SINCERE COUNSEL TO THE SEEKERS OF SACRED KNOWLEDGE

Ibn al-Jawzī (d. 597 AH)
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
al-Ḥāfiz
Abū’l-Faraj ibn al-Jawzī [d. 597AH]

SINCERE COUNSEL to
the STUDENTS of
SACRED KNOWLEDGE
being a translation of his 'Laft al-Kabid ila Nasiba al-Walad'
Every breath we take is taking us closer to death. The time we spend in this world is short, the time we are held in our graves is long, and the punishment for following our lowly desires is calamitous.

IBN AL-JAWZĪ [D. 597AH]
Sincere Counsel to the Students of Sacred Knowledge

al-Ḥāfīẓ Abū’l-Faraj ibn al-Jawzī

An advice to his son
Abū’l-Qāsim Badr al-Dīn ‘Ali

Explained, with critical notes by Ashraf ibn ‘Abd al-Maqṣūd

Translation by Aymān ibn Khālīd
Edited by Abū Rumaysah

Dār as-Sunnah Publishers
B I R M I N G H A M
First Published in Great Britain in July 2011 / Shaban 1432H
by Dār as-Sunnah Publishers

DĀR AS-SUNNAH PUBLISHERS
P.O. Box 9818, Birmingham, B11 4WA, United Kingdom
W: www.darassunnah.com
E: info@darassunnah.com
E: daar-us-sunnah@mail.com

© Copyright 2011 by Dār as-Sunnah Publishers

All rights reserved Worldwide. No part of this publication may be reproduced including the cover design, utilized or transformed in any form or means, electronic or mechanical, including photocopy, recording of any information storage and retrieval system, now known or to be invented without the express permission in writing from the publisher, nor be otherwise circulated in any form of binding or cover other than that in which it is published and without a similar condition being imposed on the subsequent purchaser.

British Library Cataloguing in publication Data.
A catalogue record for this book is available from the British Library.

Title: Sincere Counsel to the Students of Sacred Knowledge by al-Ḥāфиз Abū'l-Faraj ibn al-Jawzī [d. 597AH]
Explained, with critical notes by Ashraf ibn 'Abd al-Maqṣūd
Translation by Aymān ibn Khālid

ISBN 1-904336-33-7
Paper-back

First Edition 1432 AH/2011CE
Typeset by: Dār as-Sunnah Publishers

While every precaution has been taken in the preparation of this book neither the authors, translators, nor Dār us-Sunnah Publishers, shall have any liability with respect to any loss or damages caused nor do the views expressed in this book are necessarily held by the publisher directly or indirectly by the instructions or advice contained in this book.
CONTENT

Transliteration table.........................................................11
Acknowledgment..........................................................12
Preface...........................................................................13
Methodology of Verification and Examination......................18

BIOGRAPHY OF THE AUTHOR
al-Imām and al-Ḥāfīz Abū’l-Faraj ibn al-Jawzī...........20
His Name and Lineage.........................................................20
His Birth and Upbringing....................................................20
His Teachers.................................................................21
His Students.................................................................22
His Children.................................................................22
His Uniqueness as a preacher............................................23
His Works and Effects.....................................................24
His Death.......................................................................25

BIOGRAPHY OF THE SON
Abū’l-Qāsim Badr al-Dīn ‘Alī ibn al-Jawzī...............26
NAME, LINEAGE AND BIRTH .................................................. 26
STUDIES AND STUDENTS .................................................. 26
UPBRINGING AND LIFE WITH HIS FATHER IBN AL-JAWZI .......... 27
HIS DEATH ........................................................................... 32
NOTIFICATION ......................................................................... 33

AUTHOR'S PREFACE
THE REASON BEHIND WRITING THIS EXHORTATION .......... 35

CHAPTER ONE
ENCOURAGEMENT AND INTIMIDATION PRIOR TO
THIS BENEFICIAL EXHORTATION ........................................ 38

CHAPTER TWO
OBLIGATORY DEEDS, VIRTUOUS VOLUNTARY DEEDS
AND HIGH MOTIVATION .................................................. 40

