HOW TO ESCAPE SINS
The Ways and Means to Refrain From The Disobedience of Allah

Based on the words of
IMĀM IBN AL-QAYYIM
‘Uddah as-Sābirin wa Dhakhīrah ash-Shākirin’
DR. `ABDUR-RAZZAQ IBN `ABDUL-MUHSIN AL-BADR
HOW TO ESCAPE SINS

The Ways and Means to Refrain From The Disobedience of Allah

Based on the words of

IMĀM IBN AL-QAYYIM

‘Uddah as-Sābirīn wa Dhakhīrah ash-Shākirīn’

DR. ABDUR-RAZZĀQ IBN ABDUL-MUHSIN AL-BADR
Table of Contents

Biography of Imām Ibn al-Qayyim 4
Reverence And Veneration of Allāh 12
The Love of Allāh 14
Acknowledgment Of Allāh’s Blessings 15
Reflecting On The Punishment of Allāh 17
The Great Loss That Results From Sin 18
 Suppressing One’s Soul And Conquering The Devil 20
The Compensation And The Reward 22
The Ma‘īyyah Of Allāh 23
The Imminent Approach Of Death 24
Calamities Are A Consequence Of Sin 26
Striving Against The Soul 27
Repelling Evil Thoughts 28
Severing Relationships With Things That Arouse Lusts 29
Contemplating Over The Signs Of Allāh 30
The Reality Of This World 32
To Turn To Allāh 35
The Two Opposing Forces 38
Eternal Bliss Of Paradise 40
Knowledge Has To Be Accompanied By Action 43
Ibn Al-Qayyim's Actual Words 46
Biography of Imām Ibn al-Qayyim (واجب الله) ¹

His Name

This Salafi Imām became well-known with the title Ibn Qayyim al-Jawzīyah because his father was the principal of the school al-Jawzīyah in Damascus. As for his name, it is: Shams al-Dīn, Abū ‘Abdullah, Muḥammad bin Abū Bakr bin Ayyūb al-Zarī (an ascription to Azra' which is in the south of Syria), then Dimashqī, Ḥanbalī.

Date of Birth

He was born on the 7th of Safar in the year 691H (1292 CE) and was raised in a house of knowledge and excellence and this offered him the chance to take knowledge from the senior scholars of his time, at a time when the various sciences (of knowledge) had flourished.

His Teachers


He took the knowledge of the laws of inheritance from Ismā‘īl bin Muḥammad and read the Arabic language to Abū al-Fatḥ Ba’labkī and al-Majd al-Tūnisī. He studied fiqh with a group of scholars, amongst them Ismā‘īl bin Muḥammad al-Harrānī. He took Uṣūl (fundamental issues regarding creed etc.) from al-Saft al-Hindī. As for his greatest teacher and his Shaikh whom he accompanied for 17 years from the years of his life,

¹ This biography was compiled by the noble brother Amjad Rafiq.
and who left the greatest impact upon him, then that is the Imām, the Mujaddid, Taqī al-Dīn Ibn Taymīyah.

He (Ibn al-Qayyim) took the same methodology as him and traversed his path in waging war against the People of Innovations and Desires and those who deviated from the religion.

His Students

As for his own students, then they are many. Amongst them, his son ‘Abdullāh, Ibn Kathīr, the author of al-Bidāyah Wa al-Nihāyah’, and the Imām and Hāfīz, ‘Abd al-Raḥmān bin Rajab al-Bağhdādī, al-Ḥanbalī, the author of Ṭabaqāt al-Ḥanābilah, and also Shams al-Dīn Muḥammad bin ‘Abd al-Qādir al-Ṭābilisī.

Historical Perspective of His Era

Ibn al-Qayyim lived in a time in which there was strife and internal confusion and chaos, as well as an external threat which was menacing the Islamic state. For this reason, he used to order for the rejection of separation and disunity and holding fast to the Book of Allāh and the Sunnah of His Messenger (صلى الله عليه وسلم).

Amongst his goals was returning to the fountains of the original (and pure) religion and purifying it from the innovations and desires. So he called for the destruction of the madhhab of taqlīd (blind-following) and a return to the madhhab of the Salaf and traversing upon their way and methodology.

And because of this we see that he did not restrict himself to the Ḥanbalī madhhab and often he would take the opinion and view of one of the various madhhab̲s or perhaps he may have an opinion which conflicts the opinion of all the other madhhabs.

Therefore, his madhhab was ijtihād and the rejection of taqlīd. As a result of this he incurred great harm and was imprisoned along with his shaikh, Ibn
Taymīyah, in the same prison, but in isolation from him. He was not released from the prison until after the death of the shaikh.

He took to teaching and giving verdicts for a number of years and (all) the people, without exception, benefitted from him. The scholars also testified to his knowledge and piety. Ibn Ḥajr said about him: “He had a courageous heart, was vast in knowledge and was well acquainted with the differences (of opinion) and the madhāhib of the Salaf.”

Shaikh al-Islām, Muḥammad bin Ṭālī al-Shawkānī said: “He restricted (himself) to the (most) authentic of evidences, and admired acting upon them. He did not depend upon opinion (raʾī), would overcome (others) with the truth and would not be harsh with anyone with respect to it.”

Ibn Kathīr said: “He was attached to occupying himself with knowledge, day and night. He would pray and recite the Qurʾān much and was of excellent character; he showed great affection and friendship. He would not be jealous or envious.”

Ibn Kathīr also said: “I do not know, in this time of ours, anyone in the world who worships greater than him. He used to have a particular manner with respect to the prayer. He would lengthen it a great deal, would extend its bowing and prostrating. Many of his associates would censure him at times but he would never return and leave alone this (action of his), may Allāh have mercy upon him.”

And Mullaa Ṭālī al-Qārī said: “And whoever investigates the book Sharḥ Manāẓil al-Sāʾirīn (i.e. Madārij al-Sālikīn), it will become plain and clear to him that both of them (meaning Ibn al-Qayyim and Ibn Taymīyah)
were amongst the most senior from Ahl al-Sunnah Wa al-Jamā'ah and amongst the Awliyā (of Allāh) of this Ummah.”

Al-Hāfidh al-Suyūṭī said: “And he became one of the senior scholars in tafsir (exegesis), ḥadīth, usūl, furūʿ (subsidiary matters) and Arabic language.”

He authored and compiled in the field of fiqh, usūl, siyar (biography), history and the sciences of ḥadīth. Alongside this, he was a linguist, well-acquainted with grammar, and a poet. He had written much poetry.

His Death

He passed on to the mercy of His Lord at the latter time of ‘Ishā, on the night of Thursday, 13th of Rajab in the year 751H (1350 CE) and was buried at the foot of Mount Qāsiyūn by Damascus.

He left behind many written works, amongst the most famous of which are:

1. Shīfa al-‘Alīl
2. Miftāḥ Dār al-Sa‘ādah
3. Zād al-Ma‘ād fī Hadyi Khair al-‘Ibād
4. Ḥādī al-Arwāḥ ilaa Bilād il-Afrāḥ
5. Ighārāhah al-Lahfān fī Ḥukm Ṭalāq al-Ghaḍbān
6. Al-Jawāb Kāfī liman Sa’alā ‘An Dawaa al-Shāfī
t7. Madārij al-Sālikīn fī Manāzil al-Sā’īrīn
8. Tahdhīb Sunan Abū Dāwūd
10. Raff Yadaίn fī al-Ṣalāh
11. Kitāb al-Kabā‘ir
12. Ḥukm Tārik al-Ṣalāh
13. Al-Kalim al-Tayyib Wa al-‘Amal al-Ṣāliḥ
14. Sharḥ Asmā al-Ḥusna
15. I‘lām al-Muwaqqi‘īn ‘An Rabb al-‘Ālamīn
May Allāh have mercy upon this great and notable Imām, benefit the world by him and elevate his position, rank after rank, in the Hereafter.
In the name of Allah, the Most-Merciful, the Bestower of Mercy.

All praise is due to Allah the Lord of the creation. I bear witness that there is nothing worthy of worship except for Allah who is without partner or equal. And I bear witness that Muhammad (صلى الله عليه وسلم) is His servant and Messenger – may the peace and blessings be upon him, his family and all his companions.

O Allah, aid us and do not aid others against us, grant us victory and do not grant others victory over us, and bestow upon us what might benefit us and do not plot against us. Guide us and make guidance easy for us and assist us against those who transgress against us. O Allah, make us from those who are mindful [of You], thankful [to You], and those who cry out [to You] and are repentant, humble and obedient to You. O Allah, accept our repentance, purify us of our misdeeds, and make our proof strong and convincing. Guide our hearts, correct our tongues, and remove the ill will from our hearts.

Then as to what follows:

My noble brothers, in this gathering, the subject of our discussion will not be a clarification of the danger of sins and the magnitude of their harm upon the servant in his worldly life as well as his hereafter. This topic has been aptly addressed and discussed elaborately by Imam Ibn al-Qayyim (رحمه الله) in his monumental work ‘Al-Jawab al-Kaifi’. Likewise, the discussion in this gathering will not revolve around repentance, nor its importance and its lofty station, nor the obligation of hastening to perform it and the dangers of delaying it or postponing it. It should be mentioned though that delaying repentance in itself is a sin that requires the servant to repent to Allah ( سبحانه وتعالى). Instead, the topic of discussion for tonight's
lecture will commence with the title that was advertised: “The ways and means to escape sins (Al-Bawā’ith ‘alá al-Khalāṣ min adh-Dhunūb).”

The term ‘al-bawā’ith’ refers to the things or the reasons that encourage the servant to repent and assist him to rush towards repentance and to avoid sins and remain far away from them, whenever a person’s soul might incite them to commit a sin or an evil deed. This subject is very important to the extent that it should be studied and reflected upon. This is because an individual may find himself – and actually know his true condition – falling into some sins and performing acts of disobedience.

He may find within himself a desire to abandon these sins, but as time goes on he may continue to find himself falling into the same sins. So what are the inspirational factors that cause or assist the servant to avoid these sins, by the permission of Allāh (سُبْحَانَهُ وَتَعَالَى), stay far from them and ensure that the servant rushes to repent to Allāh (سُبْحَانَهُ وَتَعَالَى) whenever he has committed sins or fallen into them?

As you can see, this is an extremely important and incredibly significant subject. There are numerous things that assist the servant to escape sins, which have been discussed by the people of knowledge in their classical books, their beneficial works and valuable publications, which assist the servant – by the permission of Allāh (سُبْحَانَهُ وَتَعَالَى) – if he understood them and applied them in his life in order to escape sins and stay far away from them.

I found that the prominent Imām and celebrated educator Ibn al-Qayyim (رحمه الله) has extensively elaborated on this subject and provided invaluable benefit concerning it, as he often does in the majority of his books and written works. He mentioned (رحمه الله) this in his book ‘Uddah as-Šābirīn wa Dhakhīrah ash-Shākirīn’ in a chapter which specifically deals with the things that help the servant to escape sins.
Ibn al-Qayyim (†) mentioned twenty different motivational factors; he composed them in an amazing fashion, discussed them with succinctness and clarified them in a beneficial manner, in this chapter from the book that we have previously referred to.

In this gathering of ours, we will mention these things that Imām Ibn al-Qayyim (†) has referred to in his book, which was previously cited, along with some further elaboration, asking Allāh (‡) to bestow upon us His aid, success, and His guidance and that He does not leave us to our own selves for even the blinking of an eye. We ask Him to provide us with beneficial knowledge, to benefit us with what we have learned and to make what we have learned a proof for us and not a proof against us. And we ask Him to rectify all of our affairs and that he does not leave us to our own devices for even the blinking of an eye; surely He (‡) is The All Hearing, The Always–Close (through his knowledge) and the One who answers.
1. Reverence and Veneration of Allāh

The first of the ways to escape sins involves the reverence and veneration of Allāh (ﷻ). So the person acknowledges within his heart the exaltedness and magnificence of Allāh (ﷺ).

Allāh, the Exalted, said,

"What is [the matter] with you that you do not attribute to Allāh [due] magnificence? While He has created you in stages?" [Sūrah Nūh 71:13-14]

And He (ﷻ) said:

“We made not a just estimate of Allāh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him.” [Sūrah az-Zumar 39:67]
If a person's soul encourages them to commit a sin or act of disobedience, then they should acknowledge with their heart and attest to Allāh's magnificence and greatness and they should also remember that their Magnificent and Venerated Lord is watching them, observing their actions and listening to their statements. Thus, if this preventative factor affects the heart it inhibits, deters and prevents the individual from committing sin, by the permission of Allāh (سُبْحَانَ وَتَجَالَدَ).
2. The Love of Allah

The second way to escape sins is for the heart to actualize the love of Allah (سُبْحَانَهُ وَتَشَآمُ). There are various matters that have been mentioned by the people of knowledge that stimulate this love within the heart and enhance the strength of it in the heart of the servant.

So if a person's heart is driven by the love of Allah (سُبْحَانَهُ وَتَشَآمُ), then this will keep him preoccupied and prevent him from falling into what angers Allah (عَزَّزُ). This is because true love causes an individual to stay away from whatever might be detestable to the one who he loves. For this reason it is said:

تعصى الإله وأنت تظهر حبه

إ لو كان حبك صادقًا لأطعه

"You disobey Allah while making it appear that you love Him. This is despicable according to logic.

If your love were true, you would certainly obey him. Surely, the lover is obedient to the one who he loves."
3. Acknowledgment and Recognition of the Blessings of Allāh

The third way to escape sins is for the heart to acknowledge and recognize the blessings of Allāh and His benevolence towards His servant. He has favored His servant with health and wellbeing, wealth, a home and transportation, just as He has favored His servant with hearing, sight, and strength.

