nothing will come to him of the *Dunyā* except that which was written for him. And whoever intends the Hereafter, Allāh will gather together his affair for him, He will place contentment in his heart, and the *Dunyā* will be forced to come to him.”^[1]

All of the Creation are in need of Allāh (ﷻ) in all things. If they would just reflect concerning themselves, they would find in every portion of themselves an indication of their great need of Him. Allāh ﷻ says:

﴿يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ﴾

^[1] *At-Tirmidhī* (no. 2465).

"O Mankind, you are the ones in need of Allāh, and Allāh is the Rich, the Praiseworthy." [Fāṭir 35:15]

Ibn Kathir, may Allāh have mercy on him, commented, "Allāh ﷻ is informing us that He has no need of anyone else, but all of creation is in need of Him and they are in a position of humility before Him. And He is Self-Sufficient all by Himself."

As for His Statement, *"And Allāh is the Rich, the Praiseworthy,"* He is informing us that He is completely Self-Sufficient in all aspects; He has no need of any of the things His Creatures need. This is because He is most Perfect in all His Attributes. From His Richness is that He enriches the Creation in the worldly life and the Hereafter.

He is Praiseworthy for his His Attributes are all praiseworthy, for they are all Beautiful, and His Actions are all praiseworthy, because they are all the result of Kindness, Generosity, Wisdom, or Mercy.

The Creation are all in need of their Lord for everything. Is it therefore not fitting that they worship Him as He deserves to be worshipped and as He ordered them to worship Him, rather than according to their own fancies and innovations?

- 2) Allāh is the Rich, the Praiseworthy, the Wise, and the All-Knowing. He only orders His slaves with that which is good for them, and He only prohibits them from that which is evil for them. Therefore, Allāh orders justice and good conduct, and He orders that we worship Him without ascribing any partners to him. Allāh says:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

"Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded." [An-Nahl (16):90]

Shaykh as-Sa'di, may Allāh have mercy on him, clarified that justice encompasses being just both with regard to the right of Allāh as well as the right of others. He then commented, "So this Verse encompasses all that has been ordered and all that has been prohibited; nothing remains which does not enter into it. Every issue which touches on justice, good conduct, or giving to relatives, then it is from that which Allāh has ordered. Every issue that includes immorality, bad conduct, or oppression then it is from that which Allāh has prohibited. From this, it is known that all that has ordered is excellent and all that he is prohibited is reprehensible. It is in light of this that all people's opinions and actions are to be judged. Blessed is He whose Speech contains Guidance, Success, and Healing, and it is the Criterion for judging all things."

Allāh (ﷻ) is pleased with His slaves doing all of that which He has ordered them, and He detests that they do any of that which He has prohibited them. Therefore, He is pleased that they should worship Him alone, and He dislikes that they should commit *Shirk* or *Kufr*, speak about Him without knowledge, or spend their money for other than His Pleasure or

obedience to Him. Allāh (ﷻ) says:

﴿إِنْ نَكَفَرُوا فَاتَّ اللَّهُ عَنِّي عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ إِنَّهُمْ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾

"If you disbelieve - indeed, Allāh is Free from need of you. And He is not pleased with disbelief for His servants. And if you are grateful, He is pleased with it for you; and no bearer of burdens will bear the burden of another. Then to your Lord will be your return, and He will inform you about what you used to do. Indeed, He is Ever-Knowing of what is in the breasts." [Az-Zumar (39):7]

Abû Hurayrah relates that Allāh's Messenger (ﷺ) said:

«إِنَّ اللَّهَ يَرْضَىٰ لَكُمْ ثَلَاثًا وَيَكْرَهُ لَكُمْ ثَلَاثًا: فَيَرْضَىٰ لَكُمْ أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا، وَيَكْرَهُ لَكُمْ قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ»

"Allāh (ﷻ) is pleased with three things for you, and He dislikes three things for you. He is pleased that you should worship Him alone associating nothing with Him, that you hold on to the Rope of Allāh altogether and do not divide, and that you be sincere to those whom Allāh entrusts with your affairs. And He dislikes for you 'he said, she said,' excessive questioning, and wastage of wealth."^[1]

Thus, is not our Lord who orders us with that which is for our own good and prohibits us from that which is evil for us deserving of our obedience? The only path

^[1] Muslim (1715).

to Allāh (ﷻ) is knowledge. By knowledge, I mean the knowledge that will make you acquainted with your Lord by way of His Names and His Attributes such that you recognize Him as a King upon His Glorious Throne above the heavens and the earth directing the affairs of all His slaves, commanding and prohibiting, sending Messengers, revealing books, rewarding and punishing, raising up some and debasing others, giving some and withholding from others, seeing everything from above the Seven Heavens, knowing the public and the secret, doing as He pleases, possessing every Attribute of Perfection, and being free of all shortcomings. Not even an atom moves except by His Permission, and no leaf falls from a tree except that He knows of it, and none intercedes in His Presence except by His permission.

Then you must know what is the most direct route to reach Him: and it is by following your Prophet Muhammad (ﷺ). You must see yourself as one who will be obedient to your Lord. Yes, this could be a lengthy process or it could yet be easy, but it is only by patience and certainty that the status of leadership (*Imāmah*) can be attained in the religion.

So before you is a biography of one of the notable personalities of Islām and one of its noble knights. He reached the very highest levels of scholarship and piety. There is no *Salafī*^[1] following the methodology of *Ahl as-Sunnah Wa al-Jamā'ah* except that he testifies to his great virtue, for through him, Allāh gave sight to

[1] Translator's note: the word *Salafī* means one who follows the way of the *Salaf*, the first three generations of Islām who were praised by the Prophet (ﷺ) as the best of mankind.

so many eyes that were blind and life to so many hearts that were dead. He is none other than Shaykh Al-Islām, Imam ibn Qayyim al-Jawziyyah, may Allāh shower him with His Mercy.

His Name and Lineage:

He is Abū ‘Abdillāh, Shams ad-Dīn, Muḥammad ibn Abī Bakr ibn Ayyūb ibn Sa’d ibn Ḥarīz ibn Makkī Zayn ad-Dīn, az-Zur’ī then ad-Dimashqi, Al-Ḥanbalī. He is famous as Ibn Qayyim al-Jawziyyah.^[1]

His Birth:

The biographical reference works are in agreement that he was born in the year 691 H. His student, aṣ-Ṣafadī, mentioned that he was born on the 7th of Ṣafar in that year. Ibn Taghrī Bardī, Ad-Dāwūdī, and as-Suyūṭī followed him in that view.^[2]

The Title “ibn Qayyim al-Jawziyyah”:

This great *Imām* is well-known amongst both the early scholars and the later scholars as ibn Qayyim al-Jawziyyah. Some shorten it and simply say ibn al-Qayyim. The biographical reference works are in agreement that the one who became famous with the title “Qayyim al-Jawziyyah” was his father: Shaykh Abū Bakr ibn Ayyūb az-Zur’ī. He was the *Qayyim*, or director, of *al-Madrasah al-Jawziyyah* (the Jawzi school) in Damascus for a long period of time. Therefore, he was called “Qayyim al-Jawziyyah.” Afterwards, his offspring and his grandchildren became famous with this ascription.

[1] *Al-Badr At-Ṭālī* (2/143).

[2] *Abjad Al-‘Ulūm* (3/138).

Qayyim, in the language, means someone who is in charge of directing and managing something. As for its definition according to its technical usage, it does not go beyond that. It has the same meaning as *Nāẓir* or *Waṣī*, so a person can be called the *Nāẓir* of a school, its *Waṣī*, or its *Qayyim*. They all have the same meaning. It is sufficient source of his pride that he should be in charge of this school because of the great influence it had amongst all the schools of that time.^[1]

Al-Madrasah al-Jawziyyah:

Knowing the reason he became famous for this ascription, it is necessary to know something about *al-Madrasah al-Jawziyyah*. Al-Jawziyyah was one of the greatest Ḥanbalī schools in Damascus in particular and *Shām* in general. It is attributed to its founder, ibn al-Jawzī; and he is Muḥyī ad-Dīn Yūsuf, son of the famous *Imām* and preacher, Abū al-Faraj ‘Abdur-Raḥmān ibn ‘Alī ibn Muḥammad ibn ‘Alī ibn ‘Ubaydillāh ibn al-Jawzī al-Qurashī al-Bakrī al-Baghdādī al-Ḥanbalī. He died in the year 656 H.

It is mentioned in *Munādāh Al-Atfāl*, “This school was located at Al-Bazūriyah which used to be called *Sūq al-Qamḥ*. Its neighbors have taken up most of it, and only a small part of it remains now. It remained functioning until the year 1327 H, but it is now closed and we do not know how it will fair with the passage of time.”

After the words of ibn Badrān, al-Ustādh Aḥmad ‘Ubayd said, “Then it was closed for some time until it was reopened by *Jam’iyah al-Is’āf al-Khayrī* and

[1] *Ad-Durar Al-Kāminah* (3/243).

transformed into a school for teaching children. Then, it burned down in the first Syrian Revolution, and it remains in that state until today.”

Al-Ustâdh Muḥammad Muslim al-Ghunaymī said, “Then it burned down in the year 1925 CE during the Syrian Revolution against the French, but now its structure has been rebuilt.”^[1]

Others Also Known as ibn Qayyim al-Jawziyyah:

Those who share this ascription with him can be divided into the following:

- 1) Those who are descended from Abū Bakr ibn Ayyūb, his father, from amongst his sons and grandsons, as shall be mentioned shortly.
- 2) The grandson of Imâm ibn al-Qayyim through his daughter and his children as mentioned by As-Sakhāwī in *aḍ-Ḍaw’ al-Lāmi’* in his statement, “Abdur-Raḥmān ibn Aḥmad ibn Muḥammad ibn Ibrāhīm al-Khawājā ad-Dimashqī; he settled in Makkah. He is the father of Aḥmad, Muḥammad, Yaḥyā, and others. His grandfather is known as Abū al-Faraj and he was known as ibn Qayyim Al-Jawziyyah. His mother was the daughter of ash-Shams ibn Qayyim al-Jawziyyah. He came to Makkah shortly after the year 30 and settled there. He purchased a home there and he used to travel regularly to Calicut^[2] for business. He died in Makkah during Rabī’ al-Awwal in the year 856 H,

^[1] Ibn al-Qayyim, *Ḥayātuhu Wa Āthāruhu* (p. 12).

^[2] A city in India.

and he left behind a number of houses and children.”

As-Sakhāwī also wrote a biography of his son, Aḥmad ibn Abdir-Raḥmān, and he said concerning it, “Like his father, he was also known as ibn Qayyim al-Jawziyyah. He died in Cairo in the year 973 H.”^[1]

His Father:

His father was Shaykh Abū Bakr ibn Ayyūb az-Zur‘ī. He became known as Qayyim al-Jawziyyah because he was the *Qayyim* of *al-Madrasah al-Jawziyyah* in Damascus for some time. After him, his children and grandchildren became famous for that, so one of them would be called “ibn Qayyim al-Jawziyyah.”

ibn Kathīr said, “He is the Shaykh, the worshipper, Abū Bakr ibn Ayyūb ibn Sa’d az-Zur‘ī al-Ḥanbalī, the *Qayyim* of al-Jawziyyah. He was a righteous worshipper, and he was straightforward. He was a noble man, and he heard some of *Dalā’il an-Nabuwwah* from ar-Rashīd al-‘Āmirī. He died suddenly on the night of Sunday, 19th *Dhū al-Ḥijjah* at *al-Madrasah al-Jawziyyah*. His funeral prayer was performed after *Zuḥr* in the *Jāmi’* (large *Masjid*). He was buried at *Bāb as-Ṣaghīr*. His funeral was witnessed by many, and the people praised him greatly, may Allāh have mercy on him. He is the father of *al-‘Allāmah* Shams ad-Dīn Muḥammad ibn Qayyim al-Jawziyyah, the author of many extremely beneficial works. He was very knowledgeable concerning the regulations of inheritances, and his son Shams ad-Dīn learned about

[1] Ibn al-Qayyim, *Ḥayātuhu Wa Āthāruḥ* (p. 15).

it from him, may Allāh have mercy on both of them.”^[1]

His Brothers:

His brother was Zayn ad-Dīn Abū al-Faraj ‘Abdur-Raḥmān ibn Abī Bakr. He was born about two years after his brother, ash-Shams, for he was born in the year 693 H. He shared most of the same teachers as his brother, and al-Ḥāfiẓ ibn Rajab was one of his students. He died on the night of Sunday, the 18th of *Dhū al-Ḥijjah*, in the year 769 H in Damascus. He was buried in the graveyard of *Bāb aṣ-Ṣaghīr*.^[2]

The son of his brother Zayn ad-Dīn was ‘Imād ad-Dīn Abū al-Fidā’ Ismā’īl ibn Zayn ad-Dīn ‘Abdir-Raḥmān. He was a noble person, and he acquired most of the library of his uncle Shams ad-Dīn. He died on the day of Saturday, the 15th of *Rajab* in the year 799 H.^[3]

His Children:

- 1) ‘Abdullāh — he is Sharaf ad-Dīn and Jamāl ad-Dīn ‘Abdullāh ibn al-Imam Shams ad-Dīn Muḥammad. He was born in the year 723 H. He was extremely intelligent and possessed an excellent memory. He memorized *Sūrah al-A’rāf* in two days, and he recited the Qur’ān while (leading) the prayer in the year 731 H, while he was still about nine years old. He is the one who took charge of teaching at *aṣ-Ṣadriyyah* after his father, and his biographers lavished him with praise of his knowledge, his piety, his sharp intellect, and his *Ghayrah* (sense of

[1] *Al-Bidāyah Wa an-Nihāyah* (14/110).

[2] *Ad-Dāris* (2/71).

[3] *Ad-Durar al-Kāminah* (2/434).

jealousy) for Allāh's sake. Al-Ḥāfiẓ ibn Kathīr mentioned in *at-Tārīkh* that he was the one who eliminated the innovation of *al-Waqīd*, lighting of lamps, in the *Jāmi'* of Damascus on the night of the 15th of Sha'bān, and (he also mentioned) that this was one of the amazing achievements that no one had attained the likes of in two hundred years.^[1]

- 2) Ibrāhīm — he is the 'Allāmah, the grammarian, the great jurisprudent, Burhān ad-Dīn Ibrāhīm ibn Shams ad-Dīn. He was born in the year 716 H, and he died in the year 767 H. He learned from his father and other teachers. He would issue legal verdicts, and he taught at *aṣ-Ṣadriyyah*. He attained a good reputation and he tread the path of his father. He was an expert in grammar. He wrote a commentary on Alfiyyah ibn Mālik titled *Irshād as-Sālik Ilā Ḥall Alfiyyah ibn Mālik*. He was affluent, and he left tremendous wealth behind approaching one hundred thousand *Dirhams*, may Allāh have mercy on him.

Ibn Ḥajar mentions amongst the interesting stories about him in *ad-Durar al-Kāminah*, "There occurred a dispute between him and 'Imād ad-Dīn ibn Kathīr in teaching. ibn Kathīr said to him, 'You dislike me because I am Ash'arī.' He responded, 'If there was hair (*Sha'r*) all the way from your head down to your feet, people would not believe you if you say that you are an Ash'arī while your *Shaykh* was ibn Taymiyyah.'"^[2]

[1] *Shadharāt adh-Dhahab* (6/180). Translator's note: He means that this innovation was so strongly rooted in the local practice that it was shocking he was able to succeed in this.

[2] This is a play on words, a person who is very hairy, or hirsute, is called *Ash'ar* in the Arabic language.

Al-Burhân was truthful in what he said for ibn Kathîr was not an Ash'arî. The evidence for that are the works of ibn Kathîr, particularly his excellent and beneficial book, *Tafsîr al-Qur'ân al-Azîm*, for in it he affirmed and upheld the *Madhhab* of the *Salaf*, may Allâh have mercy on him.

He authored a treatise which has been published by the title *Ikhtiyārât Shaykh al-Islâm ibn Taymiyyah* (The Chosen Views of Shaykh al-Islâm ibn Taymiyyah). In it, he divided the chosen views of ibn Taymiyyah into four categories. In every category, he mentioned numerous opinions of ibn Taymiyyah, may Allâh have mercy on him, and it is a well-composed treatise. And Allâh ﷻ knows best.^[1]

It was in such an environment of knowledge that ibn Qayyim al-Jawziyyah was raised, may Allâh have mercy on him. He was busy frequenting the circles of knowledge learning and teaching. Allâh blessed him with a sharp intellect, excellent memory, a vast scope of knowledge, and a pure heart, as a result of which he was able to achieve the great status that he has such that his works are essential to the Islâmic library and the circles of knowledge. From the time that people have known of ibn al-Qayyim the scholar, he has been very influential and he remains so up until our day. That is the bounty of Allâh which He grants to whomever He wills.



[1] *Shadharât adh-Dhahab* (6/208).

The Age In Which He Lived

Anyone who examines the age in which ibn al-Qayyim, may Allāh have mercy on him, lived in will see that it was a time of great confusion and trials. The effect of the Mongols and the havoc they wreaked in the lands of Islām is plain to see. The *Khalīfah* was very weak and it was the *Sultāns* and the *Mamlūk* (slave) governors who had control over the Muslim lands. The Muslims were divided into many factions and innovations were widespread until that was what most people followed. As for the one holding on to the *Sunnah*, he was boycotted and discarded. However, *Shaykh* al-Islām ibn Taymiyyah and his students such as ibn al-Qayyim were able to spread the '*Aqdīdah* of *Ahl as-Sunnah Wa al-Jamā'ah* and to call people back to the *Madhhab* of the *Salaf*, may Allāh be pleased with them.

This age that ibn al-Qayyim lived in was the weakest of the ages of Banū al-'Abbās. Here are some of the *Khalīfahs* in whose time ibn al-Qayyim lived:

1) Al-Ḥākim Bi Amrillāh Aḥmad ibn al-Ḥasan ibn Abī Bakr ibn al-Ḥasan (661-701 H):

Al-Ḥākim Bi Amrillāh: is Abū al-'Abbās Aḥmad ibn Abī 'Alī al-Ḥasan ibn Abī Bakr ibn al-Ḥasan ibn 'Alī al-Qabbī ibn al-Khalīfah al-Mustarshid Billāh ibn al-Mustazhir Billāh.

When Baghdād was ransacked (by the Mongols), he hid himself and managed to survive. He then departed from it along with a group of people and he sought out Ḥusayn ibn Falāḥ, the *Amīr* of the

Banū Khifājah. He stayed with him for some time, then he came to Damascus with al-‘Arabī. He stayed with the *Amīr*, ‘Īsā ibn Muhanna’ for some time. An-Nāṣir, who was responsible for Damascus, sent for him so he could learn of his condition, and it was at that time he heard of the approach of the Mongols. Al-Malik al-Muẓaffar came to Damascus, al-Amīr Qalaj al-Baghdādī also came out seeking him. They gathered with him (al-Ḥākim) and pledged allegiance to him as the *Khalīfah*. A group of the governors of the ‘Arabs gathered to come to his service. With their assistance, al-Ḥākim liberated Ghānah, al-Ḥadīthah, Hīt, and al-Anbār. He faced the Mongols in battle and was victorious. Then, ‘Alā’ ad-Dīn Ṭaybars the *Nā’ib* of Damascus wrote to him and al-Malik al-Muẓaffar also requested his presence. He came to Damascus in *Ṣafar*, so he sent him to the *Sultān*. Al-Mustanṣir Billāh^[1] had reached Cairo three days before him, so he did not feel he should enter him out of fear that he would restrain him. Therefore, he returned to Aleppo and its governor and heads pledged allegiance to him, amongst them ‘Abdul-Ḥalīm ibn Taymiyyah (the father of Shaykh al-Islām Aḥmad ibn Taymiyyah). He gathered together large forces and set out for Ghānah. Al-Mustanṣir met him at Ghānah and al-Ḥākim acknowledged his authority and entered into obedience to him. Afterwards, al-Mustanṣir was killed in the battle that is mentioned in his biography, so al-Ḥākim set out

[1] Translator’s note: Al-Mustanṣir had already taken the *Bay’ah* (pledge of allegiance) for the *Khilāfah*.

for ar-Raḥbah, and he came to 'Īsā ibn Muḥanna'. He wrote to Al-Malik az-Zāhir Baybars, so he requested his appearance. He came to Cairo with an entourage including some of his children. Al-Malik Az-Zāhir honored him and pledged allegiance to him as the *Khalīfah*. His reign lasted for a long time; his *Khilāfah* lasted a little over forty years. Al-Malik az-Zāhir settled him in the large castle of the fortress, and he delivered the sermon numerous times at the large *Masjid* of the fortress.^[1]

2) Al-Mustakfī Billāh Sulaymān ibn al-Ḥākim Bi Amrillāh Aḥmad (701-740 H):

Al-Mustakfī Billāh: is Abū ar-Rabī' Sulaymān ibn al-Ḥākim Bi Amrillāh. He was born on the 15th of Muḥarram in the year 684 H, and he busied himself with seeking knowledge for a modest amount of time. He was given pledge of allegiance as *Khalīfah* in Jumādā al-Ūlā in the year 701 H as he was appointed by his father as his heir, and the *Khuṭbahs* were delivered in his name throughout the cities of Egypt and Shām. The news spread to all the lands of Islām. They had been residing at al-Kabsh, so the *Sultān* transferred them to the Fortress and established a residence for them.

In the year 702, the Mongols descended upon Shām in attack. The *Sultān* came out with the *Khalīfah* in his company to fight them and was victorious. The Mongols suffered a tremendous slaughter, and the survivors fled.

^[1] *Tārīkh al-Khulafā'* (p. 547).

In the year 736, a dispute occurred between the *Khalīfah* and the *Sultān*. He took the *Khālīfah* into custody and kept him at the Fortress; he was not allowed to meet with the people. Then, during *Dhū al-Hijjah*, in the year 737, he exiled the *Khalīfah* to the city of Qūṣ along with his family and children. He made arrangements that their needs be met, and they were about 100 people in number. To Allāh do we belong and to Him do we return! Al-Mustakfī remained in Qūṣ until he died in the year 740 H, and he was buried there. He was over fifty years in age.^[1]

3) Al-Wāthiq Billāh Ibrāhīm ibn al-Mustamsik Billāh Muḥammad ibn al-Ḥākim (740-742 H):

Al-Wāthiq Billāh: is Ibrāhīm ibn *Walī al-ʿAhd* al-Mustamsik Billāh Abī ʿAbdillāh ibn al-Ḥākim Bi Amrillāh Abī al-ʿAbbās Aḥmad. His grandfather, al-Ḥākim had originally appointed his son Aḥmad, who was called al-Mustamsik, as his heir, but he passed away during his lifetime. He then named al-Mustamsik's son Ibrāhīm as his successor, believing that he was fit for the *Khilāfah*, but then he saw that he was unfit for it as he was completely engrossed in play and he kept the company of corrupt, lowly people. He then retracted his appointment and appointed his own son, al-Mustakfī, and he is the uncle of Ibrāhīm. It was Ibrāhīm who caused the dispute between the *Khalīfah*, al-Mustakfī, and the *Sultān* after they had been like brothers, by carrying slanderous tales to him until what was to be came to pass.

[1] *Tārīkh al-Khulafāʾ* (p. 553).

When al-Mustakfī died at Qūṣ, he appointed his son Aḥmad as his successor, but the *Sultān* did not pay him any regard. Instead, he pledged allegiance to Ibrāhīm, and he was titled al-Wāthiq. He remained *Khalīfah* until when death approached the *Sultān*, he felt remorse over what he had done, and he removed Ibrāhīm and he pledged allegiance to the appointed heir, Aḥmad, who was titled al-Ḥākim.^[1] This occurred at the beginning of Muḥarram in the year 742 H.^[2]

4) Al-Ḥākim Bi Amrillāh Aḥmad ibn al-Mustakfī Billāh Sulaymān (742-753 H):

Al-Ḥākim Bi Amrillāh: is Abū al-'Abbās Aḥmad ibn al-Mustakfī. When his father died at Qūṣ, he named him as his successor for the *Khilāfah*. Al-Malik al-Nāṣir gave preference to Ibrāhīm, his cousin, over him because of his resentment for al-Mustakfī. Ibrāhīm's conduct and character were reprehensible. Al-Qāḍī 'Izz ad-Dīn ibn Jamā'ah had tried his utmost to turn the *Sultān* away from him, but he did not do so. When death approached, he ordered all the governors to return authority back to the appointed successor of al-Mustakfī, his son Aḥmad. When al-Mansūr Abū Bakr ibn al-Nāṣir took the position of *Sultān*, he convened an assembly on Thursday, the 11th of Dhū al-Ḥijjah, in the year 741 H. He gathered together the *Khalīfah*, Ibrāhīm, the appointed heir, Aḥmad, and

[1] Translator's note: at this point in history, the real power was in the hands of the *Sultāns*; the position of *Khalīfah* was more a ceremonial position now than a real authority.

[2] *Tārīkh al-Khulafā'* (p. 559).

the judges. He asked, "Who is legally entitled to the *Khilāfah*?" Ibn Jamā'ah said, "The *Khilāfah*, al-Mustakfī, who passed away in the city of Qūṣ, named his son Aḥmad as his successor after him, and he made forty trustworthy men from the people of Qūṣ witnesses over that. This has become established to me after it became established to my representative in the city of Qūṣ." The *Sultān* then removed Ibrāhīm; he pledged allegiance to Aḥmad and the judges did likewise. He was given the title, al-Ḥākīm Bi Amrillāh, the title of his grandfather.^[1]

It was in the era of the *Khilāfah*, Aḥmad ibn al-Mustakfī, that ibn al-Qayyim died, may Allāh have mercy on him.



^[1] *Tārīkh al-Khulafā'* (p. 561).

His Studies

One who studies the biography of ibn al-Qayyim, may Allāh have mercy on him, will find that he possessed the following qualities: a true desire for seeking knowledge, tremendous patience and persistence in studying issues, independence of thought while learning from his *Ḥanbalī* teachers as well as those other than them, complete dedication and self-denial for the sake of knowledge. This was completely mixed with his flesh and blood from his earliest days; he began his quest for knowledge from a very early age. In particular, he began seeking knowledge at the age of seven; this becomes clear when we compare his birth date, 691 H, with the dates of the deaths of the teachers from whom he learned.

The Sciences He Learned:

The sciences which he learned and in which he excelled include almost all the Sciences of the Religion and the sciences which assist in mastering the Sciences of the Religion. He studied *Tawḥīd*, *ʿIlm al-Kalām*, *Tafsīr*, *al-Ḥadīth*, *Fiqh*, *Uṣūl al-Fiqh* (Principles of *Fiqh*), *al-Farāʾid* (Laws of Inheritance), Arabic language, grammar, and other sciences with the great scholars of his age until he himself excelled in them and surpassed his peers. It is sufficient proof of his great status amongst the scholars that he and his *Shaykh*, Shaykh al-Islām ibn Taymiyyah, are always mentioned together like two racehorses.

We find that it is a point of agreement amongst all his

major students and the scholars who came afterwards that he was extremely diligent in seeking knowledge and he excelled in the various sciences. The following are some of their statements concerning the matter:

1. His student ibn Rajab said:

“He studied the *Fiqh* of the (*Ḥanbalī*) *Madhhab*; he excelled in it and he was qualified for issuing *Fatwās*. He kept very close to Shaykh Taqī ad-Dīn ibn Taymiyyah, and he mastered the various sciences of Islām. He was very knowledgeable of: *Tafsīr*, none rivaled him in it; the fundamentals of the religion, he was the reference point in that; *Ḥadīth*, he knew their meanings, and their *Fiqh*, he was skillful in deriving subtle points from them, no one was equal to him in that; *Fiqh* and its *Uṣūl*; the Arabic language, and he was very knowledgeable of it; *ʿIlm al-Kalām*; grammar; and other than that. He was knowledgeable of the science of good character; he understood the speech of the People of *Taṣawwuf* and its subtleties. He was very skilled in all of these fields.”

2. His student ibn Kathīr said:

“He heard *Ḥadīths*, occupied himself with knowledge, and excelled in various sciences, particular the sciences of *Tafsīr*, *Ḥadīth*, and the Two Foundations (the Qurʾān and the *Sunnah*). When Shaykh al-Islām ibn Taymiyyah returned from Egypt in the year 712 H, he kept very close to him until the Shaykh died. He acquired a tremendous deal of knowledge from him, in addition to what has already been mentioned of his preoccu-

pation with knowledge. Thus, he became the lone expert in many fields. He used to devote much time to seeking knowledge by night and day and humbly invoking Allāh.”^[1]

3. His student adh-Dhahabī said:

“He devoted himself to the study of *Ḥadīth*: both the texts and the narrators. He occupied himself with study of *Fiqh*, and he excelled in discussion of it, as well as grammar, of which he was very knowledgeable. And he was knowledgeable of the Two Foundations (the Qur’ān and the *Sunnah*).”^[2]

4. Ibn Nāṣir ad-Dīn ad-Dimashqī said:

“He possessed knowledge of various fields of knowledge, in particular: *Tafsīr* and the *Uṣūl*, the explicit and the implicit.”^[3]

5. Ibn Ḥajar said:

“He possessed a courageous soul. His knowledge was vast. He was knowledgeable of the differences of opinion and the opinions of the *Salaf*.”^[4]

6. As-Suyūṭi said:

“He authored works, he engaged in debates, and

^[1] *Al-Bidāyah Wa an-Nihāyah* (14/234).

^[2] *Mu’jam Shuyūkh adh-Dhahabī* (p. 163). Translator’s note: Adh-Dhahabī (673-748 H) was actually much older than ibn al-Qayyim and died before him; however, any scholar with whom one has studied something, even if it should be a small amount, can be considered one’s *Shaykh*.

^[3] *Ar-Radd al-Wāfir* (p. 68).

^[4] *Ad-Durar al-Kāminah* (3/244).

he strove greatly until he became one of the major *Imâms* in *Tafsîr*, *Ḥadīth*, *al-Furū'* (*Fiqh* opinions), the Two Foundations (the *Qur'ân* and the *Sunnah*), and the Arabic language."^[1]

7. Ibn Taghrī Bardī said:

"He was proficient in a number of sciences such as *Tafsîr*, *Fiqh*, Arabic language, grammar, *Ḥadīth*, *Uṣūl*, and *Furū'* (*Fiqh* opinions). He kept very close to Shaykh al-Islām ibn Taymiyyah after he returned from Cairo in the year 712 H. He acquired much knowledge from him until he became one of the unique scholars of his age and all the people benefited from him."^[2]

8. Ash-Shawkānī said:

"He excelled in various sciences, surpassed his peers, and became famous throughout the lands. He attained very deep knowledge concerning the *Madhhabs* of the *Salaf*."^[3]

9. Al-Ālūsī said:

"He is the *Mufasssir* (exegete of the *Qur'ân*), grammarian, *Uṣūlī* (scholar of *Uṣūl al-Fiqh*), and *Mutakallim* (a scholar of *ʿIlm al-Kalām*)."^[4]

10. Al-Murāghī said:

"He is the *Uṣūlī*, *Muḥaddith*, grammarian, man of letters, orator, and preacher."

[1] *Bughyah al-Wu'āh* (1/63).

[2] *An-Nujūm az-Zāhirah* (10/249).

[3] *Al-Badr at-Ṭālī'* (2/143).

[4] *Jalā' al-'Aynayn Fī Muḥākamah al-Aḥmadayn* (p. 40).

11. Al-Bayṭār ad-Dimashqī said:

“He is an *Imām* concerning the Qur’ān’s language, its style, its *Fiqh*, its legislations, its brevity, its *I’jāz*,^[1] its literal meanings, and its figurative language.”

These are just some of the statements of the scholars clarifying the rank of ibn al-Qayyim amongst the scholars. This great level of knowledge that he achieved is not so strange in light of the great talent Allāh ﷻ blessed him with and the age that he lived in. In his age, the Muslim lands were overflowing with scholars of Islām specialized in various areas. This was particularly true in Damascus, the home of ibn al-Qayyim. It was full of excellent scholars who carried their libraries in their hearts. So each scholar was like a lush garden before the student; he could pluck from its fruits as much as he liked and enjoy its fragrance.

Ibn al-Qayyim was naturally endowed with a sharp intellect and excellent memory. Therefore, it is no surprise that he could be found in the assemblies with of many different *Shaykhs* to learn from them their respective specialties until he became an expert in the sciences of Islām. May Allāh shower him with His Abundant Mercy and may He pleased with him.^[2]



[1] Translator’s note: *I’jāz* means matchlessness or inimitability. Part of the Qur’ān’s miraculous nature is that it cannot be reproduced.

[2] Ibn al-Qayyim, *Haātuhu Wa Āthāruh* (p. 30).

His Teachers

Shaykh Bakr Abu Zayd, may Allāh preserve him, said, "The following list reveals the famous teachers of ibn al-Qayyim who played a role in the development of his intellectual framework and his maturation as a scholar. They are listed alphabetically (in Arabic):

1. **Qayyim al-Jawziyyah:** His father Abū Bakr ibn Ayyūb. Aṣ-Ṣafadī, ibn Taghrī Bardī, and ash-Shawkānī mentioned him amongst his teachers. They mentioned that he learned *al-Farā'id* from him, and he was expert in that field.
2. **Ibn 'Abd ad-Dā'im:** He is Abū Bakr ibn al-Musnid Zayn ad-Dīn Aḥmad ibn 'Abd ad-Dā'im ibn Nī'mah al-Maqdisī, the *Musnid* of his age. He lived a very long time and died in the year 718 H.
3. **Shaykh al-Islām ibn Taymiyyah:** Aḥmad ibn 'Abdil-Ḥalīm ibn 'Abdis-Salām an-Numayrī; he died in the year 728 H, may Allāh have mercy on him. He learned from him: *Tafsīr*, *Ḥadīth*, *Fiqh*, *al-Farā'id*, the Two Foundations, *Ilm al-Kalām*. He kept close to him until he learned his *Fiqh*. He was one of his brightest students, and he acquired a tremendous deal of knowledge from him. Aṣ-Ṣafadī clarified a number of essential books that ibn al-Qayyim read to ibn Taymiyyah, may Allāh have mercy on them; he said:

'He read to him a section of *al-Muḥarrar*^[1] by his

[1] *Al-Muḥarrar* is a book concerning *Ḥanbalī Fiqh* in two volumes.

grandfather al-Majd.^[1] He read to him from *al-Maḥṣūl*,^[2] *al-Iḥkām*^[3] by *as-Sayf al-Āmidī*.^[4] He also read to him a section of *al-Arbaʿīn*^[5] and *al-Muḥaṣṣal*,^[6] and he read to him many of his (ibn Taymiyyah's) own writings.^[7]

He stayed in his company from the time ibn Taymiyyah came to Damascus in the year 712 H until he died in the year 728 H, may Allāh have mercy on him. Therefore, he accompanied him and studied with him for approximately seventeen years, and Allāh (ﷻ) knows best.

4. **Ash-Shihāb al-ʿĀbir:** He is Abū al-ʿAbbās Aḥmad ibn ʿAbdir-Raḥmān ibn ʿAbdil-Munʿim ibn Nīʾmah an-Nablusī al-Ḥanbalī; he died in the year 697 H. ibn Rajab, Aṣ-Ṣafadī, ibn Taghrī Bardī, ad-Dāwūdī, and ibn al-ʿImād mentioned

[1] The author is Majd ad-Dīn Abū al-Barakāt ʿAbdus-Salām ibn ʿAbdillāh ibn Taymiyyah an-Numayrī; he died in 652 H.

[2] It is *al-Maḥṣūl Fī Uṣūl al-Fiqh*, by Fakhr ad-Dīn Muḥammad ibn Aḥmad ar-Rāzī who died in the 678 H. Many scholars have put considerable focus on teaching this book, writing commentaries on it, and summarizing it.

[3] It is *al-Iḥkām Fī Uṣūl al-Aḥkām*, and it is printed in four volumes.

[4] He is ʿAlī ibn Muḥammad ibn Sālim at-Taghlubī, Sayf ad-Dīn; he died in 631 H.

[5] The books called *al-Arbaʿīn* which gather together forty *Ḥadīths* concerning a particular topic or about various topics are many in number. Amongst them is the book *al-Arbaʿīn Fī Uṣūl ad-Dīn* by ar-Rāzī, and perhaps it is what is meant here.

[6] *Al-Muḥaṣṣal*: perhaps this is referring to the book of ar-Rāzī titled *Muḥaṣṣal Afkār al-Mutaqaddimīn Wa al-Mutaʾakh-khirīn Min al-Ḥukamāʾ Wa al-Mutakallimīn*.

[7] Ibn al-Qayyim wrote a treatise concerning the titles of ibn Taymiyyah's works.

him amongst his teachers. Comparing between the date his *Shaykh* ash-Shihāb al-‘Ābir died and the birth date of ibn al-Qayyim, it becomes clear that ibn al-Qayyim, may Allāh have mercy on him, started listening (to *Ḥadīths*) at a very young age: when he was six or seven years old.

Ibn al-Qayyim mentioned what he related to him concerning some of the rulings of dreams in his book *Zād al-Ma‘ād*, then he said, ‘This shows how proficient our *Shaykh* was in the science of dream interpretation, but I was not able to read to him in this field because of my young age and his passing away. And Allāh knows best.’

5. **Ibn ash-Shīrāzī:** I have not been able to verify who is this ibn ash-Shīrāzī. Those who mentioned him amongst ibn al-Qayyim’s teachers did not mention his lineage such that it would be possible to determine his actual name. For this reason, the late scholars are in disagreement concerning him:

Al-Ustādh ‘Abdul-Ghanī ‘Abdul-Khāliq said:

‘He is the *Musnid*, Zayn ad-Dīn Ibrāhīm ibn ‘Abdir-Raḥmān ibn Tāj ad-Dīn Aḥmad ibn al-Qāḍī Abī Naṣr ibn ash-Shīrāzī; he died in the year 714 H.’

Al-Ustādh ‘Awaḍillāh Ḥijāzī said:

‘He is Kamāl ad-Dīn Aḥmad ibn Muḥammad ibn ‘Abdillāh ibn Hibatillāh ibn ash-Shīrāzī ad-Dimashqī. He held the positions of *Qāḍī* as well as instructor at a number of schools in Damascus.

He died in the year 736 H.'

6. **Al-Majd al-Ḥarrānī:** He is Ismā'il Majd ad-Dīn ibn Muḥammad al-Farrā', the *Shaykh* of the Ḥanbalis in Damascus; he died in the year 729 H. It is said that he read *al-Muqni'* a hundred times.

He was mentioned amongst his teachers by his student aṣ-Ṣafadī, and also by ibn Taghrī Bardī and ibn Ḥajar. Aṣ-Ṣafadī clarified that the sciences he learned from him are the following:

He studied *al-Farā'id* from him after having learned it from his father. He also learned from in *Fiqh*. He read to him *Mukhtaṣar Abī al-Qāsim al-Khiraqī* and *al-Muqni'* by ibn Qudāmah.^[1] He learned *Uṣūl* from him as well and he read to him most of *ar-Rawḍah* by ibn Qudāmah.^[2]

Some have mistakenly thought that the person meant by al-Majd al-Ḥarrānī is the grandfather of ibn Taymiyyah: al-Majd al-Ḥarrānī 'Abdus-Salām Majd ad-Dīn ibn 'Abdillāh ibn Taymiyyah an-Numayrī (652 H). This is the reason some thought that he is the al-Majd al-Ḥarrānī that is mentioned here amongst the *Shaykhs* of ibn al-Qayyim, and this is incorrect as you know now that someone else is meant. And Allāh knows best.

7. **Ibn Maktūm:** He is Ismā'il — and he is titled Ṣadr

[1] Translator's note: These are both texts on *Ḥanbali Fiqh*.

[2] Ibn Qudāmah's *Rawḍah an-Nāẓir Wa Junnah al-Munāẓir* is a book on *Uṣūl al-Fiqh*.

ad-Dīn and his *Kunyah* is Abū al-Fidā' ibn Yūsuf ibn Maktūm al-Qaysī ad-Dimashqī ash-Shāfi'ī (716 H).

Aṣ-Ṣafadī, ibn Taghrī Bardī, and ibn Ḥajar mentioned him amongst his teachers.

8. **Al-Kaḥḥāl:** He is Ayyūb Zayn ad-Dīn ibn Ni'mah an-Nablusī, then ad-Dimashqī, al-Kaḥḥāl (730 H).

Aṣ-Ṣafadī mentioned him amongst a group of scholars that he heard from.

9. **Al-Bahā' ibn 'Asākir:** He was mentioned by aṣ-Ṣafadī and ibn Taghrī Bardī.
10. **Al-Ḥākim:** He is Sulaymān Taqī ad-Dīn Abū al-Faḍl ibn Ḥamzah ibn Aḥmad ibn Qudāmah al-Maqdisī al-Ḥanbalī, the *Musnid* of Shām and one of its major *Qādis*. He heard from approximately one hundred *Shaykhs*, and he received *Ijāzahs* from over seven hundred *Shaykhs*. He died in the year 715 H.
11. **Sharaf ad-Dīn ibn Taymiyyah:** He is 'Abdullāh Abū Muḥammad ibn 'Abdīl-Ḥalīm ibn Taymiyyah an-Numayrī, the brother of Shaykh al-Islām ibn Taymiyyah, may Allah have mercy on them. He was proficient in a number of fields and his brother, Shaykh al-Islām, used to honor and respect him. He died in the year 727 H. His funeral was a public affair. The prayer was performed for him numerous times. His brothers, Shaykh al-Islām and Zayn ad-Dīn 'Abdur-Raḥmān, were in prison, but they took part in

his prayer as well because the sound of the *Takbîr* was loud enough to reach them in the prison.

Ibn al-Qayyim learned from him in *Fiqh* as mentioned by aṣ-Ṣafadî and ibn Taghrî Bardî. ibn al-Qayyim indicated this as well in his book *I'lām al-Muwaqqi'în* in a section concerning oaths for divorce: that it is an oath, and no expiation is due for it. Then he said, 'This is the view of our *Shaykh*, Abū Muḥammad ibn Taymiyyah, the brother of Shaykh al-Islām ibn Taymiyyah, may Allāh have mercy on him.'

- 12. Al-Waddā':** He is 'Alā' ad-Dīn al-Kindī al-Waddā'

He was mentioned by aṣ-Ṣafadî and ibn Taghrî Bardî and I did not find a biography for him

- 13. Al-Muṭa'im:** 'Īsā Sharaf ad-Dīn ibn 'Abdir-Raḥmān, the *Muṭa'im* of trees,^[1] and then later a real estate broker. He was the *Musnid* of his age. He died in the year 719 H.