CHAPTER THREE
FEAR ALLAH AND HE SHALL TEACH YOU ....................... 43

CHAPTER FOUR
BENEFITING FROM TIME AND OPPORTUNITIES ............. 48

CHAPTER FIVE
WHAT CAN THIS ETERNAL LIFE BE BOUGHT WITH? ........ 54

CHAPTER SIX
Awakening After Heedlessness........................................ 56
CHAPTER SEVEN
Methodology of Cultivation by Day and Night.............59

CHAPTER EIGHT
Sacred Knowledge Supersedes all Voluntary Actions..................................................64

CHAPTER NINE
Beware of Pitfalls and Obstacles.................................................................67

CHAPTER TEN
Self Sufficiency......................................................................................70

CHAPTER ELEVEN
Real Fear of Allāh Results to All Good........................................72

CHAPTER TWELVE
The Lives of Our Pious Predecessors...........................................76

CHAPTER THIRTEEN
Memorization is Your Actual Capital........................................78

CHAPTER FOURTEEN
Knowledge and Action are Intertwined..................................80

CHAPTER FIFTEEN
Some Excellent Books to Read......................................................82

CHAPTER SIXTEEN
The Characteristics of a Beneficial Preacher.................84
CHAPTER SEVENTEEN
Fulfilling the Rights of Others.................................86

CHAPTER EIGHTEEN
A Beautiful Closure...............................................88

THE ARABIC TEXT .........................................................91
APPENDIX: PERSONS CITED IN THE TEXT....................146
INDEX OF ARABIC WORDS............................................157-160
Transliteration Table

Consonants. Arabic

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Phonetic</th>
</tr>
</thead>
<tbody>
<tr>
<td>د</td>
<td>d</td>
</tr>
<tr>
<td>ت</td>
<td>t</td>
</tr>
<tr>
<td>ن</td>
<td>n</td>
</tr>
<tr>
<td>ج</td>
<td>j</td>
</tr>
<tr>
<td>ح</td>
<td>h</td>
</tr>
<tr>
<td>خ</td>
<td>kh</td>
</tr>
<tr>
<td>ب</td>
<td>b</td>
</tr>
<tr>
<td>ذ</td>
<td>dh</td>
</tr>
<tr>
<td>ر</td>
<td>r</td>
</tr>
<tr>
<td>ز</td>
<td>z</td>
</tr>
<tr>
<td>ش</td>
<td>sh</td>
</tr>
<tr>
<td>ص</td>
<td>s</td>
</tr>
<tr>
<td>ط</td>
<td>t</td>
</tr>
<tr>
<td>ظ</td>
<td>z</td>
</tr>
<tr>
<td>غ</td>
<td>gh</td>
</tr>
<tr>
<td>ف</td>
<td>f</td>
</tr>
<tr>
<td>ق</td>
<td>q</td>
</tr>
<tr>
<td>ل</td>
<td>l</td>
</tr>
<tr>
<td>م</td>
<td>m</td>
</tr>
<tr>
<td>ن</td>
<td>n</td>
</tr>
<tr>
<td>ه</td>
<td>h</td>
</tr>
<tr>
<td>و</td>
<td>w</td>
</tr>
<tr>
<td>ي</td>
<td>y</td>
</tr>
</tbody>
</table>

Vowels, diphthongs, etc.

Short:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Phonetic</th>
</tr>
</thead>
<tbody>
<tr>
<td>أ</td>
<td>a</td>
</tr>
<tr>
<td>إ</td>
<td>i</td>
</tr>
<tr>
<td>ء</td>
<td>u</td>
</tr>
</tbody>
</table>

Long:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Phonetic</th>
</tr>
</thead>
<tbody>
<tr>
<td>ى</td>
<td>i</td>
</tr>
</tbody>
</table>

Diphthongs:

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Phonetic</th>
</tr>
</thead>
<tbody>
<tr>
<td>او</td>
<td>aw</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Phonetic</th>
</tr>
</thead>
<tbody>
<tr>
<td>اى</td>
<td>ay</td>
</tr>
</tbody>
</table>
Acknowledgment

All praise is due to Allāh with Whose grace all good deeds are realized and the Ṣalāh and Salām of Allāh be upon His Messenger, his family, his companions and all his loyal followers.