So the servant should remember the favor of Allāh (سبحان و تعالى) upon him and be careful not to allow himself to be in a wretched state. Since the blessings of Allāh continue to be bestowed upon him, while the angels ascend with evil deeds, false statements and unlawful actions that he committed.

There is a story mentioned by some of the people of knowledge where a sinful man once approached a person of knowledge at a time when his soul was inciting him to commit sins. So the person of knowledge said to the man, “If you intend to sin then go to a place where Allāh cannot see you.” The man responded by saying, “This is not possible.” Then the scholar responded by saying, “Therefore, you should not use any of the blessings which Allāh has bestowed upon you to disobey Him.” The man inquired, “How is that possible?” Then the scholar reminded him of two things: the blessing of Allāh upon him and the fact that Allāh (سبحان و تعالى) is watching him. This is the meaning of the scholar’s words.

There is no doubt that whenever the servant reflects over how Allāh has blessed him with health, wellbeing, wealth, and the like of this and that all of this is from the favors of Allāh (سبحان و تعالى) upon him; and he remembers the dangers associated with these sins, then indeed his consideration of this
blessing, favor and goodness is from the greatest of preventative factors that help the servant to stay far away from sins and committing them.
4. Reflecting Over the Punishment of Allah

The fourth way to escape sins is to be conscious of the anger and recompense of Allah, since Allah is angered by those who disobey Him and He is displeased with those who do things that He has prohibited.

"So when they angered Us, We punished them, and drowned them all." [Surah az-Zukhruf 43:55]

So Allah becomes angry, displeased and punishes. This should be remembered whenever a person's soul incites him to disobey Allah.

He should know that the anger of Allah and His punishment cannot be repelled by anything. So what about this weak servant?!

Therefore, being aware of the anger of Allah is among the greatest deterrents, hindrances and obstacles to the servant committing sins.
5. The Great Loss that Results From Sin

The fifth way to escape sins and disobedience is to be conscious of the loss this [results in]. Whenever an individual obeys their soul to commit a sin which it entices them towards, how much good do they lose out on? How much favor does he sacrifice? How much will this disobedience affect his level of faith as it relates to its completion and perfection? Consider the significance of this meaning and this loss in light of the statement of the Prophet (سار الله ﷺ):

» لا يزكى الزاني حين يزكى وهو مؤمن ولا يسرق السارق حين

يسرق وهو مؤمن ولا يشرب الخمّر حين يشربها وهو مؤمن

"The adulterer who commits adultery is not a believer while he is committing adultery. And the thief who commits theft is not a believer while he is stealing. And the drunk who consumes intoxicants is not a believer while he is consuming intoxicants."

So how much does an individual deprive himself of from favor and good and from deserving to be described as possessing complete faith? This is because on account of these acts of disobedience and major sins he does not deserve to be called anything but a disobedient believer, a transgressing believer, or a sinful believer or something similar to this from the titles that indicate that he committed these things.

Consequently, he deprives himself from an abundance of good. He loses out on his position and share of completeness of faith and its perfection,

3 [PN] Shaykh al-Fawzān said, “The faith that has been negated here is the perfect and complete faith, and not the basis of faith itself.” al-Wasitayah, p. 88.

4 [PN] Bukhārī (no. 2475) and Muslim (no.57).
which is obligatory, in addition to everything that is related to it in terms of reward and goodness. How much does a person lose from what has been mentioned in the statement of Allāh?

"Whoever works righteousness, whether male or female, while he is a true believer; verily to him We will give a good life, and We shall certainly pay them a reward in proportion to the best of what they used to do." [Sūrah an-Naḥl 16:97]

How many great things and lofty affairs has he deprived himself of in his worldly life and hereafter due to disobedience and sins? So if he is conscious of this and if he reminds himself whenever he is tempted with disobedience of how much he stands to lose by committing these sins and acts of obedience and how much good, favor, and blessings he is sacrificing in his worldly life as well as his hereafter; then there is no doubt that the soul being attentive with this type of consciousness, which is the perception of this loss, is extremely beneficial to avoid sins and stay far away from them.
6. Suppressing One’s Soul And Conquering The Devil

The sixth way to escape sins involves suppressing one's desires and subduing the devil. The soul and the devil are the source of every sin and the origin of all evil. If he distanced himself from sinfulfulness and wrongdoing to which his soul that calls to evil and the accursed devil incites him, then he would have successfully suppressed his own soul and subdued the devil. In doing so he has tasted the sweetness of true strength through the obedience of Allāh, pursuing His pleasure and avoiding whatever He is displeased with. It has been narrated in the supplication which every Muslim is encouraged to say in the morning, in the evening and whenever he goes to bed,

« اللَّهُمَّ قاطرِ السَّمَوَاتِ وَالأَرَضِ، عَالِمُ الْغَيْبِ وَالشَّهَادَةِ، رَبّ
كُلِّ شَيْءٍ وَمِلِيْكُ، أَشِهِدَ أَنَّ لا إِلَهَ إِلَّا أَنَّ، أُعْمَدُ بِكَ مِنْ شَرِّ
نَفْسِي، وَشَرِّ السَّيِّئَانِ وَشَرَكِي، وَأَنَّ أُتُرِفُ عَلَى نَفْسِي صَوْرَأً أُوَ
أَجْرِيَ إِلَى مُسْلِمٍ

“O Allāh, the Creator of the heavens and earth, the Knower of all things hidden and apparent, the Lord and Sovereign over all things; I bear witness that none has the right to be worshipped except You. I seek refuge with You from the evil of my own soul, from the evil of the devil and his shirk and from committing evil against my own soul or bringing it to another Muslim.”

This is an example of seeking refuge [with Allāh] from the two sources of evil and their consequences. Surely the two sources of evil are the soul and the devil. Therefore, it is required of you in this blessed supplication to seek refuge with Allāh from the two sources of evil, which are the soul that incites to evil and the devil, three times: when you awake, when you enter the evening and when you retire to bed, from the two sources of evil.

It is also required of you to seek refuge with Allāh from the consequences of these things which is the perpetration of evil against yourself or to bring evil to someone else. If you are mindful of this and abandon disobedience, suppressing the soul that incites to evil, subduing your enemy the devil and seeking honor through obedience to Allāh (بِسْمِ اللّهِ الرَّحْمَنِ الرَّحِيمِ), then this is a treasure that is greater than any other.
7. The Compensation And Reward

The seventh way to escape sins is to be conscious of the reward and compensation. Whenever you abandon disobedience, which is actually part of your faith, out of the fear of Allāh, in pursuit of His pleasure, in an effort to safeguard your faith and seeking success through attainment of the pleasure of your Lord ( سبحانه وتعالى), then how much will Allāh compensate you for abandoning these things? Compensation is in the form of delight, happiness, and joy of the heart, felicity, blessings in this life and the other forms of good.

 Whoever leaves something for Allāh will find that Allāh will replace it for him with that which is better. Thus, whenever one’s soul incites them to commit a sin, then they should admonish it to abandon whatever it is inciting them towards, seeking compensation, which comprises of the vast amount of good of this worldly life and the hereafter, with which Allāh ( سبحانه وتعالى) honors His believing servant who abandons disobedience out of fear of his Lord, hope for His reward and in pursuit of the success that He has promised.

Abandoning sinfulfulness is obedience in itself, an act of devotion to Allāh ( سبحانه وتعالى) and a part of your faith through which you draw closer to Allāh. This understanding is established by several proofs and evidences, from them is the narration of Abū Hurayrah (رضي الله عنه) which has been previously mentioned,

« لا بُنِي الْبُلَّامِ لَيْنَ عَلِيٌّ بُنِيٌّ وَهُوَ مُؤْمِنٌ ... »

"The adulterer who commits adultery is not a believer while he is committing adultery..."
8. The Ma‘iyyah⁶ of Allāh

The eighth way to escape sins is to be conscious of the ma‘iyyah of Allāh (al-ma‘iyyah al-khāṣah). I mean by this Allāh’s ma‘iyyah (اصحاح) that is specific to His patient and pious servants. So if one's soul incites them towards sinfulness, they are patient, fear Allāh (عَفَّ) and afraid of His punishment. For this, the servant is rewarded with the specific ma‘iyyah of Allāh, as Allāh said in His statement:

إِنَّ اللّهَ مَعَ الصَّابِرِينَ

“Truly Allāh is with the patient.” [Sūrah al-Baqarah 2:153]

And Allāh (عَفَّ) said:

إِنَّ اللّهَ مَعَ الَّذِينَ آتَقُوا وَالَّذِينَ هُمْ مُحِسَّنُونَ

“Truly Allāh is with those who fear Him, and those are good doers.” [Sūrah an-Nahl 16:128]

The ma‘iyyah of Allāh in the specific sense necessitates victory, protection, assistance, aid, and success. The individual is mindful of this type of ma‘iyyah and strives to become from those who deserve it. So he remains patient in abandoning disobedience that his own soul calls him to and he fears Allāh (اصحاح) by avoiding what Allāh, the Mighty and Majestic, is displeased with. Likewise he strives to perfect his worship of Allāh and his deeds in order to become from those who are deserving of this specific type of Allāh’s ma‘iyyah (al-ma‘iyyah al-khāṣah).

⁶ [PN] The specific type of ma‘iyyah is with respect to His help, assistance and protection, whereas the general type of ma‘iyyah is with respect to the knowledge and awareness of Allāh.
9. The Imminent Approach of Death

The ninth way to escape sins, from the ways mentioned by Ibn al-Qayyim (Rahmatullahi), is to be attentive of the imminent approach of death. Allāh (Subhānah wa Ta’ālab) said,

(38)

“For each and every matter there is a decree.” [Sūrah ar-Ra’d 13:38]

Man is oblivious to when death will suddenly come upon him and when his appointed time will arrive. Perhaps he thinks to himself, especially when he is strong and young, that he will live until well after his sixties, even though he may die tomorrow.

(2)

“No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allāh is All-Knower, All-Aware (of things).” [Sūrah Luqāmān 31:34]

So being conscious of the imminent approach of death and the fact that it can come upon the servant unexpectedly at any time is a significant cause for contemplation, if the servant reflected upon it. And the Prophet (صلى الله عليه وسلم) said,
«أَكْثِرُواْ ذِكْرَ هَادِمِ اللَّذَاتِ»

“Constantly remember the destroyer of pleasures.”

This deliberation will benefit the servant by helping him to avoid sins, stay far away from them and distance himself from them. If his soul incites him to go to such and such a place, regardless of whether it involves travel or not or is near or far, he can respond to his soul by saying,

"هَبِّ يَا نَفْسُ أَنْتِ مِبْتِ في الْطَّرِيقِ أَوْ مِبْتِ في هَذَا السَّفَرْ"

“O soul, suppose that you were to die on the way or during this trip.”

This has really happened. A person left their land and travelled with the sole intention – and Allah's refuge is sought – to commit sins during this trip and suddenly died in this state. Thinking about this type of situation, frightening oneself with it and reminding oneself that a person may die unexpectedly and leave this world while they were committing sins and pursuing acts of disobedience – and Allah's refuge is sought.

This is an extremely dangerous matter and no intelligent person would wish for himself to die in this state or to pass away while he was on this path – and Allah's refuge is sought. This is an important reminder, if a person was to visualize and reflect upon it, then by the permission of Allah (سُبْحَانَ اللَّهِ وَتَعَالَانِ) it will become a protective barrier and prevent him from committing sin.

7 [PN] Sahih: Collected by Ibn Mājah. This hadith was declared Sahih by Shaykh Albānī Sahih Sunan Ibn Mājah (no. 3453).
10. Calamities Are A Consequence
Of Sins

The tenth way to escape sins is to be conscious of the calamity [that results from sin] and the wellbeing [that results from obedience]. This is also a great point of reflection, which if a person acknowledges with his heart and reflects upon this with his mind then it will assist him to fight against his own soul, in order to remain far away from the disobedience of Allāh (ﷻ).

As it pertains to calamities and well-being, then sins represent the greatest of trials; and well-being is [coupled] to the obedience of Allāh (ﷻ). The people of obedience are those who are in a state of wellbeing while the people of sins are the people of calamities. So calamities are connected to sins and wellbeing is connected to the obedience of Allāh (ﷻ).

A person may be tested with something that affects his body but he is in the most complete state of wellbeing as it relates to his religion and the best state of well-being in his religion. Conversely, an individual may be in a state totally opposite to that where he is of sound body but he is not in a good state in terms of his religion.

Allāh has given the latter person strength, a sound body, health, and wealth yet he is not in a good state as it relates to his religion, as sins have destroyed and ruined him. So he should think about this since it contains great benefit for him - by the permission of Allāh.
11. Striving Against The Soul

The eleventh way to escape sins that Ibn al-Qayyim (may Allah have mercy on him) mentioned is to progressively become accustomed to countering the call to lusts and desires through religious motivation. This means that a person trains himself to strive against his soul, as Allāh (may Allah have mercy on him) said:

وَالَّذِينَ جَهَّدُوا فِي نَفْسٍ لِّمُهَادِنُهِمْ مِينَةً وَمَنْ أُعِزَّلَ بِاللَّهِ فَلَنَّا بِهِ مَيْلٌ

"As for those who strive hard for Us, We will surely guide them to Our Paths. And verily, Allāh is with the good doers.” [Surah al-Ankabūt 29:69]

Thus, the Muslim possesses religious motivation; rather, there are several religious motivational factors as we have previously mentioned, just as there are evil temptations and stimuli that come from here and there.

So he needs to treat, repel and struggle with the temptations that call him towards evil through the religious motivation, which is called (mujāhadah). Mujāhadah is a form of resistance (muqāwamah) that involves resisting the temptations that incite evil within his soul and call to it.
12. Repelling Evil Thoughts

The twelfth way to escape sins and disobedience, as mentioned by Ibn al-Qayyim (القائم)، is to repel evil thoughts from one’s soul. This is because disobedience starts as a thought and develops into a desire.