It was mentioned by ibn Rajab, aṣ-Ṣafadî, ibn Taghrî Bardî, ad-Dāwūdî, and ibn Ḥajar. He was mentioned amongst the *Shaykhs* of ibn al-Qayyim whom he heard from.

- 14. Bint Jawhar:** Fāṭimah Umm Muḥammad bint *Shaykh* Ibrāhīm ibn Maḥmūd ibn Jawhar al-Baṭā'ihī^[2] al-Ba'lī, the *Musnidah* and *Muḥaddithah*. She died in the year 711 H. ibn

[1] A *Muṭa'im* is someone who grafts trees.

[2] Baṭā'ihī is a place between Wāsiṭ and al-Baṣrah.

Rajab and ad-Dāwūdī mentioned that he heard from her.

15. **Majd ad-Dīn at-Tūnisī:** I did not find a biography for him.

He was mentioned by aṣ-Ṣafadī, ibn Taghrī Bardī, and ibn Ḥajar. Aṣ-Ṣafadī mentioned that ibn al-Qayyim, may Allāh have mercy on him, read a section of *al-Maghrib* to him concerning the topic of the Arabic language.

16. **Al-Badr ibn Jamā'ah:** Muḥammad al-Qāḍī Badr ad-Dīn ibn Ibrāhīm ibn Jamā'ah al-Kinānī al-Ḥamawī ash-Shāfi'ī, the famous *Imām* and author of many works. He died in the year 733 H.

He was mentioned by aṣ-Ṣafadī in *al-Wāfi Bi al-Wafayāt*.

17. **Abū al-Faṭḥ al-Ba'lbakī:** He is Muḥammad Shams ad-Dīn Abū 'Abdillāh ibn Abī al-Faṭḥ al-Ba'lbakī^[1] al-Ḥanbalī, the *Faqīh*, linguist and grammarian. He died in the year 709 H.

He learned from him in *Fiqh* and the Arabic language. He read to him a number of books concerning grammar, amongst them *Alfiyyah ibn Mālik*.^[2] *Al-Alfiyyah*, and other long works

[1] Ba'lbakī and Ba'li are ascriptions to Ba'lbak, a village lying in the suburbs of Damascus.

[2] *Alfiyyah ibn Mālik* is a poem concerning grammar. It was given this name because it consists of one thousand (*Alf*) couplets, while he named it *al-Khulāṣah*. Many scholars have written commentaries on it, amongst them ibn 'Aqīl 'Abdullāh al-Ḥamdānī. Ibn Mālik, the author of *al-Alfiyyah*, is Jamāl ad-Dīn

concerning the Arabic language, are only studied by advanced students who have excelled in their studies. This means that he mastered Arabic before reaching the age of nineteen.^[1]

18. **Aş-Şafî al-Hindî:** He is Muḥammad Şafî ad-Dîn ibn 'Abdir-Raḥîm ibn Muḥammad al-Armawî ash-Shâfi'î, the *Faqîh* and *Uşûlî*. He died in the year 715 H.

Ibn al-Qayyim learned from him in *Uşûl al-Fiqh* and *Tawḥîd*, and he read to him most of *al-Arba'în* and *al-Muḥaṣṣal*. This was mentioned by aş-Şafadî, ibn Taghrî Bardî, ad-Dâwûdî, and ash-Shawkânî.

19. **Az-Zamlikânî:**^[2] He is Muḥammad Abû al-Ma'âlî Kamâl ad-Dîn ibn 'Alî ibn 'Abdil-Wāḥid al-Anşārî ash-Shâfi'î ibn Khāṭib Zamlikā. He held the position of *Qāḍî* in Aleppo. He was expert in various sciences. He died in the year 727 H.

Al-Ustādh 'Awaḍillāh Ḥijāzî mentioned him amongst his *Shaykhs*.

20. **Ibn Mufliḥ:** He is Muḥammad Shams ad-Dîn Abû 'Abdillāh ibn Mufliḥ ibn Muḥammad ibn Mufarrij al-Maqdisî al-Ḥanbalî. ibn al-Qayyim, may Allāh have mercy on him, said, "There is

Muḥammad ibn 'Abdillāh ibn Mālik, al-Imām, al-'Allāmah, aṭ-Ṭā'î, al-Jayyānî, al-Andalusî. He was born in Jayyān in Andalusia in the year 600 H, and he died in the year 672 H.

[1] Ibn al-Qayyim, *Ḥayātuhu Wa Āthāruhu* (p. 27).

[2] Zamlikānî is an ascription to Zamlikā, one of the suburbs of Damascus.

none underneath the dome of the sky more knowledgeable than ibn Mufliḥ concerning the *Madhhab* of Imām Aḥmad.” He was a student of Shaykh al-Islām ibn Taymiyyah. Ibn al-Qayyim used to refer to him frequently concerning his opinions. He died in the year 763 H.

21. **Al-Mizzī:**^[1] He is Yūsuf Jamāl ad-Dīn ibn Zakī ad-Dīn ‘Abdir-Raḥmān al-Quḍā’ī, then al-Kalbī, ad-Dimashqī, ash-Shāfi’ī, the *Imām* of the *Muḥaddithīn*, and the Seal of the *Ḥuffāẓ*. He died in the year 742 H.

Ibn al-Qayyim, may Allāh have mercy on him, depends on him greatly and he cites his opinions frequently in his books, particularly on matters relating to *Ḥadīth* and its narrators. He usually does so referring to him as “our *Shaykh*.” This can be seen in his books:

Ar-Rūḥ

Ḥādī al-Arwāḥ

Jalā’ al-Afhām

Ibn al-Qayyim’s biographers mentioned him amongst the *Shaykhs* of ibn al-Qayyim as can be seen in his biography contained in the introduction to ibn ‘Īsā’s commentary on *an-Nūniyyah*.^[2]



[1] Mizzī is an ascription to Mizzah, an area near the gate of Damascus.

[2] Ibn al-Qayyim, *Ḥayātuhu Wa Āthāruḥ* (p. 99).

His Students

Shaykh Bakr Abū Zayd, may Allāh preserve him, said, "I have taken care to verify that each of the following was a student of ibn al-Qayyim, may Allāh have mercy on him. They are mentioned in alphabetical order (in Arabic):

1. **Al-Burhān ibn Qayyim al-Jawziyyah:** He is his son, Burhān ad-Dīn Ibrāhīm... ibn al-'Imād said, 'He learned *Fiqh* from his father. He studied the Arabic language. He heard (*Ḥadīths*), read (to *Shaykhs*), and learned. His father had him hear (*Ḥadīths*) in Ḥijāz.'
2. **Ibn Kathīr:** He is Ismā'īl 'Imād ad-Dīn Abū al-Fidā' ibn 'Umar ibn Kathīr al-Qurashī ash-Shāfi'i, the *Imām* and famous *Ḥāfiẓ*. He died in the year 774 H.

He was a student of ibn Taymiyyah, ibn al-Qayyim, and Abū al-Ḥajjāj al-Mizzī. He married to the daughter of al-Mizzī, may Allāh have mercy on him. ibn Kathīr wrote an excellent biography of him and said, 'I was one of those who accompanied him most, and I was one of the most beloved of people to him.'

3. **Ibn Rajab:** He is 'Abdur-Raḥmān Zayn ad-Dīn Abū al-Faraj ibn Aḥmad ibn 'Abdir-Raḥmān al-Ḥanbalī. He was called ibn Rajab; he died in the year 795 H. He wrote many beneficial works, amongst them his book *Dhayl Ṭabaqāt al-*

Ḥanābilah.^[1] He included in it an excellent biography of him, in which he said, 'I regularly attended his assemblies before he died for more than a year. I heard from him his long poem *an-Nūniyyah* about the *Sunnah* (Creed) amongst other works of his, and other things.'

4. **Sharaf ad-Dīn ibn Qayyim al-Jawziyyah:** He is his son 'Abdullāh ibn Muḥammad ibn Ḥajar said, 'He studied with his father and others.'
5. **As-Subkī:** He is 'Alī ibn 'Abdil-Kāfi ibn 'Alī ibn Tamām as-Subkī, Taqī ad-Dīn, Abū al-Ḥasan. He died in the year 756 H.

Ibn Ḥajar mentioned in *ad-Durar al-Kāminah* that as-Subkī traveled to Shām, the Ḥijāz, and Alexandria to seek *Ḥadīth*. In *Shām*, he learned from a number of scholars, he counted amongst them ibn al-Qayyim, may Allāh have mercy on him.

6. **Adh-Dhahabī:** He is Muḥammad ibn Aḥmad ibn 'Uthmān ibn Qaymāz adh-Dhahabī at-Turkumānī ash-Shāfi'ī, the *Imām* and *Ḥāfiẓ*, the author of many works concerning *Ḥadīth* and other fields. He died in the year 748 H. He wrote a biography of ibn al-Qayyim in his book *al-Mu'jam* which he devoted to his own *Shaykhs*. From this, we learn that he is one of his *Shaykhs* and they were both from the same city. And Allāh (ﷻ) knows best.

[1] Translator's note: This is a book devoted to the biographies of *Ḥanbalī* scholars.

7. **Ibn 'Abdil-Hādī:** Muḥammad Shams ad-Dīn Abū 'Abdillāh ibn Aḥmad ibn 'Abdil-Hādī ibn Qudāmah al-Maqdisī, then aṣ-Ṣāliḥī, al-Ḥanbalī, the *Hāfiẓ* and *Nāqid*. Ibn Rajab mentioned over seventy of his works, some of them reach one hundred volumes. He died in the year 744 H.

Ibn Rajab stated in his biography of ibn al-Qayyim, 'The noble people used to magnify him and study with him, such as ibn 'Abdil-Hādī and others.'

8. **An-Nablusī:** Muḥammad Shams ad-Dīn Abū 'Abdillāh ibn 'Abdil-Qādir ibn Muḥyī ad-Dīn 'Uthmān an-Nablusī al-Ḥanbalī. He was known as *al-Jannah*.^[1] He died in the year 797 H. He had a number of works, amongst them *Mukhtaṣar Ṭabaqāt al-Ḥanābilah*.

Ibn al-'Imād said, 'He kept the company of ibn Qayyim al-Jawziyyah, and he read to him most of his works.'

9. **Al-Ghazzī:** Muḥammad ibn Muḥammad ibn Muḥammad ibn Khaḍir al-Ghazzī ash-Shāfi'ī. His lineage ends with az-Zubayr ibn al-'Awwām, may Allāh be pleased with him. He died in the year 808 H.

Ash-Shawkānī said, 'He entered Damascus, where he learned from ibn Kathīr, at-Taqī as-

[1] He was given the nickname *al-Jannah* because of the many sciences he was proficient in. *Jannah* contains that which the souls desire, and he had that which the souls of students desire.

Subkî, ibn al-Qayyim, and others.’

10. **Al-Fayrûzâbâdî:** He is Muḥammad ibn Ya’qûb ibn Muḥammad ibn Muḥyi ad-Dîn Abû aṭ-Ṭāhir al-Fayrûzâbâdî ash-Shāfi’î, the author of *al-Qāmûs* and many other beneficial works. He died in the year 817 H.

Ash-Shawkānî said, ‘He traveled to Damascus in the year 755 H; he heard from at-Taqî as-Subkî and a group of scholars numbering more than one hundred including the likes of ibn al-Qayyim and those of his generation.’

11. **Al-Maqirri:** He is Muḥammad ibn Muḥammad ibn Aḥmad ibn Abî Bakr al-Qurashî at-Tilmisânî. He died in the year 759 H.

His grandson, while listing his *Shaykhs* in *Nafḥ at-Tayyib*, quoted his statement, ‘Then I went to Shām. In Damascus, I met Shams ad-Dîn ibn Qayyim al-Jawziyyah, the student of the *Faqîh*, ibn Taymiyyah.’

From that which he heard from ibn al-Qayyim is what he mentions in his following statement:

I witnessed Shams ad-Dîn ibn Qayyim al-Jawziyyah, the Qayyim (i.e. the leader) of the Ḥanbalîs in Damascus being asked by a man about the statement of the Prophet (ﷺ):

«مَنْ مَاتَ لَهُ ثَلَاثَةٌ مِنَ الْوَلَدِ كَانُوا لَهُ حِجَابًا مِنَ النَّارِ»

‘Whoever has three children of his die, they shall be a veil for him from the Fire.’^[1]

^[1] *Al-Bukhārî* (no. 1381) and *Muslim* (no. 2634)

‘What if he were to commit a major sin after that?’ He responded, ‘The death of his children is a veil, and the major sin tears that veil. A veil is only a veil so long as it is not torn. Once it is torn, it ceases to be a veil. Do you not see that the Prophet (ﷺ) said:

«وَالصَّوْمُ جُنَّةٌ»

“Fasting is a shield,”^[1]

that is so long as it is not torn.’

Then he said, ‘This is the greatest of Taqī ad-Dīn ibn Taymiyyah’s companions.’^[2]



^[1] *Al-Bukhārī* (no. 7492) and *Muslim* (no. 1151).

^[2] Ibn al-Qayyim, *Ḥayātuhu Wa Āthāruhu* (p. 107).

A Look at Some of His Writings

It is very difficult to discuss all the writings of ibn al-Qayyim, may Allāh have mercy on him, in detail without falling into repetition or error. This is because many of his biographers make various mistakes in listing his writings. On closer examination, it is found that their mistakes are due to the following matters:

Firstly: Ibn al-Qayyim, may Allāh have mercy on him, will title a book, then later on he will refer to it when it is relevant in some of his other works. However, he will call it by a name that simply indicates its subject without citing the actual title he had given it.

An example of that is his book *Jalā' al-Afḥām Fī aṣ-Ṣalāh Wa as-Salām 'Alā Khayr al-Anām* (Clarifying the Conceptions Concerning Ṣalāh and Salām Upon The Best of Creation). That is what he named it in its introduction; then he referred to in his book *Badā'i' al-Fawā'id* with the name *Ta'zīm Qadr aṣ-Ṣalāh 'Alā an-Nabī* [ﷺ] (Magnification of the Importance of Ṣalāh Upon the Prophet [ﷺ]). As a result, his biographers will err concerning the names of his writings in cases such as this. They will think them separate works, and there are many cases such as this.

Secondly: The title of the book will consist of two possessive phrases linked together, in which case the biographer will sometimes count them as two separate works.

An example of this is his book *Rawḍah al-Muḥibbîn Wa Nuzhah al-Mushtāqîn* (*The Garden of Lovers and the Stroll of the Desirous*). Some of his biographers mentioned that ibn al-Qayyim has a book called *Rawḍah al-Muḥibbîn* and another called *Nuzhah al-Mushtāqîn*. This occurs frequently.

Thirdly: Ibn al-Qayyim may not mention a title for the book. As a result, the book will be published with a title that suits its topic, then it will be published another time with another name also matching its topic. As a result, some will err and think they are separate works.

An example of this is his book *Ad-Dā' Wa ad-Dawā'* (*The Disease and the Medicine*). This title was not given by ibn al-Qayyim, but it has been printed with this title. It has also been printed with the title *Al-Jawāb al-Kāfi Liman Sa'ala 'An ad-Dawā' ash-Shāfi* (*The Sufficient Response For The One Who Asked Concerning the Healing Medicine*).

Fourthly: Some scholars will take a certain selection about a given topic from one of the books of ibn al-Qayyim and make it a separate treatise with a name of his own choosing. As a result, some will list it as an independent work of ibn al-Qayyim.

An example of this is *Bulūgh as-Sūl Min Aqḍiyah ar-Rasūl* (البلوغ السؤل من اقطیة الرسول). It is not an independent book written by ibn al-Qayyim; it is a section of his book *I'lām al-Muwaqqi'în 'An Rabb al-'Ālamîn*.

Fifthly: The tampering of copyists. This only became a problem after the usage of the printing press became widespread. A book will be printed with its appropriate title, then some copyists will reprint it with a different title to give the impression that it is a different book. Consequently, those desirous of his books will rush to buy it.

An example of that is the book, *Al-Fawā'id Al-Mushawwaq Ilā 'Ulūm al-Qur'ān Wa 'Ilm al-Bayān*. It was republished with the title *Kunūz al-'Irfān Fī Asrār Wa Balāghah al-Qur'ān*, but they are the same book.

Sixthly: Hastening to pass judgment that a book was authored by ibn al-Qayyim, may Allāh have mercy on him, without verifying the matter properly. Such a book may merely be an attempt to take advantage of ibn al-Qayyim's fame and his status amongst the scholars or to cause an uproar about his pure *Salafī* creed, or it may be the result of confusing ibn al-Jawzī with ibn Qayyim al-Jawziyyah.^[1]

An example of that is the book *Daf' Shubah at-Tashbih*. For these and other reasons, there have been many mistakes in attributing to ibn al-Qayyim works that are not his.^[2]



^[1] Translator's note: Ibn al-Jawzī's son was the founder of *al-Madrasah al-Jawziyyah* as mentioned earlier.

^[2] Ibn al-Qayyim, *Ḥayātuhu Wa Āthāruhu*, (p. 111).



His Journey to Acquire Knowledge

Traveling in search of knowledge is an established and well known practice of the scholars. Hardly can a person see the biography of any scholar except that he will find therein a discussion of his journeys to acquire knowledge from *Shaykhs* and to hear *Ḥadīths* from all their routes. This is particularly true of the scholars of *Ḥadīth* for they used to travel a great deal starting from the age of the Companions until the time when the recording of the *Sunnah* in scholarly books was complete. Afterwards, the *Sunnah* spread via the *Ṣiḥāh*, the *Sunan*, the *Masānīd*, and other types of *Ḥadīth* collections, so they would then travel to receive *Ijāzahs*^[1] and to attain high *Isnāds*.^[2] It is for this reason that al-Khaṭīb al-Baghdādī wrote his book, *Ar-Riḥlah Fī Ṭalab al-Ḥadīth* (*Journeying to Seek Ḥadīths*).

Ibn al-Qayyim is one of the great scholars, so it is inevitable he must have traveled in order to acquire knowledge, yet we do not find his biographers mentioning any such journeys except for the times that he performed *Ḥajj*, and except for what al-Maqrīzī mentions in his book *As-Sulūk Li Ma'rifah Duwal al-Mulūk*. Therein, he mentions in his biography, "He came to Cairo numerous times."

In fact, I have seen him mention something in *Ighāthah*

[1] An *Ijāzah* is a permission from a *Shaykh* to narrate his own writings or works which he narrates.

[2] A high *Isnād* is one in which there are relatively few intermediaries between the narrator and the Prophet (ﷺ).

al-Luhfân which indicates he must have traveled to Egypt. While he was discussing the medicine of the body and the heart, he said, "One time, I mentioned this to one of the leading doctors in Egypt, so he said, 'By Allâh had I traveled all the way to the *Maghrib* to learn this piece of information, it would still have been a small distance.'" In his *Hidāyah al-Ḥayārā*, he says, "In Egypt, a debate occurred between myself and someone amongst those most highly regarded by the Jews for their knowledge and status."

This is what I was able to discover of ibn al-Qayyim's journeys, and we must suffice with this. Perhaps, some of the authors who gather the information concerning scholars and their journeys mentioned something more about this topic, but it is yet to be published or perhaps it is amongst the many manuscript works that are now lost.

In any case, there is a good excuse that can be found for ibn al-Qayyim if he did not become well known for his journeying in search of knowledge: and it is that he lived in an age when the sciences of Islām were already recorded and circulated throughout the lands. In that age, Damascus was a center for all the various sciences, and it was the place many scholars and students would travel to in order to learn.

Anyone who looks in the history books such as *ad-Dāris Fī Tārīkh al-Madāris* by an-Na'imī, *Munādamah al-Atfāl* by ibn Badrān, and other works, he will be amazed at how many schools and institutes were present in Damascus at that time, to say nothing of great scholars and tremendous libraries. It was also

full of charitable endowments devoted to service of the students.

Additionally, ibn al-Qayyim, may Allāh have mercy on him, grew up at the bosom of his father and studied with him, while he was one of the leaders of the Ḥanbalī scholars in Damascus in his role as *Qayyim of al-Madrasah al-Jawziyyah*.

Therefore, it is not strange that there is so little mention of ibn al-Qayyim traveling in order to acquire knowledge. Why would he travel given the high level of knowledge available in Damascus, especially after the arrival of the *Shaykh* of Islām and the Muslims, the vast ocean of knowledge, Shaykh Abū al-‘Abbās an-Numayrī Aḥmad ibn Taymiyyah, may Allāh have mercy on him. Surely, the best situation is that of the one whose provisions come to him in abundance at his doorstep, as he used to so often quote in his writings the saying, “There is no town beyond ‘Abbādān,” that is: it is the final destination for knowledge.^[1]



^[1] Ibn al-Qayyim, *Ḥayātuhu Wa Āthāruh* (p. 32).

His Travelling to Allāh's House

The closest of his students, al-'Allāmah ibn Rajab, may Allāh have mercy on him, tells us that his *Shaykh*, ibn al-Qayyim, may Allāh have mercy on him, performed *Hajj* numerous times, and he resided in Makkah for some time; he said, "He performed *Hajj* numerous times, and he resided in Makkah for some time. The people of Makkah used to mention about his devotion to worship and his frequent performance of *Ṭawāf* that which would astonish you."

Ibn al-Qayyim, may Allāh have mercy on him, mentions in various places in his books the following about his time in Makkah:

1. He authored his book *Miftāḥ Dār as-Sa'ādah Wa Manshūr Wilāyah al-'Ilm Wa al-Irādah* during his stay in Makkah. At the end of its introduction he states, "This is taken from some of that which Allāh blessed me with understanding of while I was devoted to His House morning and evening, having cast myself at His Door wretched and humbled, seeking His blessings while in His House and its surroundings. Whoever entrusts to Him his needs and places all his hopes in Him, he will find Himself in His Protection."
2. He sought healing through the water of Zamzam. He says, "During my stay in Makkah, I was afflicted with various diseases, and there were no doctors there or medicines as there are in other cities. Consequently, I would seek healing through honey and the water of Zamzam, and I

found healing in them to an extent that is truly astonishing.

3. He performed *Ruqyah*^[1] on himself and drank from Zamzam. In his book *Madârij as-Sâlikîn*, while discussing the topic of *Ruqyah*, he states, "I have experienced amazing occurrences with myself and with others concerning this, particularly while I was residing in Makkah. I used to suffer extreme pains as a result of which I could not even move while I was in *Ṭawāf* and at other times, so I would hasten to recite *al-Fātiḥah*, and then I would wipe the area that was in pain, and it would go away as if I was wiping away pebbles. I experienced this numerous times. Also, I would take a cup of Zamzam and recite *al-Fātiḥah* over it a number of times, then I would drink from it and it would give me more benefit and strength than I have ever experienced from any medicine. In fact, the affair was even greater than that, but it is in accordance with the strength of one's faith and the degree of certainty, and with Allāh is all help sought.



^[1] *Ruqyah* is to seek healing through reciting of Qur'ān or by invoking Allāh through the legislated invocations.

His Occupations and Pursuits

Ibn al-Qayyim's professional occupations were linked to his scholarly pursuits the way that the soul is linked to the skeleton. There is not a single one of his known occupations that does not relate to spreading knowledge. From examining the biographical references concerning his life, we find that they were the following:

1. *Imām at al-Jawziyyah*
 2. *Teacher at aṣ-Ṣadriyyah^[1] and other locations*
 3. *Issuing Fatwās (legal verdicts)*
 4. *Authoring books*
- 1) *Imam at al-Jawziyyah:*

Most of his biographers mention he held the position of *Imām at al-Madrasah al-Jawziyyah*. For this reason, ibn Kathīr stated, "He is the *Imām* of *al-Jawziyyah* and the son of its *Qayyim*."

Ibn Kathīr also mentions amongst the events of the year 736 H that ibn al-Qayyim delivered the sermon at one of the *Jāmi' Masjids* of Damascus. He states, "At the end of Rajab, *Jumu'ah* was offered at the *Jāmi'* established by Najm ad-Dīn ibn Khulaykhān towards the Gate of Kaysān. The sermon was delivered by *al-Imām, al-'Allāmah*

^[1] Aṣ-Ṣadriyyah is an ascription to its founder, Ṣadr ad-Dīn Aṣ'ad ibn 'Uthmān ibn al-Munjā (D. 657 H). Ibn Badrān said, "It is confirmed that all traces of Aṣ-Ṣadriyyah are gone, and there are now homes in its place."

Shams ad-Dīn ibn Qayyim al-Jawziyyah."

He was the first person to deliver a sermon there, as mentioned by ibn Badrān

2) Teaching:

Given his vast knowledge, his genius, and his humility, it was inevitable that ibn al-Qayyim should be a teacher. A large number of great *Huffāz* and famous scholars learned from him, whether *Hanbalī* or otherwise, such as al-*Hāfiẓ* ibn Rajab al-*Hanbalī*, the accomplished Muḥaddith al-*Hāfiẓ* adh-Dhahabī ash-Shāfi'ī, and the great scholar of *Tafsīr*, *Fiqh*, and *Ḥadīth*, ibn Kathīr ash-Shāfi'ī, and others.^[1]

The Beginning of His Teaching Career:

The biographical works do not give us an exact date for the beginning of his teaching career, but his student ibn Rajab mentions that he began teaching and spreading knowledge while his *Shaykh*, ibn Taymiyyah, was still alive. He states, "Large numbers learned from him while his *Shaykh* was alive until the time that he died and thus they benefited from him greatly. The noble people would respect him greatly and study under him such as ibn 'Abdil-Hādī and others."

When we compare his birthdate, 691 H, with the date of his *Shaykh's* death, 728 H, it leaves us with the possibility that either he started teaching at a young age or an intermediate age for at the time of his

^[1] Ibn al-Qayyim, *Ḥayātuhu Wa Āthāruhu* (p. 38).

Shaykh's death, he was thirty-seven years old. His sharp intellect, his genius, his transcendence of his peers, and his great number of students all indicate that he most likely began teaching at a young age.^[1]

The Places He Used to Teach:

His students ibn Kathīr, ibn Rajab, and adh-Dhahabī, as well as those after them such as ibn Ḥajar mention that ibn al-Qayyim, may Allāh have mercy on him, taught at *al-Madrasah aṣ-Ṣadriyyah*. Ibn Kathīr mentions his lecturing amongst the events of the year 743 H. He states, "On the day of Thursday, the 6th of Ṣafar, our companion, al-Imām al-'Allāmah Muḥammad ibn Abī Bakr ibn Ayyūb az-Zur'ī, the *Imām* of *al-Jawziyyah*, lectured at aṣ-Ṣadriyyah."

Al-Ḥāfiẓ as-Sakhāwī indicates that he taught at various locations. He states, "The *Imāms* benefited from him, and he taught at various locations." However, he did not give details, and if only he had done so.

What as-Sakhāwī has mentioned is something natural as at that time, Damascus was full of circles of knowledge in the *Jāmi' Masjids*, *Madrasahs*, *Khanqāhs*, and similar places. Hence, a great scholar would have regular circles and lectures in the *Jāmi' Masjid* and in the *Madrasah*, etc. Ibn al-Qayyim, is one of the most famous scholars throughout the lands and therefore more deserving of being like that. And Allāh (ﷻ) knows best.^[2]



[1] Ibn al-Qayyim, *Ḥayātuḥu Wa Āthāruḥ* (p. 40).

[2] Ibn al-Qayyim, *Ḥayātuḥu Wa Āthāruḥ* (p. 40).

His Relationship With ibn Taymiyyah

Ibn al-Qayyim's relationship with his *Shaykh*, ibn Taymiyyah, had a tremendous effect in changing the course of his life. This was from the great blessings of Allāh upon him, as he used to hold certain opinions which were far from the creed of the *Salaf*. Allāh willed that they should be refuted for him at the hand of Shaykh al-Islām ibn Taymiyyah, may Allāh have mercy on him.

Shaykh Bakr Abū Zayd, may Allāh preserve him, states, "ibn al-Qayyim, may Allāh have mercy on him, mentioned in his *Nūniyyah* some of the *Ta'wīl*^[1] of the Ash'arīs and others say concerning Allāh's Attributes and some of the terrible mistakes of the rejectors (of the Attributes). He explained their great harm to the religion and their opposition to the texts of the Qur'ān and the *Sunnah*. Then he followed with a chapter in which he mentioned that he himself had fallen into some of these destructive mistakes until Allāh sent him someone who clarified to him his misunderstandings and took him by the hand to the path of the Truth. He is none other than Shaykh al-Islām ibn Taymiyyah, may Allāh have mercy on him. He states the following concerning his repentance at his hands:

O people, by Allāh, the Magnificent, this is a sincere advice

[1] *Ta'wīl*, in this context, means to explain the Attributes in a manner that contradicts the apparent meaning.

From a caring brother who seeks to aid you.
I experienced all this and I fell in
These traps as I flew,
Until the true God granted me by His Grace
One who I cannot repay by hand or tongue
A young man who comes from the land of
Ḥarrān
So welcome to the one who comes from
Ḥarrān,^[1]
So may Allāh grant him the reward he deserves:
The garden of sanctuary and (Allāh's) pleasure.
His two hands took my hand and did not let go
Until he showed me the source of *Īmān*
And I saw the banners of the city
Around it had descended guidance and the
soldiers of the Qur'ān.
I saw many tremendous matters
Veiled to all those blind.
I was given a cup of water, pure and white,
Its pebbles^[2] were like the pearls of crowns.
I saw many peoples there,

[1] He is referring to ibn Taymiyyah, who was from Ḥarrān.

[2] The pebbles at the bottom of the pool of water.

(Appearing) like stars to every thirsty one who comes.

I saw the pure kawthar (spring),

Water flowing forth in it from two fountains:

The fountain of his *Sunnah*, and the fountain of Allāh's Words,

They never run dry with the passage of the days.

But most people never reach it, except

Out of thousands, a few individuals having faith.

They come to the sweetest of springs, how noble it is,

As for you (the rejectors of the attributes), you will come to humiliating punishment.

Then ibn al-Qayyim mentioned this blessing a second time, and he explained that he searched all the *Madhhab*s (in creed) seeking guidance and light. However, his search increased him only in darkness and confusion, until Allāh guided him and enveloped him with His Kindness. It was then that he took hold of the bridle of the Qur'ān and the *Sunnah* and sought security in it from the *Madhhab*s of *Kalām* and philosophy. He states concerning that:

O seeker of the clear Truth and desirer

Of certain knowledge and the decisive proof of faith.

Listen to the words of a sincere adviser: the news of one

Who has remained young amongst men until now.

He has not ceased – since the beginning –

Seeking the Pleasure of *ar-Raḥmān*.

But firm resolve often suffers lapses

For such is the nature of man.

Shortcomings come about from his lapses

Is he but navigating all the shortcomings?

He searched all the *Madhhabs* seeking light

To guide him and save him from the fires (of hell)

Yet it is as If he was searching for the darkness

Of night, pitch black, and the *Madhhab* of confusion.

And the night is increasing only in darkness

And the morning is overcome by its power,

Until in his travel there appeared a fire

Showing him the edge of the city from whenceforth springs Faith

So he came near to Light from it (the fire) his torch, but he was not able –

Because of his chains – to reach it in security

Had not the True God, in his kindness, set him aright

He would have turned back on his heels in loss.

But he stopped (before it) humble and submissive

Aware of his own poverty and need

So there came to him an army that undid his chains,

And then he was able to extend his two arms.

By Allāh, had his chains not been unraveled

And had not satan's hold on him been undone

Ascending to *Thurayyah* (the Pleiades)^[1] would have been easy

In comparison to reaching that fire.

So with that fire then he could see the guard towers of that city

Like great pavilions seen by the eyes.

And he saw there every rightly-guided guide

Calling to faith and to certainty.

So there he congratulated himself, remembering

What the seeker had said so long ago.

Until he said:

If you find yourself seeing what I have mentioned,

Then turn your glance away from anything besides the *Āthār*^[2] and the Qur'ān.

[1] Translator's note: It is a cluster of stars.

[2] Translator's note: Narrations. In this context, what is meant is the *Ḥadīths* of the Prophet (ﷺ) in particular, and perhaps also the narrations from the Companions, may Allāh be pleased with them.

Then he continued in his magnification of the importance of holding on to the evidences and that it contains healing for whoever seeks security (in his creed). And Allāh (ﷻ) knows best.^[1]

The Extent of ibn Taymiyyah's Influence on Him:

Shaykh al-Islām ibn Taymiyyah revived the *Salafī* school of thought until it became the talk of all the people of Islām throughout their various lands with the rare talents given to him by Allāh and the command he possessed of the various sciences. All this he did in ibn al-Qayyim's presence. He witnessed firsthand this new direction of thought which revolted against blind following, partisanship, *'Ilm al-Kalām*, and the gross errors in creed (existing at the time) and brought the *Ummah* back to the way of the Pious Predecessors (*As-Salaf aṣ-Ṣāliḥ*). It referred every dispute to Allāh (ﷻ) and the Messenger (ﷺ). It is inevitable that this would have a great impact on his students. It was at this point in time that ibn al-Qayyim was his student; he possessed the determination, the knowledge, and the sharp intellect to lead him to the straight path with the care of His Lord. Therefore, it was not likely that ibn al-Qayyim would turn away from that influence. He developed a relationship with *Shaykh al-Islam* starting in the very year of his arrival (from Egypt). He attentively participated in his classes to take from his knowledge. He accompanied him for sixteen years, all the while reading to him in the various sciences.

[1] Ibn al-Qayyim, *Ḥayātuhu Wa Āthāruhu* (p. 79).

As a result of this lengthy companionship, he had a tremendous influence in the formation of his perspective, the development of his talents, the development of an ardent desire in him for the understanding of the Book and the *Sunnah* and referring to Allāh and His Messenger (ﷺ). Thus, he was the brightest star amongst his pupils and the most famous of them. Hardly is the teacher, ibn Taymiyyah, ever mentioned except that his student, ibn Qayyim al-Jawziyyah, is mentioned alongside him. The light of these two notable scholars spread to the corners of the earth because of the vastness of their knowledge, the soundness of their ideology, and their revival of the Call to the Allāh's Straight Path.^[1]

The Beginning of His Relationship With ibn Taymiyyah and Its Length:

The biographers have given great attention to the length of ibn al-Qayyim's relationship with ibn Taymiyyah because of the great impact that he had on his life, academically and otherwise. They are in agreement that they first met in the year 712 H, the year that Shaykh al-Islām ibn Taymiyyah returned from Egypt to Damascus. He then remained there until his death in the year 728 H, may Allāh have mercy on him.

Ibn al-Qayyim was very close to him the entire length of this period, that is: for the length of sixteen years, so he learned from him a tremendous deal of knowledge in numerous fields.^[2]

[1] Ibn al-Qayyim, *Ḥayātuhu Wa Āthāruhu* (p. 78).

[2] Ibn al-Qayyim, *Ḥayātuhu Wa Āthāruhu* (p. 79).

The Great Care of ibn Taymiyyah For His Student ibn al-Qayyim:

Once he detected his student's sincere desire for knowledge and his selfless devotion to acquiring and spreading it, he began tending to him with various sorts of advices and guidance that would help him to develop his talents and increase his firm grounding as a scholar.

These gems are mentioned by ibn al-Qayyim at various places throughout his books. The following are some examples:

1. In *Miftāḥ Dār as-Sa'ādah*, he said, "Shaykh al-Islām, may Allāh be pleased with him, told me after I began to mention to him one doubt after another, 'Do not let your heart be like a sponge for all the doubts that pass by it, such that it drinks them up and is moistened only by them. Rather, let it be like solid glass; doubts pass over it but do not settle in it. Thus it will see them with its clearness and fend them off with its solidness. Otherwise, if you let your heart drink in every doubt that passes by you, it will become a resting place for doubts,' or he said something to that effect. I do not know of any advice that has brought me greater benefit in fending off doubts than this one."
2. In *Madārij as-Sālikīn*, he said, "Shaykh al-Islām ibn Taymiyyah, may Allāh have mercy on him, said to me one time, 'When one understands that trials and misfortunes are inevitable, he will not

get angry when they occur, nor will he grieve or feel sadness due to them.^[1] So when one is patient with these trials and does not let them break him, it is hoped that he will rise to the level of attainment (of true servitude to Allāh). His soul will become disciplined and will be content with Allāh (ﷻ), and it will be weaned off its bad habits, until Love of Allāh (ﷻ) will drench his heart and his soul and his limbs will all become obedient to the commands (of Allāh). At that point, his heart will sense that Allāh is with him and is supporting him. His every motion and every pause will be through Allāh, not by himself. His heart will receive many divine insights, such that he will appreciate Allāh's Divinity, His Control of all things, and His Uniqueness. It is upon understanding of these three qualities that all knowledge and fundamentals are based."

3. And ibn Taymiyyah would advise his student to not engage excessively in the permissible matters. ibn al-Qayyim says concerning him, "One day, *Shaykh al-Islām* ibn Taymiyyah, may Allāh sanctify his soul, said to me concerning some permissible matter, 'This is in opposition to (achievement of) the highest ranks, even if giving it up is not a requirement for attaining salvation,' or something similar to that." So the knower (of Allāh) will give up much of the permissible, in order to protect himself,

^[1] The rest of this appears to be from the words of ibn al-Qayyim himself in explanation of his *Shaykh's* statement.

particularly if that permissible matter is a barrier between the lawful and the unlawful.”^[1]

Ibn al-Qayyim’s Love and Honoring of His *Shaykh*

It is only a fulfillment of his duty and loyalty to ibn Taymiyyah that love of him should become fused with his heart and soul and that he should honor him in recognition of his great favor upon him and in acknowledgement of his noble status.

Ibn al-Qayyim faithfully accomplished this duty in both times of ease and hardship. He was his *Shaykh*’s partner in all his works until the very end of his life, may Allāh have mercy on him. He was tried and harmed greatly due to supporting his *Shaykh* for Allāh’s sake. Concerning this, ibn Rajab states, “He was tested and harmed numerous times. He was imprisoned with Shaykh Taqī ad-Dīn the final time in the Fortress, and he was not released until after the *Shaykh*’s death.”

Ibn Hajar says, “He was imprisoned with ibn Taymiyyah after being humiliated: he was paraded around on a camel, having been beaten with a whip. Then, after his death, he was released.”

Just as he honored his *Shaykh* during his life and sincerely loved and supported him, he was his rightly-guided successor after his death. He inherited from him the banner of revival, and he remained steadfast on the path of *Tawhīd* by spreading knowledge and

^[1] Ibn al-Qayyim, *Ḥayātuhu Wa Āthāruhu* (p. 81).

returning the *Khalaf* back to the *Madhhab* of the *Salaf*.

The influence of the *Salafi* school of thought spread through him, and his followers spread in every place.

Part of his honoring his *Shaykh*, *Shaykh al-Islām*, was that, throughout his books, he recorded a number of his opinions, questions that he asked him, questions asked to him by others, and varying information about him. If all this information were to be gathered together from ibn al-Qayyim's various works, it would form a volume of good size full of beneficial information and many of the fine points of knowledge. And Allāh (ﷻ) knows best.

Ibn al-Qayyim is Not a Cardboard Cut-out of Ibn Taymiyyah:

In light of this great love and respect ibn al-Qayyim had for his *Shaykh*, one might ask, "Does ibn al-Qayyim have an independent personality or did it melt away in the personality of *Shaykh al-Islām* ibn Taymiyyah until he was no more than a cardboard cut-out of his *Shaykh*?" Before answering this question, it is necessary to inform the reader that all of the early and later scholars, both his supporters and those who were balanced amongst his opponents, are in agreement that he mastered various sciences of the *Sharī'ah* and attained a very high status in them. None will dispute that he reached the level of *Mujtahid Muṭlaq*,^[1] this is something that is always mentioned

[1] A *Mujtahid Muṭlaq* is one qualified to exercise his *Ijtihād* in certain areas, while a *Mujtahid Muqayyad* is only qualified to exercise his *Ijtihād* in some areas.

whenever ibn al-Qayyim is discussed.

Can he Be Criticized for Summarizing His Shaykh's Books and Spreading His Knowledge?

Ibn al-Qayyim, may Allāh have mercy on him, was the loyal student of his *Shaykh*, ibn Taymiyyah, who inherited the banner of revival from him, and it is known that the truth is one, not many. Furthermore, it is natural that scholars who lived in a common age would share in the knowledge of the diseases widespread in that age, and the treatment offered by the *Shari'ah* would be one.

It is not strange then that we find him promoting the same ideas as his *Shaykh*, writing books concerning them, defending them, and explaining them in detail. In doing so, he tread the same path that his *Shaykh* had taken, and a significant portion of his books were devoted to the same issues. However, he did not do so by way of blind following, but based on reflection and thorough research. This is the same path trodden by all the *Imāms* of revival in every age and land and likewise with the inheritors of their knowledge and virtue.

As for the statement of al-Ḥāfiẓ ibn Ḥajar, "And he is the one who summarized his books and spread his knowledge," it is a statement of praise, not belittlement. This explanation that we have given should demonstrate to the reader that it is not a criticism or belittlement of the work of ibn al-Qayyim. Additionally, we find that ibn al-Qayyim wrote pieces on issues his *Shaykh* did not.

In fact, we find that both of these noble *Shaykhs* have written tracts, in fact, whole books, on fields that the other has not. The evidences that ibn al-Qayyim wrote tracts and books which we have not seen the likes of from Shaykh al-Islām ibn Taymiyyah are many. Some of them are the following:

1. His book, *Miftāḥ Dār as-Sa'ādah Wa Manshūr Wilāyah al-'Ilm Wa al-Irādah*. Most of the issues investigated in this book, with a few exceptions such as the issue of judging things good and reprehensible based on the '*Aql* (intellect) and the issue of omens, cannot be found in the writings of Shaykh al-Islām ibn Taymiyyah, may Allāh have mercy on him.
2. His beautiful and beneficial book, *Zād al-Ma'ād Fī Hadyī Khayr al-'Ibād*, concerning the Prophetic *Sīrah* and its *Fiqh*. He also discussed in it the guidance of the Prophet (ﷺ) concerning his worship, his material life, his medical injunctions, and what is similar to that. So let his critics find a book authored by *Shaykh al-Islām* similar to it!
3. His book *Ḥādī al-Arwāḥ Ilā Bilād al-Afrāḥ*. For the most part, the issues it covers are not to be found in the work of Shaykh al-Islām ibn Taymiyyah. It also contains a great deal related to the Sciences of *Ḥadīth*.
4. His collection *Badā'i' al-Fawā'id*. In it, he collected together unique points of benefit concerning language, grammar, *Fiqh*, *Tafsīr*, and similar subjects which can hardly be found with Shaykh al-Islām ibn Taymiyyah, may Allāh

have mercy on him.

These are just some examples. If I were to list all the examples, it would become very lengthy. However, my desire is to mention a few that illustrate the point, and so it is not necessary to mention them all.