It has been reported by Abū Hurayrah (radiy Allāhu 'anhu) that the Prophet (ﷺ) said:

“He who does not thank the people does not thank Allāh.”

[Sunan Abū Dāwūd, 4793]

Hence, I would like to extend my thanks to the team members of “Barakah House” for their outstanding endeavors and participation in translating and proofreading this book.

Translator
Aymān ibn Khālid

12
Preface

All praise is due to Allâh; we praise Him, we seek His aid, we seek forgiveness His forgiveness and we ask Him to guide us. We take refuge in Him from the evil of our own selves and from our evil deeds. Whoever Allâh guides, none can lead astray and whoever He misguides, none can guide. I bear witness that there is no true deity save Allâh with no associate and that Muhammad is His slave and messenger.

O you who have believed, fear Allâh as He should be feared and do not die except as Muslims [in submission to Him].

[Alî Îmran : 102].

O mankind, fear your Lord, who created you from one
soul and created from it its mate and dispersed from both of them many men and women. And fear Allah through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.

[An-Nisa': 1]

O you who have believed, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.

[Al-Ahzab: 70-71]

The most veracious discourse is the book of (Qur’an) and the best of all guidance is the guidance of Muhammad (ﷺ). The worst of affairs are the heresies (those new things which are introduced into the religion), every heresy is an innovation and every innovation is misguidance and all misguidance is in the Fire.

Allah says in His perfected revelation:

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe.

[Al-Tahrim: 6].
The commander of the believers, ‘Alī ibn Abī Ṭālib (rādīy Allāhu ‘anhu). said: ‘Teach yourselves and your families all that is good.’

Teaching the good to ourselves and our families is one of the most important pillars that would form the foundation upon which early Islamic society was structured. The Muslim nation today cannot prosper without it as it will only be rectified by that which rectified its early part. After all, the pillars of these teachings were set up by the teacher of humanity, sent by Allāh as a mercy for the worlds, the teacher of good to the people, Muhammad, the messenger of Allāh (ṣallī Allāhu ‘alayhi wa sallam).

Just look how he warns his beloved daughter Fāṭima, the first to follow him after his death: “O Fāṭima, daughter of Muḥammad! Save yourself from the Fire, for I cannot protect you from Allah at all.”

The following blessed admonishment that gathers all good in it shines forth brightly when he gives it to his cousin ‘Abdullāh ibn ‘Abbās (rādīy Allāhu ‘anhumā) the day he was riding behind him: “O Boy - or little boy -, shall I not teach you some words that Allāh will make beneficial for you?” I said, “Please do so!” He said, “Safeguard Allāh and He will safeguard you. Safeguard Allāh and you will find Him in front of you. Be conscious of Allāh at times of ease and He shall look after you when times are hard.


Al-Ḥākim commented on this report: “Ṣaḥīḥ, fulfilling the conditions of al-Bukhārī and Muslim though they did not relate it”, and this is the case.

2 Ṣaḥīh Muslim: Book of Ḥiṣn, Chapter: His saying, “And warn your close relatives”, (204, 348), from Abū Hurayrah.
SINCERE COUNSEL

When you ask, ask Allāh, and when you seek aid, turn to Allāh. The pen has dried having written all that is to be. Should each and every created being try to harm you in a way that Allāh has not written for you, they will not be able to do so. Know that patience in the face of disliked things contains great good, victory comes with patience, relief follows hardship and difficulty and ease go hand in hand.””

From this wonderful admonishment Ibn ‘Abbās (radiyAllāhu ‘anhumā) benefited greatly, becoming the great Imām that he was: the scholar of his time, the interpreter of the Qur’ān and the cultivator of our nation.

As for today, we are about to read the splendid admonishment of an Imām whose name is well known to all and who rightly deserves to be called the preacher of horizons and the pride of Iraq. Many indeed are the eyes that have shed tears after reading it, the hearts it has softened and great indeed is the benefit it contains. Through it the heedless wakes up, the ignorant comes to know and the sinner decides to repent. How excellent is his speech and oratory! He is the one who says: “Be merciful to a tear that is dropping for what it missed from you, and a heart burning due to your farness from it. My God, my God! My knowledge of Your grace makes me avid for You, my certainty of Your Ascendancy [i.e. violent punishment] makes me lose hope of You, and every time I lift the veil of yearning to Your presence, my shyness of You does not allow me. My God! To You and by You I humble myself, and towards You I direct.”