Then it becomes an intention that grows within the heart of the servant. Then this intention changes into an evil will; then after this it develops into a determination that is linked to the action.

So it is best for a person to cut off these evil thoughts from the very beginning because if they are not eradicated from the very beginning they will increase and evolve from one thing into another, as we have mentioned.

It is easier for him to repel and conquer these thoughts and ideas while they are still merely thoughts existing in his mind, before they grow and evolve within his soul and become a strong intention or an evil will or determination to commit the sin and perpetrate it.
13. Severing Any Relationships Or Causes That Stir Unlawful Desires

The thirteenth way of escaping sins as mentioned by Ibn al-Qayyim (الْقَـَعِـْيَم) is to sever all connections and reasons that provoke him to follow his desires by redirecting his desires towards whatever is pleasing to Allāh.

This is because there are many different reasons that stir in a person's heart the desire for falsehood, sin and that which is unlawful. So the person must strive to sever these connections and reasons that rouse within his heart the call to sinfulness.

This is not achieved by completely eliminating his desires; rather, an individual should direct his desires to what pleases Allāh, as found in the hadīth that has been narrated by Anas (أَنْس),

«لا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاءُ تَبَعًا لِمَا جَفَّتُهُ يَهِ»

"None of you truly believes until his desires coincide with what I have brought."1

---

1[PN] Da’īf: Shaykh Albānī declared this hadīth to be Da’īf in his checking of Sunnah Ibn Abī ‘Āṣim (no. 15). Shaykh Ibn al-‘Uthaymīn said the meaning of this hadīth is sound.
14. Contemplating Upon The Legislated And Universal Signs Of Allāh

The fourteenth way to escape sins is to reflect upon the amazing recited signs of Allāh (سُبُهُ اللَّهِ وَقُوُّهُ), which is His speech as found in the Noble Qur‘ān. Similarly, to contemplate on the universal signs of Allāh as found within the creation of Allāh (سُبُهُ اللَّهِ وَقُوُّهُ).

أَيُّهُ الْأَرْضَ وَالْأَسمُنَّاتِ يَوْمَ يُقَدِّرُونَ اللَّهُ مَا كُنَّا مِنْهَا وَمَا خَلَقْنَا

"Verily, in the creation of the heavens and the earth, and the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allāh standing, sitting, and lying down on their sides, and they think deeply about the creation of the heavens and the earth, [saying]: ‘Our Lord, You have not created this without purpose. Glory to You! Give us salvation from the torment of the Fire.” [Sūrah Āl-‘Imrān 3:190–191]

Occupying the heart with this type of reflection will no doubt open up avenues for the servant to embrace good and remain far away from
falsehood, distraction and misguidance. Consider this meaning in light of the statement of the men of understanding.

“ربنا ما خلقتم هندا بطلًا”
[Sūrah Āl-‘Imrān 3:191]

So this type of reflection and profound insight and outlook resulted in this strong faith.

“ربنا ما خلقتم هندا بطلًا”
[Sūrah Āl-‘Imrān 3:191]

This indicates that the servant’s reflection upon the great signs of Allāh strengthens his faith, increases his connection with Allāh (سُبُحَانَهُ وَتَّامَّ نِعْمَتِهِ) and repels the ignoble whispers. This is also from the greatest of affairs that benefit the servant in this issue.
15. Recognizing The Reality Of This World

The fifteenth way of escaping sins as mentioned by Ibn al-Qayyim (رحمه الله) is to reflect on the reality of this world, how quickly it will end and how it is a place of trial and a source of delusion.

"Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw." [Sūrah al-Ḥadīd 57:20]

There are numerous verses in the Qurān that clarify the reality of the life of this world. The same can be found in the narrations of the noble Messenger (صلى الله عليه وسلم). And Allāh says,

"And what is the worldly life except the enjoyment of delusion." [Sūrah al-Ḥadīd 57:20]
This means that the enjoyment is fleeting and temporary. He must think about how quickly this world ends, how quickly it will be over and how the real life is that of the hereafter, as Allāh said,

وَإِنَّ الْحَيَوَانَ الْآخِرَةَ لَيَدْخُلُهَا أُمُورُ آخِرَةٌ

"And indeed, the home of the Hereafter - that is the [eternal] life." [Sūrah al-‘ Ankabūt 29:64]

As for the life of this world, then it is quickly over and will quickly disappear. Reflect upon this and the day when people will be made to stand before Allāh (سَمِعَةَ وَقَالَ) on the Day of Judgment, when they await their reckoning. How long will they wait?

فِي يَومِ كَانَ مِقَادِرُهُ خَمِسِينَ أَلْفَ سَابِعَةً

"A Day the extent of which is fifty thousand years." [Sūrah al- Ma’ārij 70:4]

What is the period that people spend in the life of this world compared to fifty thousand years? What is the lifespan of a person?

أَعْمَارُ أَمْتِي مَا بَيْنَ السِّبْعِينَ إِلَى السِّبْعِينَ

"The life span of people from my nation is between sixty and seventy."\(^1\)

If we suppose that a person lives for sixty years. If fifteen years, or a bit less, was subtracted from this, taking into account the period prior to puberty. Or suppose an entire third was subtracted from this due to sleep, because

\(^1\) [PN] Hasan: Collected by Imām al-Tirmidhī in his Sunan. Shaykh Albānī declared this ḥadīth to be ḥasan in Ṣaḥīh Sunan al-Tirmidhī (no. 3550).
whoever lives sixty years and sleeps eight hours a night during this time will sleep for approximately twenty years.

Therefore, the time that you really utilize is your life is relatively small. What is this small amount of years compared to a day the extent of which is fifty thousand years? If the servant reflects upon how quickly this world passes by and how quickly it ends, then this will also be a great incentive for him to stay far from sin. Consider this meaning in light of the statement of the Prophet (صلى الله عليه وسلم):

«كن في الدنيا كأنك غريب أو عابر سبيل»

"Be in this world as though you are a stranger or a wayfarer."\(^1\)

\(^{1}\) [PN] Bukhari (no. 6416).
16. To Turn To Allāh

The sixteenth way to escape sins as mentioned by Ibn al-Qayyim (万户لىم) is for the servant to turn to the One who the hearts of the servants are between His two fingers, the One in whose hands are all important matters and the One who controls and disposes of the servant’s affairs. [Imagine the effects this will have] when the hearts turn to One who is in control of all of these things, rely upon Him and cling to Him (ستنقم).

وَمَن يَعْنِصِمُ بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ سَرَّاتِرٍ تَسْتَقَيمُ

“And whoever holds firmly to Allāh, then he is indeed guided to a straight path.” [Sūrah Al ‘Imrān 3:101]

And you ask Him to aid, protect, safeguard and look after you. There are numerous supplications that highlight this point, which have been authentically conveyed from the Prophet (صلى الله عليه وسلم). Whoever successfully supplicates to Allāh and places their trust and reliance in Him, will have their supplication accepted. Allāh (سمحتة وعنان) said,

وَقَالَ رَبِّ رَبِّكَ مَنَاءً أَعْلَوَى أَسْتَجِبَ لَكَ عَلَى الَّذِينَ يَمُتَكَرِّرُونَ

عن عبادي سيدي خلدون جهنم داخرين

“And your Lord says: Call upon Me; I will answer you. Indeed those who are too proud to worship Me will enter the Hellfire in disgrace” [Sūrah Ghāfir 40:60]
And He (سُبْحَانَ وَتَجَالَدُ اللَّهُ) said,

وَإِذَا سَأَلَتَكِ عِبَادِي عَنِّي فَأَنَا قُرْنٌ فَأُحِبَّ دَاوُودَ

أَلْمَعْ إِذَا دَعَانَ

“And when My servants ask, concerning Me – indeed I am near. I respond to the invocation of the supplicant when he calls upon Me.” [Sūrah al-Baqarah 2:186]

For this reason, it has been legislated for you to say whenever you leave your home,

اللَّهُمَّ أُعْوِدُ بِكَ أَنْ أُصِيبَ أَوْ أُصَلِّ أَوْ أَفْلَى أَوْ أُذْلَ أَوْ أَطْلِمْ أَوْ

أُظْلِمْ أَوْ أَجْهَلَ أَوْ يَجْهَلُ عَلَيْ

“O Allāh, I seek refuge in You lest I should stray or be led astray, or fall into error or be led to error, or to commit oppression or to be oppressed, or to behave ignorantly or to be treated ignorantly.”¹

This matter is extremely significant and whoever is granted success in this affair and is truthful in his reliance upon Allāh (سُبْحَانَ وَتَجَالَدُ اللَّهُ) will be protected, granted refuge and safeguarded. If an individual says, as found in the prophetic ḥadith,

¹ [PN] Ṣaḥīḥ: Collected by Imām Abū Dāwūd in his Sunan. Shaykh Albānī declared it to be Ṣaḥīḥ in Ṣaḥīḥ Sunan Abū Dāwūd (no. 5094).
"When a man leaves his house, and says: ‘In the Name of Allah, I rely upon Allah, there is no power and no might except with Allah.’ Then it is said: ‘You have been guided, sufficed and protected.’ Then the devils withdraw from him. Then another one of the devils says to him: ‘What can you do to a man who has been guided, sufficed and protected?’”

This demonstrates for us the lofty station and significant role of the legislated Islamic supplications and the authentic invocations, and the consequences of sincere reliance upon Allah (سُبْحَانَهُ وَتَامَّなَهُ) in this important matter, which is the prevention of sins and avoiding them.

---

1 [PN] Šāhīh: Collected by Abū Dāwūd in his Sunan. Shaykh Albānī declared it to be Šāhīh in Šāhīh Sunan Abū Dāwūd (no. 5095).
17. To Understand The Influence Of The Two Opposing Forces

The seventeenth way to escape sins is for the servant to know that he is influenced by two opposing forces. One force pulls him towards the Loftiest Companion (Ar-Raṣīq Al-A’lā) and the other force pulls him towards the lowest of the low – and Allāh’s refuge is sought.

These two forces compete with one another to exert their influence on him. One force pulls him towards the Loftiest Companion (Ar-Raṣīq Al-A’lā) through obedience since obedience raises the station of the servant, increases his standing and advances his rank.

‘وَلَنَّ اللَّهُ يَعْلَمُ خَيْرَكُمْ يَا مُؤْمِنَاتِ’

“Allāh will raise those who have believed among you and those who were given knowledge, in degrees.” [Sūrah al-Mujādilah 58:11]

And He said,

‘إِلَيْهِ يَصُدُّ الْكَلَّمَاتِ الطَّيِّبَةَ وَالْعَمَلَ الْصَّالِحَ يَرْفَعُهَا’

“To Him the good words raise and the righteous actions carry them.” [Sūrah Fāṭir 35:10]
How To Escape Sins

The other force pulls him towards the lowest of the low, and this is the force of the soul that incites him to evil, the devil, evil companions and corrupt associates. If an individual is moved by the forces of good he will be happy, prosperous, and safe and successful.

However, if an individual is moved by the forces of evil, he will be destroyed – and Allah's refuge is sought. This is another perspective that if the servant was to reflect upon and consider how he is pulled by two opposing forces, then he might scrutinize the advocates of evil and remind himself that this is what draws him towards the lowest of low. And as a result, he distances himself from traversing a path that will debase him or place him in a lowly state – and Allah's refuge is sought.
18. For Growth The Area Has To Be Clean And Empty

The eighteenth way to escape sins is to know that it is a condition for a place to be clear and empty in order for the rain of mercy to descend upon it; and it is a prerequisite for the place to be cleansed of filth for the vegetation to grow perfectly. When this occurs, and the place is clear and pure, it becomes ready and prepared for mercy, goodness and blessings.

Take the example that Ibn al-Qayyim (اللهُ نعَمَّهُ) alluded to regarding the condition of the vegetation. If the individual does not take it upon himself to remove the weeds and harmful plants that surround the vegetation and compete for its water, it is possible that they may consume more water than the trees; it is possible that these plants are harmful and it is possible there are insects that affect these trees by eating away at them and causing them to die or to become sick.

So this vegetation needs for the area to be purified in order to thrive and flourish in the best manner, just as it needs to be cleansed of weeds, strange plants and whatever else might harm it or consume [its nutrients]. As a result of this [care and treatment], if it is given ample water, then the water will have a significant effect upon its life, fruit, growth and strength.
Similarly, the believer is like the tree as mentioned in the Noble Qur'ān,

يَأَلَّمُ تَرْكِيفِ ضَرْبِ اللَّهِ مِثْلًا كُلَّمَا كَلَّمَهُ رَبُّهُ كَشَجَرَةٍ

طَيِّبَةٌ أَصْلُها ثَابِتٌ وَفَرَعُهَا فِي السَّكَامِ(٦٤)

أَسْكُلَّهَا كُلُّ جَبَلٍ يَأْذَنُ رَبُّهَا وَيُضِربُ اللَّهُ الْأَمْثَالُ

١٦٥

"Have you not considered how Allāh presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? It produces its fruit all the time, by permission of its Lord. And Allāh presents examples for the people that perhaps they will be reminded." [Surah Ibrāhīm 14:24–25]

Meaning that this is a similitude that is visible and noticeable: it is the example of the trees, which helps us to understand the reality of true faith. And the example of true faith is the example of a tree.
19. Remember The Eternal Bliss Of Paradise

The nineteenth way of escaping sins as mentioned by Ibn al-Qayyim (رضي الله عنه) is for the servant to know that Allāh (سبحان و تعالى) has created him for an eternal existence which has no end, for honor and not humiliation, for tranquility and not fear, and for riches and not poverty. This is in the hereafter,

(ولا خوف عليهم ولا هم يحزنون)

"On such shall be no fear, nor shall they grieve." [Surah al-Baqarah 2:112]

Allāh (سبحان و تعالى) has created him for that. However, He tests him in this world with things and scenarios that are likely to distract him, or many of the people, and distract him regarding the reality of true life, honor, affluence, real enjoyment and other than that from the blessings of the hereafter which are unchanging and everlasting.