After this is known, can one truly say that ibn al-Qayyim is only a copy of his *Shaykh* and that his personality melted into the personality of his *Shaykh* as they say? Or are these words that the realities clearly demonstrate to be false?!

Similar to this is what someone has said, "He is his shadow in everything." This is not the least bit true. ibn Taymiyyah has written works on many topics that we do not find the likes of with ibn al-Qayyim, may Allāh have mercy on him. The following are some examples:

1. His book *Minhāj as-Sunnah an-Nabawiyyah Fī Naqḍ Kalām ar-Rāfiḍah Wa al-Qadariyyah*. If we examine ibn al-Qayyim's writings, we find that he has no refutations of the *Rāfiḍah* except for a few scattered statements here and there.
2. Ibn Taymiyyah has countless refutations of the philosophers and the logicians. The one who examines the books of ibn al-Qayyim will see that his criticism of their views are not even one-tenth of what ibn Taymiyyah has written, may Allāh have mercy on both of them.
3. His writings concerning various issues like *Tawḥīd al-Ulūhiyyah*, *at-Tawassul*, the *Shirkī* forms of grave visitation versus the legislated forms, and

other related issues. What ibn al-Qayyim has written concerning these issues is only a fraction of what ibn Taymiyyah has written. Ibn Taymiyyah has written numerous books and treatises concerning these types of issues.

The conclusion that can be drawn from this comparison is that each one of them wrote based on sound reasoning, superb understanding, and deep reflection encompassing various sciences in order to place the medicine directly on the place of illness in the society that he lived. Therefore, their works which share a common topic are resultant from that, and they are not a sufficient evidence for the conclusion that ibn al-Qayyim is merely a copy of ibn Taymiyyah. And Allāh (ﷻ) knows best.

****Shaykh Bakr Abū Zayd, may Allāh pr̄eserve him, states: "After careful examination and study, I have concluded that ibn al-Qayyim differed with his Shaykh, ibn Taymiyyah, in a number of well-known issues. The following are some examples:**

1. In *Zād al-Ma'ād*, he discusses the Ḥajj of the the Prophet (ﷺ) in very great detail. He dealt with the issue of whether he (ﷺ) was *Mutamatti'*, *Qārin*, or *Mufrid*.^[1] He explained that the Prophet (ﷺ) was *Qārin* when he performed Ḥajj having brought with him his *Hadī*,^[2] and he

[1] In *Ḥajj at-Tamattu'*, one enters into *Iḥrām* for 'Umrah during the months of Ḥajj, then he comes out of *Iḥrām* and performs a new *Iḥrām* for Ḥajj. In *Ḥajj al-Qirān*, one performs both 'Umrah and Ḥajj in a single state of *Iḥrām*. *Ḥajj al-Ifrād* is to take *Iḥram* for Ḥajj alone.

[2] Sacrifice that is made in the precincts of the *Haram*.

ordered those of his companions who had not brought their *Hadî* with them to exit *Iḥrām* upon the completion of *ʿUmrah* whether he was *Qārin* or *Mufrid*. So the Companions, may Allāh be pleased with them, fulfilled the command of their Prophet (ﷺ).

Then he clarified the views of the scholars concerning dissolution of *Iḥrām* (to change *Hajj* into *ʿUmrah*, etc.). He mentioned the view of Shaykh al-Islām ibn Taymiyyah, may Allāh have mercy on him, that annulment was only obligatory for the Companions, may Allāh be pleased with them, while it is simply permissible for those after them. Ibn al-Qayyim categorically stated his difference with his *Shaykh* concerning this issue. He deemed it to be obligatory for all.

He said, 'Secondly: The view that it is only obligatory for the Companions, may Allāh be pleased with them. This was the view of our *Shaykh*, may Allāh sanctify his soul. He used to say that annulment was obligated upon them due to the order of Allāh's Messenger (ﷺ) and his anger when they hastened to fulfill it. As for the ruling of permissibility, it is for the rest of the *Ummah* until the Day of Judgment. However, the Ocean (of Knowledge), ibn ʿAbbās, may Allāh be pleased with him, objected to that view. He deemed it obligatory for the entire *Ummah* until the Day of Judgment. It is obligatory on every *Qārin* and *Mufrid* who did not bring the *Hadî* to exit his *Iḥrām* (by changing his *Hajj* into an *ʿUmrah*), even if he does not wish to do so. I am more inclined to this

view than the view of our *Shaykh*.'

He also said, 'We call Allāh to witness that if we were to enter *Ihrām* for *Hajj*, we could consider it obligatory upon to annul it into an '*Umrah*, to ransom ourselves from the anger of Allāh's Messenger (ﷺ) and in fulfillment of his command. By Allāh, he did not abrogate this during his lifetime nor after it, nor is there even a single authentic letter in opposition to it, nor is it particular to his Companions to the exclusion of those after them...'

This is a sampling of his statements in which he seeks to find the strongest opinion based on the strength of its evidences. He does not consider absolute following of anyone part of the religion except for the Infallible Prophet (ﷺ). The one who examines the research and debate ibn al-Qayyim goes into in this issue, mentioning the opinions of all the scholars, and responding to them one by one, knows how firmly grounded he was in knowledge. And Allāh knows best.

2. The scholars differed concerning the '*Illah* (common cause) for the ruling of *Ribā* (usury) in the following substances: wheat, barley, dates, and salt. They held around ten different opinions concerning it. In *I'lām al-Muwaqqi'in*, he mentioned about five of them. Then he concluded that the common cause for them all being subject to the rulings of *Ribā* is that they are all staple foods. He said, 'A group (of scholars) said it is because they are all staple foods or used

for the preservation or rectification of staple foods. This is the view of Mâlik and it is the strongest of all these views as you can see.'

This view of his is in opposition to that of Shaykh al-Islâm ibn Taymiyyah, may Allâh have mercy on him. He chose that the common cause is that all of them are edible and can be either weighed or measured as mentioned in *al-Ikhtiyārāt al-Fiqhiyyah*.

3. In *Kitāb ar-Rūh*, while discussing the Statement of Allāh (ﷻ):

﴿اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فِيمُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾

"Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought." [Az-Zumar (39):42]

He mentioned two views:

The first: that the souls of the living and the dead can meet during sleep and speak to one another. Allāh (ﷻ) then keeps the souls of the dead, and He releases the souls of the living to return to their bodies.

The second: is that both those kept and those sent back are the ones who have been taken during

sleep. The one that has completed the term of its life, Allāh keeps it with Him and does not send it back, and whichever one has not completed its term, He returns it to its body to complete the term.

After mentioning these two opinions, he said, "*Shaykh al-Islām* chose this view—that is: the second view—and he said that the Qur'ān and the *Sunnah* indicate this view. He said, ' For Allāh (ﷻ) mentioned that He withholds the souls He has taken in sleep for which He has decreed death. As for the ones that He takes at the time of death, He did not mention concerning them that He withholds them or releases them; rather, they are a third category.'

However, the stronger view is the first view because He mentioned two takings of the soul: a major one and a minor one. The major one is the taking of death, and the minor one is the taking of sleep. He divided the souls into two groups: a group for which He has decreed death, so He keeps those souls with Him when He takes them up due to death, and a group which still has a remaining lifespan, so He returns it to its body to complete its lifespan."

This is one of the most explicit examples of the independence of his Islāmic thought and that his following of his *Shaykh* was based on his support of his general methodology and his rightly-guided *Salafī* revival.

4. Another example is the issue of a vessel containing pure water becoming confused with

a vessel containing impure water. Should one perform ablution from whichever he likes or not?

In *Ighāthah al-Lahfān*, he mentions that there are six different opinions concerning this issue. One of them is view chosen by Shaykh al-Islām ibn Taymiyyah, may Allāh have mercy on him. He says, "A party said, amongst them our *Shaykh*, that he may perform ablution from whichever of them he likes, on the grounds that the water only becomes impure if it is altered (in its taste, color, or smell), and hence the question is no longer valid. This is not the place to mention the evidences for these opinions nor for determining which is correct."

In *Badā'i' al-Fawā'id*, he discussed the principles of exercising caution. He mentioned this issue as a subsidiary of the second principle. He affirmed that in this case, the one performing ablution should resort to an alternative, namely *Tayammum*. He said, "As for the second principle: and it is when something permissible is confused with something prohibited. If one has an alternative concerning which there is no doubt, then he utilizes the alternative in place of the original. If he does not have an alternative, and he is in need of it, he exercises his judgment as to which is the permissible one, and he fears Allāh as much as he is able. So when pure water is confused with impure water, he utilizes the alternative, *Tayammum*. If he is in need of drink and he is not able to distinguish between them, he exercises his judgment as to which to drink and he drinks it."

****Some Issues in Which ibn al-Qayyim Altered His Positions:**

Likewise, after careful examination it has been found that in some issues he had two positions. In some issues, he was hesitant to take a position; in others still, he retracted his earlier view. Here are some examples:

1. Amongst the issues in which he had two opinions:

Zakāh of Jewelry:

In *I'lām al-Muwaqqi'īn*, he mentioned that there is no *Zakāh* due for the jewelry of a woman. He affirmed this view in three places of the book. In one place, he said, "The Legislator divided gold and silver into two categories:

One of them: is that which is prepared for profit, trade, and use for increasing earnings as with currency. *Zakāh* is due on this type.

The second of them: is that which is prepared for taking benefit without profit or trade, such as a woman's jewelry and what is permissible for use in the handles of weapons and the like of that. No *Zakāh* is due on this type.

In *aṭ-Ṭuruq al-Hikamiyyah*, in the section on giving something when needed, he said:

"And a group (of scholars) from the Companions and the *Tābi'īn* said that the *Zakāh* of jewelry is to loan it out. If one does not loan it out, then it is necessary to give *Zakāh* for it. This is one *Wajh* in

the *Madhhab* of Aḥmad.^[1] I say: this is the strong view; all jewelry must either be loaned for use or *Zakāh* must be paid on it."

2. Amongst the issues in which he was hesitant to take a position:

When the *Muḥrim* practices *Ḥijāmah* and it requires that he cut some of his hair, is it obligatory on him to pay the *Fidyah* or not? He said:

"It is permissible for the *Muḥrim* to practice *Ḥijāmah*, even if it leads to cutting of some of his hair, for that is permissible. As for whether it is obligatory on him to give *Fidyah*, then it is questionable..."

Another issue is prohibiting men from wearing silver jewelry. He said, "Prohibition of it requires evidence to affirm it: either a text or consensus. If one of the two is established, (then it is prohibited). Otherwise, the heart does not feel comfortable with prohibiting that for men."

3. Amongst the issues in which he retracted his original view:

That adultery makes all matters prohibited which are prohibited as a result of marital relationships.^[2] Then he later retracted that

[1] Translator's note: A *Wajh* is an opinion derived by the scholars of the *Madhhab*, particularly when there are not explicit statements.

[2] Translator's note: For example, if a man marries a woman, her mother then becomes prohibited for him in marriage. In this case, the same would be true if he committed adultery with her.

view. In *Ighāthah al-Lahfān*, in the section concerning *Sadd Adh-Dharā'i'*,^[1] he said: "For this reason, the strong view according to the evidence is that adultery does not establish the sanctities of a marital relationship, just as it does not establish the rulings of inheritance, spending, or spousal rights; nor does it establish the rulings of lineage or maintenance spending according to the correct opinion. Only one complete menstrual period of waiting is required to ensure that her womb is free of child, nor is divorce, *Zihār*, *Īlā'* valid in this case. Nor does it make the woman's mother or daughter prohibited to him in marriage, so the sanctities of a marital relationship are not established. This is because the Legislator has made included relationship by marriage along with relationship by lineage when He (ﷺ) said:

﴿فَجَعَلَهُ نَسَبًا وَصِهْرًا﴾

'So He made (him a relative) by lineage and marriage.'
[Al-Furqān (25):54]

We used to support the view that it does establish prohibition, but then we retracted and adopted the view that it does not establish prohibition because it is what is dictated by evidence."

Perhaps, these explanations we have offered will be sufficient for a fair person (that ibn al-Qayyim does not merely blindly follow his *Shaykh*) and

[1] Translator's note: *Dharā'i'* is plural of *Dharī'ah*, or a means to an end. This phrase means preventing the means to (unlawful) ends.

cut off the path for any biased person. In light of this clarification, it should be clear that the statement of al-Kawtharî has no place in the field of justice or the scales of truth. And Allāh (ﷻ) speaks the Truth and He guides to the Path; and Allāh (ﷻ) knows best.”^[1]



^[1] Ibn al-Qayyim, *Ḥayātuhu Wa Āthāruhu* (p. 83).

His Creed and His Methodology

Ibn al-Qayyim, may Allāh have mercy on him, was *Salafī* in his methodology as well as his creed. He did not turn away from that even the extent of a fingernail. How could it not be so when his *Shaykh* is ibn Taymiyyah, may Allāh have mercy on him, for he was nurtured on his creed and his heart and limbs developed with this *Salafī* creed which declines from time to time when knowledge becomes scarce and desires become widespread. However, it is not long before Allāh sends those who would renew its vitality and revive whatever had been extinguished of it. Amongst them was this lofty mountain, Shaykh al-Islām ibn Taymiyyah, and his student ibn al-Qayyim followed him on that same methodology. Whoever wishes to know the details of the methodology that he followed, then let him read his poem concerning the Saved Sect, *al-Kāfiyah ash-Shāfiyyah*:

O you who seek salvation

Listen to the words of sincere helper

In all your affairs hold fast

To the Revelation, not fanciful ravings

And aid Allāh's Book and the *Sunnahs*

Related from him who was sent with the
Criterion

And strike with the sword of revelation every
rejector (of the Attributes)

Like the strike of a *Mujāhid* on every fingertip
And be truthful and full of sincerity
For Allāh's sake without any cowardice
Be firm and patient underneath the banners of
guidance
Whatever you do shall be for the pleasure of *ar-Raḥmān*
Let Allāh's Book and the established *Sunnahs*
Be your weapon, and keep a healthy soul
Who will accept the duel, let him come forward
Or who will take the lead into the battlefield
Split them with the sayings of the Messenger, and
fear not
From the scarcity of supporters,
For Allāh will aid His religion and His book,
And Allāh will suffice His slave with security.
Do not fear from the plot of the enemy and their
scheming,
For it is but with falsehood and lies that they
fight.
The soldiers of the followers of the Messenger are
the angels
And their soldiers are but the armies of *Shayṭān*;
How great they divide between the two armies.
whoever is

Confused, let him but examine the two parties.

Stand firm and fight under the Banners of
Guidance

And be patient, for the Aid of Allāh, your Lord, is
near.

And remember the battles of the knights of
guidance;

From Allāh is the reward for their battles.

And strike with the Words of the Texts in the
neck of the enemy,

And stone them with bright stars.

Fear not their multitudes, they are but the riff-raff
of mankind,

And their mosquitoes. Do you fear from
mosquitoes?

In debate, occupy them with debating one
another,

That is the wise course for the knights.

If they should attack you, be you not

Distressed at their attack nor cowardly,

And be firm and do not attack with no forces, for

That is not considered praiseworthy by the brave.

So when you see the party of Islam

Has gathered its armies with power

Then penetrate their ranks and

Be not weak nor cowardly

And beware of two garments, whoever wears them

Finds debasement in humiliation and censure:

A garment of compound ignorance, over it

A garment of blind partisanship, how evil are the two garments!

Adorn yourself with fairness, what an excellent garment

It is to adorn the sides and shoulders.

Let fear of *ar-Raḥmān* be your slogan

Along with sincerity to the Messenger, how excellent are the two matters.

And he, may Allāh have mercy on him, stated:

And beware of *Shirk*, for apparent *Shirk*

Is the type that cannot be forgiven.

And it is to take a rival to *ar-Raḥmān*

— Whether it should be a stone or person —

Calling upon it, placing hope in it and fear,

And to love it as Allāh should be loved.

By Allāh, they did not make them equal with Allāh

In creation, nor in provision, nor in generosity,

For to them, Allāh is the Creator, the Provider,

And he is the Granter of all Bounty and Generosity.

Yet they equated them with Allāh

In love, in magnification, and in faith.

The very foundation of *Tawhīd* is love so he states concerning that:

They love them along with *ar-Raḥmān*

They did not Make their love only for *ar-Raḥmān*.

If their love was for Allāh's sake, they would not Have shown enmity to those he loves for their faith,

Nor would they loved that which he detests and avoided

That which he loves and that which gains his pleasure.

The condition of love is to agree with the one you love

In his love without any disobedience,

So if you claim to love him while opposing

Him in what he loves, you are telling a great falsehood.

Do you love the enemies of the beloved and

Claim to love him? that is not possible.

And likewise you oppose with all your efforts those he loves.

Where is that love (which you claim), o brother of *Shayṭān*?

Worship is nothing else but *Tawḥīd* of love

Along with humility of the heart and the limbs.

Love is to concur with him in what he loves

And to hate with your soul what he is not pleased with.

Agreeing with him is to follow him in his orders

And to seek the Face of Allāh, the Owner of Bounty.

This is the *Iḥsān* which is a condition for the acceptance

Of one's efforts; understand it well from the Qur'ān.

And following without the explanation of His Messenger

Is impossible and is the Greatest of falsehoods.

So when you toss aside His Book and His Messenger,

And you follow the order of the self and of *Shayṭān*,

And you take rivals whom you love like

Allāh ought to be loved, then you do not have faith.

He described the people of his age by saying:

And we have seen from a party claiming

Islām *Shirk* that is clear to see.

They set up partners whom they love and they equate

Them with him in love, not in authority.

By Allāh, they did not equate them with Allah,

They loved them even more as is not hidden.

By Allāh, they do not get angry when the orders of their lord are violated, secretly or openly.

Until if anyone should speak of the idol which

They supplicate mentioning its deficiencies,

Then may *ar-Rahmān* save you from (their) anger and

(Their) warring and insults and enmity.

And may *ar-Rahmān* save you from beating

And punishment and cursing and imprisonment.

And he mourned for the people of his time saying:

Additionally, I am being tested by

Four (types), each of them full of animosity:

A rude, harsh, ignorant man feigning knowledge

Wearing a large turban and a broad cloak,

A man feigning *Fiqh*, yet well-versed in ignorance

He is deprived of any knowledge or understanding,

One having a poor mix of the various sciences

And he mixes erroneous thought with irrational talk

He complains to Allāh of (his) rights wrongfully

Out of his ignorance as if he is suffering an ailment

He is ignorant, feigning knowledge of medicine, he gives verdicts to mankind

And he attributes that to the Decree of *ar-Rahmān*.

The private parts of the creation cry out, as does their blood,

And likewise their rights, to Allāh against him.^[1]

He has no knowledge accept *Takfīr* and *Tabdī'* and *Taḍlīl* and false accusations.^[2]

When he realizes that he is about to be vanquished

As the knights meet in the battlefield,

[1] Translator's note: This is because the *Qāḍī* passes judgment concerning issues involving marital rights, bloodshed, and other rights.

[2] Translator's note: *Takfīr* is to declare someone a *Kāfir*, *Tabdī'* is declaring someone an innovator, and *Taḍlīl* is to declare someone misguided.

He says, "complain of him to the *Qāḍīs*, either they will

Pass judgment, or if they do not, I shall complain of him to the *Sultān*.

Say to him, 'this weakens the kingdom, rather It causes its collapse as with so-and-so.'

And when he calls you to the Messenger and his judgment,

Then call him, all of you, to the opinion of so-and-so.

Disable him before his affair grows great

Due to the strength of his followers and supporters.

And when you gather in assemblies speak noisily (to drown out others)

And do so whenever he uses the Qur'ān as evidence.^[1]

And seek victory with reports and testimony

Coaxed gently and with great care.

Do not ask the witnesses how they witnessed

Nor at what time or even at what place.

Modify their testimony and except it irregardless of its condition

In fact, adapt it as much as you are able.

^[1] Translator's note: See *Sūrah al-Fuṣṣilat* (41:26).

And when they bear witness, declare them trustworthy,

And listen not to any who criticizes them.

Say, 'their trustworthiness is certain,

We will not reject it for the word of so-and-so.

It is established to the judges, in fact, they judged by it

So criticism of it is not possible.

Whoever comes to criticize them, let him have

A back hard like stone."

When this is their preparation, then let your answer be,

"Will you reject it with enmity to Allāh?"



His Library

The weapon of a scholar is his knowledge, irrespective of whether it is in his breast or in his books. Due to the vastness of knowledge and its many facets, writing is an essential tool for the preservation of knowledge. It is for this reason that the scholars have magnified the importance of books with regard to both authorship and acquisition, until we find that a scholar's book is more beloved to him than his food and drink.

Ibn al-Qayyim's Great Enthusiasm for Collecting Books:

A scholar's enthusiasm for books is an evidence of true love and limitless desire for knowledge. He is always busy with them, whether it is in research, reading, dictation, and writing. Ibn al-Qayyim, may Allāh have mercy on him, is known for his great love of knowledge and for writing it, therefore it should be no surprise when we find his biographers giving special attention in his biography to his collection of books and his great desire for gathering them and mentioning that he acquired more books than can be counted and more than anyone else acquired.

His intellectual legacy gives us tangible evidence of that. Anyone who reads one of ibn al-Qayyim's books will see that he had an astonishing command of the Islamic literary heritage with all its various subjects. It would be correct for us to say: with all the various subjects and sciences which ibn al-Qayyim, may Allāh have mercy on him, had actually studied and mastered.

Let us take his following three works as examples:

1. *Ijtimā' al-Juyūsh al-Islāmiyyah 'Alā Ghazw al-Mu'atṭilah Wa al-Jahmiyyah* (The Gathering of the Forces of Islām to Wage War on the Rejectors of the Attributes and the Jahmiyyah). It is 135 pages long. In the issue of "Allāh's Ascendancy Over His Throne," he quotes the statements of the *Salaf* from the Companions, the *Tabi'ūn*, and those after them, may Allāh have mercy on them; he cites them from more than one hundred books.
2. *Aḥkām Ahl adh-Dhimmaḥ* (The Rulings for Non-Muslims Living Under Muslim Rule). He mentions around thirty different books.
3. *Ar-Rūḥ* (The Soul). He mentions around thirty different books.^[1]

After all, as the ample material in his writings and his amazing ability to mention all the evidences and the various opinions anything but the result of his astonishingly broad command of books and continuous reading along with the tools of acquiring knowledge Allāh blessed him with: such as sharp intelligence, amazing memory, versatility, and sincerity to Allāh in private and in public.

In his book *I'lām al-Muwaqqi'īn*, while discussing the Imâm of the *Sunnah*, Aḥmad ibn Ḥanbal, ibn al-Qayyim, may Allāh have mercy on him, mentions how Allāh

[1] Translator's note: These are just the references he mentions; likely, he referred to even more works which are not mentioned.

blessed him to acquire certain books. He says:

“And he, may Allāh be pleased with him, had an extreme dislike for the writing of books, and he preferred that only *Ḥadīths* be recorded.^[1] He disliked that anyone should write down his words (i.e. Aḥmad’s words), and he was very strict concerning that matter. Allāh knew his good intention concerning that, so more than thirty volumes of his words and verdicts were written down. Allāh (ﷻ) blessed us to acquire most of them, and we only are missing a few of them. Additionally, al-Khallāl^[2] has gathered his statements in *al-Jāmi’ al-Kabīr* and it reached twenty-four volumes or more.”

Just as Allāh (ﷻ) blessed ibn al-Qayyim with most of the books of Imām Aḥmad, Allāh also blessed him with the books of Shaykh al-Islām ibn Taymiyyah, may Allāh have mercy on him, for he read most of them to him. He mentioned the names of a number of them in the form of poetic verses in *an-Nūniyyah*. In fact, he wrote an independent treatise listing their titles called *Risālah Fi Asmā’ Mu’allafāt ibn Taymiyyah* which reached 330 works.^[3]

[1] Translator’s note: The reason for Imām Aḥmad’s great dislike for writing of books was because he feared that it would lead to following opinions over following the Qur’ān, the *Sunnah*, and the guidance and understanding of the *Salaf*, may Allāh shower them all with His Abundant Mercy.

[2] Al-Khallāl is Aḥmad ibn Muḥammad ibn Hārūn al-Khallāl; he died in the year 311 H. He had extensive knowledge of a number of fields such as *Ḥadīth*, *Tafsīr*, and *Fiqh*, in particular the *Madhhab* of Imām Aḥmad.

[3] Ibn al-Qayyim, *Ḥayātuhu Wa Āthāruhu* (p. 36).

The Statement of the *Huffāẓ* Concerning That and the What Happened to His Library:

The *Huffāẓ* from his students who wrote biographies of him have all clarified that as well as what happened to his library. The following are some of his statements:

His student al-Ḥāfiẓ ibn Rajab states, "He had an intense love for knowledge, writing it, studying it, and authoring books concerning it. Acquiring books is an indication of that, and he acquired more than anyone else acquired."^[1]

His student ibn Kathīr states, "Others could not even acquire a tenth of what he acquired from the books of the *Salaf* and the *Khalaf*."^[2]

Al-Ḥāfiẓ Ṣadiq al-Qanūjī states, "And he had a passion for collecting books so he acquired more than can be counted."

Al-Ḥāfiẓ ibn Ḥajar affirmed this before him when he clarified what became of his library. He states, "And he had a passion for collection of books so he acquired more than can be counted to the point that his children continued to sell of some of them for a long time after his death except what they chose to keep for themselves."

Ibn al-ʿImād adds further clarification to this issue. He explained that some of them were in the possession of ibn al-Qayyim's nephew: ʿImād ad-Dīn Ismāʿil ibn ʿAbdir-Raḥman ibn Abī Bakr. He states in his

^[1] *Dhayl Ṭabaqāt al-Hanābilah* (2/449).

^[2] *Al-Bidāyah Wa an-Nihāyah* (14/235).

biography, "He was one of the noble men. He acquired very valuable books, and they were the books of his uncle, Shams ad-Dīn ibn al-Qayyim. He was not stingy concerning loaning them out."^[1]



^[1] Ibn al-Qayyim, *Ḥayātuhu Wa Āthāruh* (p. 37).

His Vast Knowledge and Memory

He, may Allāh have mercy on him, was a sign (from Allāh) with regard to his knowledge and memory. Anyone who looks in his books will bear witness to his virtue and his vast knowledge and memory and that traveling and being away from one's land and children did not prevent him from authoring books and study. This is because ibn al-Qayyim, when traveling, would only take the needed provisions with him for his library was in his breast. Sufficient witness to this is that he wrote a number of books while on journey away from his land and his library. Amongst them are:

1. *Miftāḥ Dār as-Sa'ādah Wa Manshūr Wilāyah al-'Ilm Wa al-Irādah*
2. *Rawdhah al-Muḥibbīn Wa Nuzhah al-Mushtāqīn*
3. *Zād al-Ma'ād Fī Hadyī Khayr al-'Ibād*
4. *Badā'i' al-Fawā'id*
5. *Tahdhīb Sunan Abī Dāwūd*



Ibn al-Qayyim the Author

As for ibn al-Qayyim as an author, this is one of the most notable aspects of his radiant scholarship. The works that he authored are like stars which have continuously shined across the course of seven centuries as scholars have been drawn to studying, reading and teaching them. It is sufficient in this regard to realize that, in general, his works have amazed both his supporters and his adversaries equally.

Concerning this, ibn Hajar states: "All of his works are desired by the various groups."

How could a Muslim not be desirous of his works while they are composed of the Two Revelations (the Qur'ān and the *Sunnah*), and they thoroughly explain the rulings in a clear manner free of false beliefs and partisanship to certain *Madhhabs* or groups? If he had only written two books: his beneficial and superb book, *Zād al-Ma'ād Fī Hadyī Khayr al-'Ibād* and his book which gathers together the fundamentals of *Fiqh* and its secrets, *I'lām al-Muwaqqi'īn*, it would have sufficed. So how about when he has filled the Islāmic library with numerous books, some short, some long, and some of intermediate length? Altogether, he has more than a hundred books concerning various fields as al-Ḥāfiẓ ibn Rajab states, "He authored a great number of works in the various sciences. He had an intense love for knowledge, writing it, studying it, and authoring books concerning it. So may Allāh shower him with His Abundant Mercy and may He be pleased with him."^[1]



[1] Ibn al-Qayyim, *Ḥayātuhu Wa Āthāruh* (p. 43).

The Titles of His Works

1. *Al-Ijtihād Wa at-Taqlīd*. He mentioned it in *Miftāh Dār as-Sa'ādah* under the *Tafsīr* of Allāh's Statement:

﴿وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ﴾

“And Dāwūd and Sulaymān, when they judged concerning the field...” [Al-Anbiyā' (21):78]

When he stated, “In *Kitāb al-Ijtihād Wa at-Taqlīd*, I mentioned the judgments of Dāwūd and Sulaymān, their rationales, which *Imāms* adopted each of the two view, and I explained how the judgment of Sulaymān is stronger due to a number of reasons and it is in agreement with *Qiyās* and the principles of the *Shar'*.”

2. *Ijtimā' al Juyūsh al-Islāmiyyah 'Alā Ghazw al-Mu'aṭṭilah Wa al-Jahmiyyah* (*The Gathering of the Forces of Islām to Wage War on the Rejectors of the Attributes and the Jahmiyyah*). It was printed in India in the year 1314 H, then it was printed by the al-Munīriyyah Press in Egypt in the year 1351 H. The author did not give it this title in the introduction of the book, but he called it that in his book, *al-Fawā'id*.
3. *Aḥkāṁ Ahl adh-Dhimmah* (*Rulings of Non-Muslims Living Under Muslim Rule*). It was printed for the first time having been edited by Ṣubḥī aṣ-

Ṣāliḥ.^[1]

4. *Aḥkām al-Mawlūd* (Rulings of the Newborn). It shall come under the title *Tuhfah al-Mawdūd*.
5. *Akḥbār an-Nisā'* (Reports of Women). It has been published numerous times in Egypt and in Beirut attributed to ibn al-Qayyim.
6. *Asmā' Mu'allafāt ibn Taymiyyah* (The Titles of ibn Taymiyyah's Works). It is a treatise which has been published. It was edited by Salāḥ ad-Dīn al-Munajjid.
7. *Uṣūl at-Tafsīr*. He mentioned it in *Jalā' al-Afhām*.
8. *Al-I'lām Bi Ittisā' Ṭuruq al-Aḥkām*. He mentioned it in *Ighāthah al-Lahfān al-Kubrā*.
9. *I'lām al-Muwaqqi'īn 'An Rabb al-'Ālamīn* (Informing the Signatories For the Lord of the Worlds). It has been printed numerous times in four volumes, and the first publication of it was in three volumes.
10. *Ighāthah al-Lahfān Min Maṣā'id ash-Shayṭān* (Saving the Distressed From the Traps of Satan). It has been printed numerous times in two volumes. Its author gave it this title in its introduction. It has become famous amongst the scholars with that

[1] Translator's note: In this context, what is meant by editing of any of the books listed here is that the editor verified the correctness of the text against various manuscripts. In many cases, he may have also provided references and even critique of the Ḥadīths cited in the work as well as references for some of the statements of scholars cited therein.

name as well as the name *al-Ighāthah al-Kubrā*.

11. *Ighāthah al-Lahfān Fī Ḥukm Ṭalāq al-Ghaḍbān* (Relieving the Distressed Concerning the Ruling of Divorce While Extremely Angry). It is a treatise which has been published, and it was edited by Muḥammad Jamāl ad-Dīn al-Qāsimī.
12. *Iqtidā' adh-Dhikr Bi Ḥuṣūl al-Khayr Wa Daf' ash-Sharr*. It was mentioned by aṣ-Ṣafadī and ibn Taghrī Bardī.
13. *Al-Amālī al-Makkiyyah* (The Makkī Dictations). He mentioned it in *Bada'i' al-Fawā'id*.
14. *Amthāl al-Qur'ān* (The Qur'ān's Parables). It has been mentioned by most of his biographers; it is mentioned in *Kashf az-Zunūn* that it begins with, "All praise is due to Allāh, we praise Him, and we seek His Help..."
15. *Al-Ījāz*. It was mentioned by the author of *Kashf az-Zunūn*.
16. *Badā'i' al-Fawā'id* (Unique Beneficial Points). It was printed in Egypt by the al-Muniriyyah Press without mention of any date. It is composed of four sections in two volumes.
17. *Buṭlān al-Kīmiyā' Min Arba'in Wajhan* (Disproving Alchemy From Forty Different Angles). It is a single volume work; he referred to it in his book, *Miftāḥ Dār as-Sa'ādah*.
18. *Bayān al-Istidlāl 'Alā Buṭlān Ishtirāṭ Muḥallal as-Sibāq Wa an-Niḍāl*. The author referred to it in his book, *I'lām al-Muwaqqi'in*.

19. *At-Tibyān Fī Aqsām al-Qur'ān* (The Clarification Concerning the Oaths in the Qur'ān). It has been printed numerous times with this title.
20. *At-Taḥbīr Limā Yaḥillu Wa Yaḥrumu Min Libās al-Ḥarīr* (The Composition Concerning What is Permissible and Prohibited With Regard to Wearing Silk). The author, may Allāh have mercy on him, mentioned it by that title while discussing silk in his book, *Zād al-Ma'ād*.
21. *At-Tuḥfah al-Makkiyah* (The Makkan Masterpiece). It was mentioned by ibn Rajab, ad-Dāwūdī, ibn al-'Imād, and Aḥmad 'Ubayd. The author, may Allāh have mercy on him, referred to in various places in his book *Badā'i' al-Fawā'id*.
22. *Tuḥfah al-Mawdūd Fī Aḥkām al-Mawlūd* (The Gem of the Beloved Concerning the Rulings of the Newborn). It has been published numerous times.
23. *Tuḥfah an-Nāzilīn Bi Jiwār Rabb al-'Ālamīn* (The Gem of the Dwellers in the Vicinity of the Lord of the Worlds). The author, may Allāh have mercy on him, referred to it in his work *Madārij as-Sālikīn*.
24. *Tadbīr ar-Ri'āsah Fī al-Qawā'id al-Hikamiyyah Bi adh-Dhakā' Wa al-Qarīḥah*. It was mentioned by al-Baghdādī in his *Dhayl* (Supplement) to *Kashf az-Zunūn*.
25. *At-Ta'līq 'Alā al-Aḥkām* (Notes on al-Aḥkām). The author, may Allāh have mercy on him, referred to it in his book *Jalā' al-Aḥnām*.
26. *Tafsīr al-Qur'ān al-Aẓīm* (Tafsīr of the Magnificent

Qur'ān). Shaykh Muḥammad Uways an-Nadwī gathered together whatever he could find of his works in *Tafsīr* in a single volume which he titled *at-Tafsīr al-Qayyim Li al-Imām ibn al-Qayyim*.

27. *Tafḍīl Makkah 'Alā al-Madīnah* (The Virtue of Makkah Over Madīnah). It was mentioned with this title by ibn Rajab, ad-Dāwūdī, ibn al-'Imād, al-Baghdādī, Aḥmad 'Ubayd, al-Faqī. As-Sakhāwī mentions it with the title *Tafḍīl Makkah*.
28. *Tahdhīb Mukhtaṣar Sunan Abī Dāwūd* (The Refinement of Summarized Sunan Abī Dāwūd). It has been published along with al-Mundhirī's Summary (of *Sunan Abī Dāwūd*).
29. *Al-Jāmi' Bayna as-Sunan Wa al-Āthār* (The Collection of Sunnahs and Narrations). The author, may Allāh have mercy on him, mentioned it in his book *Badā'i' al-Fawā'id*.
30. *Jalā' al-Afhām Fī aṣ-Ṣalāh Wa as-Salām 'Alā Khayr al-Anām* (Clarifying the Conceptions Concerning Ṣalāh and Salām Upon The Best of Creation). It has been printed numerous times in Egypt and India.
31. *Jawābāt 'Ābidī aṣ-Ṣulbān Wa Anna Mā Hum 'Alayhi Dīn ash-Shayṭān* (Responses to the Worshippers of the Cross and that What They Are Upon Is the Religion of Satan). It was mentioned by ibn Rajab.
32. *Al-Jawāb al-Kāfi Liman Sa'ala 'An Thamarah ad-Du'ā' Idhā Kāna Mā Qad Quddira Wāqī'* (The Sufficient Response to the One Who Asks What Is the Benefit of Du'ā' if What Has Been Decreed Will Happen Anyways). Ash-Shawkānī mentioned it in

al-Badr at-Tâli'.

33. *Ḥādī al-Arwāḥ Ilā Bilād al-Afrāḥ* (The Guide of the Souls to the Land of Joys). It was printed in Egypt numerous times.
34. *Al-Ḥāmil Hal Taḥīḍ Am Lā* (Does the Pregnant Woman Menstruate or Not?). He referred to this issue in his book *Tahdhīb Sunan Abī Dāwūd*.
35. *Al-Ḥāwī*. *Al-Ustādh Aḥmad 'Ubayd* said, "ibn Ḥajar al-'Asqalānī mentioned it in *Fath al-Bārī*, vol. 11."
36. *Ḥurmah as-Samā'* (The Prohibition of Listening to Music). It was mentioned by Ḥājī Khalifah, Aḥmad 'Ubayd, and al-Faqī.
37. *Ḥukm Tārik aṣ-Ṣalāh* (The Ruling of the One Who Abandons Prayer). It has been printed numerous times in Egypt.
38. *Ḥukm Ighmām Hilāl Ramaḍān* (The Ruling of Clouds Concealing the Crescent Moon of Ramaḍān). It was mentioned by ibn Rajab.
39. *Ḥukm Tafḍīl Ba'd al-Awlād 'Alā Ba'd Fī al-'Aṭīyyah* (The Ruling of Giving Gifts to Some Children Over the Others). He investigated this issue in *Tahdhīb as-Sunan* and he concluded that giving preference to some is prohibited. Then he stated, "I have written an independent book concerning this issue. Therein, I discussed all of its evidences, and I clarified who held an opposing view."
40. *Al-Ḥakūmah Bayna al-Baṣriyyīn Wa al-Kūfiyyīn Fīmā Ikhtalafū Fih* (Judging Between the Baṣrīs and the Kūfis Concerning What They Differed Over). He

mentioned it in *Badā'i' al-Fawā'id*.

41. *Ad-Dā' Wa ad-Dawā'* (The Disease and the Medicine). It was printed numerous times in Egypt and India. Some of its publications were under the title *ad-Dā' Wa ad-Dawā'* and others were under the title *Al-Jawāb al-Kāfi Liman Sa'ala 'An ad-Dawā' ash-Shāfi* (The Sufficient Response For The One Who Asked Concerning the Healing Medicine).
42. *Dawā' al-Qulūb* (The Medicine of the Hearts) Al-Ustādh 'Abdullāh al-Jabūrī mentioned it is in the *Index of Arabic Manuscripts* in al-Waqqāf Library in Baghdād.
43. *Ar-Risālah al-Ḥalabiyyah Fī at-Ṭarīqah al-Muḥammadiyyah* (The Ḥalabī Treatise Concerning the Muḥammadi Way). It is a poem. It was mentioned by his student aṣ-Ṣafadī, ibn Taghrī Bardī, ad-Dāwūdī, and Ḥājī Khalīfah by this title.
44. *Risālah ibn al-Qayyim Ilā Aḥad Ikhwānih* (A Letter of ibn al-Qayyim to One of His Brothers). A copy of it exists in the al-Maḥmūdīyyah Library in al-Madīnah al-Munawwarah with the number (221/8 *Majāmi'*). It consists of a few small pages.
45. *Ar-Risālah at-Tabūkiyyah* (The Letter from Tabūk). It was printed under this title for the first time in 1347 H by the as-Salafiyyah Press in Egypt after being corrected 'Abd az-Zāhir Abū as-Samḥ.
46. *Raf' at-Tanzīl* (Lifting the Revelation). It was mentioned by Ḥājī Khalīfah, al-Baghdādī, Aḥmad 'Ubayd, and Muḥammad al-Faqī.

47. *Raf' al-Yadayn Fî aş-Şalāh*. It was mentioned by his two students: ibn Rajab and aş-Şafadî, as well as ad-Dāwūdî, ibn Ḥajar, ibn Taghrî Bardî, as-Suyûtî, ibn al-'Imād, ash-Shawkānî, and Ḥājî Khalîfah.
48. *Rawḍah al-Muḥibbîn Wa Nuzhah al-Mushtāqîn*. It was printed for the first time by the as-Sa'ādah Press in Egypt.
49. *Ar-Rûḥ*. This book has been printed numerous times.
50. *Zād al-Musāfirîn Ilā Manāzil as-Su'adā' Fî Hadyî Khātām al-Anbiyā'* (*The Provision for the Travelers to the Stations of the Joyous from the Guidance of the Seal of the Prophets*). It is a single volume. It was mentioned by his student ibn Rajab, ad-Dāwūdî, ibn al-'Imād, al-Baghdādî, Aḥmad 'Ubayd, and Muhammad al-Faqî.
51. *Zād al-Ma'ād Fî Hadyî Khayr al-'Ibād* (*The Provision of the Hereafter in the Guidance of the Best of Creations*). It has been printed numerous times in India, Egypt, Syria, and Beirut. Sometimes in two volumes and sometimes in four. Just recently, it has been printed in five volumes.^[1]
52. *Shifā' al-'Alîl Fî Masā'il al-Qaḍā' Wa al-Qadar Wa al-Ḥikmah Wa at-Ta'lîl* (*Healing the Ailment Concerning the Issues of Predestination*). It has been printed twice.

[1] Translator's note: This book was summarized by the great scholar and reviver of Islam, Shaykh Muḥammad ibn 'Abdîl-Wahhâb. This summary has been translated and is available from Darussalam Publications as *Provisions for the Hereafter* (*Mukhtaṣar Zād al-Ma'ād*).

53. *Aṣ-Ṣabr Wa as-Sakan (Patience and Mercy)*. It was mentioned by Ḥājī Khalīfah.
54. *Aṣ-Ṣirāṭ al-Mustaqīm Fī Ahkām Ahl al-Jahīm (The Straight Path Concerning the Rulings of the People of Hellfire)*. It was mentioned by ibn Rajab, ad-Dāwūdī, ibn al-'Imād, Aḥmad 'Ubayd, and Muḥammad al-Faqī.
55. *Aṣ-Ṣawā'iq al-Munazzalah 'Alā al-Jahmiyyah Wa al-Mu'aṭṭilah (The Lightning Bolts Sent Down Upon the Jahmīs and the Rejectors of Allāh's Attributes)*. It is one volume.
56. *Aṭ-Ṭā'ūn (The Plague)*. It was mentioned by ibn Rajab, ad-Dāwūdī, ibn al-'Imād, al-Baghdādī, Aḥmad 'Ubayd, and Muḥammad al-Faqī.
57. *Ṭibb al-Qulūb (Treatment of the Hearts)*. It was mentioned by az-Zarkalī and Aḥmad 'Ubayd who said, "Al-Ustādh Ma'lūf mentioned that there is a copy of it in Berlin."
58. *Ṭarīq al-Hijratayn Wa Bāb as-Sa'ādatayn (The Path of the Two Migrations and the Gate of the Two Joys)*. It has been printed numerous times.
59. *Aṭ-Ṭuruq al-Ḥikamiyyah Fī as-Siyāsah ash-Shar'iyyah (The Paths of Wisdom Concerning Islāmic Political Administration)*. It has been printed numerous times.
60. *'Uddah aṣ-Ṣābirīn Wa Dhakhīrah ash-Shākīrīn (The Tools of the Patient and the Provisions of the Grateful)*. It has been printed numerous times.
61. *Al-Farūsiyyah*. It has been printed.

62. *Al-Fawā'id (Beneficial Points)*. It is not the same as *Badā'i' al-Fawā'id*. It was printed for the first time in the al-Muniriyyah Press.
63. *Al-Kāfiyah ash-Shāfiyah Fī al-Intiṣār Li al-Firqah an-Nājiyah (The Sufficient and Healing Poem in Support of the Saved Sect)*. It has been printed numerous times.
64. *Al-Kalim at-Ṭayyib Wa al-'Amal aṣ-Ṣāliḥ (The Goodly Words and Righteous Works)*. It has been printed numerous times in Egypt and India under the title *al-Wābil aṣ-Ṣayyib Min al-Kalim at-Ṭayyib (The Abundant Downpour of Goodly Words)*.
65. *Madārij as-Sālikīn Bayna Manāzil Iyyāka Na'budu Wa Iyyāka Nasta'in (The Levels of the Seekers Amongst the Ranks of "You Alone We Worship, and From You Alone We Seek Help")*. It was printed twice in Egypt in three volumes with this title.
66. *Miftāḥ Dār as-Sa'ādah Wa Manshūr Wilāyah al-'Ilm Wa al-Irādah (The Key to the Abode of Joy)*. It has been printed numerous times.
67. *Hidāyah al-Ḥayārā Fī Ajwibah al-Yahūd Wa an-Naṣārā (Guiding the Bewildered Concerning the Responses of the Jews and the Christians)*. It has been printed numerous times.

He has countless other books and treatises as well which have been mentioned in various books.^[1]



^[1] See ibn al-Qayyim, *Ḥayātuhu Wa Manhajuh*, (pp.119-197), by Shaykh Bakr Abū Zayd, may Allāh preserve him.

His Love of Ḥadīth

Ibn al-Qayyim, may Allāh have mercy on him, had a love of Ḥadīth and he was knowledgeable of what is authentic and what is weak. He had full knowledge of the various routes of the Ḥadīths and of the science of narrators.

Ibn al-Qayyim states:

“One of the ways in which it is known that a Ḥadīth is fabricated is that authentic texts clearly indicate its falsehood as in the Ḥadīth of ‘Iwaj aṭ-Ṭawīl, and it is a false, forged Ḥadīth. It is not shocking that one would dare to fabricate this Ḥadīth and lie against Allāh (ﷻ). What is shocking is those who included this Ḥadīth in books related to sciences such as *Tafsīr* and yet they do not clarify its affair.” Then he said, “and there is no doubt that this Ḥadīth and its likes were fabricated by the *Zindīqs* of the People of the Book who wished to mock the noble messengers, upon them be *Ṣalāh* and peace, and upon their followers.”^[1]

On the authentic Ḥadīth

“Indeed, the creation of the son of Ādam is gathered in the womb of his mother forty days as a *nutfah*,^[2] then it is a clot for a similar amount of time, then it is a chewed morsel of flesh for a

^[1] *Rūḥ al-Ma’ānī* (6/86), by al-Alūsī.

^[2] Translator’s note: the term *Nutfah* means a small amount of liquid. This is referring to the zygote, and Allāh knows best.

similar amount of time. Then, the angel is sent to it and it blows the soul into it,"^[1]

Ibn al-Qayyim comments:

"It shows that had the soul been created beforehand, it would have been said, 'then the angel is sent to it with the soul and it places it in him.'"

In *Rawḍah al-Muḥibbīn Wa Nuzḥah al-Mushtāqīn*, he explicitly chose this view. He states:

"The view that the souls were created before the bodies is an invalid view and a clear error. The Correct view which is indicated by the *Shar'* and the intellect is that it is created along with the bodies, and that the angel blows the soul: that is, it causes it to come into being by blowing in the body after four months have passed over the *Nutfah* and it has entered into the fifth. Whoever says that it is already created has erred. Even more reprehensible than that is the view of those who say that it is ancient."

This should be pondered over; the view that it is newly created, is supported by Allāh's Statement:

﴿مَرُّ أُنْشَأْنِهِ خُلُقًا آخَرًا﴾

"Then We made him as another creation." [al-Mu'minūn (23):14]

So let that be understood.^[2]

^[1] *Al-Bukhārī* (no. 3208) and *Muslim* (no. 2643).

^[2] *Rūḥ al-Ma'ānī* (15/156). Translator's note: the words after the end of the quote from ibn al-Qayyim appear to be from al-Alūsī.

Here are some of his comments on *Sunan Abī Dāwūd*:

Jābir ibn ‘Abdillāh, may Allāh be pleased with both of them, relates, saying, “Allāh’s Prophet ﷺ prohibited us from facing the *Qiblah* while urinating, then I saw him a year before he died facing it.”^[1]

Shaykh al-Albānī called it *Ḥasan*.

Shams ad-Dīn ibn al-Qayyim, may Allāh have mercy on him, states:

At-Tirmidhī said, “This is a *Gharīb Ḥadīth*.”^[2] At-Tirmidhi also states, “I asked Muḥammad^[3] about this *Ḥadīth*, so he said, ‘It is a *Ṣaḥīḥ Ḥadīth*.’”

Ibn Ḥazm deemed this *Ḥadīth* deficient (saying), “It is from Abān ibn Ṣāliḥ. He is *Majhūl* (unknown), and the narration of a *Majhūl* is not used as proof.”

Ibn Mufawwiz said, “Abān ibn Ṣāliḥ is a well-known, trustworthy narrator and a person of *Ḥadīth*.”

And he is Abān ibn Ṣāliḥ ibn ‘Umayr Abū Muḥammad al-Qurashī he is their *Mawlā* (client)—al-Makkī. ibn Jurayj, ibn ‘Ijlān, ibn Ishāq, and ‘Ubaydullāh ibn Abī Ja’far narrate from him.

Al-Bukhārī used his narrations from Mujāhid, al-Ḥasan ibn Muslim, and ‘Aṭā’ as witnesses. Yaḥyā ibn

^[1] *Abū Dāwūd* (no. 13); and *Muslim* (no. 262) reports something similar in meaning.

^[2] Translator’s note: *at-Tirmidhi* (no. 9) called it *Ḥasan Gharīb*. Perhaps the word *Ḥasan* was dropped from ibn al-Qayyim’s copy of *at-Tirmidhi*’s *al-Jāmi’*.

^[3] I.e. Muḥammad ibn Ismā’il al-Bukhārī.

Ma'in, Abū Ḥātim ar-Rāzī, Abū Zur'ah ar-Rāzī, and an-Nasā'ī deemed him trustworthy. He is the father of Muḥammad ibn Abān ibn Ṣāliḥ ibn 'Umayr al-Kūfī; Abū al-Walid and Abū Dāwūd aṭ-Ṭayālīsī, Ḥusayn al-Ju'fī, and others narrate from him (Muḥammad). He (Abān) is also the grandfather of Abū 'Abdir-Raḥmān Mishkdānah, the *Shaykh* of Muslim, and he was a *Hāfiz*.

As for the *Ḥadīth*, Muḥammad ibn Ishāq is alone in narrating it, and he is not relied on for proof in the area of *Aḥkām*. So how can it his *Ḥadīth* be used to oppose the authentic *Ḥadīths* or to abrogate established *Sunnahs*, particularly when it is possible to rationalize his *Ḥadīth* with some alternate explanation removing the contradiction.

Were it to be authentic, it would merely be an account of something that he did, so it is not to be generalized. Nor is it known if this was in an open area or a building, nor whether it was due to some excuse such as being in a tight space or something along those lines or if it was done by choice. Therefore, how can it be given precedence over the authentic explicit texts which prohibit it.

If it is said, "Granted that the *Ḥadīth* is *Ma'lūl* (deficient), what do you say about the *Ḥadīth* of 'Arāk from 'Ā'ishah: "It was mentioned in the presence of Allāh's Messenger (ﷺ) that some people dislike to face the Qiblah with their private parts. Allāh's Messenger (ﷺ), 'or perhaps they have done so, turn my seat towards the Qiblah."

Then the response is: that this *Ḥadīth* is not authentic,

rather, it is *Mawqūf* from 'Ā'ishah. At-Tirmidhī cited this (view) from al-Bukhārī in *Kitāb al-'Ilal*.

One of the *Huffāz* has said, "This *Ḥadīth* has an '*Illah* (deficiency) which only those who specialize in the field will realize. It is that Khālīd ibn Abī aṣ-Ṣalt did not remember its *Matn* nor did he maintain its *Isnād*. The *Thiqah* (trustworthy), *Thabt* (firm) narrator who is the companion of 'Arāk ibn Mālīk who specialized in his *Ḥadīths* and is precise in them, Ja'far ibn Rabī'ah, the *Faqīh*, contradicted him. He related it from 'Arāk from 'Urwah from 'Ā'ishah that she used to object to that. Therefore, it is clear that the *Ḥadīth* is from 'Arāk from 'Urwah, and he did not take it past 'Ā'ishah.

Ja'far ibn Rabī'ah is the *Hujjah* (proof) with regard to 'Arāk ibn Mālīk, in addition to the authenticity and renown of the *Ḥadīths* from the Prophet (ﷺ) which oppose it.

Abdur-Raḥmān ibn Abī Ḥātim relates in *Kitāb al-Marāsīl* from al-Athram that he said, "I heard Abū 'Abdillāh^[1] mention this *ḥadīth* of Khālīd ibn Abī aṣ-Ṣalt: from 'Arāk ibn Mālīk: from 'Ā'ishah: from the Prophet (ﷺ), and he said, '*Mursal*.' I said to him, 'Arāk ibn Mālīk said: I heard 'Ā'ishah,' but he (Aḥmad) rejected that, and he said, 'From where did he hear 'Ā'ishah? What connection is there between him and 'Ā'ishah? He only narrates it from 'Urwah; this is a mistake.' He said to me, 'Who related this?' I said, 'Ḥammād ibn Salamah from Khālīd al-Ḥadh-dhā'. He said, 'More than one related it from Khālīd al-Ḥadh-dhā' without mentioning 'I heard.' And more

[1] Translator's note: This is in reference to Imām Aḥmad.

than one narrated it from Ḥammād ibn Salamah without mentioning ‘I heard.’”

So if anyone says, “Muslim has narrated a *Ḥadīth* in his *Ṣaḥīḥ* from ‘Arāk from ‘Ā’ishah,”^[1] the response is that Aḥmad and others opposed him in that, and they clarified that he did not hear from her.^[2]

Likewise, in his commentary on *Sunan Abī Dāwūd* he mentions:

Wābiṣah relates that Allāh’s Messenger saw a man praying alone behind the row so he ordered him to repeat the prayer.

Shaykh al-Albānī called it *Ṣaḥīḥ*.

Al-Ḥāfiẓ Shams ad-Dīn ibn al-Qayyim, may Allāh have mercy on him, comments:

It is reported by Imām Aḥmad and ibn Ḥibbān in his *Ṣaḥīḥ* from the the narration of ‘Alī ibn Shaybān – and he was a member of the delegation from Banū Ḥanīfah that came to Allāh’s Messenger (ﷺ) – that he said:

I prayed behind Allāh’s Messenger (ﷺ), so when Allāh’s Messenger (ﷺ) completed the prayer, he saw a man alone behind the row. The Prophet (ﷺ) said, “Did you pray in this manner?”

He said, “Yes.”

He said, “Then repeat your prayer, for there is no prayer for the one who is alone behind the row.”

[1] Translator’s note: Muslim only used that narration from him as a *Mutāba’ah* (follow-up) narration so it would not be correct to say he relied on that chain as proof.

[2] *Hashiyah ibn al-Qayyim* (1/18).

This is the wording of ibn Ḥibbān. The wording of Aḥmad from him is:

That Allāh's Messenger (ﷺ) saw a man praying alone behind the row, so he waited until the man was done, then he said to him, "Repeat your prayer, for there is no prayer for the one alone behind the row."

The *Ḥadīth* of Wābiṣah was also reported by ibn Ḥibban in his *Ṣaḥīḥ* and Imām Aḥmad. The wording of Aḥmad mentions that Allāh's Messenger (ﷺ) was asked about a man who prays alone behind the row, so he said, "He repeats his prayer."

Ash-Shāfi'ī weakened the *Ḥadīth* of Wābiṣah saying, "I have heard some scholars of *Ḥadīth* mention that some narrators added someone between Hilāl ibn Yasāf and Wābiṣah. Some narrate it from Hilāl that he heard it from Wābiṣah. And I heard some of the people of knowledge weakening it for this reason that I have described. And others weakened it on account of Hilāl ibn Yasāf being the only one to narrate it from Wābiṣah."

Both of these '*Illahs* (deficiencies) are weak. As for the first: Hilāl ibn Yasāf narrated it from 'Amr ibn Rāshid from Wābiṣah and from Ziyād ibn Abī al-Ja'd from Wābiṣah. This was mentioned by ibn Ḥibbān in his *Ṣaḥīḥ*, and he said, "Hilāl ibn Yasāf heard this report from 'Amr ibn Rāshid and from Ziyād ibn Abī al-Ja'd, both of them narrating it from Wābiṣah." He said, "Both of these routes are *Mahfūz* (preserved)." Therefore, inserting Ziyād and 'Amr ibn Rāshid between Hilāl and Wābiṣah does not weaken the *Ḥadīth* at all.

As for the second *'Illah*, it is false. And ibn Hibbân indicated its falsehood. He said, "Mention of the report which falsifies the view of the one that claims that Hilâl ibn Yasâf is alone in relating this report." Then he related the narration of 'Ubayd ibn Abî al-Ja'd: from his father, Ziyâd ibn Abî al-Ja'd: from Wābiṣah, and he mentioned it, so the *Ḥadīth* is *Mahfūz*.

Ash-Shāfi'ī said, "Were the *Ḥadīth* of Wābiṣah to be established, our *Ḥadīth* is still more deserving of being acted upon, and because it is supported by *Qiyās* (analogical reasoning) and the view of the generality (of scholars)." He means the *Ḥadīth* of Abū Bakrah concerning when he bowed while alone behind the row then walked forward until he joined the row.

He said, If someone says, "What is the analogical reasoning and the view of the generality?" the answer is, "Consider the prayer of the one who prays alone, does it suffice him?"

If he says, "Yes," I would say, "And what about the prayer of the *Imām* in front of the row while he is in congregational prayer?"

If he says, "Yes," then he is told, "Is the one who prays alone behind the row any different from the *Imām* who prays alone in front of him, or is he like the one who prays alone by himself?"

If it is said, "This is the *Sunnah* concerning the place of the *Imām* and the one praying by himself," the response is, "The *Sunnah* concerning their place indicates that there is nothing in being alone that should invalidate the prayer."

If it is said “based on the *Ḥadīth* about it...” he is told, “The *Ḥadīth* is as we have mentioned.”

If it is said, “Then mention the *Ḥadīth*,” the answer is, “Mālik informed us...” then he mentioned the *Ḥadīth* of Anas concerning the woman praying alone behind the row.

None of this contains anything contradicting the *Ḥadīths* of Wābiṣah and ‘Alī ibn Shaybān.

As for the *Ḥadīth* of Abū Bakrah, it only mentions that he bowed while behind the row and walked forward until he joined the row. The consideration is only concerning whether he caught the bowing with the *Imām* while in the row; his *Ḥadīth* does not state that he did not join him in bowing in the row, so there is no proof in it.

As for the position of the *Imām* and the woman, it is the *Sunnah* for the *Imām* to stand in front and for the woman to stand behind. As for the follower, the *Sunnah* for him is to stand in the row, either because it is recommended or because it is obligatory, so how can one be compared with the other. If a woman were to pray in other than her appropriate place, according to one opinion, her prayer would be invalid, and according to the other opinion, her prayer is disliked although it is not invalid. If the men were to stand where the woman stands, their prayer would be invalid according to one opinion, and it is disliked according to another opinion. So how can the two be compared?



His *Tafsīr* of the Qur'ān

Ibn al-Qayyim had full knowledge of the Qur'ān and its rulings. Whoever examines his *Tafsīr* of some of the Verses of the Qur'ān will see that he has complete mastery of them that can rarely be found with anyone else. Here are some examples of his statements. Ibn al-Qayyim says:

Ponder the address of the Qur'ān and you will find a King to whom belongs all Dominion and all praise. The control of all affairs is in His Hand, He is the source of all of them, and all of them shall return to Him. He is Ascendant above His Throne, and none of the lands of His Kingdom are hidden from His Sight. He knows whatever is in the souls of His Slaves; He is aware of their secrets and their public behavior. He alone has control of His Kingdom. He Hears and He Sees, He Gives and He Prevents, He Rewards and Punishes, He Honors and Humiliates, He Creates and Provides, He causes death and gives life, He Predestines and He Decrees, He directs all affairs, not an atom moves without His Permission, and not a leaf falls except He knows of it.

So ponder how He Extols, Glorifies and Praises Himself and how He advises His slaves, directing them to that which contains their happiness. Look how He encourages them to attain it and how He warns them from that which contains their destruction. See how He makes Himself known to them through His Names and Attributes and how He endears Himself to them through His blessings. He

reminds them of His Blessings upon them and He orders them with that which will allow them to attain His full blessings. He warns them of His Wrath, and He reminds them of the great honor He has prepared for them if they obey Him and the punishment He has prepared for them if they disobey Him. He informs them of how He has dealt with His allies and His enemies. He informs them what was the end of each of these two groups. He praises His allies with their righteous actions and their best attributes. He criticizes His enemies with their evil actions and their horrible attributes. He sets forth parables, presents various proofs, and gives the best of responses to the doubts of His enemies. He confirms the words of the truthful and belies those of the false. He speaks the truth and guides to the (Straight) Path. He calls to the Abode of Peace and He mentions its descriptions, its beauty, and its blessings. He warns of the Abode of Destruction, and He mentions its punishment, its hideousness, and its suffering. He reminds His servants of their great need of Him in every way and that they cannot do without His Help for even the blink of an eye. He reminds them that He is *al-Ghanî* (Self-Sufficient and Rich) by Himself while everything else is in need of Him, and that no one will attain even an atom's weight of any good except by His Bounty and His Mercy nor will even an atom's weight of any evil touch them except by His Justice and Wisdom. You will witness in His Address the gentlest of reproaches of His Beloved Ones, and along with that, He forgives their slips, rectifies their errors, defends them, and aids them. He has taken responsibility for attaining their interests, He saves them from every grief, fulfills to

them His Promise. He is their Ally, they have no ally other than Him. He is their True Guardian and He Aids them against their enemies; what an excellent Guardian and what an excellent Aid!

When the hearts witness in the Qur'ān a Generous, Beautiful, Merciful, Majestic King such as this, how could they not love Him and compete in drawing near to Him. How could they not spend their every breath in endearing themselves to him, how could He not be more beloved to them than all else? How could that which pleases Him not be preferable to them over all other courses of action? How could their hearts not be full of His Remembrance? How could love of Him and their relationship with Him not be the sustenance of their hearts and its healing such that if that is lost, their heart would not be benefited by anything else?^[1]

His explanation of the following Verse:

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

'Allāh bears witness that there is no deity worthy of worship but He, and the angels, and those having knowledge [also bear witness], [He is always] maintaining [His creation] in justice. There is no deity worthy of worship but He, the Exalted in Might, the Wise'. [Āl 'Imrān (3):18]

Allāh ((ﷻ)) has called the people of knowledge to witness for the most noble of all things for which witness is borne: His *Tawhīd*; He said: "Allāh bears

^[1] *Al-Itqān Fī 'Ulūm al-Qur'ān*, (2/94).

witness that there is no deity worthy of worship but He, and the angels, and those having knowledge, maintaining in justice." This indicates the virtue of knowledge from a number of angles:

One of them: He called them to witness rather than anyone else.

Secondly: He linked their testimony along with His testimony.

Thirdly: He linked it with the testimony of His angels.

Fourthly: This indicates praise of them and is a testimony to their trustworthiness because Allāh only calls the trustworthy to bear witness, as in the well-known *Ḥadīth* in which the Prophet (ﷺ) said, "This knowledge shall be carried by the trustworthy ones from every generation. They will expel from it the distortion made by those going beyond bounds, the false claims of the liars, and the false interpretations of the ignorant."

Muḥammad ibn Aḥmad ibn Ya'qūb ibn Shaybah said, "I saw a man who brought another man to Ismā'īl ibn Ishāq al-Qāḍī and made a claim against him. He asked the one against whom the claim was made and he objected to it. He asked the claimant, 'Do you have a proof?' He said, 'Yes, so-and-so and so-and-so.' He said, 'As for so-and-so he is from my witnesses, and as for so-and-so, he is not.' He said, 'Does the Qāḍī know him?' He said, 'Yes.' He said, 'How do you know him.' He said, 'I know him for writing money.' He said, 'So how did you find him in his writing of *Ḥadīth*?' He said, 'I only know good.' He said, 'Indeed, the Prophet (ﷺ) said:

«يَحْمِلُ هَذَا الْعِلْمَ مِنْ كُلِّ خَلْفٍ عَدُوْلُهُ»

'This knowledge shall be carried by the trustworthy ones from every generation.' [1]

So whoever Allāh's Messenger (ﷺ) has deemed trustworthy is more worthy than those whom you have deemed trustworthy.' He said, 'Then stand and bring him, for I accept his testimony.'"

Fifthly: He described them as the possessors of knowledge. This indicates that it is particular to them. They are its true owners; it is not merely on loan to them.

Sixthly: Allāh calls Himself as a witness, and He is the most noble witness. After that, He called the best of His creations to witness: His angels and the scholars from His Servants, and that is sufficient honor and virtue for them.

Seventhly: He called them to witness on the most noble of all things for which witness is borne: the testimony that there is no deity worthy of worship except Allāh. The one who is of high status would only call the leaders of the creation as witnesses to such a great matter.

Eighthly: He counted their testimony as a proof against those who reject it, so they share the status of His Proofs and His Signs which indicate His *Tawhīd*.

Ninthly: He used the same verb referring to His Testimony to refer to the testimony of His angels and

[1] *Mishkât* : 248.

the people of knowledge. He did not mention their testimony with a separate verb. This indicates the strong connection between their testimony and His. It is as if He (ﷺ) bore witness to His own *Tawhîd* on their tongues and He spurred them to pronounce this testimony. So He is the one who bore witness to this for Himself, taught it, and had it pronounced by the witness. They are the witnesses to it, acknowledging it and believing it.

Tenthly: He counted them as having fulfilled His right amongst His Slaves by pronouncing this testimony. Once they fulfilled that right and it was established, it became obligatory on all the creation to acknowledge it and it is the ultimate source of happiness for them in their life and the Hereafter. Whoever attains guidance as a result of their testimony and acknowledges this truth due to their testimony, then they (the scholars) receive a reward like his reward. This is a tremendous blessing, none knows its true greatness except Allāh (ﷻ). Likewise, everyone whoever bears witness to it due to their testimony, then they have a reward like the reward of that person.

These are ten angles with regard to this Verse.^[1]

You will see that he is extremely skillful in deriving evidence from the Book of Allāh (ﷻ):

Ibn al-Qayyim said:

Know that Allāh (ﷻ) swears by some things about other things. He only swears by His Sacred Self with His Attributes or by His Signs which indicate His

^[1] *Miftāḥ Dār as-Sa'ādah* (1/52).

Existence and His Attributes, and His swearing by some of His creations is an indication that they are from His Great Signs.

An oath is sworn: either concerning some information (*Khabr*), and this is most common, as in His Statement:

﴿فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ﴾

"Then, by the Lord of the heaven and the earth, it is Truth." [Adh-Dhāriyāt (51):23]

—or concerning some demand (*Talab*), as in His Statement:

﴿فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ۖ عَمَّا كَانُوا يَعْمَلُونَ﴾

"So, by your Lord, We shall certainly question them all, concerning what they used to do." [Al-Hijr (15):92-93]

Such an oath could be used in order to affirm that *al-Muqsam 'Alayh* (what is being sworn to) will occur, and hence it would also be a type of informing (*Khabr*). It could also be used to affirm the oath. So, with regards to the *Muqsam 'Alayh*, the purpose of swearing it to emphasize it, so it must be something which is fitting for that such as matters which are hidden or unseen so an oath is sworn to confirm them. As for things which are witnessed and obvious like the sun, the moon, the night, the day, the sky, and the earth, oaths are sworn by them rather than concerning them. Whatever the Lord has sworn by, it is from His Signs, therefore it is acceptable for it to be *Muqsam Bih* (sworn by), while the reverse is not

true. Also, Allāh sometimes mentions the response of the oath, and this is most common, while other times it is dropped (i.e. it can be inferred), just as the response of "if..." is frequently dropped because it is known.

Since oaths are used frequently in speech, it has been summarized and the verb of "swearing" has become dropped and it has been shortened to *Billāhi* (By Allāh). Then, the *Bā'* in *Billāhi* can be changed to a *Waw* (such as *Wallāhi*) in all names and to a *Tā'* in the case of Allāh's name in particular, as in His Statement:

﴿وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَمَكُمُ﴾

"And Tallāhi (By Allāh), I shall plot against your idols." [Al-Anbiyā' (21):57]

He also states: Allāh (ﷻ) swears concerning the foundational principles of faith which it is obligatory upon the creation to know. Sometimes He swears concerning *Tawhīd*, sometimes He swears to the Qur'ān being the Truth, sometimes He swears concerning the Messenger being True, sometimes He swears concerning the Promise of Reward and Threat of Punishment, and sometimes He swears concerning the state of Man:

An example of the first is His Statement:

﴿وَالصَّفَّاتِ صَفًّا ۝ فَالزَّجَرِ زَجْرًا ۝ فَالتَّلَايَةِ ذِكْرًا ۝ إِنَّ إِلَٰهَكُمْ لَوَاحِدٌ﴾

"By those (angels) lined up in rows, and by those who drive (the clouds), and by those who recite the

message, indeed, your Ilāh (God) is One." [Aṣ-Ṣāffāt (37):1-4]

An example of the second is His Statement:

﴿فَلَا أَقْسَمُ بِمَوْقِعِ النُّجُومِ ۝ وَإِنَّهُ لَقَسَمٌ لِّو تَعْلَمُونَ عَظِيمٌ ۝ إِنَّهُ لَقُرْآنٌ كَرِيمٌ﴾

"Then I swear by the setting of the stars, and indeed, it is an oath – if you but knew – (most) great, it is surely a Noble Qur'ān." [Al-Wāqī'ah (56):75-77]

An example of the third is His Statement:

﴿يَس ۝ وَالْقُرْآنِ الْحَكِيمِ ۝ إِنَّكَ لَمِنَ الْمُرْسَلِينَ﴾

"Yā Sīn. By the Wise Qur'ān, indeed, you are from among the Messengers." [Yā Sīn (36):1-3]

An example of the fourth is His Statement:

﴿وَالَّذِينَ ذَرَوْا ۝ فَالْحُمِلَتِ ۝ وَفَرَّآ ۝ فَالْجَرِيدَتِ يُسْرًا ۝ فَالْمُقَسَّمَتِ أَمْرًا ۝ إِنَّمَا تُوعَدُونَ لَصَادِقٌ ۝ وَإِنَّ الَّذِينَ لَوْعَدُ﴾

"By those (winds) scattering (dust) dispersing, and by those (clouds) carrying a load (of water), and by those (ships) sailing with ease, and by those (angels) apportioning (each) matter, indeed, what you are promised is surely true, and indeed, the recompense will surely occur." [Adh-Dhāriyāt (51):1-6]

An example of the fifth is His Statement:

﴿وَاللَّيْلِ إِذَا يَغْشَىٰ ۝ وَالنَّهَارِ إِذَا تَجَلَّىٰ ۝ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ۝ إِنَّ سَعْيَكُمْ لَشَتَّىٰ﴾

"By the night when it covers, and by the day when it appears, and by He who created the male and female, indeed, your efforts are varied..." [Al-Layl (92):1-4] and the following Verses.

Also, there is:

﴿وَالْعَادِيَّتِ صَبْحًا ۝ فَالْمُورِبَتِ فَدَحًا ۝ فَالْمُعِيرَتِ صُبْحًا ۝ فَأَتَرْنَ بِهِ نَفْعًا ۝ فَوَسَطْنَ بِهِ جَمًّا ۝ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ﴾

"By the racing (steeds), panting, and the producers of sparks (when) striking. And the chargers at dawn, stirring up thereby (clouds of) dust, penetrating forthwith as one into the midst (of the foe); verily man, to his Lord, is ungrateful." [Al-'Ādiyāt (100):1-6]

﴿وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ﴾

"By Time, verily, man is in loss..." [Al-'Aşr (103):1-2]

﴿وَالزَّيْتُونِ ۝ وَطُورِ سِينِينَ ۝ وَهَذَا الْبَلَدِ الْأَمِينِ ۝ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾

"By the fig and the olive, and [by] Mount Sinai, and by this secure city (Makkah). We have certainly created man of the best stature." [At-Tin (95):1-4]

﴿لَا أُقْسِمُ بِهَذَا الْبَلَدِ ۝ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ۝ وَوَالِدٍ وَمَا وَلَدَ ۝ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ﴾

"No, I swear by this city (Makkah), and you, [O Muḥammad], are free in this city, and by the father and that which he begot. We have certainly created man in suffering." [Al-Balad (90):1-4]

He goes on to say: the response to the oath is most frequently dropped when the *Muqṣam Bih* points to the *Muqṣam 'Alayh* because the objective is attained by merely mentioning it. Hence, dropping the *Muqṣam 'Alayh* is more poignant and eloquent. An example is His Statement:

﴿صَّ وَالْقُرْآنِ ذِي الذِّكْرِ﴾

“*Ṣād, by the Qur'ān, full of reminder...*” [Ṣād (38):1]

- for the oath sworn entails magnification, honor and respect of the Qur'ān and describing it as “*full of reminder*” indicating that it reminds the servants of that which they are in need of. This sufficient to indicate the *Muqṣam 'Alayh*, which is that it is the Truth from Allāh and it is not forged as the disbelievers say. For this reason, many have said that it is understood that the response (to the oath) is that the Qur'ān is the Truth. This is applicable in all similar cases as with His Statement:

﴿قَ وَالْقُرْآنِ الْمَجِيدِ﴾

“*Qāf, by the Glorious Qur'ān...*” [Qāf (50):1]

- and His Statement:

﴿لَا أُقْسِمُ بِوَيْهِ الْقِيَمَةِ﴾

“*No, I swear by the Day of Judgment...*” [Al-Qiyāmah (75):1]

- for it entails affirmation of the Hereafter, and His Statement:

﴿وَالْفَجْرِ﴾

"By the Dawn..." [Al-Fajr (89):1]

- because it mentions various periods in which acts of great importance are performed such as the rites of *Ḥajj* which are acts of pure servitude to Allāh (ﷻ) and humbleness before His Greatness, and that entails magnification of that which was brought by Muḥammad and Ibrāhīm, peace and *Ṣalāh* be upon both of them.

He also said: from the most sublime of oaths is His Statement:

﴿وَالضُّحَىٰ ۝ وَاللَّيْلِ إِذَا سَجَىٰ﴾

"By the forenoon (Duhā), and by the night when it covers with darkness..." [Aḍ-Ḍuḥā (93):1-2]

- and the following Verses. Allāh (ﷻ) swore concerning His blessing and honoring His Messenger. This entails affirming his truthfulness as well, so it is an oath concerning the legitimacy of his Prophethood and his reward in the Hereafter. It is an oath concerning Prophethood and the Hereafter, so He swore by two of His Great Signs. Ponder how fitting this oath is, for it is sworn by the light of the forenoon, which comes after the darkness of night. As for the *Muqṣam 'Alayh*, it is the light of Revelation which came to him after it had been withheld from him, until his enemies said, "Muḥammad's Lord has abandoned him." So He swore by the light of day after the darkness of light concerning the light of revelation after the darkness of it being withheld and veiled from him.^[1]

^[1] *Al-Itqān* (2/353).

Some examples of his *Tafsīr* of selected Verses:

Ibn al-Qayyim states concerning the statement of Allāh (ﷻ):

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

"Guide us to the Straight Path" [Al-Fātiḥah (1):6]:

It entails seeking guidance from the one who is able to grant it and it is in His Hand. If He wishes, He gives it to His slave, and if He wishes, He withholds it from him. Guidance is to know the Truth and act according to it, so whoever Allāh does not make knowledgeable of it and an acter upon it, then he has no way to attain guidance. This is because Allāh (ﷻ) alone can grant the guidance which leads one to be rightly-guided, and it is to make the slave desirous of the truth, loving it, preferring it over all else, and acting according to it. This type of guidance is not in the hands of any of Allāh's closest angels nor any Prophet, and concerning it Allāh stated:

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾

"Indeed, you do not guide those whom you love, rather, Allāh guides whom He wills," [Al-Qaṣaṣ (28):56]

— even though Allāh has also stated:

﴿وإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾

"And you surely guide to a straight path." [Al-Shoura (42):52]

This is the guidance of teaching and direction, for it is

the type of guidance that was granted to Thamūd, yet they preferred blindness over it, and it is the type concerning which Allāh said:

﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ﴾

"Allāh was not going to misguide a people after having guided them until He makes clear to them what they should avoid." [At-Tawbah (9):115]

He granted them the guidance of clarification by which the proof was established against them, and He withheld from them the guidance which leads one to be rightly-guided such that he does not go astray after that. This was from His Justice and Wisdom in dealing with them: He granted them that which established the proof against them, and He withheld from them that which they were not deserving of nor was it fitting for them.^[1]

He also states:

A beneficial point concerning the meaning of *Alif Lām Mīm* and other letters from the beginning of the *Sūrahs*:

Ponder the secret of *Alif Lām Mīm*; see how it encompasses these three letters. When you begin with the *Alif*, it is a *Hamzah*, and it emanates from the first *Makhraj* (articulation point): from the farthest part of the chest. The *Lām* comes from the most central *Makhraj*, and it is the letter most dependent upon the tongue (in its articulation). The *Mīm* is one of the last

^[1] *Shifā' al-'Alīl* (pp. 52-53), *Badā'i' at-Tafsīr al-Jāmi' Li Tafsīr al-Imām ibn Qayyim al-Jawziyyah* (1/107-108).

letters and its *Makhraj* is the mouth. These three are the most basic of all the articulation points: the throat, the tongue, and the two lips.

This indicates there is an ordering in the revelation from the beginning to the middle to the end. The three points of articulation are the basis of all the points of articulation, they branch out from them and become sixteen points of articulation. These sixteen points of articulation in turn form twenty-nine letters which the speech of all the earlier and later nations is based.

Additionally, they entail an amazing secret: the *Alif* represents the beginning, and the *Lām* represents the middle, and the *Mīm* represents the end. So the three letters encompass the beginning, the end, and what is between them. Every *Sūrah* that has opened with these letters covers the beginning of Creation, the end of Creation, and what is in between: so it encompasses the creation of the World, its result, and the various orders and legislations that come in between the beginning and the end. Ponder this in *al-Baqarah*, *Āl 'Imrān*, *Tanzīl as-Sajdah*, and *Sūrah ar-Rūm*.

Also ponder how the *Ṭā'* is linked with the *Sīn* and the *Hā'* in the Qur'ān. The *Ṭā'* gathers together five qualities of letters that no other letter gathers together, and they are: *Jahr*, *Shiddah*, *Isti'lā'*, and *Iṭbāq*.^[1] The *Sīn* has the qualities of *Hams*, *Rakhāwah*,

[1] Translator's note: *Jahr* indicates that the breath is not continuous, rather it is restrained, because articulation of this letter is so dependant upon its point of articulation. *Shiddah* indicates its sound is not continuous and flowing because it is dependant in pronunciation upon the point of

Istifāl, *Ṣafīr*, and *Infitāḥ*.^[1] One can not find letters that are opposites of the letter *Ṭā'* like *Sīn* and *Hā'*, so He mentioned the two letters that bring together the attributes of the letters.

Also ponder the *Sūrahs* that mention a single letter. Look and see how you will find that the *Sūrah* revolves around the words using that letter. Take for example *Sūrah Qāf*; it is built upon words using *Qāf* such as the Qur'ān, the Creation (*Khalq*)...^[2] There is another secret as well, the meanings of this *Sūrah* are all fitting for the qualities of the letter *Qāf* such as: *Shiddah* (Severity), *Jahr* (Proclamation), 'Uluww (Ascendancy), and *Infitāḥ* (Parting).

And if you would like additional clarification, then ponder the numerous *Khuṣūmāt* contained in *Sūrah Ṣād*. The first of them is the dispute of the disbelievers with the Prophet (ﷺ) and their statement:

﴿أَجْعَلِ الْآلِهَةَ إِلَٰهًا وَاحِدًا﴾

articulation. *Isti'lā'* indicates that the back part of the tongue rises towards the top of the mouth. *Iṭbāq* indicates that the tongue actually touches the top of the mouth during pronunciation; this is more specific and more pronounced than *Isti'lā'*.

[1] Translator's note: *Hams* indicates that the breath is continuous and flowing while pronouncing the letter. *Rakhāwah* indicates that the sound is continuous and flowing; for the *Sīn*. *Istifāl* indicates that the tongue comes down to the bottom of the mouth at the time of articulation. *Ṣafīr* indicates that the letter has a "hissing" quality. *Infitāḥ* indicates that the tongue starts near the top of the mouth and then moves away from it. From this it can be seen that *Ṭā'* and *Sīn* possess opposite qualities of articulation.

[2] He goes on to mention many examples that can be found throughout the *Sūrah*.

“Has he made the gods one god?” [Ṣād (38):5]

- until the end of their words. Then there is the dispute of the two plaintiffs in the presence of Dāwūd, then the dispute of the People of the Fire, then the Dispute of the Highest Company concerning knowledge – and it is the various ranks and expiations, then the dispute of *Iblīs* and his rejection of his Lord's order to prostrate to Ādam, Ṣalāh and peace be upon him, then his second dispute concerning the affair of his (Ādām's) offspring and his oath to misguide them all except the sincere ones from amongst them. Therefore, let the intelligent, discerning person consider are there any letters more suitable for *Sūrah Ṣād* and *Sūrah Qāf* more than their letters which they have been given. This is merely a drop from an ocean concerning the secrets of these letters, and Allāh (ﷻ) knows best.^[1]

Concerning the Statement of Allāh (ﷻ):



“Yā Sīn,” [Yā Sīn (36):1],

Ibn al-Qayyim, may Allāh have mercy on him, states:

The correct view is that Yā Sīn is like Ḥā Mīm and Alif Lām Mīm; it is not one of the names of the Prophet (ﷺ).^[2]

^[1] *Badā'i' al-Fawā'id* (3/174), *Badā'i' at-Tafsīr al-Jāmi' Li Tafsīr al-Imām ibn Qayyim al-Jawziyyah* (1/259-261).

^[2] *At-Tibyān Fī Aqsām al-Qur'ān* (p. 426), *Badā'i' at-Tafsīr al-Jāmi' Li Tafsīr al-Imām ibn Qayyim al-Jawziyyah* (3/473).

Concerning the Statement of Allāh (ﷻ):

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

"And Hold firmly (I'taṣimū), all of you together, to the Rope of Allāh and do not become divided." [Āl 'Imrān (3):103]:

Allāh (ﷻ) also says:

﴿وَأَعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ﴾

"And hold fast to Allāh, He is your protector; what an excellent protector, and what an excellent helper." [Al-Ḥajj (22):78]

Al-I'tiṣām is a word on the *Ifti'āl* pattern taken from *'Iṣmah* (security), and it is to hold on to that which gives you security and protects you from danger and that which you fear. So *'Iṣmah* is security and *I'tiṣām* is to seek security, and for that reason fortresses are called *'Awāṣim* because they protect and guard.

All happiness in this world and the Hereafter are dependent upon holding fast (*I'tiṣām*) to Allāh, and holding fast to His Rope, and there is no salvation for the one who does not hold fast to these two sources of security.

As for holding fast to His Rope, it secures one from misguidance, and holding fast to Him secures one from destruction. The one travelling to Allāh (ﷻ) is like the one travelling on a path to his goal, for he is in need of guidance and security on the path. He cannot attain his goal without these two matters. Thus, the evidence is his guarantee of security from misguidance

and of guidance to the path, and it is the strength and weapon by which he attains safety from the highway robbers and other dangers along the way. So holding fast to the Rope of Allāh (ﷻ) brings him guidance and following the evidence and holding fast to Allāh (ﷻ) provides with the weapons to be secure on the path. For this reason, the expressions of the *Salaf* explaining holding fast to the Rope of Allāh have differed while all pointing to this same meaning.

ibn 'Abbās, may Allāh be pleased with them said, "Hold fast to the religion of Allāh."

Ibn Mas'ūd, may Allāh be pleased with him, said, "It is the *Jamā'ah*," and he said, "Adhere to the *Jamā'ah*, for it is the Rope of Allāh which he ordered with, and whatever you hate in the *Jamā'ah* (staying with the group) and obedience is better than what you love in division."

Mujāhid and 'Aṭā' said, "...to the Covenant of Allāh."

Qatādah, as-Suddī, and many of the people of *Tafsīr* said, "It is the Qur'ān."

Ibn Mas'ūd, may Allāh be pleased with him, has related from the Prophet (ﷺ) that he said, "Indeed, this Qur'ān is the Rope of Allāh, and His Clear Light, and the Beneficial Healing, and the Security for whoever holds fast to it, and the salvation of whoever follows it."

'Alī ibn Abī Ṭālib, may Allāh be pleased with him, has related that the Prophet (ﷺ) stated concerning the Qur'ān, "It is Allāh's Firm Rope, and it is the Wise Reminder, and it is the Straight Path. Desires can never

cause it to stray, tongues can never twist it, it does not wear out with repetition, and the scholars can never fully fathom its depths."

Muqātil said, "... to Allāh's Order and His obedience, and do not split as the Jews and Christians split."