So reminding oneself of this and what exists in the afterlife from honor, affluence, enjoyment, blessings, safety and other than this, and that these sins will detrimentally affect his ability to acquire those lofty and higher stations, should cause him to strive hard to fight and combat against his own soul. So that he can succeed in acquiring the full enjoyment, bliss, tranquility and goodness of the hereafter and its blessings. Sins have a definite impact upon the servant on the day when he meets Allāh (سبحان و تعالى).

This is in opposition to the servant whom Allāh (سبحان و تعالى) has honored by protecting his faith and allowing him to pursue the pleasure of Allāh such that he becomes from the people of Paradise who enter it on the Day of
How To Escape Sins

Judgment without any reckoning or punishment. As for anyone else [who doesn’t fit this description], then they are subject to the reckoning and susceptible to the punishment of Allāh and entering the Hellfire.

If he was from the people of true faith but entered into the Hellfire, he will not remain in the Hellfire forever. This is because eternity in the Hellfire forever is specifically for the disbelievers. But the person of true faith by way of his own disobedience and sins places himself in serious danger and subjects himself to the like of this while in his grave, during his resurrection and on the day when he meets his Lord (سُبْحَانَ اَللَّهِ وَعَلَيْهِ رَحْمَةً).
20. Knowledge Has To Be Accompanied By Action

The twentieth way to escape sins, which Ibn al-Qayyim (اللَّهُمَّ استغفر) concluded these motivational factors with, is for the servant to not be deluded by his belief that mere knowledge of what has been mentioned is sufficient enough to produce the desired results. So mere knowledge of the motivational factors for escaping sins that were mentioned by Ibn al-Qayyim (اللَّهُمَّ استغفر) is insufficient.

Rather, it is mandatory for this knowledge to be accompanied by the struggle against one’s soul in order to act upon these matters. This advice from him (اللَّهُمَّ استغفر) is of the utmost importance. And these motivational factors for escaping sins are not just theoretical knowledge that is reviewed in circles of learning.

However, these are matters that must be carefully considered when faced with these situations in order to practically struggle against one's soul, in order to ensure its safety and well-being through staying away from sins and protecting oneself from them.

This is a summary of what Ibn al-Qayyim (اللَّهُمَّ استغفر) mentioned with the addition of some benefits, explanation and clarification. I advise everyone to review this beneficial chapter in the book “Udadh aṣ-Ṣābirīn wa Dhakhīrah ash-Shākirīn’ by Imām Ibn al-Qayyim (اللَّهُمَّ استغفر).

I have summarized his speech into approximately two and a half pages, which I will give to the brothers and, although it isn't perfect, I have done it so that this can be shared [via the various mediums] or so that it may be spread - by the will of Allāh - and perhaps benefit those who attended, as well as other than them by way of whatever means are available.
We ask Allāh the Most Generous, the Lord of the Magnificent throne by His greatest names and lofty attributes, because He is Allāh besides whom there is nothing deserving of worship besides Him, to benefit us all with what we have learned, that He increase us in knowledge, and rectify all of our affairs. [And I ask] that He does not leave us to our own devices for even the blinking of an eye. Surely He, the Blessed and Exalted, hears the supplication and with Him lies our hope. He is sufficient for us and a blessed maintainer of affairs.

And may the prayers of peace and blessings of Allāh be upon His servant and Messenger Muḥammad, his family and companions altogether.
فصل

وأما تقوى باعت الدين، فإنه يكون بأمور:

أحدهما: إجلال الله بارك وتعالى أن يصلى وهو يرسي، ومن قام بقلبه مشهد إجلاله لم يطاعوه قلبه لذلك أبى.

الثاني: مشهد محبته سبحانه، فترك معصيته محبة له، فأين المحب لم يحب مطيع، وأفضل الترك ترك المحببين، كما أن أفضل الطاعة طاعة المحبين، فبين ترك المحب وطاعته وترك من يخف العذاب وطاعته، بون بعيد.

الثالث: مشهد النعمة والإحسان، فإن الكريم لايعامل بالإساءة من أحسن إليه، وإنما يفعل هذا لثاني الناس، فليمنعه مشهد إحسان الله ونعمته عن معصيته حياة منه أن يكون خير الله وإنعامه نازلاً إليه، ومختلفاته ومعاصيه وقبائله صاعدة إلى ربه، فكل ينزل بهذا وملك.

يعزج بهذا، فأفتح به من مقابلة! [33] ب.

الرابع: مشهد الغضب والانتقام، فإن الرعب تعالى إذا تمادى العبد (1)

(1) هذا عجز بيت منبوب لابن المبارك، وصدره: (لا كان حك صادقاً لأنه).

(2) أنظر: تاريخ دمشق (32/469) و (إحياء علوم الدين) (4/481).

(3) وهو مناسب أيضًا لمحمود الوراق.

(4) أنظر: لفوات الروقات (6/81) و (الكامل للمبرد) (6/4).

(5) و (المثل والمحاضرة) ص (12).

(6) مأمونة من أصلها، واستدكرها من النسخ الأخرى.

(7) في النسخ الثلاث الأخرى: (فيابل).

(8) في (م) و (ن): (عليه).

102

The Actual Words of Imām Ibn al-Qayyim

How To Escape Sins
في معصية غضب، وإذا غضب لم يقم لغضب شيء، فضلًا عن هذا العبد الضعيف.

الخاس: مشهد الفوات، وهو ما يفوته بالمعصية من خير الدنيا والآخرة، وما يحدث له بها من كل اسم مذموم عقلاً وشرعاً وعرقاً، وتزول عنه من الأسماء المدوحة شرعًا وعلماً وعرقاً، ويكفي في هذا المشهد مشهد فوات الإيمان الذي أدى مثالًا ذرة منه خير من الدنيا وما فيها أضاقًا مضاعفة، كيف يبيعه بشعة تذهب لذته وتبقي سوء معيشته!؟ تذهب الشهوة وتبقى الشفقة. وقد صح عن النبي ﷺ أنه قال: 

«لا يزني الزاني حين يزني وهو مؤمن» (1).

قال بعض الصحابة: «يُزْنُعُ منه الإيمان حتى يبقى على رأسه مثل الظلة; فإن تاب عاد إليه» (2).

وقال بعض التابعين: «يُزْنُعُ عنه الإيمان كما يُزْنُعُ عنه الزميس فإن»

(1) في (م) و (ن): «يذهب» مكان: ظل سوء معيشته، وفي (ب): ظل معيشته.
(2) رواه البيhari في صحيحه رقم (1475)، وسلم في صحيحه رقم (675)، كلاهما من حديث أبي هريرة رضي الله عنه.
(3) انظر معاينة عن الصحابة في: شعب الإيمان للبيهقي رقم (1276)، و«الشريعة للأعرج» ص 114 - 115، وشرح الاعتقاد للأثكاني، رقم (1879 - 1876، 1877، 1878)، والسنة لمجد الله بن أحمد (1/ 351)، والسنة للخليل (4/ 100، 101 - 102، 103 - 104)، وتنظيم قدر الصلاة، رقم (538 - 659).

وقد رواه أبو داود في سننهم (4160) عن أبي هريرة رضي الله عنه، وصححه الحاكم في المستدرك (2/ 22) على شرط البخاري وسلم، ووافقهRectangle. 103
ولهذا رأى النبي ﷺ في الحديث الذي رواه البخاري في صحيحه
الزناة في التنور عرّة؛ لأنهم تعرّوا من لباس الإيمان، وعاد تورث الشهوة
الذي كان في قلوبهم تورث ظاهرًا يحمي عليه بالنار.

السادس: مشهد القهر والظفر، فإن قهر الشهوة والظفر بالشيطان له
حلاوة ومسأة وفرحة عند من داف ذلك أعظم من الظفر بعدوّه من
الأدميين وأحلى موقفاً وأتم فرحة. وأما عاقته فأحمد عاقبة، وهو
كعاقبة شرب الدواء النافع الذي أزال داء الجسد، وأعاده إلى صحته
وعائدٌه.

السادس: مشهد العوض، وهو ما وعد الله سبحانه به تعويض من ترك
المحارم لأجله، ونهى نفسه عن هواها، ولبازن بين العوض
الموعوض، فأليمها كان أولى بالإيثار اختاره وارتضاء لنفسه.

الثامن: مشهد المعينة، وهي نوعان: معبه عامة، وتعبة خاصة.
فالمامة اطلاع الرحب تعالى عليه، وكشر بعينه لا تخفي عليه حاله، وقد
تقدم.

والمقصود هنا: المعينة الخاصة، كقوله: ﴿إنَّ اللهَ غَفَرَ﴾

(1) هو من مروي عن خالد بن معدان. اقتبض: «الإثقاف» لابن حبان (7/42).
(2) وقد جاء ذلك في حديث مرفوع إلى النبي ﷺ رواه الحاكم في المتدرك
(1/24) من حديث أبي هريرة رضي الله عنه.
(2) وضعه الألباني في سلسلة الأحاديث الصفيحة برقم (1274).
(3) صحيح البخاري رقم (1389) من حديث سورة بن جندب رضي الله عنه.
لا يخف من خلق الله تعالى وفقهه عليه في غيرة، فبجل بينه وبين ما يشهي من لذات الدنيا وبين ما يشهي من لذات الآخرة، فبها من حسرة ما أمرها وما أصابها، لعلما ما يعرفها إلا من جربيها!

وفي بعض الكتب القديمة: "يَا من لا يأمن على نفسه طرفة عين ولا يتم له سرور يوم الحذر الحذر".

العابر: مشهد البلاء والعافية، فإن البلاء في الحقيقة ليس إلا الذنوب وعواقبها، والعافية المطلقة هي الطاعات وعواقبها؛ فأهل البلاء هم أهل المعصية وإن عوشت أبنائهم، وأهل العافية هم أهل الطاعة وإن

(1) غافص الرجل من فتاحة وغفاضًا: أخذ على غزوة: "الحريفة" (7/61).
(2) في (ب): (المعاجمة). وهو خطأ.
(3) جملة "فإن يخفف ساقف عن الأصل، واستدركها من النسخ الأخرى.
(4) ما بين المعفونين ساقف من الأصل، واستدركه من النسخ الأخرى.
(5) ذكر وهم بن منه أنه وجد في التوراة بلغه: "يا من لا يسمح سرور يوم، ولا يأمن على رؤية يوم، الحذر الحذر".

رواه البهذي في "الزاوية الكبير" رقم (511)، وابن عساكر في "تاريخ دمشق" (123/293).
مرست أبدانهم.

وقال بعض أهل العلم في الأثر المروي: "إذًا رأيتهم أهل البلاء فسألوا الله العافية؟ (1) أن أهل البلاء المبتلون بمعاصي الله والإعراض والغفارة عنه (2)".

ويتضح أن كان معظم البلاء فاللفظ يتضمن أنواع المبتلون في أبدانهم وأديانهم، والله أعلم.

الحادي عشر: أن يعود باعث الدين ودعاية مصارعة الهوى ومقاومته على التدريج قليلاً قليلاً حتى يدرك لذة الظفر، فتقوى حينذ همته، فإن من ذاق لذة شيء قويته، همته في تحصيله. والاعتياد لممارسة الأعمال الشاقة يزيد القوى التي تصرف عنها تلك الأعمال، ولذلك تجد قوى الحماليين وأرباب الصناع الشاقة تزايد بعض البؤس (3) والخياط ونحوهما. ومن ترك المجادحة بالكلية ضعف فيه باعث الدين وقوي في باعث الشهوة، ومن عود نفسه خلافة الهوى غلبه.

من أراد.

(1) ذكر هذا الأثر ابن الجوزي في "المدعش" ص 338، دون نسبة لأحد.

(2) ويجاء أنه مرفع إلى النبي ﷺ كما سأني في الحاشية الثانية. إلا أنه ورد عن عيسى بن مريم عنه قال: "فأفرحوا أهل البلاء وأحكموا الله على العافية". رواه: مالك في "الموط" (1/ 982) الباجي، ورواه ابن أبي شيبة في "مصنفه" رقم (678 658)، وأبو عمرو في "الحلية" (1/ 7/ 682) وغيرهما.

(3) وهذا مروي عن النبي ﷺ أصل عن قول النبي: "إذا رأيتهم أهل البلاء فسألوا الله العافية؟ من هم أهل البلاء؟ قال النبي: أهل الغفارة عن الله.

انظر: "تاريخ بغداد" (1/ 1122). (311-312).

(3) البؤس هو باعث البؤس. والبؤس: دماس. "السابع" (5/ 311-312).
الثاني عشر: كيف الباطن عن حديث النفس، وإذا مرت به الخواطر نفاها ولا يؤرها ويساكمها، فإنها تصير مُئِّ ن، وهي رسول أموال الممالسة. ومن السكن الخواطر صارت أماني، ثم تقوى فنصير همومًا، ثم تقوى فنصير إرادات، ثم تقوى فنصير عزمًا يقرون به المزادات.
فدفع الخاطر الأول أسهل وأيسر من دفع أثر المقدر بعد وقوعه. وتترك معاودته.