And it is related in *Muwatta'* from Mālik: from Suhayl ibn Abī Ṣāliḥ: from his father: from Abū Hurayrah, may Allāh be pleased with him that Allāh's Messenger (ﷺ) said:

«إِنَّ اللَّهَ يَرْضَى لَكُمْ ثَلَاثًا، وَيَسْخَطُ لَكُمْ ثَلَاثًا، يَرْضَى لَكُمْ : أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَعَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا، وَأَنْ تَتَصَحَّحُوا. مَنْ وَلَاَهُ اللَّهُ أَمْرُكُمْ، وَيَسْخَطُ لَكُمْ : قِيلَ وَقَالَ، وَإِضَاعَةُ الْمَالِ، وَكَثْرَةُ السُّؤَالِ»

"Indeed, Allāh is pleased with three for you, and He hates three for you. He is pleased for you: that you worship Him and associate nothing with Him, that you hold fast altogether to the Rope of Allāh, and that you be sincere to whoever Allāh entrusts with your affair. And He hates for you: spreading hearsay, wasting wealth, and excessive questioning."^{[1] [2]}

Concerning Allāh's Statement:

﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾

"Allah keeps firm those who believe, with the firm

[1] Mālik in *al-Muwatta'* (no. 990).

[2] *Madārij as-Sālikīn* (1/460-461), *Badā'i' at-Tafsīr al-Jāmi'* Li Tafsīr al-Imām ibn Qayyim al-Jawziyyah (1/506-508).

word, in the worldly life and in the Hereafter."
[Ibrāhīm (14):27]

He comments:

This Verse contains a tremendous treasure. Whoever is able to find it, extract it, take possession of it, and spends of it, he has attained a true fortune, and whoever is deprived of it is deprived of it.

That treasure is that no one can do without Allāh's keeping him firm for even the blink of an eye. Either he keeps him firm or his faith will vanish. Allāh (ﷻ) has said to His noblest slave and messenger:

﴿وَلَوْلَا أَن تَبْنَتَكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا﴾

"Had we not kept you firm, you would have almost inclined to them a little." [Al-Isrā' (17):74]

And He said to him:

﴿إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا﴾

"Remember when your Lord said to the angels, 'Indeed, I am with you, so keep those who believe firm.'" [Al-Anfāl (8):12]

And it is mentioned in the Two *Ṣaḥīḥs* from the *Ḥadīth* of al-Bajalī that he said, "And He questions them and keeps them firm."^[1] He (ﷻ) said to His Messenger:

﴿وَكَلَّا نَقْصُصْ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا ثَبَّتُ بِهِ فَوَادَكَ﴾

"And all that We relate to you of the news of the

[1] Aḥmad in *al-Musnad* (2/368).

Messengers is in order that We may make firm your heart thereby." [Hūd (11):120]

So the creation are of two categories: those who have been kept firm, and those who have been abandoned so they are not kept firm.

The basis of being kept firm and its origin is the firm word and doing what one is ordered with, it is with these two that Allāh (ﷻ) makes His slave firm. So the more firm a person is in words and better in actions, the more he is kept firm; Allāh (ﷻ) says:

﴿وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا﴾

"If they would only do what they were instructed, it would have been better for them and greater in keeping them firm." [An-Nisā' (4):66]

Therefore, the one with the firmest heart is the one firmest in speech. The firm word is speaking the Truth and it is the opposite of speaking falsehood. So speech is of two kinds: firm speech which has a reality, and false speech which has no reality. The firmest of speech is the *Kalimah at-Tawhīd* and all that it necessitates. It is the greatest of all that with which Allāh (ﷻ) makes His slave firm in the world and in the Hereafter. For this reason, you will see the truthful person is from the firmest and most courageous of people in heart, and the liar is from the most humiliated, the filthiest, the most two-faced, and the least firm of people. The people of perception will recognize the truthful person's truthfulness from the firmness of his heart at the time of being tested as well as his courage and honor, and they will recognize the

falsehood of the liar from the opposite of that. This will not be hidden except to those whose insight is weak.

Someone was asked once about some speech he had heard from someone, so he said, "By Allāh, I did not understand what he was saying, except that I saw his speech had a force that was not the force of a falsifier."

No slave has been granted any gift greater than the firm word, for the people of the firm word will find its fruit when they are most in need of it in their graves and the day they are resurrected as is related in *Ṣaḥīḥ Muslim* from the *Ḥadīth* of al-Barā' ibn 'Āzib, may Allāh be pleased with him, from the Prophet (ﷺ):

«إِنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِي عَذَابِ الْقَبْرِ»

"Indeed, this Verse was revealed concerning the punishment of the grave."^[1]

Concerning the Statement of Allāh (ﷻ):

﴿مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّاهُ حَيَوَةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ﴾

"Whoever, male or female, does righteous deeds and is a believer, we shall make him live a good life and we shall give them their reward for the best of what they used to do," [An-Nahl (16):97]

he comments:

He has guaranteed to those who believe and do

^[1] *I'lām al-Mūqī'in* (1/230-231), *Badā'ī at-Tafsīr al-Jāmi'* Li Tafsīr al-Imām ibn Qayyim al-Jawziyyah (3/16-17).

righteous deeds that He will reward them in the world with a good life and the excellent reward (Paradise) on the Day of Judgment, so they have the best of both lives, and they shall be (truly) living in both abodes.^[1]

He also comments on this Verse:

What is intended is not the life that is shared by the believers and disbelievers, the righteous and the wicked such as good food, dress, drink, and sexual relations. In fact, Allāh might grant to His enemies many times over what He grants to His friends of those things. In spite of that, Allāh has guaranteed that whoever does righteous deeds shall live a good life, and He is true in His Promise, He never breaks it. And which life is better than one which gathers together all of his concerns until they become a single concern: seeking the pleasure of Allāh. His heart is not divided; it turns fully towards Allāh (ﷻ). His will and thoughts are gathered to Allāh whereas they had been scattered before, until remembering his greatest Beloved, desiring to meet Him, and desiring to be in His Presence overtakes him. All of his concerns and desires revolve around that. His every thought is of that. If he is silent, it is for Allāh that he is silent. If he speaks, it is for Allāh that he speaks. If he listens, it is for Him that he listens. If he sees, it is for Him that he sees. It is through Him he strikes, for Him he walks, for Him he moves, for Him he stops, for Him he lives, and for Him he dies, and it is for Him he will be resurrected.^[2]

[1] *Al-Jawāb al-Kāfi* (p. 177), *Badā'i' at-Tafsīr al-Jāmi'* Li Tafsīr al-Imām ibn Qayyim al-Jawziyyah (3/50).

[2] *Al-Jawāb al-Kāfi* (p. 277-278), *Badā'i' at-Tafsīr al-Jāmi'* Li Tafsīr al-Imām ibn Qayyim al-Jawziyyah (3/50).

He also commented on this Verse saying:

These are the Words of the Most Truthful of All Speakers, and it is the certain truth in the eyes of the believers. Therefore, it is inevitable that whoever does righteous deeds, Allāh will make him to live a good life according to the degree of his faith and his actions. However, some foolish people err in their understanding of what is meant by life thinking that it is enjoyment of the various types of food, drink, clothing, sexual enjoyments, or the delight of position, wealth, and overcoming one's enemies. They think it is merely to fulfill as many of one's desires as possible. There is no doubt that this type of enjoyment is shared by the different types of animals, in fact, many animals may even have a greater share of it than man! Thus, whoever does not have any enjoyment except that which is shared by beasts and cattle, he shall be of those who are called out to from a distant place. How does this pleasure compare to a pleasure which, when it mixes with the hearts, it erases all thoughts of children, women, country, wealth, brothers, and houses until one will be content to depart from all these things and give them up altogether. One will be willing to face all manner of difficulties and hardships with a light heart. He would be willing to fight and kill even his own son, his father, his friend, or his brother, no criticism would scathe him in that. One of them would receive a spear in his chest and proclaim, "I have succeeded, by the Lord of the Ka'bah." Another would deem his life too long and cast aside the food in his hand, saying, "It would be too long of a life if I wait until I ate," and then he would go forth to death content and happy. Another still, in spite of his

poverty, would say, "If the kings and the sons of the kings knew what state we are in, they would fight us with swords to take it." Another says, "The heart at times feels as if it is dancing with joy." One seeker said, "I pass through times at which I say, 'If the dwellers of Paradise are in a state like this, than they are surely in a good life.'"^[1]

In another place, he comments on this Verse:

Allāh ﷻ informed that whoever holds fast to His covenant in knowledge and deeds shall attain a good life in this world and the best of rewards in the Hereafter. The reverse of this is the one who shall a life of hardship in the world and in the *Barzakh* and then be forgotten in the Hereafter. Concerning Allāh's Statement,

﴿وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ
الْقِيَمَةِ أَعْمَى﴾

"And whoever turns away from My Reminder, then for him is a life of hardship (ḍank), and we will raise him up on the Day of Judgment blind." [Tā Hā (20):124],

he comments:

His Reminder is His Speech which He revealed to His Messenger, and turning away from it is to leave off pondering and studying it as well as acting by it.

As for the life of hardship, what is most frequently

^[1] *Miftāḥ Dār as-Sa'ādah* (p. 38), *Badā'i' at-Tafsīr al-Jāmi' Li Tafsīr al-Imām ibn Qayyim al-Jawziyyah* (3/51).

mentioned in explanation of it is that it refers to the punishment of the grave; this was stated by ibn Mas'ūd, Abū Hurayrah, Abū Sa'īd al-Khudrī, and ibn 'Abbās, may Allāh (ﷺ) be pleased with them. There is also a *Marfū'* *Hadīth* concerning this.^[1]

The root meaning of *Ḍank* in the language is constriction and severity, so whatever undergoes constriction, that is *Ḍank*. It is said: a *Ḍank* (constricted) house, a *Ḍank* (constricted) life. This life of hardship is resultant from allowing the body and soul to attain all that it desires and enjoys. Everytime one allows the self to obtain whatever it likes, this creates restriction on the heart until one is living a life of hardship. Everytime the self is constricted, the heart is given room to expand until it opens up. Thus, the constriction of one's life in the *Dunyā* resulting from *Taqwā* allows one to have a comfortable life in the *Barzakh* and the Hereafter, whereas having a comfortable life in the *Dunyā* due to following desires leads to it being restricted in the *Barzakh* and the Hereafter. So choose the best, the purest, and the most lasting of the two lives and cause your body misery to achieve the joys of the soul, do not cause your soul misery to achieve the joys of the body, for

[1] Aṭ-Ṭabarānī (16/228) reports with his *Sanad* from ibn Hujayrah from Abū Hurayrah, may Allāh be pleased with him, from the Prophet (ﷺ) that he said, "Do you know concerning whom this Verse, '*then for him is a life of hardship*' was revealed? Do you know what is the life of hardship? the punishment of the disbeliever in his grave. By the One in Whose hand is my soul, ninety-nine dragons are unleashed upon him" ibn Kathīr mentioned that it was also reported by ibn Abī Ḥatīm, then he said, "The narration of it in *Marfū'* form is extremely *Munkar*." [*Tafsīr ibn Kathīr* (3/178)]

the joys and misery of the soul are far greater and more lasting. However, the joys and misery of the body are shorter and insignificant, and with Allāh is help sought.^[1]

Concerning the Statement of the Allāh (ﷻ):

﴿وَقَالَ الرَّسُولُ يَرْبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا﴾

“And the Messenger will say, ‘O my Lord, indeed, my people have deserted this Qur’ān.’” [Al-Furqān (25):30],

he said:

Abandonment of the Qur’ān is of types:

Firstly : Abandoning listening to it, believing in it, and paying it attention.

Secondly : Abandoning acting upon it and abiding by what it permits and prohibits, even if one recites it and believes in it.

Thirdly : Abandoning referring to it and judging by it in the fundamental issues of the religion or even its subsidiary issues, believing it that it does not provide certainty, and that its evidences are merely words not giving (certain) knowledge.

Fourthly : Abandonment of pondering it, seeking to understand it and what the One who spoke it meant by it.

Fifthly : Abandonment of seeking healing through it for all the diseases of the heart such that one seeks the

^[1] Al-Fawā'id (p. 165), Badā'i' at-Tafsīr al-Jāmi' Li Tafsīr al-Imām ibn Qayyim al-Jawziyyah (3/171-172).

cure for his disease from other sources and abandons seeking healing through it.

All of this enters into Allāh's Statement:

﴿وَقَالَ الرَّسُولُ يَرْبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا﴾

"And the Messenger will say, 'O my Lord, indeed, my people have deserted this Qur'ān,'" [Al-Furqān (25):30]

even if some cases of abandoning the Qur'ān are less significant than others.^[1]



^[1] *Al-Fawā'id* (p. 82), *Badā'i' at-Tafsīr al-Jāmi' Li Tafsīr al-Imām ibn Qayyim al-Jawziyyah* (3/292-293).

His Great Precision in Studying of Issues

Ibn Qayyim al-Jawziyyah states:

The *Ḥadīths* which mention al-Khaḍir and his being alive are all lies, not a single authentic *Ḥadīth* stating so is authentic, such as the *Ḥadīth*:

«إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ فِي الْمَسْجِدِ فَسَمِعَ كَلَامًا مِنْ وَرَائِهِ فَذَهَبُوا يَنْظُرُونَ فَإِذَا هُوَ الْخَضِرُ»

"Indeed, Allāh's Messenger (ﷺ) was in the Masjid and he heard some talking from behind him. They went to see who it was and found it was al-Khaḍir."

And the *Ḥadīth*:

"Al-Khaḍir and Ilyās meet every year."

And the *Ḥadīth*:

"Jibrīl, Mīkā'il, and al-Khaḍir all meet at 'Arafah..."

The very long fabricated *Ḥadīth*:

Ibrāhīm al-Ḥarbī was asked concerning the lifespan of al-Khaḍir and his still being alive, "Whoever speaks about someone unseen is not correct about him, and it was none other than *Shayṭān* who cast this (thought) amongst the people."

Many other *Imāms* were asked about him, so they quoted:

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمْ الْخَالِدُونَ﴾

"And We did not give immortality to any man before

you, so if you die, will they then be immortal?" [Al-Anbiyā' (21):34]

So if al-Khaḍir remained alive, he would be immortal.

As for the *Sunnah*, they mentioned the *Hadīth*:

«أَرَأَيْتُمْ لَيْلَتَكُمْ هَذِهِ، فَإِنَّ عَلَى رَأْسِ مِائَةِ سَنَةٍ مِنْهَا لَا يَبْقَى عَلَى ظَهْرِ الْأَرْضِ مِمَّنْ هُوَ الْيَوْمَ عَلَيْهَا أَحَدٌ»

"Do you see this night of yours, exactly one hundred years from now, there will not remain anyone from those on the face of the earth who will still be upon it."^[1]

It is related in *Ṣaḥīḥ Muslim* from Jābir ibn 'Abdillāh, may Allāh be pleased with them, that he said: Allāh's Messenger (ﷺ) said:

«مَا مِنْ نَفْسٍ مَنُفُوسَةٍ يَأْتِي عَلَيْهَا مِائَةُ سَنَةٍ وَهِيَ يَوْمَئِذٍ حَيَّةٌ»

"There is no soul already blown in that shall still be alive after the passing of one hundred years."

As for the concensus of the verifying scholars, it has been mentioned that al-Bukhārī and 'Alī ibn Mūsā ar-Riḍā stated that al-Khaḍir has died. Al-Bukhārī was asked concerning his being alive, so he said, "How could that be when the Prophet (ﷺ) has said:

«أَرَأَيْتُمْ لَيْلَتَكُمْ هَذِهِ، فَإِنَّ عَلَى رَأْسِ مِائَةِ سَنَةٍ مِنْهَا لَا يَبْقَى عَلَى ظَهْرِ الْأَرْضِ مِمَّنْ هُوَ الْيَوْمَ عَلَيْهَا أَحَدٌ»

'Do you see this night of yours, exactly one hundred years from now, there will not remain anyone from

^[1] Bukhari :116 and Muslim :2537.

those on the face of the earth who will still be upon it.”

He said:

Amongst those who mentioned that al-Khaḍir has already died are: Ibrāhīm ibn Ishāq al-Ḥarbī and Abū al-Ḥasan ibn al-Munādī, and they are both *Imāms*. Ibn al-Munādī used to consider the opinion of whoever says he is still alive as repugnant.

Al-Qāḍī Abū Ya'lā attributed the opinion that he is dead to some of the followers of Aḥmad, and he mentioned that some scholars said that were he still alive, it would have been obligatory for him to come to the Prophet (ﷺ).

And he stated concerning the *Ḥadīth* of Jābir ibn 'Abdillāh, may Allāh be pleased with them, that Allāh's Messenger (ﷺ) said:

«وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنَّ مُوسَى كَانَ حَيًّا مَا وَسِعَهُ إِلَّا أَنْ يَتَّبِعَنِي»

“By the one in whose hand is my soul, if Mūsā were alive, nothing would have sufficed Mūsā other than following me.”

So how could he still be alive, yet not pray *Jumu'ah* or the *Jamā'ah* with Allāh's Messenger (ﷺ) or go out for *Jihād* with him.

Do you not see that when 'Īsā, peace be upon him, descends to the earth, he will pray behind the *Imām* of this nation, and he will not put himself forward so that that would not be a scratch on the Prophethood of our Prophet (ﷺ).

As for logical evidences:

Firstly: The one who claims that he is still alive holds that he is actually a real son of Ādam, and this is illegitimate for two reasons:

- 1) If that were true he would now be six thousand years old according to what is mentioned in the book of Yūḥanna, the historian, and this is extremely unusual for human beings.
- 2) If he was the real son or a fourth-generation descendant of Ādam and the advisor of Dhū al-Qarnayn as they claim, then that generation was not like us in form. Rather, they were extremely tall and broad. It is related in the Two *Ṣaḥīḥs* from Abū Hurayrah, may Allāh be pleased with him, that Allāh's Messenger (ﷺ) said:

«خَلَقَ اللَّهُ آدَمَ طُولُهُ سِتُّونَ ذِرَاعًا فَلَمْ يَزَلِ الْخَلْقُ يَنْقُصُ بَعْدُ»

"Allāh created Ādam sixty cubits tall, and the creation has continued to shrink in size since."

No one who (claimed to) see al-Khaḍir mentioned that he saw him having a tremendous build even though he would be one of the oldest of mankind.

Secondly: If al-Khaḍir were alive before Nūḥ, peace be upon him, he would have ridden with him on the ship, and noone has reported that.

Thirdly: The scholars are in agreement that after Nūḥ, peace be upon him, descended from the ship, those who had been with him passed away and then their offspring all died out, and only the offspring of Nūḥ, peace be upon him, remained. The evidence for this is

Allāh's Statement:

﴿وَجَعَلْنَا ذُرِّيَّتَهُمُ الْبَاقِينَ﴾

"And We made his descendants those remaining (on the earth)." [Aṣ-Ṣāffāt (37):77]

This invalidates the view of those who say that he was before Nūḥ, peace be upon him.

Fourthly: If it were true that a human being from the offspring of Ādam could live from the time he was born until the end of time having been born before Nūḥ, peace be upon him, this would have been one of the greatest and most wondrous signs. Allāh (ﷻ) mentioned someone whom He caused to live for a thousand years minus fifty, and He made that a sign, so how about someone whom He gave life until the end of time. For this reason, some scholars stated, "No one cast this (thought) amongst the people except for *Shayṭān*."

Fifthly: The statement that al-Khaḍir is still alive constitutes speaking about Allāh with knowledge, and that is unlawful as stated in the Qur'ān.

Sixthly: Ultimately, the only proofs of those who adopt the view that he is still alive are some stories in which someone will relate that he saw al-Khaḍir. By Allāh, how strange this is. Does al-Khaḍir have some special sign by which those who see him will recognize him? Many of these people are deluded by such a person saying, "I am al-Khaḍir," and it is known that it is not permissible to believe anyone who says something like that without a proof from Allāh, so how could the one who sees him know that this person is truthful or lying?

Seventhly: Al-Khaḍir parted ways with Mūsā ibn 'Imrān, the one to whom *ar-Raḥmān* spoke directly, and did not accompany him. He said to him:

﴿هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ﴾

"This is the parting between me and you." [Al-Kahf (18):78]

How could he be content to part company with someone like Mūsā and then meet with the most ignorant of people who do not observe the *Shari'ah*: those who attend neither *Jumu'ah*, nor congregational prayers, nor do they take part in sessions of learning, nor do they know anything of the *Shari'ah*. Yet they all say, "Al-Khaḍir said..." "Al-Khaḍir came to me..." "Al-Khaḍir advised me..." So how strange it is that someone should part way with the one to whom Allāh spoke and then come to meet all the ignorant ones, the ones who do not even know how to perform ablution properly nor prayer.

Eighthly: The *Ummah* is agreement that if anyone were to say, "I am al-Khaḍir," and then say, "I heard Allāh's Messenger (ﷺ) say such-and-such," no one would pay any heed to his words nor use it as an evidence in the religion, except for one who would say that he never came to Allāh's Messenger (ﷺ) nor pledged allegiance to him. Or this ignorant person might say that (the Messenger (ﷺ) was not sent to him (al-Khaḍir), and this is (a statement of) *Kufr*.

Ninthly: if he were alive, performing *Jihād* against the disbelievers, *Ribāṭ* for Allāh's Sake, and standing in the ranks for even an hour, attending *Jumu'ah*,

congregational prayers, and spreading knowledge would be much better for him than to wander amongst wild animals in the wilderness and the desert. Is this, in reality, anything but the greatest insult against him (al-Khaḍir)?



His Madhhab

Ibn al-Qayyim, may Allāh ﷻ have mercy on him, is described in his biography as being *Ḥanbalī*, like his forefathers and his offspring, however his share of it (being *Ḥanbalī*) is that he would follow whatever was supported by evidence, and he would leave off blameworthy partisanship. How could he be partisan while he is the one who revolted against *Taqlīd*, challenging the *Muqallids* and mourning their lack of knowledge. He would establish debates between the *Muqallids* and the followers of evidence, and he would describe it (*Taqlīd*) as an innovation introduced after the best generations. He dealt with this issue in numerous places in his books, and he discussed the rulings of *Ijtihād* and *Taqlīd* in great detail in his book, *I'lām al-Muwaqqi'īn*, covering over a hundred pages.

However, ibn al-Qayyim, may Allāh (ﷻ) have mercy on him, did not drop to the level of those rash ones who mocked the Four *Imāms* and their followers such as the extreme *Zāhirīs* and those like them who rejected the innovation of *Taqlīd* with the innovation of mocking the *Salaf*. Nor was he of those who partisanship made dumb, deaf and blind to the light of the Two Revelations, the Qur'ān and the *Sunnah*, until their folly and cursing reached the level of merely refuting one *Madhhab* with another. As a result, they sometimes adopted courses of action which are a black spot on the history of the Muslim. Rather, ibn al-Qayyim, may Allāh have mercy on him, took the middle course which is, in brief, to follow the evidences while showing the utmost respect to all the *Imāms*.

For this reason, we see that he quotes their views and he uses them as a support for the views he chooses. In fact, treading this middle path did not prevent him from studying the *Ḥanbalī Madhhab*, mastering its principles, and studying its views in the subsidiary issues. At the same time, this did not prevent him from contradicting the *Madhhab* in tens of issues as dictated by the evidence.

Concerning that he states, "How frequently will we come upon an issue in which we hold a view that opposes the *Madhhab*, and it is not acceptable for us to issue a verdict which contradicts what we believe (to be correct). Therefore, we mention the strongest view and give our support for it. This is the correct course of action and this is what should be done. And from Allāh comes success."

Ibn al-Qayyim, may Allāh have mercy on him, clarifies this saying, "Some *Muqallids* objected to Shaykh al-Islām teaching in the *Madrasah* of al-*Ḥanbalī* which is a *Waqf* (endowment) for the *Ḥanbalīs*, so the *Mujtahid* should not be counted amongst them. Thus, he said, "I only take from it what I take due my knowledge of the *Madhhab* of Aḥmad, not because I blindly follow him..."

Even though this is the true *Madhhab*, and it is the secure way, it has met with great opposition and a tremendous deal of controversy. As a result, he was harmed in various ways because of it and he suffered tests, prison, and harsh refutation for no reason except that he destroyed the authority of *Taqlīd* and supported the following of evidence in order to turn

the *Ummah* back to the Book of Allāh and the *Sunnah* of His Messenger (ﷺ).

Ibn al-Qayyim, may Allāh have mercy on him, mentions in the opening of his book, *A'lām al-Muqī'in*, that there is concensus of both the *Salaf* and the *Khalaf* that it is obligatory to refer back to Allāh and His Messenger (ﷺ) and that performing *Taqlīd* when the evidence is apparent is prohibited, and the blind *Muqallid* is not counted amongst the scholars. He mourned the state of his generation and what those who attempt to deal with this affair have to deal with of plotting and harm. After praising the condition of the Companions, may Allāh be pleased with them, he states:

Then there came after them generations who split up their religion and became sects, every sect rejoicing in what it had. They divided up their affair amongst them, and all will return to Allāh. They made partisanship to the *Madhhab* their religion and their capital with which they trade. Others of them were completely satisfied with pure *Taqlīd*, and they said, "Indeed, we found our fathers on a way, and we are following in their footsteps." Both parties are completely away from the the correct path which ought to be followed, and the tongue of truth recites to them, "It shall not be according to your desires nor the desires of the People of the Book (rather, one must follow the truth)."

Ash-Shāfi'ī, may Allāh sanctify his soul, said, "The Muslims are in concensus that anyone to whom a *Sunnah* of Allāh's Messenger (ﷺ) becomes clear, it is

not for him to leave it off for the saying of anyone.”

Abū ‘Umar^[1] and other scholars said that there is a consensus that the *Muqallid* is not counted amongst the people of knowledge, and knowledge is to know the truth according to its evidences.” This is as Abū ‘Umar, may Allāh have mercy on him, said, “Indeed, the people do not disagree that knowledge is the information that is gained based on its evidences, as for without evidence, then it is *Taqlid*.” These two consensus entail that the one who is partisan based on his desires and the one who is a blind follower are not amongst the scholars and that they are not needed because those who are above them are the guardians of the inheritance of the prophets. Indeed, it is the scholars who are the inheritors of the prophets, for the Prophets did not leave behind *Dīnār* or *Dirham*, they only left behind knowledge. So whoever takes of it has received a generous share. How could the inheritors of the Messenger (ﷺ) be those who strive in rejecting that which he came with to take the opinion of the one who is their reference point and they waste their lives in partisanship and following desires, not even realizing that they are doing so.

By Allāh it is a *Fitnah* that has spread wide and caused blindness, it attacked the hearts and made them deaf. The young child is brought up on it and the old person decays in it. Because of it, the Qur’ān is abandoned, and that was all, by the Decree of Allāh, recorded in

[1] He is the *Hāfiẓ* of *al-Maghrib*, Yūsuf ibn ‘Abdillāh ibn Muḥammad ibn ‘Abdil-Barr an-Namirī al-Qurṭubī (d. 463H). Amongst his books are *Jāmi’ Bayān al-‘Ilm Wa Faḍlih*, *al-Istī‘āb*, and others.

the Book. Since most of them regard this to be knowledge, and they do not recognize other than it, the one who seeks the Truth from its place is deemed by them to be afflicted. They create all manner of difficulties for him, and they attack him in their ignorance and stubbornness. And they say to their brothers, "Indeed, we fear that he shall change your religion or spread corruption in the land."

So it is befitting for anyone who deems his soul of any value or significance to not pay any heed to these people. When he shares with them the knowledge of the *Sunnah*, he should remain firm in doing so for it is but an hour before the graves shall empty their contents, and the contents of the breasts shall be examined. Then all will stand equally before their Lord for judgment, and every person shall see what his own hands have put forth. Then it will be that the truthful shall be sorted from the falsifiers, and those who turned away from the Book of their Lord and the *Sunnah* of their Messenger shall come to know that they were liars.^[1]



^[1] Ibn al-Qayyim, *Ḥayātuhu Wa Āthāruhu* (p. 44).

His Methodology in Research and Writing

Anyone who reads in the books of biographies and *Fiqh* will see that the scholars of every land and age were delighted by the writings of ibn al-Qayyim, may Allāh have mercy on him. They refer to his opinions and rely on his judgments. This is only because they have special qualities which make his works unique amongst the writings of the scholars of his time.

Some of these qualities were shared by his *Shaykh*, ibn Taymiyyah, while others are unique to him. These particular qualities have become a methodology in which the followers of the *Salafi* school of thought follow.

So what then are the most important of these qualities?

After close examination, the following unique qualities have been observed:

First: Depending Upon Evidences from the Qur'ān and Sunnah:

This is the most apparent quality of the *Salafi* school which was spread by ibn al-Qayyim, may Allāh have mercy on him in contrast to referring merely to opinions and far-fetched arguments and interpretations.

Ibn al-Qayyim, may Allāh have mercy on him, would present the evidences from the Book and the *Sunnah*, and extract rulings from them using simple expressions free of complication. He did so seeking to spread the religion and to guide people to refer to

Allāh and His Messenger (ﷺ).

This is the basic methodology which he follows in all his books and writings. I do not think I need to quote passages from his writings to demonstrate that. However I think it is necessary to quote some of his discussions concerning respecting the evidences from the Qur'ān, the *Sunnah*, and the sayings of the *Salaf* of the *Ummah*, and opposing whatever contradicts this because it is in opposition to Allāh and His Messenger (ﷺ). This is the basis of the methodology of ibn al-Qayyim, the pioneer of the *Salafī* school. Amongst those quotes are the following:

Concerning the proper etiquette with the Prophet (ﷺ), he says, "Part of the proper etiquette with the Prophet (ﷺ) and respecting him is to not question his statement, rather to question other opinions in light of his statement, nor to oppose his statements with any analogy (*Qiyās*). Rather, all analogies should be cast aside to follow his statements, nor should his words be distorted from their real meanings in order to make them correspond with fancies that some call "logic" or "reason." Rather, it is ignorance and it is far from correct. Furthermore, accepting that which he (ﷺ) brought is not dependant upon anyone's agreement. All of this comes from having little respect for him (ﷺ) and it is the very essence of audacity."

In *Madārij as-Sālikīn*, ibn al-Qayyim wrote an excellent discussion of the obligation of the Muslim to submit to the evidences and the prohibition of opposing it. I will quote his words in full because they are valuable. He, may Allāh have mercy on him, states:

Humbling oneself to the religion is to submit to the Messenger (ﷺ). This has three aspects:

Firstly: That he did not contradict anything that he brought with the four things that are used to oppose it, namely: reason, *Qiyās*, *Dhawq* (the senses), and politics.

The first is used by the arrogant and deviant *Mutakallimīn* who oppose the texts of the revelation with their corrupt reason. They say that when reason and texts are in contradiction, then reason is given precedence, either by explaining away the texts or by simply neglecting them.

The second is used by arrogant people who claim to be scholars of *Fiqh*. They say that when *Qiyās* and *Ra'i* contradict the texts, we give precedence to *Qiyās* over the texts.

The third is used by the arrogant deviants who claim *Taşawwuf* and *Zuhd*. When their *Dhawq* contradicts the order, they give precedence to their *Dhawq* and pay no attention to the order.

The fourth is used by the arrogant and tyrannical rulers and governors who, when the *Sharī'ah* contradicts their political considerations, they give precedence to their political considerations and they pay no heed to the the ruling of the *Sharī'ah*. These four groups are the people of arrogance.

And humility is to free oneself from all these qualities.

Secondly: That he did not doubt any of the evidences of the religion such that he thinks it is incorrect or deficient in some way. Whenever any such thought

occurs to him, he should doubt his own understanding, and he should know that the fault is in himself as it has been said:

How many are there who question a correct view

While the problem is poor understanding,

Rather, the minds take from it

In proportion with the level of their understanding.

This is the reality because no one has cast doubt on an evidence of the religion except that the accuser was somehow deficient in his intellect and understanding. Thus, the problem is from the weak mind and not the evidence itself. When you see any evidences of the religion which are confusing for you, and you are unable to understand them, then know that it is because of its greatness and honor that it has caused you trouble. Buried inside it is one of the treasures of knowledge but you have not been given the key to access it yet. This is with regards to yourself, with respect to others, then question the opinions of men rather than the texts of the revelation. So long as you do not do this, you are upon nothing, even if... and even if... and there is no disagreement concerning this amongst the scholars.

Ash-Shāfi'ī, may Allāh sanctify his soul, said, "The Muslims are in concensus that anyone to whom a *Sunnah* of Allāh's Messenger (ﷺ) becomes clear, it is not for him to leave it off for the saying of anyone."

Thirdly: That he did not seek any way to oppose the

text ever, not in private, not in words, not in actions, not in conditions. Rather, whenever he feels any such opposition, then it is like the opposition of the one who seeks to commit adultery, drinking alcohol, and murder. In fact, this opposition is deemed greater than that. It is something that leads to *Nifāq*, something which the great Imāms used to fear for themselves.

Know that the one who contradicts the text to follow the opinion of his *Shaykh* or Imām or to follow his opinion, his “intellect,” or his *Dhawq* or political objectives, even if the one whom he is following is excused before Allāh, then the one following him is not excused. Rather, the one who contradicts his opinion to follow the texts of revelation is more worthy of being excused before Allāh (ﷻ), His Messenger (ﷺ), His angels, and His believing servants.

Oh, how strange it is when they are willing to excuse those who opposed the texts out of *Taqīd*, poor, understanding, or some other reason, but they find it difficult to excuse those who contradict their opinions and the opinions of their *Shaykhs* in order to agree with the texts! How they create for him difficulties and make grave accusations against him, and how they deem him worse than the greatest criminals. They accuse him of their own disease and their own affliction, and they take refuge in magnification of those whom they are following. And Allāh (ﷻ) knows best.

Second: Giving Preference to the Views of the Companions Over Those of Others:

In his works, ibn al-Qayyim, may Allāh (ﷻ) have mercy on him, tread a methodology of seeking

guidance from the Book of Allāh (ﷻ) which is not approached by falsehood from before it or behind it and from the *Sunnah* of Allāh's Messenger (ﷺ) who does not speak from desire. If he did not find it there, he would look to the statements of the Companions, may Allāh have mercy on them, because they had they were the most righteous of this *Ummah*, having the purest hearts and the best understanding.

This is a distinguishing quality of all that he has written concerning Creed and Jurisprudence. Due to this reason, we find that in *I'lām al-Muwaqqi'în*, he lists forty-six reasons for using their statements as an evidence and acting upon them.

Under reason number forty-three, he explained the Companions are able to comprehend certain things that those after them are not. Those after them share other abilities, however, the Companions are still superior to them in them. Concerning this, he states:

Reason Forty-Three: when a Companion states a view, passes a judgment, or issues a verdict, there are unique qualities that set them apart from us, and others which we share with them:

As for those which are unique to them, it is that it is possible they heard that from the Prophet (ﷺ) directly or from another Companion from Allāh's Messenger (ﷺ), for, indeed, the knowledge they had which we do not share with them is too great to be quantified. Not everyone of them narrated everything he heard, for how does that which (Abū Bakr) aṣ-Ṣiddīq, ('Umar) al-Fārūq, and other senior Companions heard from the Prophet (ﷺ) compare to that which they narrate. Not

even a hundred *Ḥadīths* were narrated from the *Ṣiddīq* of the *Ummah* even though he was never absent from the Prophet (ﷺ) in any of the important events of his life. He accompanied him from the time he was sent (as a Prophet), in fact, even before he was sent, until he died. He was the most knowledgeable of the *Ummah* concerning him (ﷺ) and concerning his statements, his actions, his guidance, and his way. Likewise, many noble Companions have narrated very little in comparison to what they heard and witnessed from their Prophet. If they had narrated everything they witnessed and heard, it would have been many times greater than what Abū Hurayrah, may Allāh be pleased with him, narrates, for he only accompanied him for four years yet he narrates a great deal from him.

So the statement, "If any of the Companions had anything from the Prophet (ﷺ) concerning this matter, he would have mentioned it," is the statement of one who is not familiar with their lives and conditions.

They used to be cautious of narrating from Allāh's Messenger (ﷺ) and would keep it to a minimum out of fear of adding or subtracting anything. Sometimes, they would narrate that which they heard from the Prophet (ﷺ) numerous times without mentioning "Allāh's Messenger (ﷺ) said." So there are only six possibilities with a verdict issued by one of them:

Firstly: That he heard it from the Prophet (ﷺ).

Secondly: That he heard it from someone who heard it from the Prophet (ﷺ).

Thirdly: That he understood it from a Verse from the Book of Allâh although we are not aware of that.

Fourthly: That they were all in agreement concerning it, although only the statement of this particular Companion issuing this verdict has been transmitted to us.

Fifthly: Due to his excellent knowledge of the language and the meanings of the word in which he surpasses us, due to contextual clues, or due to these matters combined, they understood this from the great time they spent watching the Prophet (ﷺ), witnessing his actions, his state, his guidance, hearing his speech, and from their knowledge of his objectives. Also, it is due to their witnessing the revelation and witnessing how he interpreted it with his actions, so he will understand it in a manner that we do not. In these five scenarios, his verdict would be a proof which is obligatory to follow.

Sixthly: That he understood from it something the Messenger (ﷺ) did not intend, so he has erred in his understanding. What was intended was other than what he understood. In this scenario, his view would not be a decisive proof. It is known with certainty that one of these five possibilities occurring is more likely than one particular possible scenario occurring. No person of understanding would doubt concerning that. This means that there is a very strong likelihood that his opinion is correct, not the opinions of those after him who disagreed with him. All that is sought is that one follow what is most likely correct. For the thoughtful person, this reason is sufficient (to establish

the authority of the Companions' opinions). This is what is unique to them.

As for the abilities and knowledge which we share with them such as the meanings of the words and analogical deductions, there is no doubt they had purer hearts, deeper knowledge, engaged less in exaggeration, and they were more likely to be guided to the correct view in those issues which we are not, because of what Allāh singled them out with of sharp intellects, eloquent tongues, vast knowledge, quick and excellent understanding, good intentions, and fear of their Lord. Arabic was natural and instinctual for them.^[1] The correct meanings were engrained into their minds and their very natures, nor did they have any need to study chains of narration, the status of the narrators, *'Ilal al-Ḥadīth* (the hidden defects of *Ḥadīths*), nor did they have to study principles of *Fiqh*, nor learn the terminologies of the *ʿUṣūliyyīn*. They were not in need of any of that, so for them, there were only two matters:

Firstly: Allāh (ﷻ) said such-and-such, and His Messenger (ﷺ) said such-and-such.

Secondly: It means such-and-such.

And they are the best of the people in these two matters, for their energy was completely devoted to them. As for those afterwards, their energies were

^[1] Translator's note: Later generations, on the other hand, study for years and years to master the intricacies of the Arabic language. In their generation, even the common illiterate person was familiar with them.

divided and their focus was split. Arabic language and all that relates to it takes a great portion of the strength of their minds. *Uṣūl* and its subsidiary sciences also take a share, the science of *Isnād* and the conditions of the narrators have taken another share. Likewise, studying the speech of authors and of their various teachers and what they intended has taken a share, amongst other matters.

Once they finally reach to the Prophetic texts, if they have the resolve to reach them, they reach them with hearts and minds weighed down by the journey seeking out other matters. Their strength is drained from the journey to other destinations, so they only comprehend the meanings of the texts according to the level of that strength. Anyone who studies an issue will find that when he uses the strength of his mind in something else, then he comes to the issue, he comes to it with an exhausted and weak mind. Likewise, the one who uses all his energies in actions which are not legislated finds his strength less when it comes time for doing actions which are legislated, like the one who devotes his energies to the satanic practice of listening to music and then he comes to *Qiyām al-Layl* with depleted energy and shaky resolve. Likewise, the one who devotes all the energies of his love and focus to physical beauty, wealth, or position, when he seeks from his heart to demonstrate love of Allāh, if it obeys him, it does so with depleted strength. Likewise the one who devotes all his mental energies to pondering the speech of men, when he comes to the speech of Allāh (ﷻ) and His Messenger (ﷺ), he comes with an exhausted mind which can only understand according to its level.

The point is that Allāh freed the Companions, may Allāh be pleased with them, of needing any of that. Therefore, their energies were focused on those two fundamental matters exclusively. In addition to this, there is the strength and purity of mind and understanding they were singled out with, the factors present which aided them, the few distractions, the close proximity to the light of Prophethood, and taking directly from the Prophetic Lantern.

If this is the difference between us and them in regard to those qualities special to them as well as those shared by us and them, then how could we, our teachers, or our teachers' teachers, or those whom we make *Taqlīd* of be more likely to be correct in any particular issue than them. Whoever thinks this to himself, then let him separate himself from the religion and knowledge! And with Allāh (ﷻ) is help sought.

This noble principle which ibn al-Qayyim put forth is one of the foundational principles of the *Madhhab* of Imām Aḥmad, may Allāh (ﷻ) have mercy on him, as he clarified in *I'lām al-Muwaqqi'īn*, however he did not adopt it because it was the principle of the *Imām* of the *Madhhab*, but because it is the truth and the correct path. It is sufficient that he mentioned nearly fifty arguments as proof for that as has preceded.

In *I'lām al-Muwaqqi'īn*, he also clarified this principle from another angle, and it is that the statements and verdicts of the Companions are supported by the Book, the *Sunnah*, and clear, apparent analogical reasoning (*al-Qiyās al-Jalī*). He revealed many issues

in which the Companions, may Allāh be pleased with them issued certain verdicts and some thought that those verdicts were in contradiction to analogical reasoning. He refuted this statement and raised this objection.

In this issue, ibn al-Qayyim, may Allāh (ﷺ) have mercy on him, benefitted from a statement his *Shaykh*, ibn Taymiyyah, may Allāh have mercy on him - and it is known that ibn Taymiyyah was from the people of thorough research—used to mention concerning this.

Concerning this he states:

Our *Shaykh* stated, “I have examined as many of these issues as Allāh (ﷻ) wished for me too, and I found that the Companions were the most knowledgeable of the *Ummah* and the greatest in understanding. Ponder this with regard to the issues of oaths, freeing slaves, and other topics, the issues of stipulating divorce based on certain conditions, the views narrated from the Companions are the strongest of views. They are supported by the Book, the *Sunnah*, and clear, apparent analogical reasoning (*al-Qiyās al-Jalī*). Every other opinion is in opposition to the texts and in contradiction to analogical reasoning. Likewise, other issues such as the issue of the child of a woman who engages in *al-Mulā’anaḥ* (mutual cursing when the husband accuses his wife of adultery without other witnesses), the issue of the inheritance of the apostate, and whatever other issues Allāh (ﷻ) has willed. I did not find the best of opinions in them to be any but the opinions of the Companions. In fact, until the present moment, I do not know of an opinion expressed by the

Companions, may Allāh be pleased with them, in which they did not disagree except that analogical reasoning supports them. However, the knowledge of valid and invalid *Qiyās* is from the finest of sciences, it is only known by those who are well-versed in the secrets of the *Shari'ah*, its objectives, its noble qualities which are beyond counting, what it entails of benefit for the people in their worldly life and the Hereafter, and what it contains of the most profound wisdom, the most abundant blessings, and the most perfect justice. And Allāh (ﷻ) knows best.

Third: They are Comprehensive and Thorough:

This special quality is the greatest intellectual blessing which Allāh granted to ibn al-Qayyim, may Allāh (ﷻ) have mercy on him. Whenever he researches an issue or an incident, he thoroughly discusses all that has been said concerning it, citing all the various statements and views, their evidences, and the rationale behind citing those evidences. He then follows up by debating the evidences and he closes by choosing the view that is supported by the strongest textual and logical evidences.

Only those of his caliber can employ this comprehensive writing style. For this reason, we find that many scholars have taken many of his discussions of individual issues in the course of his books and published them as independent treatises because of their great belief in their thoroughness. Examples for this can be found by the briefest examination of his writings, and some of the most apparent examples of issues in which he thoroughly exhausted all his

energies to engage in thorough investigation are the following:

- 1) The issue of pronouncing triple divorce in a single statement
- 2) The issue of using the intellect to judge things as good or evil
- 3) The issue of *Ta'wîl* (explaining Allāh's Names and Attributes with other than their apparent meanings) and its refutation
- 4) The issue of *Majāz* (figurative language) and its refutation
- 5) The issue of maintenance payments and their amounts.

These are just a drop from an ocean of examples throughout all the sciences. In fact, ibn al-Qayyim, may Allāh have mercy on him, would sometimes write an entire book on a single issue. There are many examples of this such as:

- *Ijtimā' al-Juyūsh al-Islāmiyyah 'Alā Ghazw al-Mu'aṭṭilah Wa al-Jahmiyyah* (The Gathering of the Forces of Islām to Wage War on the Rejectors of the Attributes and the Jahmiyyah)
- *Ad-Dā' Wa ad-Dawā'* (The Disease and the Medicine)
- *At-Tibyān Fī Aqsām al-Qur'ān* (The Clarification Concerning the Oaths in the Qur'ān)
- *Ar-Rūḥ* (The Soul)...

Ibn al-Qayyim clarified in his book *ar-Rūḥ* that this is

his methodology in writing and that this is from Allāh's blessings on him. He mentioned this to proclaim the Bounties of his Lord,^[1] so he states:

This is all that I was able to gather together of people's views concerning the destinations of their souls after death, and you will not ever find them gathered together in one place in any book other than this. We mention the basis for every view along with the evidences for and it and which one is correct out of all of them as indicated by the Book and the *Sunnah* as is our custom which Allāh blessed us with. And aid and success are to be hoped for through it.

He, may Allāh have mercy on him, deemed this to be from the generosity which Allāh and His Messenger (ﷺ) love, and generosity is one of the levels of servitude (to Allāh). He avoids writing simplistic studies, so it is as if he says that part of generosity with knowledge is that when you are asked a question about some issue, you provide a thorough response which resolves the confusion of the questioner. Your response should not merely be to the extent that is absolutely necessary as is the habit of some who, when asked a question, simply say "yes" or "no" and nothing more.

This is a methodology which few scholars are skilled in employing, unless they are from the greatest of scholars. Concerning this he says, "Not everyone who knows something and is certain of it is proficient in proving it and responding to the doubts concerning it. The two are separate qualities. In brief, not everyone

^[1] Translator's note: This is in reference to the Qur'ān (93:11).

who knows something is able to prove it, and not everyone who is able to prove something is proficient in organizing the evidences, clarifying them, and responding to objections."

His students and biographers all praised him for treading this noble path. Ibn Kathîr states, "He is very thoughtful and deliberate in his writings. He exhausts his full efforts in clarifying issues and in so doing, he is very thorough."

Al-Hâfîẓ ibn Hajar, al-'Allāmah ash-Shawkānī and others also described him in this manner.

An Objection and its Response:

One of the later scholars objected to ibn Taymiyyah and ibn al-Qayyim treading this path, the reason being that this great detail in mentioning the various opinions, their evidences, and debating them causes extreme confusion for the reader. He is unable to sort out the opinions and their evidences, and as a result, it is difficult for him to sort out the issues and reach a conclusion.

In my view, this is a weak objection, for clarifying the differences of opinion, their evidences, thoroughly discussing them, and weighing the various opinions is the soundest methodology for arriving at the correct view and reaching a sound conclusion. This is something only the best scholars who know Allāh (ﷻ) and His Messenger (ﷺ) are capable of. Ibn al-Qayyim presents this type of verification and research to this particular group. As for those other than them, they will find enough to preoccupy them in the

summarized works of the *Muqallids*.

Yes, if this objection were to be directed towards many of the publishing houses which print the works of contemporary writers which are, in truth, long-winded with little blessing or benefit. Whenever the reader finds a book with a beautiful title so he acquires the book with great enthusiasm, but then when he starts reading the book he finds that he discusses the issue without any conclusion or with a foolish or simplistic conclusion which by no means justifies the great size of the book. If this objection were to be directed at these writers, then it would be appropriate. And with Allāh (ﷻ) is the help sought.

Fourth: Independence of Thought and Opinion:

Ibn al-Qayyim, may Allāh have mercy on him, although he may have been *Ḥanbalī* in *Madhhab*, he was independent and did not restrict himself to the *Madhhab*. Rather, he would encourage following whatever is dictated by the evidences, even if it contradicts his *Madhhab*, because, like the other verifying scholars, he considers that the truth to be in only one opinion because the truth is one.

Ibn al-Qayyim, may Allāh have mercy on him, admonished *Muftīs*, as they are speaking on behalf of Allāh, of the danger of *Taqlīd* and supporting opinions based on their being the *Madhhab*. He states:

Let the *Muftī* who fears standing before Allāh (ﷻ) beware of issuing a verdict to the questioner based on the *Madhhab* he follows while he knows that another *Madhhab* is stronger in that issue and has better

evidence. He should not let (desire for) position push him to dare to issue verdicts that he believes contradict the correct view. If he did so, he would be betraying Allāh (ﷻ), His Messenger (ﷺ), and the questioner. Allāh does not guide the plot of the treacherous, and He has prohibited Paradise for those who meet him having betrayed Islām and the Muslims. The religion is sincerity and treachery is in opposition to the religion as deceit is in opposition to truthfulness and falsehood to truth. How frequently will we come upon an issue in which we hold a view that opposes the *Madhhab*, and it is not acceptable for us to issue a verdict which contradicts what we believe (to be correct). Therefore we mention the strongest view and give our support for it. This is the correct course of action and this is what should be done. And from Allāh comes success.

In the discussion of the issue of *Qiyās* he said:

Look at the waves of these two oceans crashing together: the clamor of these two parties on the battlefield is intense. Each has brought an army of evidences which not even the mountains can withstand. Before them, the courage of the heroes fails. Each brought from the Book, the *Sunnah*, and the *Āthār* that which every scholar humbles himself before. The task of the noble scholar who is firm in his knowledge is to understand what both parties have said in full detail. Let the one who looks into this matter know his own worth and not transgress. He should know that there are many levels of knowledge above the one that he has reached. Then, if he is confident of himself that he is of the knights of this

field, only then let him sit as a judge between the two parties. And if he does so, then let him judge between the two parties with that which pleases Allāh (ﷻ) and His Messenger (ﷺ), for all the religion belongs to Allāh and the judgment belongs only to Allāh. In this position, there is no benefit in "the principle of the *Madhhab* is such-and-such," "the majority of our companions (in the *Madhhab*) affirmed this with certainty," "We have such-and-such number of opinions (in the *Madhhab*)," "this opinion was affirmed by fifteen while the other was affirmed by seven," and if they go really high, they will say "he (the *Imām* of the *Madhhab*) stated it" and that is the end of the debate, for his statement is equal to consensus. And with Allāh (ﷻ) do we seek help, and in Him we place our trust.

Likewise, he would advise others with what he had advised himself so we find him saying:

Now, the furnace has heated up, and the *Anṣār* of Allāh and His Messenger (ﷻ) are prepared to aid His Religion and that with which He sent His Messenger (ﷺ). It has come time that the Party of Allāh pay no heed to any criticism of any criticizer for Allāh's sake nor turn to any particular group. It is time that they give victory to Allāh and His Messenger with every true word no matter who said it. They should not be of those who except whatever their disputants say whatever it may be. This is the way of the people of partisanship and it is the fanaticism of the People of *Jāhiliyyah*. For Allāh's Life, indeed the one who takes this path has guaranteed censure for himself if he errs, and he is not praised even when he is correct. This is

not a state that anyone who is sincere to himself would be satisfied with. And from Allāh (ﷻ) comes success.

Fifth: Digression When Appropriate:

Digression when appropriate while writing a study makes the study like a tablespread of various types of delicious foods. It is something loved which provides a relief to the soul and gives it strength to continue in reading the study. Furthermore, digression increases the original topic of the research in clarity with regard to its various facets. It also makes the reader aware of the strong connection between the various Islāmic sciences.

However, this is not something that every scholar is capable of. It requires a great deal of knowledge of the various sciences. For this reason, ibn al-Qayyim has a healthy share of this in his writings. He explores every relationship between various whenever he finds an appropriate place. He considered this way of writing as part of the generosity with knowledge which is loved by Allāh and His Messenger (ﷺ). In some cases, the digression may be even more beneficial to the questioner than the issue which he originally asked about. He also indicated that this is the methodology of his *Shaykh*, ibn Taymiyyah. In fact, his opponents criticized him for this, so ibn al-Qayyim responded to them on his behalf. Clarifying this in *Madārij as-Sālikīn*, he states:

I witnessed from ibn Taymiyyah, may Allāh sanctify his soul, a generosity with knowledge that is truly amazing.

When he would be asked about any juristic issue, in his response he would mention the views of the Four Imāms when possible, the reason for any differing, and a clarification of the strongest view. He would also mention that which related to the issue such that the questioner might even find those matters more beneficial than what he had originally asked about, so that he would rejoice at those related matters. Here are his verdicts in circulation amongst the people, so whoever wishes to look into them shall see this. It is part of generosity with knowledge that one not merely answer a person's question but also mention to him similar issues, related matters, and the basis for the ruling such that his curiosity is satisfied.

The Companions, may Allāh be pleased with them, asked Allāh's Messenger (ﷺ) concerning performing ablution with seawater. He said:

«هُوَ الطَّهُّورُ مَاؤُهُ الْحَلُّ مَيْتَتُهُ»

"Its water is purifying, and its maytah (carrion) is lawful."^[1]

So he answered their question and he generously gave them that which they may at times be in even greater need of than that which they asked him.^[2]

When they would ask him about a ruling, he would indicate to them the reasoning and wisdom of the ruling, like when they asked him about trading moist

^[1] Abū Dāwūd, at-Tirmidhī, an-Nasā'ī and ibn Mājah reported it from the Ḥadīth of Abū Hurayrah.

^[2] That is: in clarifying to them that the carrion of the sea is lawful without their having asked concerning that.

dates for dry ones. He said:

«أَيُنْقُصُ الرُّطْبُ إِذَا جَفَّ»

"Are the moist dates of lesser (value) when they dry?"

They said, "Yes." He said:

«فَلَا أَذْنُ»

"Then I do not permit it."^[1]

It would not have been hidden to him (ﷺ) that moist dates lessen (in value) when drying, but he was indicating to them the reasoning for the ruling. This can be found frequently in his responses (ﷺ).

Another example is his statement:

«إِنْ بَعْتَ مِنْ أَخِيكَ ثَمَرَةً، فَأَصَابَتْهَا جَائِحَةٌ، فَلَا يَحِلُّ لَكَ أَنْ تَأْخُذَ مِنْ مَالِ أَخِيكَ شَيْئًا، بِمَ يَأْخُذُ أَحَدُكُمْ مَالِ أَخِيهِ بِغَيْرِ حَقٍّ»

"If you buy a fruit from your brother, then some natural cause afflicts it, then it is not permissible for you to take anything from the money of your brother. How will you take the money of your brother without any right?"

And in another wording:

«أَرَأَيْتَ إِنْ مَنَعَ اللَّهُ الثَّمَرَةَ الَّتِي لَيْسَ لِلْمُشْتَرِي فِيهَا صُنْعٌ»

"What do you think if Allāh should withhold the fruit from the buyer who had no role in its creation?"

^[1] At-Tirmidhī and Aḥmad from the Ḥadīth of Sa'd ibn Abi Waqqāṣ.

His opponents—that is: those of Shaykh al-Islām ibn Taymiyyah, may Allāh have mercy on him—used to criticize him for that, and say, “Someone asks him about the way to Egypt, for example, and he mentions to him also the way to Makkah, Madīnah, Khurasān, ‘Irāq, and India. What need does the questioner have for all of that?”

For the life of Allāh, that is not a shortcoming, the true shortcoming is ignorance and arrogance (on their part). The famous saying is applicable here:

They call him acid and he is vinegar

Like the one who has not reached the cluster (of grapes).

This particular quality is a virtue and generosity with knowledge. Those who mention it as a criticism of ibn Taymiyyah and his student, ibn al-Qayyim, have erred in doing so.

When ibn al-Qayyim, may Allāh have mercy on him, does this, he does not do so out of confusion, but out of understanding and knowledge. For this reason we find him mentioning his excuse in doing so in a number of places such as the following:

- 1) In his book, *ar-Rūh*, he spoke of the difference between the soul which orders evil and the soul which is content, he states:

“This is a lengthy chapter concerning the differences (between the two). If I am able, perhaps I will write an individual book on the issue, and I have only indicated the fundamental

issues here, and that should be sufficient for the intelligent person.” Then he states, excusing himself for this digression, “Do not deem this chapter unnecessarily lengthy, for it is one of the most beneficial chapters of the book, and the need for it is great. If Allāh (ﷻ) should grant you understanding of it, you will come out finding a criterion even greater than it: the difference between the *Tawhīd* of the Messengers and the *Tawhīd* of the Rejectors.”

- 2) In his book *Madārij as-Sālikīn*, he discussed the topic of *Tawhīd*. In his explanation, he cited as evidence Allāh’s Statement:

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا
بِالْقِسْطِ﴾

“Allāh bears witness that there is no deity worthy of worship but He, and the angels, and those having knowledge (also bear witness), (He is always) maintaining (His creation) in justice.” [‘Āl ‘Imrān (3):18]

After citing it he began explaining it and discussing what it contains of secrets, *Fiqh*, and *Tawhīd* covering nearly thirty pages. Then he said:

“This is some of what this magnificent Verse contains of the secrets of *Tawhīd* and other knowledge. Do not deem it to be overly lengthy, for it is more important that explaining the words of the author of *al-Manāzil*, so let us

now return to explaining his words.^[1]

- 3) In his book, *I'lām al-Muwaqqi'īn*, in the issue of setting forth parables, he digressed while explaining the letter of 'Umar, may Allāh be pleased with him, concerning judgment, so he said, "Do not deem this digression concerning the *Muftī*, the witness, and the judge to be unnecessary, for every Muslim is in greater need of it than of food, drink, and air; and from Allāh is the success."

The end result of all these digressions is that the student of knowledge should verify things when attributing opinions concerning an issue to ibn al-Qayyim, because he may search for it in the place one might expect to find it and yet not find it. This is because it is possible that he mentioned it as a digression in the course of discussing some very lengthy issue where one might not expect to find it. The following are some examples:

- 1) Ibn al-Qayyim explores whether the Fire is eternal or will perish in his two books *Ḥadī al-Arwāḥ* and *Shifā' al-'Alīl*. Many scholars understood that ibn al-Qayyim is of the opinion that the Fire comes to an end while his view is actually the opposite because in his book, *al-Wābil aṣ-Ṣayyib*, he mentioned that the fire that does not perish is the fire of the disbelievers and the hypocrites, and the one that perishes is the fire of the disobedient *Murwaḥḥids*. He states:

[1] Translator's note: *Madārij as-Sālikīn* is a commentary on *Manāzil as-Sā'irīn*.

“People are of three categories in that regard: the pure who have no impurity mixed in, the impure who have no pure mixed in, and others who are a mixture of pure and impure. They have three different abodes: the abode of the totally pure, the abode of the totally impure—these two abodes do not perish—and the abode of those who have some pure and impure in them—and it is the abode that perishes. This is the abode of the disobedient, for none of the disobedient *Muwaḥḥids* shall remain in the Fire. Once they have been punished to the extent of their crimes, they shall be removed from the Fire and entered into Paradise. At that time only the abode of the totally pure and the abode of the totally impure shall remain.”

This is a topic highly sought after which he mentioned by way of digression in his explanation of the *Ḥadīth* of Abū Mūsā al-Ashʿarī, may Allāh be pleased with him.^[1]

- 2) In the book, *aṭ-Ṭuruq al-Ḥikamiyyah*, in the course of his discussion of the issue of being gentle with farmers, he discussed the issue of sharecropping in detail, then he states, “I mentioned this issue by way of digression...”
- 3) In the book, *al-Farūsiyyah*, he mentioned a

^[1] It is the statement of the Prophet (ﷺ), “Allāh ordered Yaḥyā ibn Zakariyyā with five words” It is related by Aḥmad in *al-Musnad* (4/202) and *at-Tirmidhi* (no. 2867). Ibn al-Qayyim explained it in about 140 pages covering from p. 25 until p. 136.

critique of some books of *Ḥadīth* and other *Ḥadīth* issues which are very valuable; all of this was a digression while discussing some particular *Ḥadīth* about a horse entering a race without putting forth a contribution to the winners' pot, and Allāh (ﷻ) knows best.

Sixth: An understanding of the beauties of the *Sharī'ah* and Its Wisdoms

Whoever reads the works of ibn al-Qayyim finds this quality very clearly, irrespective of whether he is reading his studies of juristic or creedal issues. He puts one at rest that the views that he adopts and explains are in accord with the principles of the *Sharī'ah* of Muḥammad and its spirit.

This secret is one of the greatest reasons his works surpassed the writings of his contemporaries and those after him as well.

Additionally, the reader will find that he has written independent researches very deeply investigating the objectives of the *Sharī'ah* and the secrets of the universe to an extent that both shocks a person and strengthens his faith. It also is indicative of his incredible level of understanding and intellect.

This attribute can generally be found in all his writings. In four of his books in particular, he has written studies which deserve to be separated as individual treatises:

- 1) *At-Tibyān Fī Aqsām al-Qur'ān* (The Clarification Concerning the Oaths in the Qur'ān)

- 2) *Miftāḥ Dār as-Sa'ādah* (The Key to the Abode of Joy)
- 3) *Shifā' al-'Alīl* (Healing for the Ailment)
- 4) *I'lām al-Muwaqqi'in* (Informing the Signatories)

Because of his great knowledge of this field, he expressed his wish that Allāh allow for him to write a book devoted to the beauties of the *Islāmic Shari'ah* as he mentions in *Badā'i' al-Fawā'id* and *Miftāḥ Dār as-Sa'ādah*. And Allāh (ﷻ) knows best.

Seventh: Vitality and Passion:

Perhaps this quality is the most appealing of all the qualities which characterize ibn al-Qayyim's writings. Anyone who reads them will see that ibn al-Qayyim was not just a machine producing mechanical writings. He gushed forth vitality and burned with ceaseless zeal as he sought to treat the diseases afflicting society in its ethics, its manners, and its methodology. In this way, he combined between knowledge and between a living passionate heart, a compassionate mind, and a soul that overflowed with vitality. It is no wonder therefore that we find his books and writings continuing to draw great interest and having a wide impact on people from across the various levels of society.

Examples of this can be seen with his books: *Miftāḥ Dār as-Sa'ādah Wa Manshūr Wilāyah al-'Ilm Wa al-Irādah* (The Key to the Abode of Joy), *'Uddah aṣ-Ṣābirīn Wa Dhakhīrah ash-Shākirīn* (The Tools of the Patient and the Provisions of the Grateful), *Ṭarīq al-Hijratayn Wa Bāb as-Sa'adatayn* (The Path of the Two Migrations and the Gate of the Two Joys), and other works.

Eighth: An Appealing Writing Style:

Both ibn al-Qayyim's supporters and opponents bear witness that his works are characterized by sweetness of words, extreme clarity of speech, and explanation of information in the simplest of manners without doing the subject injustice. All of these qualities create a strong desire in the reader to acquire all of his books, read them, and quote his words to support one's ideas even on the part of those who are opposed to him in creedal issues. Here are testimonies of some of the scholars on his behalf:

- 1) Ash-Shawkānī states: "The sweetness of his speech and excellence of his writing style cannot be emulated by most writers. It causes the reader's minds to be enraptured with his words and their hearts to love him."
- 2) ibn Hajar states, "All of his works are desired by the various groups. He exhausts his full efforts in clarifying issues and in so doing, he is very thorough."
- 3) His opponent as-Subkī states, "Indeed, ibn al-Qayyim is a man given excellence in speech."

Ninth: Excellent Organization:

This is an obvious virtue of his writings. The excellent organization of his writings has caused them to become widely accepted.

This is a virtue he shares with Shaykh al-Islām ibn Taymiyyah, may Allāh (ﷻ) have mercy on him. A number of people have said that he surpasses his

Shaykh in this quality, but they have erred in that. Amongst them is al-Ustâdh an-Nadwî who states, "ibn al-Qayyim's writings are distinguished by an excellence in organization and superb authorship, and in this regard they surpass the writings of his *Shaykh*, ibn Taymiyyah."

This distinction originated from the opponents of ibn Taymiyyah and ibn al-Qayyim. They mean that ibn al-Qayyim's work was nothing more than to organize the works of ibn Taymiyyah and rewrite them in a beautiful and appealing style and also that ibn Taymiyyah's writings were not very-well organized or well written. These two incorrect conclusions contradict the reality that can be seen in the writings of these two scholars. Just as ibn al-Qayyim's writings have the quality of being well organized and giving unique new contributions in the various sciences, ibn Taymiyyah's writings have that quality as well.

Let the reader take the following works of ibn Taymiyyah as examples to illustrate this point:

- 1) *Minhāj as-Sunnah an-Nabawiyyah Fī Naqd Kalām ash-Shī'ah Wa al-Qadariyyah* (*The Way of the Prophetic Sunnah in Rebutting the Shī'ah and Qadariyyah*)
- 2) *Al-Jawāb aṣ-Ṣaḥīḥ Liman Baddala Dīn al-Maṣīḥ* (*The Correct Response to Those Who Changed the Religion of the Messiah*)
- 3) *Aṣ-Ṣārim al-Maslūl 'Alā Shātīm ar-Rasūl* (*The Unsheathed Sword Against the Reviler of the Messenger*)

In these and many other works, the one who observes carefully will find excellent organization and style of writing, and he will be able to say with confidence, "This a quality that both of them shared." And Allāh (ﷻ) knows best.

Tenth: Humility and Sincere Invocation of Allāh:

This is an established attribute of all righteous scholars who practice their knowledge. It is for this reason that Allāh (ﷻ) blessed them in their knowledge and spread their words.

Ibn al-Qayyim is one of those outstanding scholars who were sincere to their Lord, turning to Him in servitude and entrusting all their affairs to His care. In fact, we find this noble quality so frequently throughout his books because he used to frequently verbalize it. In truth, you will find him beginning a book with it and closing with it. He will implore the reader to pass judgment gently because freedom from error is only for the Messenger (ﷺ). There are many examples to illustrate this such as the following:

- 1) In *I'lām al-Muwaqqi'in*, after explaining His Statement:

﴿أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ﴾

"Have you not considered how Allāh presents an example: a good word like a good tree..." [Ibrāhīm (14):24],

Then he said:

These are just some of the secrets and wisdoms contained in this noble example, and perhaps

they are just a drop from an ocean that can be understood because of our weak minds, our errant hearts, our deficient knowledge, and our actions which necessitate repentance: If our hearts, our minds, and our minds were pure, if our actions were sincere, and our energies were focused on learning from Allāh and His Messenger (ﷺ), we would have grasped meanings, secrets, and wisdoms from Allāh's Speech which far surpass the knowledge of the people. Thus, we can appreciate the level of knowledge and understanding that was possessed by the Companions, and that the disparity in knowledge between them and those after them in knowledge is like the disparity that exists in virtue. And Allāh knows best where He places His bounty and whom He grants His Mercy.

- 2) Under *Adab al-Muftī* in *I'lām al-Muwaqqi'in*, he states:

In all of that we rely upon good intention, sincerity, and genuinely seeking to learn from the original teacher: the Teacher of the Prophets and Messengers, *Ṣalāh* and peace be upon them, for He does not refuse those who turn to Him truthfully and sincerely in order to convey His religion, guide His servants, advise them sincerely, and to steer clear of speaking about Him without knowledge. So if one has a true intention and desires that, he will receive at least one reward if he should miss receiving two rewards. And with Allāh (ﷻ) is help sought.

- 3) In the opening of his book *Rawḍah al-Muḥibbīn*, he states:

I hope from all of those who should happen upon this book that they pardon its author, for he wrote it while away from his homeland and his library. He has now made himself a target for attacks. The reader can take benefit from the work, and upon the author is any burden (of error). Here are his wares being offered to you, and his “daughter” being offered to you. So if she should happen to find a noble and suitable husband, either he will keep her in kindness or release her in kindness. If she should happen to find other than that, then from Allāh is the help sought, and in Him is trust placed.

He (the author) is pleased with her dowry if she should accept it, and he will reject it kindly if she should deem it unworthy. The fair person pardons one’s mistake in light of the issues in which he is right and his sins in light of his good deeds. This is the *Sunnah* of Allāh with regards rewarding His servants. Is that, after all, for anyone except a *Ma’ṣūm*^[1] who does not speak based on desire; his speech is inspired revelation. Whatever is related from him authentically, then it is believed because it comes from a *Ma’ṣūm* speaker. Whatever is related from other than him, then it is not like that. If it is authentically related, it is still not the statement of a *Ma’ṣūm*, and if it is not authentically related, then there is no way of knowing it is from him.

[1] Someone free from error.

An Objection and Its Response:

One might say, "How can one praise ibn al-Qayyim for this humility in his writings and opinions on the one hand, while in many places, he says, 'This issue is not to be found in any other book...' 'If this book contained nothing more than this issue, it would suffice (in making the book valuable)...' 'No other book like this one has been written'?" This is something that can be found throughout his books.

An example of this is his statement in *Miftāḥ Dār as-Sa'ādah*:

So this is the position of the two parties. Whoever has the virtue of knowledge concerning this issue, then let him share it, for now is the time when it is needed. Whoever knows his own level and knows the value of his merchandise, then let him entrust the affair to the one who knows it, and let him not be pleased for himself with belittling and mocking him. Let him be from the people of the hillsides who only observe the battle if he is not a seasoned warrior, for the stallions have crossed paths, the equals have begun to exchange blows, and the battlefield has become like a closed arena for them:

The stallions have met in great tumult

How great is the congestion in their midst.

Here are the proofs of both parties delivered at your doorstep. These are the wares of all the merchants from the scholars. They are being advertised in a market of recession, not of *Nifāq* (hypocrisy). Whoever does not possess the abilities of clarification and

insight, then let him not deprive those who have exhausted their efforts of either judging them correct or pardoning them for error. And let him not be content for himself with the worst of paths and the most miserly of shares: ignorance of the truth and enmity to those who possess it and those who seek it. And if you find yourself searching without a sincere, knowledgeable companion, then let your efforts take you out of the presence of the dead and depend upon the Teacher of Ibrāhīm, peace be upon him.

In the discussion of this issue, we have mentioned of quotes, evidences, and priceless gems that which perhaps may not be found in any other books. None those the true value of it except for those who are noble and fair. From Allāh is aid sought, and upon Him is trust place. He does not disappoint those who trust in Him, nor does He abandon those who seek refuge in Him, entrusting their affair to Him. He is sufficient for us and the best Disposer of Affairs.

They say: Ibn al-Qayyim speaks in this manner at the end of many of his very detailed studies in his various books.

The response to this is that the likes of this speech from ibn al-Qayyim, may Allāh have mercy on him does not remove from him the seal of humility and ardently invoking Allāh to protect him from slips and errors.

Ibn al-Qayyim, may Allāh (ﷺ) have mercy on him, is a trustworthy *Imām* famous for his trustworthiness. He possesses a high rank amongst the scholars, so when he says, "this research cannot be found in other than this book," it is befitting the student of knowledge that

he praise this rare benefit because ibn al-Qayyim is one of the people of vast knowledge, thorough research, and familiarity with the treasure troves of the Islâmic literary heritage. Thus, he desired to share with the reader that this is a very hard to find study in which he gathered together all the aspects of the issue and argued it thoroughly. Therefore, one should study it and consider carefully all the views, evidences, and arguments that he mentions.

It is befitting the student of knowledge to adorn himself with justice and fairness and to avoid abusing and slighting the respected scholars of the Muslims. Let the intelligent person be fair to himself and give others their rights. Let him test the truthfulness of this objection for himself and research the matter. Take any of these studies which he has concluded with these sorts of remarks, and then look if the likes of it can be found in similar fashion with any of those who came before him. I would not be exaggerating if I said that his thorough studies of many issues cannot be found with anyone before him, not even his *Shaykh*, Shaykh al-Islâm ibn Taymiyyah.

The following researches are some examples:

- Which Paradise did Allâh settle Ādam and then later expel him from
- Triple divorce in a single pronouncement
- Analogical reasoning and parables in the Qur'ân, and related issues
- Issues related to the eternal nature of the fire and the opinion that it shall perish

- Issues of repentance and its rulings

Eleventh: Repetition:

Some writers have criticized ibn al-Qayyim for repetition in his books. Sometimes, he will investigate an issue in one book, then repeat it in another book. These writers deem this a result of his thoroughness and verbosity.

However, with careful examination, one will see that this is not a legitimate criticism, rather it is a praiseworthy quality. This will only be understood once we understand the issue of repetition as it occurs in the Qur'ān, the *Sunnah*, and the writings of the predecessors of this *Ummah*. Then we can examine the reasons for it in the writings of ibn al-Qayyim to reach a definitive conclusion.

Repetition in the Religious Texts:

One who reads the Book of Allāh will find that Allāh (ﷻ) repeatedly mentions the stories of the past generations and some of the rulings of the religions—particularly the Verses concerning *Tawḥīd*, resurrection, and the proofs for that—due to certain profound wisdoms:

- To provide additional admonition and lesson from the stories of the past nations.
- To provide additional strengthening and stabilization of the faith as with the Verses concerning *Tawḥīd* in all its categories: *ar-Rubūbiyyah* (Lordship), *al-Ulūhiyyah* (Divinity), and *al-Asmā' wa aṣ-Ṣifāt* (Names and Attributes).

- To provide emphasis in removing the false understandings of idolatry and *Shirk* as with the Verses of *Tawhîd al-'Ibādah*.
- To emphasize the importance of a ruling as with the Verses concerning the obligation of prayer, *Hajj*, *Zakāh*, fasting, and other rulings of Islām.

In summary, this is one of the manifestitations of clarification and appeal in the Qur'ān. Similar can be said concerning the *Sunnah*.

As for the writings of the predecessors of the *Ummah*, we find this quality central to the most authentic of books after Allāh's Books: *Ṣaḥīḥ al-Bukhārī*. One will find a single *Ḥadīth* repeated in numerous places, in some cases ten or more places.

Some have criticized him for that while other praised him. However, the verifying scholars have all determined that he did not do this out of carelessness or poor judgment. Rather, he did so for very noble objectives and due to very subtle points understood from the *Ḥadīths* which dictated that he repeat them.

Other examples of this can be found in the books of *Sunnah* as well, however it is more apparent with *Ṣaḥīḥ al-Bukhārī*, and Allāh (ﷻ) knows best.

Likewise, we can say similar of the repetition that occurs in the books of ibn al-Qayyim, may Allāh (ﷻ) have mercy on him. When we look at the issues which he has mentioned repeatedly, we find clear reasons dictating that he does so for every issue. Here are some examples in which his excuse for doing so has become clear:

- 1) The issue of judging actions good or evil with the intellect. Ibn al-Qayyim explored this issue in *Miftāḥ Dār as-Sa'ādah*, *Shifā' al-'Alīl*, and *Madārij as-Sālikīn*.

His excuse in doing so is quite clear. He lived in an age in which there was a tremendous amount of dispute concerning creedal issues. This issue was one that busied the minds of the scholars in his days. The people were divided into two parties on this issue:

The party of the *Mu'tazilah*^[1] which affirmed that good and evil could be discerned using the intellect. Thus, they said that reward and punishment were applicable even before the sending of Messengers.

The party of the *Ash'arīs*^[2] which negates that good and evil can be discerned using the intellect. In their view, they can only be established by legislation, and for this reason there is no responsibility except after sending Messengers.

Thus he argued this issue and clarified what each party had with it of the truth and of error. He came to the following conclusion concerning the matter: establishing good and evil with the

[1] They are the followers of Wāṣil ibn 'Aṭā' (d. 131 H). He *I'tazala* (separated) from the assembly of al-Ḥasan al-Baṣrī and so they were named for that.

[2] They are the followers of Abū al-Ḥasan al-Ash'arī, 'Alī ibn Ismā'īl, (d. 324 H). They only affirm seven of the Attributes of Allāh, and they explain away all the rest. Their Imām retracted from his *Madhhab*.

intellect and responsibility with the meaning of being rewarded and punished for that only occurs after the sending of the Messengers and revelation of the *Shari'ah*. Therefore, it is no surprise that we see him repeating this issue and adding clarification and detail to it from one place to another to bring to an end the fierce debate concerning this issue. For this reason, we find that he discussed this issue repeatedly and in great detail. He excused himself for the great length to which he went, saying "These are the conclusions of all those who affirm Prophethood concerning this issue. I have brought forth for you all of their opinions and the basis of their opinions such that nothing is missing. And with Allāh is the success. Do not object to the great length in which I have dealt with this matter, for many have slipped concerning it. Only the people of insight who know Allāh, His Attributes, His Commands, and His Legislations have been saved from its traps." Likewise, we say, "Let the reader not object to repetition of this issue because many have slipped in this issue and misunderstood." And Allāh (ﷻ) knows best.

2) Ruses and their rulings:

Ibn al-Qayyim discussed ruses and their rulings in *I'lām al-Muwaqqi'īn* in more than three hundred pages. He also mentioned it in *Ighāthah al-Lahfān* in over two hundred pages.

He is excused for this repetition because amongst

the later followers of the *Madhhabs*, we find they opened the doors to using ruses in the religion and legislation of Allāh (ﷻ) to make lawful what He prohibited, to violate the sanctities, to violate His Commands, and to commit unlawful deeds. Therefore, it was necessary for ibn al-Qayyim to deal with this destructive disease and this deceit which people brought out in the name of the Religion of Allāh (ﷻ) and His Legislation while his legislation is free of it. Therefore, there is no fault in his discussing it repeatedly and in extremely great detail.

It is as if I am before ibn al-Qayyim as he becomes aware of this criticism, so he excuses himself saying, "Perhaps you might say, 'you have made the discussion in this chapter extremely lengthy. It would have been sufficient to just refer to it.'" So he states in response, "Rather, the issue is much greater than what we have mentioned, and it is deserving of even more discussion. For Islām has been greatly tried by these two groups: the people who practice chicanery, treachery, and ruses concerning practical issues, and the people who practice distortion and sophistry in intellectual issues. All corruption in the religion, in fact, all worldly corruption as well, originates from these two parties."

It was only through false interpretations that 'Uthmān was murdered and the Ummah was plunged into bloodshed, declaring one another disbelievers. It is the cause of splitting into over

seventy sects. The *Ummah* suffered much due to the false interpretations of the one party and the treachery and ruses of the other. Each of the two parties has built its strength and their influence until they try to harm those who disagree with them and object to their actions. However, Allāh refused except that He should establish for the religion those who would defend it and clarify its realities so that Allāh's proofs not be falsified.

For this reason he greatly admonished those who engage in deceitful ruses and advised them. He says,

"It is fitting for any who is dutiful to Allāh and fears His punishment to beware of making lawful that which He made unlawful by way of plotting and trickery. Also, he should know that the plotting and trickery in his words and actions will not save him from Allāh. He should know that Allāh has set a day in which the men shall be humbled, mountains shall crumble, terrors shall follow one after the other, the limbs will bear witness, the secrets will be tested, the hidden will become open, the private will become public, that which is in the graves will be brought forth, and there the Lord's Commands will be implemented in accordance with intentions, just as His Commands were implemented in this abode according to what was apparent. It is a day in which some faces will be whitened because of what their hearts contain of sincerity to Allāh, His Messenger, and His Book. On that day the treacherous will know that it was themselves

they were betraying with deceit, trickery, and ruses, and it was their religion they were playing with, and they were not plotting except against themselves but they did not realize it.

3) Triple divorce in a single pronouncement:

Ibn al-Qayyim, may Allāh (ﷺ) have mercy on him, investigated this issue in *Ighāthah al-Lahfān*, *I'lām al-Muwaqqi'īn*, and *Zād al-Ma'ād*.

The reason for discussing this issue repeatedly and extensively is the clearest of all. It is sufficient excuse on his part that he was jailed and abused on account of it. The verdict that a triple divorce in a single pronouncement is only counted as a single divorce is something that most scholars, and in fact, most of the common people object to because they are almost all in agreement that the triple divorce in a single pronouncement counts as three divorces, not one. Therefore there should be no blame on ibn al-Qayyim when we find him discussing this issue repeatedly and clarifying further what he considers to be the religion and the legislation, supporting that with various evidences from the Book, the *Sunnah*, reason, and the language.

Likewise the reader will find such an excuse for him in all the issues which he discussed repeatedly in various places throughout his writings. And Allāh (ﷺ) knows best.^[1]



^[1] Summarized from ibn al-Qayyim, *Ḥayātuhu Wa Āthāruhu* (p. 48).

His Status in *Fiqh*

Ibn al-Qayyim was a *Faqīh* (jurist) and *Uṣūlī* of the highest rank. Anyone who considers how carefully he studies the issues, extracts legal rulings, and recalls the evidences will realize that he was at a very high level of understanding in the religion. Here are some examples of that:

His (ﷺ) Guidance Concerning Ablution

He (ﷺ) used to perform ablution for every prayer most of the times, although sometimes he would pray with one ablution. Sometimes he would perform ablution with a *Mudd*^[1] of water, sometimes with two thirds of a *Mudd*, and sometimes more. That is equivalent to somewhere from four to two or three Damascene *Ūqiyahs*.^[2] He was the most frugal of people in pouring water for ablution and he warned his nation against wasting it. He informed that there would be those of his nation who transgress in purification, saying, "There is for ablution a devil called *al-Wahhāl*, so beware of whispering (of doubts) concerning (usage of) water." Also, He passed by Sa'd, may Allāh be pleased with him, while he was performing ablution, so he said to him, "Do not be wasteful with water." He asked him, "Is there wastefulness with regard to water?" He said, "Yes, even if you are at the bank of a flowing river."

[1] Translator's note: A *Mudd* is enough to fill the two hands of an average adult male.

[2] Translator's note: It is approximately two thirds of a kilogram.

It has been authentically reported that he would perform ablution washing each limb once, twice, or three times. Also, sometimes he would wash some limbs twice and others thrice.

He would rinse his mouth (*Maḍmaḍah*) and sniff water into his nose (*Istinshāq*) sometimes with one handful of water, sometimes with two, and sometimes with three. He used to combine the rinsing of the mouth and the sniffing of water into his nose, half of the handful would be for his mouth, and half for his nose. With a single handful, this is the only possibility. As for two handfuls or three handfuls, it is possible to combine or separate between the two. However, his (ﷺ) guidance was to combine between the two as related in the *Two Ṣaḥīḥs* from ‘Abdullāh ibn Zayd, may Allāh be pleased with him that “Allāh’s Messenger (ﷺ) rinsed his mouth and sniffed water in his nose from a single handful; he did that three times.” In another wording, “He rinsed his mouth and sniffed water in his nose with three handfuls.” This is the most authentic of all that has been related concerning *Maḍmaḍah* and *Istinshāq*, and dividing between them has not been related in any authentic *Ḥadīth* at all, only in the *ḥadīth* of Ṭalḥah: from his father: from his grandfather, and his grandfather is not known to have been a Companion.

He used to sniff the water with his right hand and blow it out (*Istinthār*) using his left hand. Sometimes he would wipe over the whole of his head and sometimes he would pass his hands back and forth, and this is how the *Ḥadīth* of whoever said “he wiped his head twice” is to be understood. What is correct is

that he never repeated the wiping of the head. Whenever he would repeat the washing of the limbs, he would still only wipe the head once. This has been related from him explicitly, and the opposite has not ever been authentically reported from him (ﷺ) at all. Rather, whatever is other than that is either authentic and inexplicit such as a Companion saying "He performed ablution 'three, three'" or saying "he wiped his head twice" or authentic and inexplicit like the *Ḥadīth* of ibn al-Baylamānī: from his father: from 'Umar: that the Prophet (ﷺ) said, "Whoever performs ablution and washes his hand three times..." then he said, "and wipes his head three times." This is not to be used as proof; ibn al-Baylamānī and his father are both deemed weak, even if the father is of better status.

Also, there is the *Ḥadīth* of 'Uthmān reported by Abū Dāwūd that he (ﷺ) "wiped his head three times." Abū Dāwūd said, "The authentic narrations from 'Uthmān all indicate that the head is to be wiped once."

It has not been authentically related that he ever wiped over only part of his head. Rather, if he wiped over his forelock, he would complete the wiping over the turban. As for the *Ḥadīth* of Anas, may Allāh be pleased with him, which is related by Abū Dāwūd, "I saw Allāh's Messenger (ﷺ) performing ablution wearing a *Qaṭarī* turban, then he entered his hands underneath the turban and wiped the front of his head and did not remove the turban." What Anas meant was that the Prophet (ﷺ) did not remove his turban such that he could wipe all his hair, and it does not negate that he wiped over the turban completely. Al-

Mughīrah ibn Shu'bah and others, however, have affirmed it so Anas being silent about it does not prove he did not do it. Also, the Prophet (ﷺ) never performed ablution without rinsing his mouth and sniffing water in his nose, and it has not been recorded that he neglected to do so even a single time.

Likewise, his ablution was performed in sequence and continuously, he did not neglect to do so even a single time. He used to sometimes wipe upon his head, sometimes over his turban, and sometimes upon his forelock along with the turban. As for wiping only the forelock by itself, it has not been recorded from him as preceded.

He used to wash his feet so long as they were not in *Khuffs* or *Jawrabs*, and he would wipe on them if they were inside *Khuffs* or *Jawrabs*. He used to wipe his ears, both inside and outside, along with his head. It is not established that he ever took new water for (the purpose of wiping) them—that was only authentically reported from ibn 'Umar—nor is there any authentic *Hadīth* whatsoever concerning wiping the neck.