الثالث عشر: قطع العلاقان والأسباب التي تدعو إلى موافقة الهوى، (24/9) وليس المزادات أن لا يكون له هوى، بل يصرف هواه إلى ما ينفعه ويستعمله في تنفيذ مزادات الله تعالى، فإن ذلك يدفع عنه قرب استعماله في معااصيهً، فإن كل شيء من الإنسان يستعمله الله فإن الله يقيق شر استعماله لنفسه والشيطان، وما لا يستعمله الله استعمله لنفسه وهو ينفعه ولا بعده.
فالعلم إن لم يكن له كان للنفس والهوى، والعمل إن لم يكن له كان للزياوء والتفاق، والمال إن لم يكن له أن ينفق في طاعة الشيطان والهوى، والجاء إن لم يستعمل الله استعمل صاحبه في هواه وحظوظه، والقوة إن لم يستعملها في أمر الله استعملته في مقصيته.
فحمل عودة نفسه العمل الله لم يكن عليه أشق من العمل لغيره، ومن عودة نفسه العمل لهواه وحظه لم يكن عليه أشق من الإخلاص والعمل لله، وهذا في جميع أبواب الأعمال، فليس شيء أشد على المنفق الله

(1) توعيع ابن القيم في بيان هذا الوجه في كتابه طريقة الهجرين، ص 274 وما بعدها.
من (1) الإسلام لغيره، وكذا بالعكس.

الرابع عشر: صرف الفكر إلى عجائب آيات الله التي ندب عباده إلى التفكير فيها، وهي: آياته المثلثة وآياته المخلوقة، فإذا استولى ذلك على قلبه دفع عنه محاضرة الشيطان ومحادثته ووسواسه. وما أعظم غبن من أمكنه أن لا يزال محاضر الرحمن ورسوله والصحابة، فرغب عن ذلك إلى محاضرة الشيطان من الإنسان والجبر! فلا غبن بعد هذا الفن، والله المستعان.

الخامس عشر: التفكير في الدنيا وسرعة زوالها وقرب انقضاءها، فلا يرضى لنفسه أن يزود منها إلى دار بقائه وخلوده أحسن ما فيها وأقله نفعًا [إلا ساقط الهمة دبيء المروة ميت القلب] (2). فإن حسرته تشد إذا عاين حقيقة ما تزوده وتبين له عدم نفسه له، كيف إذا كان زاده ما يعذب به ويناله بسبب غذاة الآلم؟ بل إذا تزود ما يتفعه وترك ما هو أفع منه كان حسرة عليه.

السادس عشر: تعرضه إلى من القلوب بين إصبعيه، وأزمة الأمور بديه، وإنهاة كل شيء إليه على الدوام، فله أنه يصادف أوقات النفحات، كما في الأثر المعروف: "إن الله في أيام دهر نفحات فتعرضوا لنفحات، وإسألوا الله أن يستر عوراتكم، ويؤمن روعاتكم" (3).

(1) ليست في الأصل، وأنها من السخن الثلاث الأخرى.
(2) ما بين الم Açفدين ساقط من الأصل، واستدركنا من السخن الثلاث الأخرى.
(3) روي عن أبي الدرداء رضي الله عنه، رواه ابن أبي شيبة في مصنفه، رقم (24594)، وأبو نعيم في "حلة الأولياء"، (1/21).

واجها في حديث مرفوع عن أنس بن مالك، أخرجه الطياري في "الكبر".

108
ولعله في كثرة تعرسه يصادف ساعة من الساعات التي لا يسأل الله فيها شيئاً إلا أعطاه، فمن أعطى منشور الدعاء أعطى الإجابة، [25/1]
فإن له ل يُرذ إجابته لما ألهمه دعاه، كما قيل:
لا لوم ترذ تل ما أرذ وأطبه من جود كفك ما عذتني الطلبة
ولا يستوحش من ظاهر الحال، فإن الله سبحانه يعامل عبده بمعاملة
من ليس كمثله شيء في أفعاله، كما ليس كمثله شيء في صفاته، فإنه
ما حَرَّمه إلا ليعطيه، ولا أمره إلا ليعفوه، ولا أقتره إلا ليعفوه، ولا
أماته إلا ليعفوه، وما أخرج أيوب من الجنة إلا ليعفوهما إليها على أكمل
حالتها، كما قيل: يا آدم لا تجزع من قولتي لك، اخرج منها، فلك خلقها
وساعدك إليها.
فأرباب تعالي ينعم على عبده بابتلاقه، ويعطيه بحرمانه، ويسمح
بستقه، فلا يستوحش عبده من حالة تسوؤه أصلاً إلا إذا كانت تغضبه
عليه، وتبعد منه.
الساع العش: أن يعلم بأن فيه جاذبين متضادين، ومنحته بين
الجاذبين: جاذب يجذبه إلى الرقيق الأعلى من أهل علية، وجاذب

(1) كلمة شيء، ساقطة من الأصل. واستبدالها من السنه الثلاث الأخرى.
(2) رقم (720)، وأيضاً في حلية الأولياء (32/162)، والبهائي في شعب
الإيمان، رقم (1121) وغيرهم.
وروي أيضًا من مسن أبي هريرة ومحمد بن مسلمة رضي الله عنهم.
وحشت الآثاب مرتفعة بمجموع طرقة وشواهد في السلسلة الصحيحة، رقم
(1890).
(3) لم أقف عليه، وذكره ابن القيم رضي الله في مدارج السالكين (23/102).
109
هجذبه إلى أسفل سافلين.

فكلما اتفقوا مع الجاذب الأعلى صعد درجة حتى ينتهي إلى حيث يبقى به من المحل الأعلى، وكلما اتفقوا مع الجاذب الأسفل نزل درجة حتى ينتهي إلى موضع من سجين.

ومن أراد أن يعلم هل هو مع الرفيق الأعلى أو الأسفل، فلينظر أين روحه في هذا العالم، فإنها إذا فارقت البدن تكون في الرفيق الذي كانت منجبة إليه في الدنيا (فهو أولي بها، فالمرء مع من أحبه سابقاً وعقيلًا وجزاءه، وكلهم بشيء) فهو منجبذ إليه وإلى أهله بالطبع، وكلما امروه يصبر إلى ما ينسبه»، وقد قال تعالى: «قل سكنَّ يسَّلَعُ عَلَىٰ كُلِّ شَيْءٍ كَبِيرٍ» [الإسراء: 84]. فالنفس السوّلية تنجذب بذاتها وهمها وأعمالها إلى أعلى، والنفس السافلة إلى أسفل.

الثامن عشر: أن يعلم أن تفريغ المحل شرط لنزول غيث الرحمة، وتنفيته من الدغل (2) شرط لكمال الزرع، فمَّن لم يفرغ المحل لم يصادف غيث الرحمة محالة فارغًا قابلاً (3) ينزل فيه، وإن فرعه حتى أصابه غيث الرحمة لكنه لم يتلقه من الدغل لم يكن الزرع زرعًا كاملاً بل ربما غلب الدغل على الزرع وكان الحكم له.

ما بين الموقفين سابق من الأصل، واستدركه من النسخ الثلاث الأخرى.

1. ليست في الأصل، وإنما ألبتها من النسخ الأخرى، وهو مفهوم مما يأتي في كلم المصف.
2. الدغل: الفساد، وأصل الدغل الشجر المعلوف الكثير. انظر: فلسات العرب.
3. الكلمات: فقيرًا قابلك، ليست في الأصل. أما الكلمة الأولى فهي من: (م) و (ن) وأما الكلمة الثانية فهي من باقي النسخ.

110
وهذا كلاً من الذي يعمل أرضه، ويبيثه لنقول الزرع، ويبدو فيها البذور، ويتظر نزول الغيث، فإذا ظهر العيد قلب وفرزه من إرادات السوء وخواطره، وذكر فيه بذر الذكر والمكر والمحتة (45/5) والخلاص، وعرشه لمحاب رياح الرحمة، وانتظر نزول غيث الرحمة في أوانه، كان
جديرًا في حصول المغفل(1).

وكما يقوى الرجاء لنزول الغيث في وقته، كذلك يقوى الرجاء لإصابة نفحات الرحمن جل جلاله في الأوقات الفاضلة والأحوال الشريفة، ولا سيما إذا اجتمعت الهمم، وتساعدت القلوب، وعظم الجمع، كجمع عرفة وجمع الاستنازاء وجمع أهل الجماعة، فإن اجتماع الهمم والأنفاس أسباب نصبه الله تعالى مفتوضية لحصول الخير ونزول الرحمة، كما نصب سائر الأسباب مفتوضة إلى مسبباتها.

بل هذه الأسباب في حصول الرحمة، أقوى من الأسباب الحسية في حصول مسببتها، ولكن العبد لجهله يغلب عليه الشاهد على الغائب والحس على العقل، ولظلمه يؤثر ما يحكم به هذا ويفضيه على ما يحكم به الآخر ويفضيه، ولو فرغ العبد المحل وحياء وأصلحه لرأى العجاب، فإن فضل الله لا يرد إلا المانع الذي في العبد، فلو أزال ذلك المانع لسارع إليه الفضل من كل صوب، فتأمل حال نهر عظيم يسقي كل أرض يمر عليها، فصول بينه وبين بعض الأراضي المعطشة المجدبة سكر(2) وسدر كثيف، فصاحبه يشكو الجدب، والنهر إلى جانب أرضه!

(1) الأصل: "المغفل"، وما أثبت من النسخ الأخرى هو الصواب، والمغفل بمعنى المغفل.
(2) قال في "السان العرب" (4/475): "سكر النهر يشكو، سكر النهر يشكو، سكر النهر يشكو"، وكل =

111
التاسع عشر: أن يعلم العبد أن الله سبحانه خلقه لبقاء لا فتاء له، ولله لا فتى معه، ولله لا خوف فيه، وغفاة لا عذر له، ولا إله إلا الله وحده لا شريك له، وتعهده في هذه الدار بالبقاء الذي يسرع إليه الغفران، والعز الذي يقانه الذل، ويعزبه الذل، والأمن الذي معه الخوف ويعده الخوف، وكذلك الغفران واللذة والفرحة والسراح والسعادة الذي هنا مشوب بشدة يعيبه ضداً، وهو سريع الزوال، فغلب أثبات الخلق في هذا المقام إذ طلبوا التعب والإياب والبقاء والعز والملك والجاه في غير محله، ففتشمت في محله، وأكثرهم لم يظهر بما طلبهم من ذلك، والذي ظفر به إنما هو متاع قليل ثم يزول عنه.

والرسول ﷺ إنما جاءوا بالدعوة إلى التعب التام والهم والنكاح الكبير، فمن أجابهم حصل له أרצה في الدنيا وأطئبه {٢٨٢} فإن عيشها فيها أطيب من عيش الملوك فمن دونهم، فإن الزهد في الدنيا ملك حاضر، والشيطان بحسب المؤمن عليه أعظم حسد فيحرض كل الحريص على أن لا يصل إليه، فإن العبد إذا ملك شهوجه وغضبه فاتفادا مع لداعي الذين فهو الملك حّقًا، لأن صاحب هذا الملك حزّ، والملك المنفاذ لشهوته وغضبه عيد شهوته وغضبه فهو مسرور مملوك في زي مالك، يقوده زمام الشهوة وغضبه، كما يقاد البحر.

فالمنفرور المخدد يقع نظره على الملك {١} الظاهر الذي صورته ملك وباطنة رق، وعلى الشهوة التي أولها لذة وأخرى حسرة.

١٦١

= شَيْبُكُ فَقَدْ كَفَرْتُ، وَالْمَكْرُ: مَا شَدّهُ.

{١} ليست في الأصل، وأثبتها من النسخ الأخرى.
والبصر الموفق يغير نظره من الأوائل إلى الأواخر، ومن المبادئ إلى العواقب، وذلك فضل الله يؤتيه من يشاء، والله ذو الفضل العظيم.

العشرون: أن لا يقترب باعتقاد أن مجرد العلم بما ذكرنا كافٍ في حصول المقصود، بل لا بد أن يضيف إليه بذل الجهد في استعماله واستفراغ الوعض والطاعة فيه. ومحاولة ذلك الخروج عن المعوائد فإنها أعداء الكمال والفلاح، فلا أفلح من استمر على عوادته أبدًا، ويستعين على الخروج عن المعوائد بالهدب عن معظمة التفتيت والبعد منها، قال النبي ﷺ: من سمع بالدليل فليثبت عنه، فما استعين على التخلص من الشر بفضل بعد من أسبابه ومؤثراته.

وهاهنا لطيفة للشيطان لا يتخلص منها إلا حاذق، وهي: أن يظهر له في مظان الأشر بعض الشيء من الخبر، ويدعوه إلى تحصيله، فإذا قرب منه ألقاه في الشبكة، والله المستعان.

(1) أخرج أبو داود في "السرة" رقم (4319) من حدث عمران بن حسين رضي الله عنه. وصحيح الحاكم في "المتندركي" (4/331) على شرط مسلم. في الأصل: "فاضل والتصوب من (ب).

(2) هذا الباب الذي هو في الأسباب التي تبين على العذر، بشقّة: تضعيف باث الشهوة، والحجة باث الدين، قد أثبته الإمام ابن الكلام، رحمه الله من الإمام الغزالي في كتابه "إحياء علوم الدين" (24/65) وما بعدها. وبالطبع قد زاد الإمام ابن الكلام هنا أمورًا تضرب لها أكباي الإبل.
The Actual Words of Imām Ibn al-Qayyim

Strengthening of the religious motivational factors can occur in the following ways:

1. To revere Allāh (الله) so that He is not disobeyed, while He sees and He hears. Whoever actualizes this reverence of Allāh with his heart, then his heart will not consent to him [disobeying Allāh].

2. Consciousness of the love of Allāh (الله). So he will abandon His disobedience out of his love for Him. For indeed the lover obeys his beloved. And the best type of renunciation is that of lovers, just as the best obedience is the obedience of lovers. There is a big difference between the renunciation and obedience of a lover and the renunciation and obedience of the one afraid of punishment.

3. Consciousness of the blessing and favor, as verily the noble person does not repay the one who treated him well with discourtesy. This is a trait of ignoble people. Therefore, the acknowledgement of the blessing and favor of Allāh, should prevent him from disobeying Him because he is shy that Allāh’s favors and blessings descend upon him, while his disobedience, sins and evil acts are rising to His Lord. So an angel descends with one thing [i.e. blessings] and another angel ascends with another [i.e. evil deeds]. What a wretched exchange!

4. Consciousness of the anger and wrath of Allāh. Indeed the Lord, the Most High, is angry when the servant persists to disobey Him. If He is angry, then nothing can withstand His anger, let alone this weak servant.
5. Consciousness of the loss [this involves]. This is the loss of the good of this world and the Hereafter, which result from disobedience. And the dishonorable titles, according to the religion, intellect and custom that are given to him; and the praiseworthy titles he loses as a consequence of this.

As it pertains to this point of reflection, then it is sufficient to recognize the decrease of faith - an atom of which is far better than this world and what it contains. How can he sell it in exchange for desires? The elation of which will soon vanish but the evil consequences will remain, and the lust will vanish and misery will remain.

It is authentically reported from the Prophet (ﷺ) that he said, “The adulterer who commits adultery is not a believer while he is committing adultery.”

Some of the Companions said, “Faith is removed from him and remains hovering over his head like a canopy. If he repents, then it returns to him.”

Some of the Tābi‘īn stated, “Belief is removed from him as a shirt is taken off. If he repents, he wears it again,”

The Prophet (ﷺ) saw, as is found in the hadith reported by Bukharī, the adulterers in the oven, naked. This is because they took off the garment of faith, and the oven of lust which was burning in their hearts will become a real oven that burns with the fire.

6. The consciousness of suppression and victory. If the servant suppresses his desires and conquers the devil, then he will experience sweetness, happiness, and delight greater and sweeter than that obtained from the defeat of one’s human enemies. The
end result of this is like taking beneficial medicine that removes the illness of the body and returns it to health and homeostasis.

7. Consciousness of the compensation and reward. This is the compensation that Allāh ( سبحانه وتعالى) has promised for people who abandon forbidden matters for His sake and prevent their souls from their desires. [The servant] should compare the compensation to that which it replaces, and whatever of the two is more rewarding, then he should choose it and be pleased with it for himself.

8. Consciousness of the ma‘iyyah of Allāh and it is of two types: general ma‘iyyah and specific ma‘iyyah.

The general ma‘iyyah of Allāh is that His Lord sees him [and is aware of everything], and that he is before His Eye and none of his affairs are hidden from Him. This has been explained earlier.

The intent here is the specific ma‘iyyah of Allāh, as found in His Saying,

“Indeed, Allāh is with the patient.” (Al-Anfāl: 46)

“Indeed, Allāh is with those who fear Him and those who are doers of good.” (Al-Nāhil: 128)

“And indeed, Allāh is with the doers of good.” (Al-‘Ankabūt: 69)

The specific ma‘iyyah of Allāh is better and more beneficial to the individual in this world and the hereafter than him satisfying his lusts and fulfilling his desires completely from the beginning of his life to its end.
So how can a person give preference to a brief period of pleasure in one's life that is spoiled and arduous, which is only like the dreams of the sleeping and a moving shadow?

9. Consciousness of an unexpected death and early end. This is for a person to fear that death will suddenly come upon him and thus \( \text{Allāh} \) will take [his soul] unexpectedly. So he is deprived of what he covets of the delights of this life and he is deprived of what he covets of the delights of the hereafter. What a great misfortune! How bitter and hard this is? However, no one is aware of this except the one who experienced it. It is found in some of the previous books:

“O you who is not secure for the blink of an eye and who is incompetent of attaining the happiness of a day, be very cautious.”

10. Consciousness of the calamity and wellbeing. Indeed calamity in reality is nothing except sin and its consequences, while complete wellbeing is obedience and its consequences. The people who are afflicted with these calamities are the people of disobedience, even if their bodies are healthy. And the people who are in a state of wellbeing are the people of obedience, even though their bodies are sick.

Some of the people of knowledge said concerning the narration that has been reported: “When you see a people who have been afflicted, then ask \( \text{Allāh} \) for wellbeing.” This is because those who are afflicted with calamities are those who have been tested with the disobedience of \( \text{Allāh} \), turning away from Him and heedlessness of Him.

Although this is the greatest type of affliction, then the wording encompasses the various types of people who are afflicted in their bodies and their religions. \( \text{Allāh} \) knows best.
11. That he gets accustomed to the implementation of the religious motivational factors and methods to struggle and battle against lusts gradually, bit by bit, until he grasps the ecstasy of victory and thus his resolve strengthens. Verily when a person tastes the ecstasy of something his resolve to achieve it strengthens. Just like getting accustomed to burdensome work increases one’s strength that is required for these jobs. You find the baggage carriers and those engaged in manual labor increases, unlike cloth traders, tailors and the like.

So totally abandoning the struggle [against the soul] weakens the influence of the religious motivational factors and the drive of desire strengthens within a person. Whoever accustoms himself to countering his desires, then he will be able to overwhelm them whenever he chooses.

12. Repelling evil thoughts from the soul. If these sort of thoughts come to his mind, he should block them and not allow them to settle and develop. Once they settle, they turn into aspirations, which are the assets of the ruined. When these thoughts settle they become aspirations that develop and become intentions; then they grow further and develop into a will. Finally, they become a determination, which is associated with the envisioned act itself. Therefore, it is easier and simpler to repel these initial thoughts and to not get accustomed to them, instead of trying to prevent the effects of what has been decreed after it has occurred.

13. Severance of all relationships and reasons that incite him to follow his desires. The objective is to not eradicate these desires altogether, rather for him to redirect his desires towards that which is beneficial for him and to utilize them to carry out the orders of the Lord, the Most High. Indeed this will repel from him the evil of employing his desires to disobey Allah.
Whenever a person utilizes something for the sake of Allāh, then verily Allāh safeguards him from this being abused by his soul and the devil. So if knowledge is not used for the sake of Allāh, then it will be used for the soul and his desires. The same applies to actions; if they are not solely for Allāh, then they will be performed to show off and out of hypocrisy. If money is not spent for the sake of Allāh, then it will be spent in obedience to the devil and desires.

If a position is not used by the individual for the sake of Allāh, then it will be exploited to fulfil his desires and whims. If power and strength is not used to implement the command of Allāh, then it will be used for His disobedience. Whoever accustoms himself to act solely for the sake of Allāh, then he will find nothing more difficult than doing something for other than His sake; and if someone accustoms himself to act in accordance to his desires and wishes, then he will find nothing more difficult than sincerity and acting solely for the sake of Allāh. This is true for all forms of actions. There is nothing harder for someone who spends in Allāh's cause than spending for other than Allāh, and vice versa.

14. Contemplating over the amazing signs of Allāh, which He commands His servants to reflect upon, and they are His recited verses and His created signs. If this reflection occupies his heart, then this repels the speech, whisperings and talk of the devil. What greater loss is there for the one who is able to benefit from the words of Allāh, His Messenger and the companions but turns away from this to listen to the speech of the devils from the Jinn and humans?! There is no loss greater than this – and Allāh's aid is sought.

15. To think about the reality of this world, the swiftness of its passing and the nearness of its end. No one is content to take as a provision for his permanent and eternal abode the most despicable and least
beneficial things from this world, except the person who possesses low resolve, lacks dignity and has a dead heart. Indeed his regret will increase when he sees the real worth of the provisions he prepared and when he recognizes their worthlessness. So how much [more sorrow will he feel] if he takes something that is a cause for his punishment and for which he will suffer excruciating pain? He will even feel regret if he acquires useful provisions yet abandons something more beneficial.

16. To turn to the One who has the hearts of the servants between His two fingers, Who the control of everything is in His two hands and Who everything returns to on a consistent basis. It is possible that he may find the moment when bounties are bestowed, as is found in the narration,

“Allāh has particular days throughout time for bestowing His gift, so seek these times and ask Allāh to conceal your faults and safeguard you from fears.”

It is possible that through his regular turning to Allāh, he may find an hour from the hours in which if he asked Allāh for something then Allāh would grant it. Whoever is granted the opportunity to supplicate to Allāh correctly, then his supplication will be answered, as if He did not want to answer the supplication of the servant He would not have inspired him to supplicate, as it is said in the proverbial saying,

“If you did not want me to acquire what I had hoped for and sought from your generosity, then you would have not accustomed me to asking.”

The servant should not lose hope due to the [difficulties] of the apparent situation. For indeed Allāh treats His servant in the manner of One who has none like him as it pertains to His actions,
just as there is none like Him in His Attributes. He did not deprive the servant except to give him, He did not make him sick except to cure him, He did not place him in poverty except to make him rich, and He did not give death except to resurrect him. He did not remove his parents from paradise except to re-enter them into paradise in the most perfect fashion, as it was said: “O Adam, do not be worried by my Saying, ‘Leave from here.’ I have created you for paradise and I will return you to it.”

The Lord, the Most High, blesses His servant by testing him: He gives him after deprivation and cures him after sickness. His servant should never lose hope due to a state he dislikes, unless it causes Allāh to be angry with him and distances him from Allāh.

17. The servant should know that he has two opposing forces and that he is being pulled by each force in the opposite directions. One force is pulling him towards the Loftiest Companion, whereas the other force is pulling him to the lowest of the low.

Whenever he is steered by the higher force, he ascends a degree until he reaches a suitable place, which is a lofty station. Conversely, whenever he yields to the lower force, he descends a degree until he reaches his place in Sijjin.

If he desires to know whether his place will be with the Loftiest Companion or the lowest, then let him look where his spirit is in the life of this world. As when the spirits departs from the body it will be with the companion that it was attracted to in this world, as they are more deserving of it.

A person is with the one whom he loves, according to nature, logic and recompense; and everyone who is fascinated by something is naturally drawn to it and its people. “Everyone will be drawn to whatever suits them.”
Allāh said,

“Say, ‘Each works according to his manner.’” (Al-İsrā': 84)

The higher souls are attracted with their essence, resolve and actions to what is noble and lofty, and the lower souls towards what is lowly and ignoble.

18. To know that it is a condition for the land to be cleared for the descent of the rain of mercy and for it to be purified of weeds is a prerequisite to allow the plants to grow perfectly. If the land is not empty, then the rain of mercy will not find a clear, suitable place to descend upon.

And if the place is cleared in order for the rain of mercy to descend upon it; however, it is not cleansed of weeds, then the vegetation will not grow properly. It is possible for the weeds to engulf the vegetation and establish its rule [upon the water supply and nutrients].

The similitude of this is like a man who prepares his land and primes it for planting vegetation. So he plants the seeds and waits for the rain to fall. Similarly, if the servant purifies his heart and removes from it evil intentions and thoughts, and he sows in it the seeds of remembrance, reflection, love and sincerity; and exposes it to the treasured winds of mercy and waits for the rain of mercy to descend in its time, then he is deserving to reap the harvest.

Just as the hope for rainfall increases at its expected time, then so does the hope for receiving the favors of the Most Merciful (iszalî) grow stronger during the virtuous times and noble settings. Especially, if this is coupled with resolve and determination, the
hearts are supporting one another and it is a large gathering like the congregation at 'Arafa‘ah, the congregation for the prayer for rain, or the congregation for the Friday prayer. The gathering of determinations and souls are causes that Allah, the Most High, has set for the attainment of good and the descent of mercy, just as He has set causes that produce their established effects.

Actually, the above causes for the attainment of mercy are stronger than the perceptible causes that produce their fixed results. However, the servant due to his ignorance, is swayed more by what is visible than what is hidden, and by what is perceptible more than reason.

And due to his oppression he prefers that which is determined and required by that which is physical over what is determined and required by that which is hidden. If the servant was to clean the area, prepare it and rectify it, then he would witness remarkable things.

Verily, nothing can prevent the grace of Allah except the barriers found within the servant himself. If he removed these obstacles, then this grace would hasten to him from every direction. Consider the example of a vast river that waters every land through which it passes; however, there was a barrier and a large dam between it and parts of the land. So the owner of this land complains of drought while the river flows beside his land.

19. To know that Allah (الله) has created the servant for eternal existence without conclusion, honor void of disgrace, security void of fear, affluence void of poverty, delight void of pain and perfection free from defect. He tests him in this world with life that quickly comes to an end, with honor accompanied by disgrace and followed by disgrace, and with security mixed with fear and followed by trepidation. The same can be said about
affluence, enjoyment, happiness, joy and comfort, all of them are tarnished [in this life] with their opposites and succeeded by their opposites. They disappear quickly. The majority of the creation err in this matter, as they seek bliss, eternity, honor, power, dominion and position in the wrong place. So they miss out on these things in their rightful place. The majority of them do not successfully attain what they are searching for and those do only achieve a brief enjoyment, which vanishes quickly.

The Messengers of Allāh (ﷺ) came with the call to eternal comfort and to the great kingdom. Whoever responds to them will receive the greatest enjoyment of this world and the most pleasant of what exists therein. His life in this world is more pleasant than the life of the kings and anyone else. Indeed abstention in this life is an existing dominion.

This is something that the devil envies the believer for with the greatest envy, and he strives in every way possible to deprive the believer of this. If the servant controls his desires and anger, and if they yield to the call of the religion, then he is a true king. This is because the possessor of this dominion is free and independent, whereas the king who surrenders to his desires and anger is a captive of his lusts and anger. So in reality he is a subservient subject in the attire of a king who is being steered by the reins of lust and anger, as a camel is led.