It is not preserved from him that he ever said anything before his ablution except the *Tasmiyah* (pronouncing Allāh's Name). Every *Hadīth* concerning the *Adhkār*^[1] of ablution attributed to him is a lie. Allāh's Messenger (ﷺ) never said any of that nor did he teach it to his *Ummah*, nor is anything established from him except for the *Tasmiyah* at the beginning of it and the words, "I bear witness that there is no deity worthy of worship

[1] *Adhkār* (sing. *Dhikr*): an expression used for the remembrance of Allāh.

except Allāh, alone, without partners, and I bear witness that Muḥammad is His Slave and His Messenger. O Allāh, make me of those who oft repent and those who purify themselves." at the end of it. Another *Ḥadīth* concerning what to say after ablution is related in *Sunan an-Nasā'ī*, "Glory be to you, O Allāh, and praise; I bear witness that there is no deity worthy of worship except for You. I seek your forgiveness and I repent to You."^[1]

He never said at the beginning of it, "I intend to lift my *Ḥadath* (ritual impurity)," nor "to make prayer permissible." Neither he nor any of the Companions ever did that. Nothing has ever been related from him concerning that, not with an authentic *Isnād*, nor a weak one. He never repeated the washing of the limbs more than three times, and likewise, it is not established that he ever went beyond the elbows and the ankles either. However Abū Hurayrah, may Allāh be pleased with him, used to do that based on his understanding of the *Ḥadīth* of elongating the *Ghurrah* (radiance). As for the *Ḥadīth* of Abū Hurayrah describing the ablution of the Prophet (ﷺ) that "he washed his arms until he reached the forearms, and the feet until he reached the shins," it only indicates that the elbows and the ankles are including in the ablution, and it is not an evidence for the issue of elongation.

Nor was Allāh's Messenger (ﷺ) in the habit of drying

[1] Translator's note: This is authentically related by Imam an-Nasā'ī from the words of Abū Sa'īd al-Khudrī, may Allāh be pleased with him [See ibn Ḥajar's *at-Talkhīṣ al-Ḥabīr* (1/102) and al-Albānī's *al-Irwā'* (1/135)].

off his limbs after ablution. It has not ever been authentically reported from him; in fact, the opposite has been authentically reported from him. As for the *Ḥadīth* of 'Ā'ishah "The Prophet (ﷺ) had a towel with which he would dry off after ablution" and the *Ḥadīth* of Mu'ādh ibn Jabal "I saw Allāh's Messenger (ﷺ) wiping on his face with the edge of his garment after performing ablution" they are both weak. The likes of these two *Ḥadīths* cannot be used as proof. As for the first, it contains Sulaymān ibn Arqam who is *Matrūk* (abandoned), and the second contains 'Abdur-Raḥmān ibn Ziyād ibn An'um al-Ifriqī who is weak.

At-Tirmidhi said, "There is nothing authentic from the Prophet (ﷺ) concerning this matter."

It was also not from his (ﷺ) guidance that water be poured for him every time he performed ablution. Sometimes, he would pour water for himself, and sometimes someone would assist him by pouring water for him when needed, as related in the *Two Ṣaḥīḥs* from al-Mughīrah ibn Shu'bah, may Allāh be pleased with him, that he poured (water) for him when he performed ablution while on a journey.

He used to run his fingers through his beard sometimes, but it was not his regular practice to do so. The *Imāms* of *Ḥadīth* disagreed concerning that. At-Tirmidhī and others deemed it authentic that he (ﷺ) used to do that, while Aḥmad and Abū Zur'ah said, "There is no authentic *Ḥadīth* concerning running the fingers through the beard."

He also used to scrub between the fingers and toes, but he was not strict about doing so. It is related in *as-*

Sunan from al-Mustawrid ibn Shaddād: "I saw the Prophet (ﷺ) when performing ablution, scrubbing the toes of his foot with his pinky." If this is established from him, even then, it is something which he did occasionally, and for this reason those who were careful to learn the details of his ablution such as 'Uthmān, 'Alī, 'Abdullāh ibn Zayd, ar-Rubayyi', and others did not mention it, not to mention that its *isnād* contains 'Abdullāh ibn Lahī'ah.^[1]

As for moving the ring, there is a weak *Ḥadīth* related concerning it from the narration of Ma'mar ibn Muḥammad ibn 'Ubaydillāh ibn Abī Rāfi': from his father: from his grandfather that: "the Prophet (ﷺ) used to move his ring when performing ablution." Ma'mar and his father are both weak; this was mentioned by ad-Dāraquṭnī.^[2]

His (ﷺ) Guidance Concerning Prayer

When he stood up to pray, he would say, "Allāhu Akbar," and he would not say anything before it, nor did he ever pronounce the intention. Nor did he say, "I am praying to Allāh such-and-such prayer, facing the Qiblah, four Rak'ahs, as the Imām, or as the follower." Nor did he ever say: "fulfilling it" "making it up" or "the obligation of this time." These are ten innovations; not a single word of them has ever been reported from him: not with an authentic *Isnad* or a weak one, nor with a *Musnad* (connected) *Isnād* or a *Mursal* (disconnected) one. Nor has it ever been related from any of his Companions, and none of the *Tābi'ūn*

[1] Translator's note: Ibn Lahī'ah is weak.

[2] *Zād al-Ma'ād* (1/184).

or the Four Imāms ever recommended it.

Rather, one of the later people misunderstood the statement of ash-Shāfi'ī concerning the prayer, "It is not like fasting, and none can enter into it without *Dhikr*." This person thought that *Dhikr* referred to the worshipper verbalizing the intention, but ash-Shāfi'ī only meant by *Dhikr*: the *Takbīrah al-Ihrām*, nothing more. And how could ash-Shāfi'ī deem an action recommended when the Prophet (ﷺ) never did it in a single prayer nor did any of his *Khalīfahs* or Companions. This is their guidance and their way, so if he can find for us even a single word from them concerning it, we would accept it with complete submission. No guidance is more perfect than their guidance, and nothing is *Sunnah* except that which they learned from the Conveyer of the Legislation (ﷺ).

It was his practice to enter the prayer by saying, "Allāhu Akbar," not anything else; and no one has related anything other than that from him. At the time that he would do that, he would raise his hands up to the lobes of his ears with his fingers extend and facing the *Qiblah*, and it has also been related: "up to his shoulders." Abū Ḥumayd as-Sā'idī and those with him him said: "until he would make them level with his shoulders," and ibn 'Umar said likewise; Wā'il ibn Ḥujr said, "to the bottom of his ears." Al-Barā' said, "near to his ears." It is said: this is from those actions in which one may choose. It is also said: that the top of his hands were to the lobes of his ears and his palms were to his shoulders; in that case, there would be no difference.

Then he would place his right hand on the back of the left.

He would begin the prayer sometimes with the supplication:

«اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِالْمَاءِ وَالتَّلْجِ وَالْبَرَدِ، اللَّهُمَّ تَقَيَّ مِنَ الذُّنُوبِ وَالْخَطَايَا كَمَا يَتَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ»

"O Allāh, distance me from my sins as You have distanced the east from the west. O Allāh, cleanse me of my sins as a white garment is cleansed of dirt. O Allāh, purify me from my sins by snow, water, and hail. O Allāh, purify me from my misdeeds and sins as a white garment is purified from dirt."

And sometimes he would say:

«وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ، اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفُ زِلِّي ذُنُوبِي جَمِيعَهَا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَ الْأَخْلَاقِ لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ بِيَدِكَ وَالشَّرُّ لَيْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ»

"I have turned my face towards the One Who created the Heavens and the Earth in sincere submission and I am not of the mushrikîn. Verily, my prayer, my sacrifice, my life, and my death are for Allāh, the Lord of the Worlds, He has no partner; with that I have been ordered and I am the first of the Muslims (those who submit). O Allāh, You are the King, there is no deity worthy of worship except You. You are my Lord and I am Your slave. I have wronged myself and I admit my sin, so forgive me all my sins, none forgives the sins except for You. Guide to me to the best of characters, none guides to the best of them except You. Turn me away from evil character, for none can turn me away from evil character except You. I am here at Your service, all good is in Your Hands, and evil is not to You. I am for You and (returning) to You, Most Blessed and Exalted are You. I seek forgiveness from You and turn to You in repentance."

What is preserved is that he only used to perform this opening supplication in the night prayer.

Sometimes he would say:

«وتارة يقول: «اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كُنُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي اخْتِلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ»

"O Allāh, Lord of Jibrā'il, Mikā'il, and Isrāfīl, Creator of the Heavens and the Earth, Knower of the Unseen and the Seen, You judge between Your slaves in that which they differ, guide me to that which is differed

over of the Truth. Verily, You guide whomever You will to a straight path."

Sometimes he would say:

«اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ»

"O Allāh, to You is the praise, You are the Light of the heavens and the earth and those in it..."

And it shall be mentioned that it is related in some of its authentic routes from ibn 'Abbās that he would pronounce *Takbīr* and then say that.

Sometimes he would say:

«اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ كَثِيرًا الْحَمْدُ لِلَّهِ كَثِيرًا الْحَمْدُ لِلَّهِ كَثِيرًا
الْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا، سُبْحَانَ اللَّهِ بُكْرَةً
وَأَصِيلًا، سُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ
الشَّيْطَانِ الرَّجِيمِ مِنْ هَمَزِهِ وَنَفْعِهِ وَنَفْثِهِ»

"Allāh is the Greatest, Allāh is the Greatest, Allāh is the Greatest, the praise is due to Allāh in abundance, the praise is due to Allāh in abundance, the praise is due to Allāh in abundance, and Glory be to Allāh morning and afternoon, Glory be to Allāh morning and afternoon, Glory be to Allāh morning and afternoon, O Allāh, I seek refuge in you from the accursed Shaytān: from his madness, his arrogance, and his poetry."

Sometimes he would say "Allāhu Akbar" ten times, perform *Tasbīḥ* ten times, then praise Allāh ten times, then pronounce *Tahlīl* ten times, and then say, "O Allāh, forgive me, guide me, and pardon me" ten

times, and then say, "O Allāh, I seek refuge in You from the distress of the standing on the Day of Judgment" ten times.

All of these forms have been authentically related from him (ﷺ).

And it has been narrated from him that he used to open the prayer by saying:

«سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ»

"Glory and Praise be to You, O Allāh, and Most Blessed is Your Name, and Most Exalted is Your Might, and there is no deity worthy of worship except You."

That was mentioned by the authors of *as-Sunan* from the narration of 'Alī ibn 'Alī ar-Rifā'ī: from Abū al-Mutawakkil an-Nāji: from Abū Sa'īd, even though he sometimes mentions it in *Mursal* form. Similar has been related from the *Ḥadīth* of 'Ā'ishah, may Allāh be pleased with her, but the *Ḥadīths* before it are more authentic than it. However, it is authentically related that 'Umar ibn al-Khaṭṭāb, may Allāh be pleased with him, used to open the prayer with it, standing at the place of the Prophet (ﷺ) and he would say it out loud to teach it to the people. Imām Aḥmad said, "As for me I act upon that which has been related from 'Umar, and if a man chooses to open with one of the supplications related from the Prophet (ﷺ), then it is good."

Imām Aḥmad adopted this one for ten reasons which I

have mentioned elsewhere. Amongst them is:

- ‘Umar reciting it out loud to teach it to the Companions.
- It encompasses the best of speech after the Qur’ān, for the best of speech after the Qur’ān is *Subḥanallāh*, *al-Ḥamdulillāh*, *Lā Ilāha Illa Allāh*, and *Allāhu Akbar*. This opening supplication along with *Takbīrah al-Iḥrām* encompasses them.
- It is an opening supplication devoted solely to extolling Allāh, while others include supplication. Extolling is better than supplication (for one’s needs). For that reason, *Sūrah al-Ikhlāṣ* is equal to one-third of the Qur’ān, because it is solely devoted to describing and extolling *ar-Raḥmān*, the Most Blessed and Most High. It is for this reason that *Subḥanallāh*, *al-Ḥamdulillāh*, *Lā Ilāha Illa Allāh*, and *Allāhu Akbar* are the best of speech after the Qur’ān, and this necessitates that the opening supplications which include these words would be better than the others.
- Most of the other opening supplications were related concerning optional night prayers, while ‘Umar, may Allāh be pleased with him, used to perform this and teach it to the people in the obligatory prayer.
- This opening supplication is constructed for extolation of the Lord, and it entails mention of His Attributes of Perfection and Glorious Descriptions, while the supplication “I have turned my face...” informs of the slave’s

servitude (to His Lord) and there is an apparent difference between the two.

- Those who prefer opening with “I have turned my face...” do not complete it. They only mention part of the *Ḥadīth* and leave the rest of it, in contrast to “Glory and Praise be to You, O Allāh...” those who preferred it perform the entire supplication to its end.

After that, he used to say:

“I seek refuge in Allāh from the accursed *Shayṭān*.” Then he would recite *al-Fātiḥah*. He would sometimes recite the *Basmalah*^[1] aloud, but he would recite it quietly more frequently than he would recite it aloud. There is no doubt that he did not use to recite it aloud always five times, every day and night, continuously whether resident or traveling, and then that would be hidden to his rightly-guided *Khalīfahs*, the majority of his Companions, and the people of his city in the noble generations. This is from the most impossible of ideas built of cobwebs of general words and weak *Ḥadīths*. The authentic of those *Ḥadīths* is inexplicit, and the explicit ones are inauthentic. This issue would require a long volume.

He used to prolong the Words in his recitation, stopping at the end of each Verse and prolonging the sound of his voice.

When he would finish reciting *al-Fātiḥah*, he would

[1] *Basmalah*: saying “*Bismillāhir-Raḥmānir-Raḥīm*.”

say, “*Āmīn*.” If he recited aloud, he would raise his voice with it when pronouncing it and those behind him would repeat it.

He used to observe two silences: one between the *Takbīrah* and the recitation, and this is the one that Abū Hurayrah may Allāh be pleased with him asked him about. There is disagreement concerning the second one: it has been related that it is after *al-Fātiḥah*, and it is said that it is after the recitation and before the bowing (*Rukūʿ*). It has also been said that there are two silences aside from the first such that they would be three in total. However, it appears most likely that there are only two. As for the third, it is extremely brief, in order to recover one’s breath. It was not his practice to connect the recitation to the *Rukūʿ*, and it is unlike the first silence because it was the length of the opening supplication. As for the second one, it is said that it was in order for the follower to recite, in which case it should be extended long enough to recite *al-Fātiḥah*. As for the third one, it is only in order to provide rest and a chance to catch one’s breath, and it is a very brief silence. Those who did not mention it did so because of its brevity, while those who counted it called it a third silence. In that case, there is no contradiction between the two narrations, and this is the most probable of all the interpretations offered for this *Ḥadīth*. The *Ḥadīth* of two silences is authentic from the narrations of Samurah, Ubayy ibn Kaʿb, and ʿImrān ibn Ḥuṣayn as stated by Abū Ḥātim (ibn Ḥibbān) in his *Ṣaḥīḥ*; Samurah is ibn Jundub. Thus, it is clear that one of those who reported the *Ḥadīth* of two silences is Samurah ibn Jundub who said, “I preserved

two pauses of silence from Allāh's Messenger (ﷺ): one silence when he performed *Takbīr*, and a silence when he finished reciting:

﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

'Not of those upon whom is (Your) wrath, nor of those who have gone astray.' [Al-Fātiḥah (1):7]"

Some narrations of the *Ḥadīth* mention "When he finished recitation, he would be silent." This is likely general while the first wording is explained and clear. For this reason, Abū Salamah ibn 'Abdir-Raḥmān said, "The *Imām* has two silences, so take advantage of them to recite *al-Fātiḥah*: when he opens the prayer and when he says, 'nor of those who have gone astray.'" It should be pointed out that the specification of the place of the two silences is from the explanation of Qatādah, for he narrated the *Ḥadīth* from al-Ḥasan: from Samurah that he said, "There are two silences which I preserved from Allāh's Messenger (ﷺ)." 'Imrān objected to that, saying, "We only preserved one silence" so we (the students of Qatādah) wrote to Ubayy ibn Ka'b in al-Madīnah. Ubayy wrote back that Samurah had remembered (correctly). Sa'id (the narrator) said, "So we asked Qatādah, 'what are the two silences?' He said, 'When one enters the prayer and when finishes the recitation.' Then after that, he would say, 'and when one says: nor of those who have gone astray.'" He (Sa'id) said, "He used to like when he finished reciting to become silent until he could catch his breath." Those who deem the narrations of al-Ḥasan from Samurah as a proof use this as a proof.

After he had finished reciting *Sūrah al-Fātiḥah*, he would recite another *Sūrah*, which he would sometimes prolong and sometimes shorten, because of traveling or other reasons. But most of the time, his recitation would be of medium length.

In *Fajr* prayer, he would recite approximately sixty to a hundred Verses. He would perform it sometimes by reciting *Sūrah Qāf* and sometimes by reciting *ar-Rūm*. At other times, he would pray it by reciting "*When the sun is folded up...*" (*at-Takwīr*). It also happened that he prayed it by reciting "*When shaken will be...*" (*az-Zalzalah*) in both *Rak'ahs*. While traveling, he prayed it by reciting *al-Mu'awwidhatān* (*al-Falaq* and *an-Nās*). One time, he prayed it and he began the recitation of *Sūrah al-Mu'minīn* in the first *Rak'ah*, until when he reached the mention of *Mūsā* and *Hārūn*, he was seized by coughing and so he bowed.

And he used to pray it on Friday by reciting *Alif Lām Mīm Tanzīl as-Sajdah*^[1] *Sūrah* "*Has there come to man...*" (*al-Insān*) in full. However, he did not do that which many of the people do today of reciting some of one *Sūrah* and some of the other in the two *Rak'ahs*, and reciting *as-Sajdah* by itself in the two *Rak'ahs* is against the *Sunnah*. As for what some of many of the ignorant people think that the morning of Friday was singled out with a *Sajdah*, then it is great ignorance. For this reason, a number of *Imāms* disliked reciting *Sūrah as-Sajdah* because of this idea. He (ﷺ) only used to recite these two *Sūrahs* because they contain mention of the beginning of creation, the

[1] *Sūrah as-Sajdah*.

Hereafter, the Creation of Ādam, entering Paradise and the Fire, and these are all events that took place or would take place on the day of Friday. Thus, he would recite in *Fajr* that day what had been and what would be on that day to remind the *Ummah* of the great events of this day, as he used to use the days of great gatherings, such as the 'Īd prayers and the Friday prayers to recite *Sūrah Qāf*, *Iqtarabat (al-Qamar)*, *Sabbih (al-A'lā)*, and *al-Ghāshiyah*.^[1]

The Funeral Prayer

The purpose of the funeral prayer is to supplicate for the deceased, which is why there have been more reports transmitted from him (ﷺ) mentioning the various supplications while reports have not been transmitted about reciting *al-Fātiḥah* and sending *Ṣalāh* upon him.

Amongst the supplications which have been preserved from him are the following:

«اللَّهُمَّ! اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ، وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ،
وَوَسِّعْ مُدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ
الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا
خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ،
وَأَدْخِلْهُ الْجَنَّةَ، وَأَعِزَّهُ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ النَّارِ»

"O Allāh forgive him, have mercy on him, grant him well-being, pardon him, and make honorable his reception. Expand his entry, wash him with water, snow, ice, and hail, purify him from sins as the white

^[1] *Zād al-Ma'ād* (1/194).

garment is purified from filth, raise his. Replace his home with a better home, and his family with a better family, and his spouse with a better spouse. Admit him into the Garden, protect him from the punishment of the grave and the torment of the Fire.”^[1]

Another supplication preserved from him is:

«اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَشَاهِدِنَا وَغَائِبِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرِنَا وَأُنْثَانَا. اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ. وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ. اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تُضِلَّنَا بَعْدَهُ»

“O Allāh, forgive our living and our dead, those present and those absent, our young and our old, our males and our females. O Allāh, those amongst us You keep alive, then keep him alive upon Islaā, and whom amongst us You take unto Yourself, then let his death be upon faith. O Allāh, do not deprive us of his reward and do not try us after him.”^[2]

Another supplication preserved from him is:

«اللَّهُمَّ إِنَّ فُلَانًا بَنَ فُلَانٍ فِي ذِمَّتِكَ وَحَبْلٍ جَوَارِكَ، فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ، وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَقِّ اللَّهُمَّ فَاغْفِرْ لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ»

“O Allāh, so-and-so, the son of so-and so is in Your Care and in Your Presence, so protect him from the trial of the grave and the punishment of the Fire. You are one who fulfills (His Promises) and speaks Truth,

^[1] Muslim (no. 963).

^[2] Ibn Majah (no. 1498).

so forgive him, have mercy on him, indeed you are the Merciful, the Forgiving." [1]

And he (ﷺ) used to order that we be sincere when supplicating for the deceased. He used to perform *Takbîr* four times, and it has been authentically related from him that he performed *Takbîr* five times. The Companions after him used to perform *Takbîr* four, five, or six times. Zayd ibn Arqam performed *Takbîr* five times and he mentioned that the Prophet (ﷺ) performed *Takbîr* that many times; it was mentioned by Muslim.

‘Alî ibn Abî Ṭālib performed *Takbîr* upon Sahl ibn Ḥunayf six times, and he used to perform *Takbîr* upon the people of Badr six times, upon the rest of the Companions five times, and upon all other people four times; it was mentioned by ad-Dāraqutnî.

Sa‘îd ibn Manṣûr relates from al-Ḥakam ibn ‘Utaybah that he said, "They used to perform *Takbîr* on the people of Badr five, six, or seven times. These are authentic narrations, so there is no reason to prohibit this. The Prophet (ﷺ) did not prohibit doing so more than four times; in fact, he and his Companions after him did so.

One evidence of those who prohibit doing so more than four times is the *Ḥadîth* of ibn ‘Abbās that the last funeral the Prophet (ﷺ) prayed over, he performed *Takbîr* four times. They said, "This is the last of the two affairs, and only the final practice should be adopted. His (ﷺ) final practice is this." Al-Khallāl stated in *al-*

[1] Abu Da‘ud (no. 3202).

'*Ilal* concerning this *Ḥadīth*, "Ḥarb informed me: Imām Aḥmad was asked about the *Ḥadīth* of Abū al-Maliḥ: from Maymūn: from Anas" —and he mentioned the *Ḥadīth*—"so Aḥmad said, 'This is a lie; it has no basis. It was only reported by Muḥammad ibn Ziyād at-Taḥḥān, and he used to fabricate *Ḥadīths*.'"

Another proof they used is the narration of Maymūn ibn Mihrān from ibn 'Abbās that "When the angels prayed over Ādam, upon him be *Ṣalāh* and peace, they performed *Takbīr* four times and said, 'This is your *Sunnah*, O Children of Ādam.'" Al-Athram stated concerning this *Ḥadīth*, "A discussion occurred concerning Muḥammad ibn Mu'āwiyah an-Nisābūrī who used to be in Makkah, so I heard Abū 'Abdillāh (Imām Aḥmad) say, 'I found his *Ḥadīths* to be fabricated.' Amongst them he mentioned the narration from Abū al-Maliḥ: from Maymūn ibn Mihrān: from ibn 'Abbās: that the angels prayed over Ādam and performed *Takbīr* four times. Abū 'Abdillāh deemed it outrageous and he said, 'Abū al-Maliḥ's narrations were too authentic and he was too fearful of Allāh to have narrated the likes of this.'"

Another proof they used is al-Bayhaqī's report from the narration of Yaḥyā: from Ubayy: from the Prophet (ﷺ) that: "The angels performed *Takbīr* four times when they prayed over Ādam and they said, 'This is your *Sunnah*, O Children of Ādam.'" It is not authentic, and it has been related in both *Marfū'* and *Mawquf* fashion.

The companions of Mu'ādh used to perform *Takbīr* five times. 'Alqamah said:

I said to ‘Abdullāh, “Some of the companions of Mu‘ādh came from ash-Shām and they performed *Takbīr* over one of their dead five times.” ‘Abdullāh said, “There is no specific amount (for *Takbīr*) over the dead, so perform *Takbīr* whenever the Imām performs *Takbīr*, and when the Imām leaves (prayer), then you leave as well.”^[1]

Performing ‘Umrah from Makkah

Ibn al-Qayyim, may Allāh have mercy on him, states:

He (ﷺ) did not once in his life perform ‘Umrah by going out of Makkah as many people do. All of his ‘Umrahs were performed entering into Makkah. He resided there thirteen years after receiving the revelation, and it is not related that he performed ‘Umrah by going out of Makkah, nor did anyone at his time do it except for ‘Ā’ishah, may Allāh be pleased with her, because she had originally started with performance of an ‘Umrah, but then she began to menstruate, so he ordered her to perform *Qirān*. He informed her that her *Ṭawāf* around the House and at aṣ-Ṣafā and al-Marwah sufficed for her *Hajj* and ‘Umrah. She felt sad to return while her companions (the other Mothers of the Believers) were returning with a separate *Hajj* and a separate ‘Umrah, for they had been performing *at-Tamattu’* and did not menstruate, and she would return with an ‘Umrah that was included with her *Hajj*. Therefore, he ordered her brother, ‘Abdur-Raḥmān, to take her to *at-Tan’īm* in order to perform ‘Umrah so that her heart would be satisfied, and Allāh (ﷻ) knows best.^[2]

^[1] *Zād al-Ma‘ād* (1/486).

^[2] *Abjad al-‘Ulūm* (2/550).

To What Extent Should the Mustache be Trimmed

Ash-Shawkāni, may Allāh have mercy on him, states:

The people have disagreed concerning the extent to which the mustache should be trimmed. Many of the *Salaf* adopted the opinion that it should be uprooted and shaved because of the apparent meaning of his statement “*Uḥfū* and *Inhakū*”^[1] and this is the opinion of the Kūfīs. Alternately, many of them prohibited shaving and uprooting it; this was the view of Mālik and he felt the one who does so should be disciplined. ibn al-Qāsim related from him that he said, “*Iḥfā’* of the mustache is mutilation.” an-Nawawī said, “The preferred view is that it be trimmed until the edge of the lip shows, and not to remove it from the root.” He said, “As for the narration: ‘*Uḥfū* the mustaches’ it means that which extends on to the lips.” Mālik stated likewise in *al-Muwatta’*: “The mustache should be shortened until the edge of the lip is visible.”

Ibn al-Qayyim stated:^[2]

As for Abū Ḥanīfah, Zufar, Abū Yūsuf, and Muḥammad (ibn al-Ḥasan), their opinion concerning the hair of the head and the mustache was that *Iḥfā’* is preferable to shortening.

[1] Translator’s note: *Al-Iḥfā’* means to be thorough or to do something in full or to the limit; in this case it must mean cutting it very short at the least, if not shaving. *Inhakū* means to wear something out or fatigue it. The apparent meaning is you should cut it off such that it weakens its growth.

[2] Translator’s note: the following is actually ibn al-Qayyim’s words from *Zād al-Ma’ād* although it is being cited from ash-Shawkāni’s *Nayl al-Awṭār*.

Some of the Mālikīs attributed to ash-Shāfi'ī the same view as Abū Ḥanīfah concerning shaving the mustache. Aṭ-Ṭaḥāwī states, "I did not find anything explicit from ash-Shāfi'ī concerning this matter, and his companions whom we have seen such as al-Muzanī and ar-Rabī' used to perform *Iḥfā'* of their mustaches. This indicates that they must have taken the practice from ash-Shāfi'ī." Al-Athram reports from Imâm Aḥmad that he used to shorten (*Yuhfī*) his mustache greatly. I (al-Athram) heard him being asked about the *Sunnah* concerning the *Iḥfā'* of the mustaches. He said, "They are *Yuhfā'* (shortened greatly)."

Ḥanbal said: Abū 'Abdillāh was asked, "Do you think a man should take his mustache and shorten it greatly (*Yuhfīh*) or how should be shorten it?" He said, "If he performs *Iḥfā'* of it, there is no harm, and if he shortens it by *Qaṣṣ* (trimming), then there is no harm"...

Ibn al-Qayyim said:

Those who adopt the view that one should not practice *Iḥfā'* of the mustache used as evidence the two *Marfū'* Ḥadīths of 'Ā'ishah and Abū Hurayrah: "Ten are from the *Fiṭrah*..." and he mentioned amongst them *Qaṣṣ* (trimming) of the mustache. The Ḥadīth of Abū Hurayrah mentions: "The *Fiṭrah* is five..." and he mentioned amongst them *Qaṣṣ* (trimming) of the mustache.

Those who choose the practice of *Iḥfā'* use as evidence the Ḥadīths that order *Iḥfā'*—and they are authentic—and the Ḥadīth of ibn 'Abbās that Allāh's

Messenger (ﷺ) used to practice *Iḥfā'* of his mustache. End of his words.^[1]

The meaning of *Iḥfā'* is not to trim that which extends on the lips as an-Nawawī mentioned, because *Iḥfā'* is to uproot as stated in *aṣ-Ṣiḥāḥ*, *al-Qāmūs*, *al-Kash-shāf*, and all the other books of the language.

The narration of *Qaṣṣ* does not contradict it, because *Qaṣṣ* (trimming) can take place in the form *Iḥfā'* but it is not necessarily so. The narration of *Iḥfā'* specifies what is meant (by *Qaṣṣ*). Likewise, the same can be said of the *Ḥadīth* which states "Whoever does not take from his mustache, he is not from us," for it does not contradict the narration of *Iḥfā'* because it contains additional information which should be acted on. If we were to grant, for argument's sake, that they are contradictory in every sense, the narrations of *Iḥfā'* would take precedence because they are in the *Two Ṣaḥīḥs*.^[2]

Dying With Henna and *Katam*^[3]

Muḥammad ibn Sīrīn relates: Anas ibn Mālīk was asked about the dye of Allāh's Messenger (ﷺ), so he said, "Verily, Allāh's Messenger did not gray except for a little bit, however Abū Bakr and 'Umar used to dye with henna and *Katam* after him." Agreed Upon.

Aḥmad adds: Abū Bakr brought Abū Quḥāfah to

[1] The rest of this section is the continuation of Ash-Shawkānī's words.

[2] *Nayl al-Aẓẓār* (1/141).

[3] Translator's note: *Katam* is a plant which is mixed with henna to use for dyeing the hair.

Allāh's Messenger (ﷺ) the Day of the Conquest, carrying him, until he let him down in front of Allāh's Messenger (ﷺ). Allāh's Messenger (ﷺ) said to Abū Bakr, "Had you let the *Shaykh* remain in his home, we would have come to him," as an honor to Abū Bakr. He then accepted Islām. His head and his beard were white like a *Thughāmah*,^[1] so Allāh's Messenger (ﷺ) said, "Change them but avoid using white"...

The *Ḥadīth* of Anas and his rejecting that the Prophet (ﷺ) dyed his hair is opposed by what is mentioned in the *Ḥadīth* of ibn 'Umar that: "The Prophet (ﷺ) used to yellow his beard with Wars^[2] and saffron"... Even though *Ḥadīths* reported in the *Two Ṣaḥīḥs* are stronger than those that are not, the fact Anas did not know that the Prophet (ﷺ) practiced it does not mean that he did not do so. Thus, the narration of those who affirmed that is more worthy (of being taken) because all his narration indicates is that he did not know of it while others did. Furthermore, there is a *Ḥadīth* established in *Ṣaḥīḥ al-Bukhārī* which indicates that he used to dye as shall be mentioned. Even then, if it were to be granted, for the sake of argument, that he did not practice dyeing, it would not in any diminish the status of dyeing as a *Sunnah* because many authentic *Ḥadīths* have been related containing statements guiding us to practice it.

Ibn al-Qayyim said:

The Companions differed concerning whether he (ﷺ)

[1] Translator's note: *Thughāmah* is a plant with white fruits and flowers [*Lisān al-'Arab* (12/78)].

[2] Translator's note: *Wars* is a plant used for dyeing.

practiced dyeing. Anas, may Allāh be pleased with him, stated that he did not. Abū Hurayrah, may Allāh be pleased with him, stated that he did. Ḥammād ibn Salamah has related: from Ḥumayd: from Anas, may Allāh be pleased with him, that he said, "I saw the hair of Allāh's Messenger (ﷺ) dyed." Ḥammād said: 'Abdullāh ibn Muḥammad ibn 'Aqīl informed me, saying: "I saw the hair of Allāh's Messenger (ﷺ) with Anas ibn Mālik and it was dyed."

A group (of scholars) said: Allāh's Messenger (ﷺ) used to use perfume so frequently that his hair reddened as a result. Thus, it would be thought to be dyed while he did not actually dye.

End Quote.^[1]



^[1] *Nayl al-Awṭār* (1/146).

His Status in Issuing Verdicts and Debating Issues

Ibn al-Qayyim was very knowledgeable of the opinions of the *Salaf* and of the opinions of those who disagreed with him. For this reason, we see he is ample to gather all the opinions and sort them out while linking them to the opinions of the *Salaf*, may Allāh be pleased with them. Even though he lived in an age of great knowledge, it was also an age of great creedal disputes, differences between *Madhhabs*, and the fire of partisanship burned bright. We find that he freed himself of the restraints of this oppression from the time that he took from his *Shaykh*, Taqī ad-Dīn ibn Taymiyyah, the flag of defending the Qur'ān and the *Sunnah* and thus he surpassed all the barriers to attaining beneficial knowledge and treading the rightly-guided way. He was able to lift the veil that had hidden the radiant light of the Qur'ān and the *Sunnah*. Thus, we find him working in spreading the *Sunnah* and acting upon it without fear, even when he was harmed, attacked, and thrown in prison.

He would issue verdicts and debate on behalf the truth in order to crush the falsehood of the various parties with their varying views. All of this he did to spread and support the *Sunnah*; in so doing, he brought people to the straight path and the spring of the *Shari'ah*: the Book of Allāh (ﷻ), the *Sunnah* of His Messenger (ﷺ), and holding on to what the *Salaf* of this *Ummah* were upon. He avoided the pursuit of selfish desires for wealth and position. He would do

that for Allāh's Sake even if it lead to him being harmed and imprisoned. He would greet all these hardships with a patient soul, taking comfort in knowing that he was struggling for Allāh's Sake with his pen and his tongue.

He is very famous for issuing of legal verdicts and engaging in scholarly debate.

Adh-Dhahabī states, "He was one of the premier students of ibn Taymiyyah; he issued verdicts, taught, debated, wrote books, and brought about benefit."

His student ibn Rajab states similar.

His biographers mention that because of verdicts he issued concerning a number of issues, he was harmed, tried, and imprisoned. In a number of places in his writings, he mentions debates which occurred between him and between people of his age, Muslims and non-Muslims. What follows is a clarification of that:

The Verdicts on Account of Which He Was Imprisoned:

He is famous for a number of verdicts concerning issues of jurisprudence and creed on account of which he was harmed. The following are some of them:

1) The issue of pronouncing a triple divorce in a single statement:

Shaykh al-Islām ibn Taymiyyah issued the verdict that a triple divorce pronounced in a single statement was regarded as a single divorce. Ibn al-Qayyim likewise issued verdicts concerning this issue which agreed

with the opinion of his *Shaykh*, ibn Taymiyyah, while most of the people of the earth were in agreement that a triple divorce in a single pronouncement is regarded as three divorces, not one.

This is something that is bound to illicit shock and objection from people, particularly those who are very familiar with the history of jurisprudence and the differing opinions.

His students mention what he suffered as a result of this verdict. Ibn Kathīr states, "He used to openly issue the same verdict as ash-Shaykh Taqī ad-Dīn ibn Taymiyyah concerning the issue of divorce. As a result, much troubles occurred with the *Qādī al-Quḍāh* (Judge of Judges) Taqī ad-Dīn as-Subkī and others; it would take considerable room to discuss them in detail."

2) His verdict permitting taking part in a race without contributing to the winner's pot:

He authored an independent verdict concerning this issue, which he mentioned in passing in his book, *al-Farūsiyyah*. Al-Ḥāfiẓ ibn Ḥajar mentioned that he went through some troubles with as-Subkī and other as a result of it and that he retracted this verdict. He states:

"He went through trials with the judges. Amongst them: As-Subkī called him as a result of his verdict that it is permissible to take part in a race without a contribution to the winner's pot. He objected to that and the final result was that he retracted his verdict concerning that issue."

As for the matter of him retracting his view, this is

questionable and needs to be verified. I hope that Allāh should bless me to find some evidence as to whether it is true or not.

3) His Objecting to Performing Journeys to Visit the Grave of *al-Khalīl* (Ibrāhīm, peace be upon him):

Ibn al-Qayyim strove greatly to return the *Khalaf* to the path of the *Salaf*. This put him in opposition to the ideas of the society in which he lived, for a number of false concepts and beliefs had taken hold which are not in agreement with the way of the *Salaf*. It has to be agreed that ibn al-Qayyim would inevitably be harmed as a result of openly speaking the truth in a society like this.

One action which was thought to draw one closer to Allāh was travelling to visit the grave of *al-Khalīl*. Ibn al-Qayyim objected to that practice and he mourned the state of his contemporaries, both the select and the common folk. He clarified that travelling to it was something rejected in the religion and an innovation in opposition to the Straight Path. This created a great uproar; he was harmed and imprisoned as a result of it. Concerning that, ibn Rajab states, "He was imprisoned for some time as a result of his objecting to the practice of journeying to visit the grave of *al-Khalīl*."^[1]



^[1] Ibn al-Qayyim, *Ḥayātuhu Wa Āthāruhu* (p. 41).

His Knowledge of the Diseases of the Hearts

Allāh (ﷻ) expanded the chest of ibn al-Qayyim, may Allāh have mercy on him, such that his words became a medicine for the hearts and a light to guide those who were bewildered along the path. When he speaks of Allāh, you will find the heart flying out of its desire for Allāh as he describes Him. When he speaks of love, you will find the heart dazed as he describes to it the Beloved. Whoever reads his words finds them a soothing balm for the heart. So if the disease manifests itself and the medicine is applied, it is successfully cured by Allāh's Permission.

Ibn al-Qayyim states:

Opposing the Lord corrupts the intellect, for the intellect has a light and acts of disobedience extinguish it. When its light becomes extinguished, it becomes weak. For this reason, a wise man said, "No one disobeys Allāh until his intellect is absent, for if it were present, it would have prevented him from disobedience." He is in the grasp of his Lord and under His power. He sees all that he does, and His Angels are witnesses over him, watching him. The admonition of the Qur'ān prohibits him, and the admonition of belief in death and the Fire prohibits him, so would the one who possesses intellect make light of these?^[1]

Also he says:

^[1] *Fayḍ al-Qadīr* (1/86).

For the heart to remain upright two matters are required:

The first of them: is that the love of Allāh take precedence over all loves such that when there is a conflict between the love of Allāh and the love of others, the love of Allāh (ﷺ) will surpass the love of others. Thus, a person will act in accordance with that.

How easy it is to claim it yet how difficult to act upon it. It is when being tested that a man is either honored or disgraced. How often does the person put that which he loves and desires or that which his leader or family loves and desires before that which Allāh (ﷺ) loves. So such a person has not put the love of Allāh (ﷺ) before all the other loves present in his heart, nor is it in charge of his heart. Whoever is like this, it is the *Sunnah* of Allāh (ﷺ) that He causes him distress and grief on account of those loves. This person will never achieve any of them except with great distress as a fitting recompense for preferring his desires and the desires of those creatures he magnifies above the love of Allāh (ﷺ).

Allāh has issued a decree which cannot be changed or escaped: whoever loves something other than Him shall be punished through it; it is inevitable that whoever fears someone other than Him, the one he fears will be unleashed on him; whoever occupies himself with something other than Him, it will be a source of evil for him; whoever gives preference to something else over Him, that thing will not be blessed for him; and whoever seeks to please someone with something that enrages Allāh, Allāh will inevitably

make that person enraged with him.

The second matter: which is necessary for the uprightness of the heart is to magnify the commands and prohibitions. This results from magnification of the one issuing the commands and the prohibitions, for Allāh (ﷻ) has censured those who do not magnify His Command and His Prohibition. Allāh (ﷻ) states

﴿مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا﴾

“What is the matter with you, that [you fear not Allāh (His punishment), and] you hope not for reward (from Allāh or you believe not in His Oneness)”. [Nuh (71):13]

In explanation of it, they said, “What is wrong with you that you fear not the greatness of Allāh.” How excellent are the words of Shaykh al-Islām concerning magnifying the order and the prohibition, “It is that they should not be opposed by going to the extreme in seeking allowances, nor that one go to an extreme in strictness, nor should they be carried out with a weakness that lessens one’s submission and obedience.”

What he means is that the first level of magnifying Allāh (ﷻ) is to magnify His Order and His Prohibition. Such is the believer who recognizes his Lord (ﷻ) by the Message with which He sent His Messenger (ﷺ) to all mankind; it dictates that one obey His Commands and Prohibitions. This can only be achieved if one magnifies His Command and follows it, and magnifies His Prohibition and avoids it. Thus, the believer’s magnification of Allāh’s Orders and Prohibitions will

demonstrate the believer's magnification of Allāh (ﷻ) Himself. It is according to the level of this magnification that he will be included amongst the righteous who are known for their faith, their correctness of creed, and their freedom from the major *Nifāq*. A man may fulfill a command to seek position and status in the eyes of people, and he may avoid prohibited matters for fear of falling in status in their eyes or fear of suffering the worldly punishments that the Legislator (ﷻ) instituted. The one who is like this, his actions and his abstentions are not resultant from magnifying the command and the prohibition, nor from magnification of the One Who Orders and Prohibits. The true sign of magnifying the orders and prohibitions is to take care to fulfill them when due, to strive in fulfilling their pillars and obligations and to perfect them, to rush to fulfill them as soon as they come due, and feeling sadness and grief when missing any of them or falling short in them like the one who feels sad at missing the prayer in congregation even while he knows that his prayer by himself is accepted because he missed twenty-seven times the reward. If a man were to engage in buying and selling and then he missed a single profitable trade in his own town without having to travel or suffer any hardship to obtain it in which he would have profited twenty seven *Dīnārs*, he would eat his own hands in regret and sadness, so how about when every fold by which the reward of congregational prayer is multiplied is worth more than a thousand (*Dīnārs*), even more than a million, and more than however much Allāh (ﷻ) wishes.