The person who is deceived and deluded fociusses his sight solely upon the visible dominion, which appears like a kingdom but in reality is nothing more than slavery, and upon the lusts that initially are pleasurable but in the end are regretful. On the other hand, the astute and successful individual changes the focus of his vision from the beginnings to the end, and from the causes to the consequences, and this is from the grace of Allāh, which He grants to whomsoever He wishes. Allāh is the owner of great bounty.
20. He should not be deluded by his belief that mere knowledge of what we have mentioned is sufficient to reach the desired goal. Rather, it is incumbent that he exerts effort to apply this knowledge and that he gives his utmost exertion and ability to do so. The pivotal factor is the abandonment of accustomed practices, because they are enemies of perfection and success. There is no success for a person who cannot rid himself of his habits, ever. He should seek assistance to rid himself of these habits by fleeing from the sources of Fitnah and staying far away from them.

The Messenger of Allah (ﷺ) said:

"Whoever hears about the Dajjāl should flee from him."

Nothing aids [the servant] to escape evil like avoiding its sources and causes.

It is appropriate to mention a trick of the devil, which no one escapes except for the wise. This is that he attempts to present some good in the sources of evil and thus he calls people to partake in it. So when they approach it he catches them in this net — and the aid of Allah is sought.
Appendix 1

The Prayer of Repentance

\textit{Salāh al-Tawbah}

Its Description and Rulings

“The Muslim should endeavor to fear Allāh ( سبحانه و تعالى), be conscious that Allāh is aware of his behavior and abstain from committing acts of disobedience. If he was to sin, then he should hasten to repent and turn to Allāh in penitence.

The Prophet (صلى الله عليه وسلم) legislated this prayer at the time of repentance.”

Abū Bakr (رضي الله عنه) said I heard the Messenger of Allāh (صلى الله عليه وسلم) say,

ما من رجل يذنبирован، ثم يقوم قتيبدا، ثم يصلي، ثم يستغفر الله إلا غفر الله” ثم قرأ هذه الآية: {والذين إذا فعلوا فاحشة أو ظلموا أنفسهم ذكروا الله فاستغفروا} أذنوبهم.

“There is not a man who commits a sin then purifies himself, stands and prays [two rak‘ah]², and then asks Allāh for forgiveness except that Allāh will forgive him. Then he recited this verse:

---

¹ Taken from \textit{Bugyah al-Mutaṭawi} (p. 119-120) of Shaykh Muḥammad Bazmūl.
² The wording “two rak‘ah” is found in the version of this ḥadīth collected by Abū Dāwūd (no. 1521), Ibn Mājah (no. 390) and others.
‘And those who, when they have committed Fāhishah (illegal sexual intercourse) or wronged themselves with evil, remember Allāh and ask forgiveness for their sins... [Al-‘Imrān 3:135].”

Salāh al-Tawbah

A number of the scholars, past and present, have referred to this prayer as the prayer of repentance (Salāh al-Tawbah). From them is Ibn Qudāmah in al-Mughnī (2/553), Ibn Taymiyyah in Majmū‘ al-Fatāwa (23/215), al-Mundhirī in al-Targhib Wa al-Tarhib, al-Suyūṭī in al-Iklil (p. 56), Ibn Bāz in his al-Fatāwa (11/420) and numerous others.

Imām Ibn Qudāmah (الجراح꽃) said,

“Chapter: Concerning the Prayer of Repentance.” Under this chapter he mentions the ḥadīth narrated by Abu Bakr.

---

1 Ḥasan: Collected by al-Tirmidhī (no. 406) with this wording, Abū Dāwūd (no. 1521), Ibn Mājah (no. 390) and others. This ḥadīth was declared ḥasan by Shaykh al-Albānī in Ṣaḥīh Sunan al-Tirmidhī (1/128). Shaykh Aḥmad Shākir held this hadith to be Ṣaḥīh in ‘Umdah al-Tafsīr (1/417).
Shaykh al-Islām Ibn Taymīyah (رحمه الله) stated,

“The ḥadīth pertaining to Salāḥ al-Tawbah is preserved in the Sunan by way of ‘Alī Abū Ṭālīb from Abū Bakr who narrated it from the Prophet ﷺ…”

Al-‘Allāmah Ibn Bāz (رحمه الله) said,

“As for Salāḥ al-Tawbah, then it is established upon the Prophet ﷺ by way of the (ḥadīth) of al-Ṣiddīq (رحمه الله)…”

Al-Ḥāfīz Ibn Ḥajar (رحمه الله) in al-Fath (11/98) said,

“There comes in a ḥadīth, which is ḥasan, a description of the modus of seeking forgiveness that was alluded to in this verse. It has been collected by Al-Hāmid and by the four [Imāms of ḥadīth];

---

1 Al-Istiqāmah (2/184).
2 Majmū‘ Fatāwa Ibn Bāz (11/420).
it was declared Ṣaḥīḥ by Ibn Ḥibbān. It was narrated by ‘Alī Abū Ṭālib (r.a.) that he said,

‘Abū Bakr (r.a.) narrated to me, and Abu Bakr (r.a.) spoke the truth, that he heard the Prophet (ﷺ) say,

ما من رجل يذنب ذنبًا ثم يقوم فیتطهر فیحسن الظهور ثم يستغفر الله عز وجل
إلا غفر له ثم تلا والذين إذا فعلوا فاحشة الآية

“There is not a man who commits a sin then purifies himself correctly, stands and prays, and then asks Allāh for forgiveness except that he is forgiven. Then he recited this verse: “And those who, when they have committed Fāḥishah (illegal sexual intercourse)...””

Al-Suyūṭī (r.a.) stated,

قوله تعالى: والذين إذا فعلوا فاحشة أو ظلموا أنفسهم فإنه مشروعية صلاة التوبة
وأخبر أحمد وأصحاب الساند وابن حبان وغيرهم عن قول حديثي أبو بكر أن رسول الله صلى الله عليه وسلم قال لما من عبد يذنب ذنبًا ثم يتوه ويصلى ركعتين
ويستغفر الله إلا غفر له ثم تلا هذه الآية: والذين إذا فعلوا فاحشة أو ظلموا أنفسهم
ذكرنا الله فاستغفروا لنفسهم.

Al-Iklil (p. 56)

“His Saying,

والذين إذا فعلوا فاحشة أو ظلموا أنفسهم

In this is a proof that Salāḥ al-Tawbah is legislated. Aḥmad, the collectors of the Sunan, Ibn Ḥibbān and others reported upon the authority of Ali that he said...”
How To Escape Sins

The ruling of this prayer

"It is highly recommended (mandūb) for him to pray two rak‘ah and then repent, as comes in the ḥadīth of Abū Bakr (رضي الله عنه)...."

Al-Ḥāfīẓ Ibn Kathīr (الحافظ ابن كثير) stated in his Tafsīr,

"It is highly recommended to perform Wudu‘ and pray two rak‘ah when repenting based upon the ḥadīth collected by Imām Aḥmad upon ‘Alī...This ḥadīth is ḥasan."

Description of this prayer

It comprises of two rak‘ah as established in the aforementioned ḥadīth of Abū Bakr (رضي الله عنه).

There is no proof to support the recitation of specific Sūras or Āyāt in this prayer, and Allāh knows best.

It is to be prayed before repentance

The strongest position is that the prayer of repentance is to be prayed prior to repentance, as mentioned by Ibn Taymīyah ( организм ) when he said,

"It is recommended (mandūb) for him to pray two rak‘ah and then repent, as comes in the ḥadīth of Abū Bakr (رضي الله عنه)...."

This is supported by the apparent wording of the ḥadīth narrated by Abū Bakr because prayer was mentioned prior to asking for

---

1 Tafsīr Ibn Kathīr (2/108).
forgiveness; the word ـّـ indicates that seeking forgiveness is after the prayer.

Is it permissible to pray the prayer of repentance during the prohibited times?

The prayer of repentance is considered to be from those prayers that are prayed for a specific reason (*Dhawāt al-Asbāb*).\(^1\) If the servant was to sin at this time, then it is obligatory upon him to repent immediately. So if he was to pray during a prohibited period of time, then this is permissible.\(^2\)

The reason for the prayer of repentance?

Shaykh al-Islam Ibn Taymīyah (الله ت��ه) stated when talking about the prayers that are prayed for a reason,

“Likewise the prayer of repentance. If he was to sin, then it is obligatory for him to repent immediately. It is highly recommended (*mandūb*) for him to pray two rakʿah and then repent, as comes in the ḥadīth of Abū Bakr (الله ﷺ ﷺ)…”\(^3\)

Is the prayer of repentance a means to draw nearer to Allāh through righteous actions?

This is *tawassul* (seeking a means to draw nearer to Allāh) through one’s actions, because *tawassul* can be through speech and action. So the fact

---

2. Refer to the explanation of *Sunan al-Tirmidhī* of Shaykh ʿAbd al-Muḥsin al-ʿAbād. The Book of Prayer. Chapter: What Has Been Related Concerning Praying When Repenting. (00.20.47)
that the individual is praying to Allāh (عَلَيْهِ الصُّلُوُّ وَالسَّلَامُ) prior to supplicating to Allāh and asking Him for forgiveness is no doubt from the reasons for this to be accepted.¹

**It is not a condition of repentance to pray Salāh al-Tawbah**

"It is not a prerequisite for the correctness of one’s repentance that you pray two rak‘ah. Rather, it is a condition to refrain from the sin, be resolute never to return to it, have remorse for what transpired and absolve oneself from the rights of the creation.

However, whoever purifies them self, prays two rak‘ah and then repents to Allāh, having remorse for what has occurred, refraining from this (sin) and truly resolute to never return to it, then this is more complete and closer to this repentance being accepted.

This is based upon the ḥadīth authentically established by way of Abū Bakr (عَلَيْهِ الصُّلُوُّ وَالسَّلَامُ) who said that the Prophet (صلى الله عليه وسلم) said,

ما من رجلٍ يُذْنِب ذنباً فيَتَوَصَّلُ فِيْهِ وَيُقَلِّبُهُ الْوَضْوءَ، ثُمَّ يُصِلِّي رَكَّةَيْنِ، فَيَسْتَغْفِرُ اللَّهَ عَزَّ وَجَالَّ إِلَّا غَفُرَ لَهُ

"There is not a man who commits a sin then performs Wudū correctly, stands and prays two rak‘ah and then asks Allāh (عَلَيْهِ الصُّلُوُّ وَالسَّلَامُ) for forgiveness except that he will be forgiven." Collected by Aḥmad in al-Musnad."²

² Fatāwa al-Lajnāh al-Dā'īmah (24/310). Shaykh Ibn Bāz (رَحْمَتُ اللَّهِ عَلَيْهِ) was the head of the committee at the time.
Al-‘Allāmah Ṣāliḥ al-Fawzān (حفظه الله) was asked,

“My companion said to me that if you want to repent then you should go and perform Wudu and then pray two rak‘ah; and that this prayer is called Salāh al-Tawbah. Is this action correct?”

He (حفظه الله) responded:

“Yes, there is a hadith found pertaining to this. If a person does this: performs Wudu, prays two rak‘ah and then repents to Allāh, then this is more complete; however, it is not mandatory. If he repented to Allāh without praying and without performing Wudu, at any time during the night or the day, then indeed Allāh accepts the repentance from his servant, at any time and in any state.”

\footnote{1 http://www.alfawzan.af.org.sa/node/11418}
Glossary

A

Āyah: (pl. āyāt) “sign,” a verse of the Qur’ān.
Āḥād: a narration which is narrated through one chain only.
Aḥādīth: see ḥadīth.
‘Alayhi al-salām: May Allāh (ṣallallāhu ʿalayhi wa-sallam) protect and preserve him. It is said after the name of a Prophet of Allāh or after the name of an Angel.
Anṣār: Helpers; the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.
‘Arsh: Throne of Allāh (ṣallallāhu ʿalayhi wa-sallam).
‘Aṣr: the afternoon Prayer.
Awliyā’: see Wālī.

B

Bid’ah: Heresy (any innovatory practice).
Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet (ṣallallāhu ʿalayhi wa-sallam) went for the Mi’rāj.

D

Dā‘ī: One engaged in da‘wah, caller.
Da‘if: A weak, unauthentic narration.
Da‘wah: Invitation, call to Allāh (ṣallallāhu ʿalayhi wa-sallam).
Dīn: a completed way of life prescribed by Allāh (ṣallallāhu ʿalayhi wa-sallam).
Dhikr: (pl. adhkār) remembrance of Allāh (jalālallāhi wa-dīnallāhi) with the heart, sayings of the tongue and actions of our limbs.

F

Fāḥish: One who speaks with evil or obscene speech.
Fard Kifāyah: A collective obligation - if fulfilled by a part of the community, then the rest are not obligated.
Fatwā: (pl. fatāwā) A religious verdict.
Faqīh: A Scholar who can give religious verdicts.
Fiqh: Islāmic jurisprudence, understanding.
Fitnah: (pl. fitan) Trials, persecution, conflicts and strifes among the Muslims.
Fitrah: the natural disposition that one is born upon.

G

Ghuluww: Going to an extreme.
Ghusl: A ceremonial bath necessary for the one who is in a state of Janābah (ritual sexual impurity).

H

Ḥadīth: (pl. aḥādīth) the saying, actions and approvals accurately narrated from the Prophet (ṣall الله ṣall wrath upon him).
Ḥalāl: Lawful.
Ḥanīf: Pure Islāmic Monotheism (worshiping Allāh alone and nothing else).
Ḥarām: Unlawful and forbidden.
Ḥasan: fine, good; a term used for an authentic ḥadīth, which does not reach the level of Ṣahīḥ.
Ḥarj: Killing.
Al-Ḥarūliyyah: a special unorthodox religious sect that branched off from the Khawārij.
Hijrah: Migration from the land of Shirk to the land of Islām.
Hukm: A judgment of legal decision (especially of Allāh).

I

'Ībādah: worship, worship of Allāh.
Iḥsān: Worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.
Ijmā‘: A consensus, a unified opinion of Scholars regarding a certain issue.
Ijtihād: exertion of effort; the process of arriving at a reasoned decision by a Scholar on an issue.

Imām: A leader; a leader in Prayer, knowledge in fiqh, leader of a state.

Īmān: faith, to affirm all that was revealed to the Prophet (صلى الله عليه وسلم).

Isnād: the chain of narrators linking the collector of the saying to the person quoted.

Istikhārah: a Prayer consisting of two units (rak‘ah) asking Allāh for guidance.

Istiwiā: ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

J

Janābah: A state of a person after having sexual intercourse or sexual discharge.

Janāzah: (pl. jana‘a‘iz): Funeral.

Jihād: striving, struggling, fighting to make the Word of Allāh supreme.

Jum‘ah: Friday.

Jinn: invisible creation, created by Allāh from smokeless fire.

Junub: a person who is in the state of janābah.

K

Ka‘bah: a square stone building in al-Masjid al-Harām (the great mosque in Makkah which Muslims go to for pilgrimage and to which all Muslims direct their face in Prayer).

Al-Kabā‘ir: The major sins.

Khārijī: (pl. Khawārij): Those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

Khāliṣah: (pl. khulafā‘): the head of the Islāmic government to whom the oath of allegiance is given.

Khilāfah: an Islāmic state.

Khutbah: (person khaṭīb), religious talk (sermon).

Kufr: (person kāfir) act of disbelief in the Religion of Islām.
Madhhab: The position, view or opinion of a Muslim Scholar or school of Islamic Jurisprudence.
Makrūh: Something that is not approved of, undesirable from the point of view of Religion, although not punishable.
Manhaj: A way; method; methodology.
Marfūţ: A raised; a narration attributed to the Prophet (صلى الله عليه وسلم).
Masjid: A mosque.
Mawbiqāţ: great destructive sins.
Mudallīs: one who practises taḍlīs.
Muhājir: (pl. muhājirūn, muhājurīn) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.
Muḥaddith: scholar of the science of ḥadīth.
Muftī: one who gives fatāwā.
Mujāhid: (pl. mujāhidūn): a Muslim warrior in Jihād.
Mujtahid: Someone who is qualified to pass judgment using ijtihād.
Munkar: Rejected; a narration which is inauthentic itself and contradicts and authentic narrations.
Muqallid: one who practices taqlīd.
Mushrīk: (pl. mushrīkūn) polytheists, pagans and disbelievers in the oneness of Allāh (سَيَّنَهُ وَرَسُولُهُ) and His Messenger (صلى الله عليه وسلم).
Mustaḥabb: Recommended; an action if left not punishable and if done it is rewardable.
Muttaqūn: People who are pious.
Mutawāţir: a ḥadīth which is narrated by a very large number of reporters, such that it cannot be supported that they all agreed upon a lie.
Muwāhḥid: (pl. muwāhḥidūn) one who unifies all of his worship and directs it to Allāh alone.
Mawḍū': Fabricated; spurious; invented (narration).
Mawqūf: stopped; a narration from a Companion, which does not go back to the Prophet (صلى الله عليه وسلم).
Mawsūl: Connected; a continuous isnād that can be narrated back to the Prophet (صلى الله عليه وسلم).
Nāfilah: (pl. nawāfiil) Optional act of worship.
Niyyah: An intention from the heart.
Nusuk: A sacrifice.

Q

Qadar: Divine pre-ordainment; that which Allāh has ordained for His creation.
Qiblah: The direction the Muslims face during Prayer.
Qiyās: Anological deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.
Qunūt: Devotion; a special supplication while standing in the Prayer.
Quraysh: One of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet (ṣallīlhu ʿalayhi wa sallāhū ʿalayhī wa sallāhū ʿalayhī wa sallāhū ʿalayhī) belonged to this tribe.

R

Rāfīḍī: This is the correct title for the extreme Shīʿah; those who bear malice and grudges against the noble Companions to the extent that they declare them to be apostates. They also hold that the Qur'ān which the Muslims have is neither complete nor preserved from corruption.
Ramaḍān: The ninth month of Islāmic calendar, in which Muslims observe fasting.

S

Ṣahābah: Muslims who met the Prophet (ṣallīlhu ʿalayhi wa sallāhū ʿalayhī wa sallāhū ʿalayhī wa sallāhū ʿalayhī) believing in him and died believing in him.
Ṣahīḥ: Authentic, the highest rank of classification of authentic ahādīths.
Salaf, Salaf al-Ṣāliḥ: The pious predecessors; the Muslims of the first three generations: the Companions, the successors and their successors.
Salafi: one who ascribes oneself to the Salaf and follows their way.
Ṣirah: The life story of the Prophet (ṣallīlhu ʿalayhi wa sallāhū ʿalayhī wa sallāhū ʿalayhī wa sallāhū ʿalayhī).
Sharīʿah: The divine code of law in Islām.
Shawwāl: The month after Ramaḍān.
Shayṭān: Satan.
Shi‘ah: (see Rāfi‘i) A collective name for the various sects claiming love for Ahl al-Bayt.

Shirk: Associating partners with Allāh directly or indirectly in worship; compromising any aspects of Tawḥīd.

Sūrah: A chapter of the Qur‘ān.

Sunnah: Example, practice; the way of life of the Prophet (ṣallallāhu ‘alayhi wa sallam), consisting of his words, actions and silent approvals. The Sunnah is contained in various aḥādīth.

T

Tābi‘ī: (pl. tābi‘īn) the generation after the Companions of the Prophet (ṣallallāhu ‘alayhi wa sallam).

Tafsīr: explanation of the Qur‘ān.

Ṭāghūt: Anything that is worshiped other than the real God (Allāh) (i.e. false deities).

Tahajjud: Voluntary, recommended Prayer between the compulsory Prayers of ‘Isha’ and Fajr.

Takhrīj: It is to reference a ḥadīth to its sources and analyze its chains of narration.

Taqlīd: Blind following; to follow someone’s opinion (madhhab) without evidence.

Taqwā: Acting in obedience to Allāh, hoping for His mercy upon light from Him and taqwā is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjama: Notes about a reporter of ḥadīth.

Ṭawāf: The circumambulation of the ka‘bah.

Tawḥīd: Islāmic Monotheism; the Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well known mountain in al-Madīnah. One of the greatest battles in Islāmic history came at its foot. This is called Ghazwah Uhud.

‘Ulamā’: (singular: ‘ālim) scholars.

Umm: Mother of, used as an identification.
Ummah: Nation, the Muslims as a whole.
‘Umrah: A visit to Makkah during which one performs the țawāf around the Ka‘bah and the Sa‘ī between al-Ṣafā and al-Marwah. It is called the lesser Ḥajj.
Uṣūl: The fundamentals.

W

Wahyī: The revelation or inspiration of Allāh to His Prophets.
Wahdah al-Wujūd: The belief that everything in existence is intact Allāh. This deviant belief is held by many Şūfīyyah.
Wakil: Disposer of affairs.
Witr: Odd; the last Prayer at the night, which consists of odd number of raka‘āt (units).
Walīmah: The wedding feast.
Wasilah: The means of approach or achieving His closeness to Allāh by getting His favours.
Wudu‘: An ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

Yaqīn: Perfect and absolute faith.
Yathrib: One of the names of al-Madīnah.

Z

Zakāt: Charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).
Zakāt al-Fitr: An obligatory charity by the Muslims to be given to the poor before the Prayer of Īd al-Fitr.
Zamzam: The sacred water inside the Ḥaram (the grand mosque) at Makkah.
Zanādiqah: An atheist, a heretic.
Our Call to the Ummah

[1]: We believe in ‘Allāh and His Names and Attributes, as they were mentioned in the Book of ‘Allāh and in the Sunnah of the Messenger of ‘Allāh (صلى الله عليه وسلم), without tahrīf (distortion), nor ta’wil (figurative interpretation), nor tamthil (making a likeness), nor tashbih (resemblance), nor ta’īl (denial).

[2]: We love the Companions (رضي الله عنهم) of the Messenger of Allaah (صلى الله عليه وسلم), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (صلى الله عليه وسلم) with love that is permitted by the Sharī‘ah. ‘Imrān Ibn Husayn (رضي الله عنه) said, “O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided.”¹

[3]: We love the People of Ḥadīth and all of the Salaf of the Ummah from Ahl al-Sunnah. Imām al-Shāţibī (d.790H) - - said, “The Salaf al-Ṣālih, the Companions, the tābī‘īn and their successors knew the Qur‘ān, its sciences and its meanings the best.”²

[4]: We despise ‘ilm al-kalām (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the Ummah.

[5]: We do not accept anything from the books of fiqh (jurisprudence), nor from the books of tafsīr (explanation of the Qur‘ān), nor from the ancient stories, nor from the Sīrah (biography) of the Prophet (صلى الله عليه وسلم), except that which has been confirmed from Allāh or from His Messenger (صلى الله عليه وسلم). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries

¹ Refer to al-Kifāyah (p. 15) of al-Khaṭīb al-Baghdādī.
² Refer to al-Muwāfīqāt (2/79) of al-Shāṭibī.
of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the Qur'ān, or the authentic and authoritative hadīth. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated ahādīth. 'Abdullāh Ibn al-Mubārak (d.181H) – ﷺ - said, “The authentic ahādīth are sufficient and the weak ahādīth are not needed.”

[7]: We do not perform takfīr upon any Muslim due to any sin, except Shirk with Allāh, or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the Qur'ān is the Speech of Allāh, it is not created.

[9]: We hold that our ‘obligation is to co-operate with the group that traverses the methodology of the Book and the Sunnah, and what the Salaf of the Ummah were upon; in terms of calling to Allāh (سُبْحَانَّهُ وَتَعَالَى), and being sincere in worship of Him, and warning from Shirk, innovations, and disobedience, and to advise all of the groups that oppose this. “So co-operating upon righteousness and piety (taqwā) and mutual advising necessitates warning against evil and not co-operating with the wicked.”

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

---

1 Refer to al-Jāmi' li-Akhlaq al-Rawī (2/159) of al-Suyūṭī.
3 From the words of Shaykh Ibn Bāz in al-Furqān magazine (issue no. 14, p. 15).
[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about ‘freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.’

[12]: We restrict our understanding of the Book of Allāh and of the Sunnah of the Messenger of Allāh (صلى الله عليه وسلم) to the understanding of the Salaf of the Ummah from the Scholars of hadīth, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim Salafīyyah, yet Salafīyyah is free from them, since they bring to the society what Allāh has prohibited. We believe in ‘cultivating the young generation upon this Islām, purified from all that we have mentioned, giving to them a correct Islāmic education from the start – without any influence from the disbelieving western education.’

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allāh and to the Sunnah of the Messenger of Allāh (صلى الله عليه وسلم).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive da‘wah.

[16]: We oppose those who put down the knowledge of the Sunnah, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the Sunnah of the Messenger of Allāh (صلى الله عليه وسلم).

---

1 From Fiqh al-Wāqi‘ (p. 49) of al-Albānī.
2 From Fiqh al-Waqqi‘ (p. 51) of al-Albānī.
[17]: Our da'wah and our 'aqīdah is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our da'wah, nor should he think that it is possible for him to purchase it from us for dinār or dirham.

[18]: We love the present day Scholars of the Sunnah and hope to benefit from them and regret the passing away of many of them. Imam Mālik said (d.179H) - ِّ lawmakers, “The knowledge of ḥadīth is your flesh and blood and you will be asked concerning it on the Day of Judgement, so look who you are taking it from.”

[19]: We do not accept a fatwā except from the Book of Allah and the Sunnah of the Messenger of Allah (سلسلة الله ﷺ).

These are glimpses into our 'aqīdah and our da'wah. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allah knows best.

---

1 Refer to al-Muḥaddith al-Fāsil (p. 416) and al-Kifāyah (p. 21) of al-Khaṭīb.
HOW TO ESCAPE SINS
The Ways and Means to Refrain From The Disobedience of Allāh

In an age of consumerism and materialism, the faith of the Muslim is tested and trialed on a daily basis in the face of the waves of immorality and corruption. Imām Ibn Al-Qayyim (ṣ) discusses twenty practical measures based on the Qurān and Sunnah for the servant to implement in order to overcome the lure of sin and disobedience. This book explains these invaluable directives cited by Imām Ibn Al-Qayyim (ṣ) in a simple and clear manner.

Imām Ibn al-Qayyim (ṣ) said,

“The Messengers of Allāh (ﷺ) came with the call to eternal comfort and to the magnificent kingdom [of paradise]. Whoever responds to them will receive the greatest enjoyment of this world and the most pleasant of what exists therein. His life in this world is more pleasant than the life of the kings and anyone else. This is something that the devil envies the believer for with the greatest envy and he strives in every possible way to deprive the believer of this. If the servant controls his desires and anger and if they yield to the call of the religion, then he is a true king. This is because the possessor of this dominion is free and independent, whereas the king who surrenders to his desires and anger is a captive of his lusts and anger. So in reality he is a subservient subject in the attire of a king who is being steered by the reins of lust and anger, as a camel is led.

The person who is deceived and deluded focusses his sight solely upon the visible dominion, which appears like a kingdom but in reality is nothing more than slavery, and he focusses upon the lusts that are initially pleasurable but in the end are [a source of] regret.” Summarized