When a person misses this profit for sure, and many scholars also say that he has no prayer at all (on account of missing the congregation), yet his heart is cold and could care the least about this affliction which has struck him, then this indicates that he does not magnify the order of Allāh (ﷻ) in his heart. Likewise when he misses the beginning of the (prayer) time which is (the time of) Allāh's Pleasure, or he misses the first row which Allāh and His Angels send their *Ṣalāh* upon. If one were to truly know the virtue of it, he would be willing to fight for and draw straws over it. The same can also be said of missing a great gathering which would multiply the reward of the prayer even more in accordance with the numbers, the larger the gathering is for prayer the more beloved it is to Allāh (ﷻ). Likewise for all the steps one takes walking to the prayer for one step erases a sin and the next raises a rank. Likewise for missing out on *Khushū'* in the prayer and presence of heart before Allāh (ﷻ) which is the heart and soul of prayer. A prayer with no *Khushū'* or presence of heart is like a dead body without a soul. A person would feel shy to gift a dead slave or slavegirl to another created being like himself, so how would he expect to give such a gift to a king or a ruler? Likewise, this prayer empty of *Khushū'* and presence of heart is like that dead slave or slavegirl which he wishes to give to some king. It is for this reason Allāh (ﷻ) does not except it; even if it removes from him the obligation of performing it (again) in the *Dunyā*, he will not be rewarded for it "for the slave only gets from his prayer that which he comprehends of it" as related in *as-Sunan*, the *Musnad* of Imām Aḥmad, and other books from the Prophet (ﷺ). He

(ﷺ) said: "Indeed the slave will perform a prayer and only a half of it, or a third of it, or a fourth of it, or a fifth of it..." until he reached "... a tenth of it will be written for him."

It should be known that all other actions are similar to this. Actions surpass each other in virtue in Allāh's sight according to the different level of faith, sincerity, and love present in the heart. This complete action is the one that will completely expiate one's sins and the deficient one will only expiate in accordance with its level. With these two principles, much confusion is alleviated:

Actions differ in accordance with the realities of faith present in the heart, and an action's ability to expiate sins is in accordance with its perfection or deficiency. This removes the "confusion" mentioned by those who do not properly understand this topic about the *Ḥadīth* which mentions that fasting the Day of 'Arafah expiates the sin of two years and the Day of 'Āshūrā' expiates one year. They said, "If it were one's custom to fast 'Arafah and 'Āshūrā' always, then how could he expiate the actions of three years every year." Some responded to this saying that what is additional to expiation is accounted for him in increasing his ranks.

And O, by Allāh, how strange it is! If only a person who performs all these expiating acts were to achieve expiation of all his sins by performing all these actions together. Attaining expiation of his sins through these actions has certain conditions and there are certain barriers that can prevent their taking effect which must all be removed as well. As for an action in which

he is heedless, at least through most of it, sincerity, the soul of the action, is lacking, he did not give it its full right, and he did not give it its due regard, then what will it act as an expiation for? Then suppose that a person feels confident that he has given the action its full right, did he do anything to nullify it that would act as a barrier which would prevent it from taking effect: such as being amazed with himself, expecting others to magnify him, or showing enmity to others if they do not. The one who behaves in this manner, what can he expect his action to act as expiation for.

The matters which nullify or ruin actions are too numerous to be counted. The real work is not in performing the action, it is in guarding the action from being corrupted and invalidated. Showing off, even if it is subtle, nullifies actions. Furthermore, it is of numerous, countless types. Likewise, an action not being performed in accordance with the *Sunnah* also renders it void. Treating it in one's heart as if one is doing a favor to Allāh also nullifies it. Likewise reminding people of your favors and holding them over them, such as charity, some kindness, or maintaining relations, also nullifies them as Allāh (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَىٰ﴾

"O you who have believed, do not invalidate your charities with reminders or injury..." [Al-Baqarah (2):264]

Most people are not even aware of many of the actions which nullify good deeds, while Allāh (ﷻ) has said:

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا
لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا
تَشْعُرُونَ﴾

"O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds become worthless while you perceive not." [al-Hujurât (49):2]

He warned the believers that their actions would be invalidated if they raised their voices to Allāh's Messenger (ﷺ) as they do to one another. This is not apostasy, but it is an action which will nullify actions while the person does not even realize. So what do you think of the one who prefers the words, guidance, and path of others over the words, guidance, and path of the Messenger (ﷺ)? Do not his actions become void while he does not realize? From this is his (ﷺ) statement, "Whoever leaves off the 'Aṣr prayer, his actions are nullified."

From this is the statement of 'Ā'ishah, may Allāh be pleased with her and her father, to Zayd ibn Arqam when he engaged in 'Īnah, "He has nullified his engaging in Jihād alongside Allāh's Messenger (ﷺ) unless he should repent." Engaging in 'Īnah transactions is not apostasy, it is a sin. Therefore, knowing what can invalidate one's actions while performing them or after having performed them is one of the most important matters a person should try to learn about and be cautious of. It has been mentioned in the well-known narration, "Indeed, a

slave will do an action secretly when no one can see except for Allāh (ﷻ), then he will speak of it and it will go from the record of secrets to the record of public acts, then if he spoke of it to show off and attain status and position with other than Allāh, it will render it invalid as if he had done it for that purpose in the first place."

So if one were to say, "If he repents of this, will the reward for the action return to him?" It is said that if he performed the action for other than Allāh's sake in the first place, it cannot transform into a righteous deed by way of repentance. The only affect of the repentance is to erase the punishment such that it is counted neither for or against him. However, if he initially performed the action sincerely for Allāh's sake, and then he fell into showing off and speaking about it, and subsequently he repents and feels remorse for that, he might regain the reward for the action. However, one might say, that the reward does not come back to him, the repentance only cuts off the action.

This issue is built on a principle: does apostasy nullify actions by itself or does it nullify them only if one dies while still an apostate? The scholars have two famous opinions concerning the matter and both have been related from Imām Aḥmad, may Allāh be pleased with him:

If we were to say that it invalidates the actions by itself, then whenever he accepts Islām, his previous actions are cut off and whatever actions he had done before re-entering Islām are invalid.

If we say that the actions are not invalidated unless he dies an apostate, then whenever he returns to Islâm, the reward of his actions will return to him.

Just like this, whenever a person performs a good deed and then performs an evil deed which invalidates it, then he repents from that evil deed, does the reward of that previous good deed return to him? This issue is understood in light of this principle.

I have not ceased to be puzzled by this issue, and I have not ceased to be desirous of knowing the truth concerning it. However, I have not found anyone who has sufficiently explained this issue, but as far as I can tell—and Allāh (ﷻ) knows best, and in Him is help sought, and there is no power except through Him—the good deeds and evil deeds cross paths and battle one another and whichever is greater overcomes the other. It continues to overpower the other until it is as if the other does not exist. So if a person mostly performs good deeds, his many good deeds lift his evil deeds, and whenever he repents from an evil deed that may lead him to many good deeds which are far greater than the good deed which was invalidated by an evil deed. So when one sincerely repents from the heart with a firm resolve, his repentance obliterates the evil deeds that he committed until it is as if they never happened for indeed the one who repents from sin is like the one who has no sin.

Hakīm ibn Hizām, may Allāh be pleased with him, asked the Prophet (ﷺ) whether he would be rewarded for the freeing of slaves, keeping good relations, and

righteousness which he used to do in the time of *Shirk*, so the Prophet (ﷺ) said:

“You entered Islām upon the previous good which you had done.”

This indicates that Islām brought back to him the reward of those good deeds which would have been invalid due to the *Shirk* he was committing. However, when he repented of *Shirk*, the reward of his previous good deeds returned to him. Likewise, if a person performs true, sincere repentance, it burns away his past sins, and brings back to him the reward of his good deeds. To clarify: sins are diseases of the heart just like fever and other afflictions are diseases of the body. When the ill person is completely cured of his diseases, his strength returns to him in full and even more so as if he had never become weak to begin with. So, the past strength that he had is in the same position as his good deeds and the disease is in the position of his sins, and returning to good health is in the same position as his repentance.

Just like that, some patients will not fully regain their health because they are not fully cured. Others will regain their health because the causes of health overcame the causes of disease so the body returned to its earlier perfection. Others still will become even healthier, stronger, and more energetic than they were before because the causes of cure were so strong that they totally overpowered the causes of weakness and disease such that this person's disease became the cause for his good health. This is as a poet has said:

Perhaps reproaching you will have praiseworthy
results

Just as sometimes the bodies become healthy through diseases.

Just like that, after a person repents, he is in one of the three levels. And Allâh is the source of success, there is no god save Him, and no Lord but Him.^[1]

Then he also said:

A person will only be able to attain presence of heart and mind in the prayer and preoccupation with His Lord (ﷻ) when he overcomes his desires. Otherwise, how could a heart which is imprisoned by lusts and desires and under the influence of *Shayṭān* ever be free of whispers and distracting thoughts.

The hearts are of three types:

The first: is a heart which is completely void of faith and all good. This is a heart completely covered in darkness. *Shayṭān* has taken rest from whispering to him because he has made himself at home there. He does whatever he likes as he has free reign.

The second heart: is one which illuminated by the light of faith, faith's lantern has been ignited in it. However there is a layer of the darkness of lusts and desires over it. *Shayṭān* often comes and goes and it is a battlefield for his war. As for the hearts in this category, some of them have the upper hand over their enemy most of the time, some of them their enemy has the upper hand most of the time, and others still go back and forth.

The third heart: is fully encased in faith; it has been

^[1] *Al-Wābil aṣ-Ṣayyib* (p. 15).

illuminated with the light of faith. The veils of lusts have been cleared away. That light radiates in his breast. The heat of the light will burn any whispers if they draw near. It is like the heaven which has been guarded with shooting stars; if *Shayṭān* draws near, one of them chases him and burns him up. The heaven is not more sacred than the believer; Allāh's protection of him is greater than His protection of the Heaven. The heaven is the place of worship of the angels and the source of revelation so it is filled with the many lights of righteous acts. As for the heart of the believer, it is the resting place of *Tawhīd*, love of Allāh, knowledge of Him, and faith so it contains the lights of faith. Therefore, it is deserving of being guarded from the plots of the enemy except what little bit he can snatch at.

There is an excellent parable that has been drawn for this. It is a parable of three houses:

One is the house of a king containing all his treasures.

Another is the house of a slave containing his treasures, which are not like the treasures of a king.

The last is an empty house containing nothing.

If a thief comes to burglarize one of the houses, which one will he choose?

If you say: the empty house, then that is just absurd because there is nothing to steal. For this reason, when ibn 'Abbās was told, "The Jews claim that they do not suffer whispering in their prayer," he commented, "And what would *Shayṭān* do with a ruined heart?"

If you say: he will steal from the king's house, that would be something virtually impossible, because it will have guards and watchmen such that the thief cannot even draw near, especially when the king himself is guarding it. How could the thief draw near when it is surrounded by so many guards and soldiers?

Therefore, the the thief is left with no choice but to attack the third house.

Let the intelligent person consider this parable very carefully and apply it to the hearts. A heart which is completely empty of good—and it is the heart of the disbeliever and the hypocrite—is the house that *Shayṭān* has set aside for himself as a residence. What would he steal from there while it is the storage place of his treasures of doubts, false ideas, and whispers?

On the other hand, a heart which is filled with Allāh's Majesty and Splendor and with Love of Allāh and Shyness from Him, which *Shayṭān* would dare to attack it? If he desires to steal something from it, he will only be able to very occasionally snatch something small when the person is heedless as shall inevitably happen from time to time. After all, he is but a man and the laws of men apply to him so he sometimes forgets and suffers heedlessness.

It is related that Wahb ibn Munabbih, may Allāh have mercy on him, said:

It is mentioned in some Divine Scriptures, "I do not dwell in the houses which cannot contain Me, and

what could contain Me while the heavens are all holding my *Kursī*? However, I am in the heart of the one who has abandoned and bid farewell to everything other than Me."

This has the same meaning as another saying that has been reported, "Neither My heavens nor My earth could contain me, but the heart of My believing slave contained Me." A heart which contains the *Tawhīd* of Allāh (ﷻ), knowledge of Him, love of Him, faith in Him, belief in His Promises and Threats and likewise contains lusts and the urges of desires and human nature has two opposite calls drawing it. Sometimes, it is inclined towards the call of faith and love of Allāh, and sometimes it is inclined towards the call of *Shayṭān* and desire. *Shayṭān* has hope for success with such a heart so he makes great efforts on it. And Allāh gives victory to whom He wills:

﴿وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ﴾

"And there is no victory except from Allah, the Exalted in Might, the Wise." [Āl 'Imrān (3):126]

Shayṭān only achieves this with the weapons he has at his disposal. *Shayṭān* enters upon him and finds his weapons with him so he seizes them and fights him. His weapons are none other than the desires, ideas, and false hopes which exist in the heart. *Shayṭān* enters and finds them ready so he takes hold of them and begins his assault on the heart. If the person has readied his supplies of faith with which to repel his assault and even more than that, then he will overcome him, otherwise, his enemy will defeat him.

And there is no might or power except through Allāh. So when a person grants his enemy permission to enter, opens the door of his house to him, and provides him the weapons to fight, he is blameworthy.

So blame yourself, not the riding animals

And die of heartache, for you have no excuse.^[1]



^[1] *Al-Wābil aṣ-Ṣayyib* (p. 15).

His Manners and Characteristics

We know that his father was the *Qayyim* of *al-Madrasah al-Jawziyyah* and that he was a person of knowledge, virtue, and high rank. We also know from the discussion about his family that they were an example of excellent manners. Thus, he was moving back and forth in the courtyard of knowledge between the home of his noble family and *al-Madrasah al-Jawziyyah* as well as the environment of Damascus which at that time was full of tens of *Madrasahs* and *Jawāmi'* and many classes open to every student and every listener.

All of this ibn al-Qayyim experienced firsthand along with the excellent understanding and sharp intelligence Allāh (ﷻ) had granted him, so there is no wonder then that his biographers are all in agreement that he possessed excellent character, good manners in dealing with others, righteousness in private, vitality and determination, a firm soul, and broad horizons and that he was counted amongst the greatest of people with respect to character, righteousness, virtuous qualities, *Tahajjud*, and worship.

It is sufficient for me, in this regard, to mention the words of his two students, ibn Kathīr and ibn Rajab:

ibn Kathīr states, "He possessed excellent recitation and character, he was very friendly, he would never show jealousy of anyone nor would he harm anyone,

he would not find fault with anyone nor kindle rancor against them. In summary, there were very few who were like him in every way, in his affairs and conditions. Goodness and noble manners were manifest in him."

We also find him taking pride in his companionship of him and his love for him as he says, "And I was one of the people who accompanied him the most and one of the most beloved of people to him."

Because he possessed all these praiseworthy qualities, we find him explaining the manners of dealing with others with great care. He states, "Whoever does bad to you and then comes to excuse himself, then humbleness requires that you accept his excuse be it true or false, and leave his true affair to the care of Allāh (ﷻ) as Allāh's Messenger (ﷺ) did with the hypocrites who did not go out with him in the expedition, so when they came to him making excuses he accepted their excuses and he entrusted their true affairs to Allāh (ﷻ). And Allāh knows best."^[1]



^[1] *Ibn al-Qayyim Hayātuhu Wa Āthāruh* (p. 24).

His Worship and Asceticism

Whoever reads the writings of ibn al-Qayyim, may Allāh have mercy on him, particularly his book *Madārij as-Sālikīn*, will come out with clear evidence that ibn al-Qayyim, may Allāh have mercy on him, possessed a heart alive with certainty in Allāh (ﷻ), servitude, turning to Allāh, expressing his needs to Allāh, and that he was at the highest level amongst scholars who act on their knowledge and it is such scholars who are Allāh's people and His elect.

Likewise you will see that his heart was so full of love—not in the way of the extreme *Ṣūfis*, but in the way of the Pious Predecessors - that it kept him connected to Allāh (ﷻ) in private and in public. Worship for him was like a healing for him and exercise for his soul.

So it is no wonder that we should find him to be a complete ascetic with respect to the world, belittling it, all of its fake manifestations having disapated from him until he saw its realites and that it will soon end. So he set out with full determination towards Allāh and the Abode of the Hereafter:

﴿وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ﴾

"And that which is with Allāh is better and more lasting." [Al-Qaṣaṣ (28):60]

﴿وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِیَ
الْحَيَوَانُ﴾

"And what is the worldly life except for diversion and amusement. And indeed, the home of the Hereafter - that is the (Eternal) life, if only they knew." [Al-'Ankabût (29):64]

His biographers mention of his worship, his asceticism, and his truthfulness that which is truly amazing and shocking.

His student ibn Rajab states:

"And he, may Allāh have mercy on him, use to be a person of worship and Tahajjud, and his prayer would be as lengthy as possible. He was a person of great worship who used to always make Dhikr. He was full of love, turning to Allāh, declaring to Allāh his need, and humbling himself to him. He would cast himself before him at the doorstep of servitude to Him. I never saw anyone like him in that respect, nor did I ever see anyone with greater knowledge than him, nor any more knowledgeable of the meanings of the Qur'ān and the Sunnah, nor any more knowledgeable of the realities of faith than him. He was not Ma'sūm (guarded from error), but I did not see anyone like him. He was tried and harmed a number of times. He was prisoned along with Shaykh Taqī ad-Dīn the final time in the Fortress although he was kept separate from him. He was only freed after the Shaykh died. In the time he was imprisoned, he busied himself with recitation of the Qur'ān with contemplation and reflection. As a result of that, he received much good. He attained a

tremendous amount true, valid sensations (as a result of worship). As a result of this, he was able to speak concerning the sciences of the people of spiritual knowledge and enter into their subtleties. His writings are full of this. He performed *Hajj* numerous times and he resided for some time in Makkah. The people of Makkah used to mention about his devotion to worship and his frequent performance of *Ṭawāf* that which would astonish you."

His student ibn Kathīr states:

"I do not know of anyone in the world in our time who used to perform more worship than him. He had a certain way of performing prayer: he would make it extremely lengthy, he would prolong its bowing and prostration. Many of his companions would even find fault with him for that, yet he would not stop doing so, may Allāh (ﷻ) have mercy on him."

Ibn Hajar states:

"Once he would perform the morning prayer, he would sit in his place remembering Allāh until the day would rise high, and he would say, 'this is my breakfast. If I did not take it, I would lose my strength.' He would say, 'Through patience and poverty *Imāmah* in the religion are attained.' He also would say, 'The one traversing the path (to Allāh) must have a resolve that keeps him going and raises him up, and he must have knowledge to guide him and by which to see the way.'"

His contemporary, al-'Allāmah aṣ-Ṣafadī, mentioned his poignant *Qaṣīdah Mīmiyyah*^[1] concerning humbleness, earnestly invoking Allāh, and demolishing the ego. He states:

He recited it to me in his own words concerning himself, and it is:

The son of Abū Bakr^[2] has many sins

So no sin is there on the one who assaults his honor.

The son of Abū Bakr is ignorant concerning himself,

Ignorant concerning Allāh's order, from where would he have knowledge.

The son of Abū Bakr has come forward

Having some knowledge but it is not, for him, knowledge.

The son of Abū Bakr has begun to hope

For reaching the highest of levels yet sins are his worry.

The son of Abū Bakr wishes to rise up

To the garden of sanctuary but he has no determinaton.

The son of Abū Bakr finds determination for that which

[1] Translator's note: It is a poem composed of couplets, every couplet ending with the letter *Mīm*.

[2] Translator's note: Ibn al-Qayyim is referring to himself here.

Is fading and shall perish, but that which he left
is the (real) treasure.

The son of Abū Bakr has failed in his efforts

If, in the righteous deeds, he has no share.

The son of Abū Bakr is concerning that which his
lord said

Cowardly, ungrateful, he is ignorant and
transgressing.

The son of Abū Bakr and his likes

Their verdicts these people follow,

While they have no share in knowledge or piety

Or in asceticism, they have no concern but the
Dunyā.

So, by Allāh, if the Companions were to see

The noblest of them, they would say, "They are
deaf and dumb."^[1]



^[1] Ibn al-Qayyim, *Ḥayātuhu Wa Āthāruhu* (p. 24).

His *Karāmāt*

Between a believer and his Lord, there are many secrets, Allāh shows to His slaves some of them to make them firm and aid them in their journey towards Him. These blessings that are granted to His slaves are called *Karāmāt*, and ibn al-Qayyim had a share of them as well.

Ibn al-Qayyim, may Allāh have mercy on him, states:

I will share something of that which happened to me. I lost one of my children on the Day of *at-Tarwiyah* (during *Ḥajj*) in Makkah, and he was very young. I tried hard to find him and call out to him amongst all the various caravans until the eighth day. I was unable to learn any news concerning him and I gave up hope of finding him. A person said to me, "This is (needless) despair. Ride and enter now into Makkah and seek him out." So I rode on a horse and I crossed by a group and they were speaking in the black of the night. One of them was saying "I lost something and found it." I do not know which occurred quicker: the completion of his statement or that the child was found with one of the people of Makkah on a camel, I recognized him by voice.^[1]



^[1] *Miftāḥ Dār as-Sa'ādah* (2/246).

His Poignant Words

The one who ponders the speech of ibn al-Qayyim, may Allâh have mercy on him, will find it affects the heart and draws the mind. If he speaks about Allâh (ﷻ), you will find your soul witnessing its humbleness and servitude to Allâh. If he speaks of love, you will find your heart flying to its beloved. If he speaks of fear, you will feel your heart shudder as it feels such great fear that it might almost split. If he speaks of hope, you will find your soul rejoicing as even the greatest of your sins will seem insignificant in comparison to the Mercy of Allâh (ﷻ).

Concerning the Attributes of Allâh (ﷻ), ibn al-Qayyim, may Allâh have mercy on him, says:

To Allâh, the Great, belongs the greatest, most complete, and most perfect praise for the blessings He has granted of knowing Him, possessing *Tawhid*, believing in His Loftiest Attributes and His Most Beautiful Names, and the acknowledgment of our hearts that there is no god worthy of worship but He, the Knower of the Unseen and the Seen, the Lord of the Worlds, the Maintainer of the heavens and the earths, the God of the first generations and the last generations. He has never ceased to possess the Attributes of Glory and Perfection. He is free from all which is in opposition to that of shortcomings, resembling the creation, or having any similars.

He is *al-Hayy* (the Living), *al-Qayyum* (the Maintainer), the one who due to the perfection of His Life and His Maintaining (of all things) is not ever touched by

drowsiness of sleep. He is the Owner of the heavens and the earth who due to the perfection of His Ownership, none is able to intercede with Him except by His Permission.

He is the Knower of all things. Due to the perfection of His knowledge of all that is before the creations and behind them, there is no leaf that falls except that He knows it and there is no ant that moves except by His Permission. He knows every thought which creeps into the hearts which even the angel does not know and he knows what shall result from it when even the heart itself does not know.

He is the Seeing. Due to the perfection of His Sight, He sees the finest details of the build of the small ant, its body parts, its flesh, its blood, and its veins. He sees it when it crawls on the solid rock in the dark of the night. He sees that which is underneath the seven earths as He sees that which is above the Seven heavens.

He is the Hearing. He hears that which is said secretly just as well as that which is said openly. His hearing encompasses all voices. He does not confuse them with one another nor does listening to one preoccupy him from listening to another. He hears all that they ask for, yet the many askers do not tire Him. 'A'ishah said, All praise is due to Allâh whose Hearing encompasses all voices. The *Mujadilah* (woman who is arguing) came to complain to Allâh's Messenger and I could not hear some of what she said, yet Allâh (ﷻ) revealed:

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ سَمِيعٌ نَحَّارٌ كَمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾

'Certainly has Allâh heard the saying of the one who argues with you, concerning her husband and directs her complaint to Allâh . And Allâh hears your dialogue; indeed, Allâh is Hearing and Seeing.' [Al-Mujadilah (58):1]"

He is the All-Powerful. Due to the perfection of His Power, He guides whom He wills and He misguides whom He wills. He makes the believer a believer and the disbeliever a disbeliever. He makes the righteous person a righteous person and the wicked person a wicked person. He made Ibrahim and his family *Imâms* calling to Him and taking guidance from His Command, and He made Fir'awn and his people *Imams* calling to the fire. Due to the perfection of His Power, none is able to encompass anything of His knowledge except that which He wishes him to know. Due to the perfection of His Power, He created the heavens and the earth and all that is between them in six days and He was not touched by any fatigue. No one from His creation can escape him, rather he is in Allâh's Grasp wherever he may be. If he flees from Him, then He will only be crossing many stages in His Hands as it has been said:

How can a person flee from You with his sin...

When he is but traveling across many stages in Your Hands.

Due to the Perfection of His Self-Sufficiency, it is impossible to attribute to Him a child, wife, or a partner. It is impossible to attribute to Him an intercessor except for one that He permits. Due to the Perfection of His Greatness and His Loftiness, His

Kursi encompasses the heavens and the earth, while neither the earth, nor the heavens, nor His Creations can encompass Him. Rather He is higher than everything, and He encompasses everything. His words do not come to an end nor are they altered. Even if the ocean were ink, followed by seven more oceans, and the trees of the earth were pens, and they were used for writing, the ink would run out, and the pens would wear out, yet His Words would not come to an end for they are uncreated. It is impossible for something created to wear out something uncreated. If His Speech were created as stated by the one who did not give Him the regard that He is due, nor praise Him as He deserves, it would be more worthy of running out than this ink and these pens. If it were created, it would be just one of His creations, and there is nothing created that could wear out this ink and these pens and yet remain undiminished.

Also, He (ﷺ) loves His Messengers and His believing slaves, and they love Him. Rather, there is nothing more beloved to them than Him, nor do they have any desire greater than that of meeting him. Nothing would bring greater comfort to their eyes than seeing Him, nor is anything more prized by them than being near to Him.

He (ﷺ) possesses the most perfect Wisdom in His Creation and Command. His blessings are poured out upon His Creation. Every blessing He grants is generosity, and every vengeance He exacts is justice. He is more merciful to His slaves than the mother to her child. His joy at the repentance of His slave is greater than that of the one who finds his camel which

is carrying his food and drink in the desert after he had lost it and given up hope of finding it. He does not burden His slaves except with that which they can bear.

He (ﷻ) does not punish anyone for other than his actions, nor does he punish him for the actions of others. He does not punish him for leaving off that which he was not capable of doing, nor for doing that which he was incapable of leaving off. He is Wise, Noble, Generous, Glorious, Kind, Affectionate, Patient, and Grateful. When He is obeyed, He shows gratitude, and when He is disobeyed He forgives. None is more patient at being abused nor any who loves to be praised as much as He. There is none who loves to excuse as much as He does. There is none who loves to do good more than He, so He is *Muhsin*, and he loves the *Muhsinin* (doers of good). He is *Shakur* (Grateful), and He loves those who show gratefulness. He is *Jamil* (Beautiful) and loves beauty. He is Pure and loves everything pure. He is Clean and loves cleanliness. He is Knowing and He loves the people of knowledge from amongst His slaves. He is Generous and loves those who are generous. He is Strong and the strong believer is more beloved to Him than the weak believer. He is *Barr* (Doer of Good and Kindness) and He loves the *Abrâr* (the pious who do good and kind acts). He is Just and loves the people of justice. He is *Hayyi* (Shy), *Sittir* (Concealing) and He loves the people who are shy and conceal. He is *Ghafur* (Forgiving), 'Afu (Pardoning), He loves those who pardon His slaves and forgive them. He is Truthful and He loves the truthful. He is Gentle and He loves

gentleness. He is Generous and He loves generosity and its people. He is Merciful and He loves those who show mercy. He is *Witr* (Odd) and He loves that which is odd.

He loves His Names and Attributes and He Loves those who use them to worship Him. He loves those who ask Him by them and call upon Him by them. He loves those who know them, understand them, and praise Him by them, as reported in the Sahih from the Prophet (ﷺ), "There is none who loves praise more than Allâh. It is for that reason He praised Himself."

There is none possessing greater *ghayrah* (jealousy and sense of honor) than Allâh. It is for that reason that He prohibited wicked acts, those which are open and those which are secret. Nor is there any who love to have an excuse more than Allâh. It is for that reason that he sent the messengers as bearers of glad tidings and warners. It is also stated in an authentic *hadith*, "There is none more patient at hearing abuse than Allah. They ascribe to Him a child, yet He still provides for them and grants them health."

Because of His Love for His Names and Attributes, He ordered His slaves to act in accordance with them. Thus, He ordered them with justice, doing good, kindness, pardoning, generosity, patience, forgiveness, mercy, truthfulness, knowledge, gratefulness, forbearance, and firmness. And since He (ﷺ) loves His Names and Attributes, the most beloved of His creation to him are those who take on those attributes which He loves, and the most hated of them to Him are those who take on the attributes which He dislikes.

So, He hates those who take on the attributes of pride, greatness, and complete control. This is because this is *Zulm* (transgression); such attributes are not befitting a person because they contradict the attributes of a slave and it removes him from the station of servitude which is his true station. This contradicts the attributes mentioned before, such as knowledge, justice, mercy, doing good, patience, and gratefulness, while they do not contradict the station of servitude. Rather, for the slave to have those attributes is part of the perfection of his servitude, because those of Allâh's slaves who possess these attributes have not transgressed their place and gone out of the circle of servitude.

The point here is that due to the perfection of Allâh's Names and Attributes, He possesses every attribute of perfection, He is free from every deficiency, and to Him belongs every beautiful praise. He only performs every beautiful action. He is not called except by the most beautiful of names, and He is not praised except with the most perfect praise. He is the Praised One, the Glorified One, the Owner of Glory and Honor in all that He has decreed and created and all that He has ordered and legislated. ^[1]

Ibn al-Qayyim on Love:

The love of Allâh is the station for which the competitors compete. This is what all the workers look to, and this is what all those who surpass (the rest) prepare for. It is to this that the lovers devote themselves. It is for the fragrance of its breeze that the worshippers rejoice, for it is the sustenance of the

^[1] *Tariq al-Hijratayn* (p. 215).

hearts and the nourishment of the souls. It brings about the coolness of the eyes. It is the life which anyone who is deprived of it is counted amongst the dead. It is the light which anyone who loses it is in oceans of darkness. It is the healing which one is deprived of, the heart is afflicted with all illnesses. It is the joy without which the life of the one deprived of it becomes sorrow and pain.

It is the soul of *Iman*, actions, and stations of piety. When deprived of it, they become like a body without a soul. It carries the seekers to lands they could have never reached except with great hardship. It takes them to stations they would have never reached without it. It enters them into stations of piety and truthfulness they would have never entered without it. It is the riding animals on whose backs they are always being carried to the Beloved. It is their straightest path which shall convey them to their first resting place very soon

By Allâh, its people have seized the honor of the *Dunya* and the *Akhirah*, for they have the most generous share of their Beloved's company and Allâh decreed on the day He set all the decrees of the created beings by His Will and His Complete Wisdom that the person shall be with the one he loves. So, O what a great blessing it is that is poured down upon the lovers!!

By Allâh, they have surpassed all the other strivers while they are sleeping on their beds and they have passed the caravan by many stages on their journey while they are stopped.

The very first payment given for the price of this is love is to give one's own soul, so what business does the stingy bankrupt miser have in purchasing it?!

It is with the blood of the lover their relationship is sold

So who is the one who will buy for (that) price?

By Allâh, it has not declined in price so that the bankrupt may purchase it, nor have there been no buyers so that they may buy it in instalments. It has been offered for sale in the marketplace of the One who increases, so He is not content to sell it for a price less than giving up of one's soul. The lazy have delayed, and the lovers have come forward to see which of them will be fit to be the price? So the merchandise is passed around between them, and it falls in a hand that is:

﴿أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ﴾

"Humble with the believers, stern with the disbelievers." [Al-Mâ'idah (5):54]

Since the claimants of love are great in number, they are required to give proof of the validity of their claim. If all people were given according to their claims, they would be given that which they do not deserve. Therefore it was said, "This claim will not be accepted without a proof":

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾

"Say if you love Allâh, then follow me and Allâh will love you." [Al 'Imran (3):31]

All of the creation delayed except those who follow the Beloved in his actions, his statements, and his manners. Then, it was requested of them that they show the correctness of their proof:

﴿يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ﴾

"They strive in Allâh's Path and fear not the blame of the blamers." [Al-Ma'idah (5):54]

So most of the lovers stayed back and the Mujahidin came forward. They were told, "The souls of the lovers and their belongings are not theirs, so come make a pledge."

﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ﴾

"Indeed, Allâh has purchased from the believers their souls and their property because for them is Paradise" [At-Tawbah (9):111]

Since they knew the greatness of the seller and the virtue of the price and they knew the greatness of the one with whom the sale has taken place, they recognized the value of the merchandise and that its affair is great. Hence, they realized that it would be a great fraud to someone else for a small price. Thus, they enacted a mutually agreeable binding transaction, and they said, "We will not annul the contract nor will we seek from You to annul it."

Once the contract was completed and they turned over the merchandise, they were told, they were told, "Now that your souls and properties belong to us, we

shall return them to you in the best condition, along with many times more than that."

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ۚ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

"And do not regard those killed in Allâh's Path as dead. Rather, they are alive with their Lord being provided for. They rejoice at that which Allâh has given them of His Bounty." [Al 'Imran (3):169-170]

So when the tree of love is planted in the heart, and nourished with the water of sincerity and following the beloved, it yields all manners of fruits, and it gives its fruits at all times by the permission of its Lord.^[1]

He also says:

So Allâh (ﷻ) only created for 'ibadah (worship) of Him which encompasses perfection of love for Him while submitting to Him and His Command.

The foundation of worship is the love of Allâh. In fact, it is to single Him out with love. It is that all love should be for Allâh such that one does not love any other alongside him. Rather, he only loves for His sake the way that he loves His Prophets, His Messengers, His Angels, and His Friends. Thus, our love of them is part of the completion of our love for Him; it is not to be regarded as love of others besides him like the love of one who takes rivals to Allâh whom he loves as he loves Him.

^[1] Ibn al-Qayyim, *Madarij as-Salikin* (3/8).

Since love is the reality of servitude to Him and its secret, it is only attained by following His command and avoiding His prohibition. When one follows His command and avoids His prohibition, the reality of servitude and love becomes clear. For this reason, Allâh (ﷻ) made following His Messenger a sign for it and a witness for the one who claims it, as He (ﷻ) said:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ﴾

"Say if you love Allâh, then follow me and Allâh will love you." [Al 'Imran (3):31]

He made following the Messenger conditional upon their love of Allâh, and He also made it a condition for Allâh to love them. It is not possible for following the Messenger to be present without its condition, and it can only be attained by attainment of its condition. From the absence of following, it is known that love is absent, for the absence of their love of Allâh is necessitated by the absence of their following of His Messenger. The absence of their following necessitates the absence of Allâh's love for them. Therefore, it is impossible that it should be established that they love Allâh or that Allâh loves them without following. ^[1]



^[1] Madarij as-Salikin (1/99).

His Poetry

Ibn al-Qayyim, may Allâh have mercy on him, was a natural poet. His poetic compositions do not possess the quality of poetry that is "forced." The following are some of his couplets in description of Paradise: ^[1]

That is only out of fear it should be attained

By any except the one deserving, and your Lord
is most knowledgeable of the Creation.

And even if it should be concealed from us with
every disliked thing,

And surrounded by that which troubles the
souls,

By Allâh, what delights are contained inside

And all manners of pleasure for the soul to enjoy.

And from Allâh is the sweetness of life in its
pavilions,

Its gardens, and in the meadow which will make
one smile.

And to Allâh belongs its valley where there is
promise of increase

For those who love Allâh; if only I could be of
them!

In that valley, the lover wanders,

^[1] *Hadi al-Arwah* (p. 20).

And he sees the wandering to be a great attainment.

And from Allâh is the joy of the lovers when
He addresses them from above and greets them
with *Salâm*.

And by Allâh, when they see Allâh directly
Neither shall darkness cover their sight nor shall
they tire.

So O what a glance which gives a brightness to
the face,

Can the enthralled lover ever forget after that?

And by Allâh, how many fair (maidens), if one
were to smile,

She would radiate light brighter than the break of
dawn.

So how great is the enjoyment of the eyes when
she approaches,

And how great is the enjoyment of the ears when
she speaks.

And O what timidness like a soft branch when
she leans near,

And O what bashfulness when she smiles.

So if your heart is afflicted with love for her,

There is no cure except to consummate with her,

Particularly in her kiss when she embraces you,

As her wrist rests against your neck
When she unveils to him the beauty of her face,
He will take pleasure in that before they have
even consummated.

The eye delights at seeing her.

(Also) There are all manners of fruit which never
go out of season.

Bunches of grapes and apples of the garden,
And pomegranates, all manner of fruits
enthraling the heart.

And roses adorn its fields

And wine is passed around to taste.

All manners of beauty are gathered together,

O what a wondrous gathering it is.

It has many types of beauty which altogether

Make it impossible to forget.

Remember *ar-Rahmân* who is watching always

So pronounce *Tasbih* without stuttering,

So that whenever you face the army of despair

It shall turn back on its heels vanquished.

So O you who would propose to the beautiful
maiden,

If you desire, then now is the time when the
dowry must be prepared.

So once the vigor of youth passes from him

He knows for sure that he shall not reach decrepit
old age.

Hate all those women who are treacherous to her
love,

Then you will attain her rather than them, and
thus attain happiness.

Avoid all those besides her for indeed it is

For the likes of you alone that she waits in
Paradise.

And fast the day nearest to you, perhaps
tomorrow

You will enjoy the *'Id* of *Fitr* while the people are
fasting.

And go forward, be not satisfied with a base life,
No one attains pleasure without effort.

And if the whole world should be restricted for
you

And you should have not even a known place to
stay.

Then come to Gardens of Eternity,

For they are our first dwelling places and they
contain many pavilions.

We are prisoners in the hands of our enemies; do
you think

We shall return to our lands and have peace?

They claim that when the stranger goes out

And his lands are far away, he becomes
infatuated (with it).

What strangeness is greater than ours

For which the enemies have taken every measure
against us.

Come to the marketplace where the lovers meet,
That is the place that is known for them.

Whatever you like, take without payment

For the traders have all made advance payments
and given up their goods.

And come to the Day of Increase in which

The Lord of the Throne shall visit, that is a
holiday!

Come to a valley that is vast

Its dirt is greater than the fragrance of musk.

Pulpits of light you will find there and silver

And of pure gold which does not break.

Mounds of musk set up as sitting places

For those who are beneath the owners of the
pulpits.

So while they are busy in their joys

And their sustenance comes to them,

Suddenly there is a piercing bright light
 Filling the far corners of the Gardens
 The Lord of the Heavens Manifests Himself for
 them openly
 He Loves from above His Throne and then He
 speaks,
 "Peace be upon You," as all of them hear
 With their ears His greetings of peace when He
 greets them.
 He says, "Ask me whatever you wish for all that
 you
 Wish is with me and I am Most Merciful."
 They all say, "We ask You (Your) Pleasure
 For You are the One who owns all that is
 beautiful and shows mercy."
 He grants this to them and they all bear witness
 That Allâh (ﷻ) is Most Generous.
 So O you who would sell this for a measly price
 hastily given
 It is as if you do not know; indeed, you shall
 know!
 So if you do not know, then that is a calamity,
 And if you know, then the calamity is greater!



The Death of ibn al-Qayyim

The biographical references are in agreement that he died on the night of Thursday, the 13th of Rajab, at the time of the *Ādhān* for 'Ishā' in the year 751 H. He reached a full sixty years in age, may Allāh (ﷻ) have mercy on him.

His Funeral Prayer and Burial

The funeral prayer was performed for him the following after the *Zuhr* prayer in *al-Jāmi' al-Umawi*^[1] then at *Jāmi' Jarāh*.^[2] The people came in large crowds to attend his funeral.

Ibn Kathīr states, "He had a crowded funeral, may Allāh (ﷻ) have mercy on him. It was witnessed by the judges, important figures, and righteous people, both from the commonfolk and the elite. The people swarmed to carry his bier. He was buried in Damascus at the graveyard of *al-Bāb aṣ-Ṣaghīr* next to his mother, may Allāh (ﷻ) have mercy on both of them."^[3]

Dreams Related to His Death

His biographers mention that many good dreams

[1] It is the largest *Masjid* of Damascus, and it continues to have regular attendance to this day. There is disagreement concerning the date of its construction: it is said it was built during the rule of al-Walīd ibn 'Abdīl-Malik in the year 96 H and there are other views.

[2] It is located next to *al-Bab aṣ-Ṣaghīr* in Damascus.

[3] *Al-Bidāyah wa an-Nihāyah* (14/235).

were seen about him after his death, but they do not provide any details concerning them. However, his devoted student, ibn Rajab, mentions a dream ibn al-Qayyim saw just before his death; he states:

Some time before his death he saw ash-Shaykh Taqī ad-Dīn, may Allāh (ﷺ) have mercy on him, in a dream. He asked him about his rank, so he pointed to the highest area above some of the great figures. Then he said, "And you almost reached us, however you are now at the level of ibn Khuzaymah."^[1] May Allāh (ﷺ) have mercy on him.^[2]



^[1] He is the *Imâm* of *Imāms*, Abū Bakr Muḥammad ibn Ishāq ibn Khuzaymah as-Sulamī an-Nisābūrī (d. 311 H).

^[2] *Al-Badr at-Tāli'* (2/145).

Conclusion

One should be weary of falling into pride, forgetfulness of one's sins, or forgetting to perform *Tawbah* as Allāh has ordered us all to perform *Tawbah* as He (ﷻ) says:

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

"And turn in repentance to Allāh, all of you, O believers, so that you may prosper." [An-Nur (24):31].

The objective of *Tawbah* should be attain *Taqwa* of Allāh, which is to fear Him, fulfill His Commands, and avoid His Prohibitions.

Hence, one should act in obedience to Allāh upon light from Allāh, seeking Allāh's reward, and avoiding disobedience to All Allāh based upon light from Allāh. One should fear the punishment of Allāh and not seek from it the pride that comes along with being obedient. This is because acts of obedience are accompanied with pride, an outer appearance, and an inner reality. His objective should not be to seek honor, even though he knows that it will accompany piety and repentance. Whoever repents in order to attain honor, then his repentance is deficient. It is related in some narrations. Allāh inspired one of His Prophets, "Say to so-and-so, the Ascetic, 'As for your asceticism concerning the worldly life, you have hastened the attainment of ease by it, as for your devotion to Me, you have earned honor by it.

However, what have you done with regard to your due to Me?" He said, "O my Lord, and what is due to You from me after this?" He said, "Have you taken an ally for My Sake or an enemy for My Sake?"

What is meant is that ease and honor were your share which you attained through asceticism and worship, but where is your standing up for My Rights by showing allegiance for My Sake and enmity for My Sake. The true affair is in distinguishing between seeking your own share and the right of Your Lord. This is a matter concerning which the souls of many generally sincere people become confused about. Only the people of insight amongst them are able to make this distinction, and they are the rarest of people.

Dear Brother, where is your heart with regard to the remembrance of your Lord? Have you forgotten the reminders.

The hearts are in great need of reminder and the eyes are in great need of insight. You must strive to come near to your Lord. The ancients have already rushed forth striving for their Lord's sake, and we are now left to trace their footsteps while fearing that we may stray from the path.



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(باللغة الانجليزية)

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