May Allāh have mercy on Ibn al-Jawzī, be pleased with him and

3 Şāhīḥ: See p. 25 for more details.
gather us all as members of the saved and victorious group.  

Glory be to You, O Allāh, and You we praise. I bear witness that there is no God worthy of worship except You, seeking Your forgiveness and repenting to You.

Ashraf ‘Abd al-Maqsūd  
Isma‘iliyya,  
Friday 26th Šafar, 1409 A.H.

---

4 May Allāh guide me and you as we read the following words of al-Ḥāfiẓ Ibn al-Jawzi in Saīd al-Ḫāṭir, p. 236 and contemplate on how he was: ‘I sat down one day and looked around me, saw more than 10 000 people, emotions were high and some were shedding tears. I thought to myself: ‘How will you be if they achieve salvation and you don’t?’ This made me cry out: ‘My Lord and deity! Should You sentence me to be punished tomorrow, do not let them know of this! I ask this not for me but in order for them not to doubt Your grace and say: ‘Does He punish someone who calls to Him?”’ cf. Ibn Rajab, Lāṭa‘if al-Ma‘ārif, p. 171 for more information.
Methodology of Verification and Examination

In this edition of the book I have done the following:

1. Referencing the Qur'anic verses.
2. Referencing each ḥadīth attributed to the Prophet (ﷺ) and mentioning its level of authenticity. If a ḥadīth can be found in one or both of Bukhari and Muslim, I have sufficed with attributing the ḥadīth to them as this automatically indicates that the ḥadīth is authentic. This is also the methodology of al-Hāfiz al-‘Irāqī in his critical ḥadīth analysis of Ḳhya’ Ulūm al-Din. These notes are brief in order to ensure that the reader doesn’t get distracted from the actual content of the book.
3. Including biographies of the famous people mentioned in the book and mentioned some of their life-conditions.
4. Adding a heading for each section of the book as appropriate.
5. Commenting on some parts of the text as needed. These comments revolve around asceticism, academic notes, and details of fine conduct.
6. Adding the vocals for the ḥadīths, other reports and poetry
mentioned in the book as well as some individual words that occur in it. The copy I have relied on was printed by al-Matba‘a al-Salafiyya in Cairo. This book has been printed numerous times. al-Matba‘a al-Sunna al-Muḥammadiyya has done so with the verification work done by Sh. Ḥāmid al-Fata, may Allāh have mercy on him, and this print can be found in the Min Dafa‘in al-Kunūz collection. We also have the al-Matba‘a al-Salafiyya, Cairo print, which was worked on by Sh. Muḥibb al-Dīn al-Khaṭīb, may Allāh have mercy on him, the Maktaba Hamidu, Alexandria print with the verification work done by Dr. Fu‘ād ‘Abd al-Mun‘im Aḥmad. There is also the print of al-Maktaba al-Islāmi with the verification of Dr. Mirwān al-Qabbānī, among others.

\[5\] Al-Ḥāfiz al-Dhahabi said in al-Siyyar, 21/375 that this text is a part of some other text.
THE BIOGRAPHY OF THE AUTHOR

al-Ḥāfīẓ Abū’l-Faraj ‘Abdu’l-Raḥmān
Ibn Jawzī

His Name and Lineage


His Birth and Upbringing

He was born in 509 or 510 A.H. Upon reaching adolescence, his aunt took him to Ibn Nāṣir from whom he learned a great deal. He came to love preaching while barely having reached the age of puberty, and from then started to give sermons to the people.

His father passed away when he was three years old so his aunt took care of him. His relatives were copper merchants so at times in hadith hearings he would write his name as ‘Abdu’l-Rahmān ibn ‘Alī al-Ṣaffār [i.e. The Coppersmith].

His first ḥadīth hearing was in 156 A.H., as cited by al-Dhahabi

While still very young he became known as a religious person who would not socialise with anyone and would not eat from any food whose source was doubtful. He would only leave his house for prayer and he would not play with other kids. He was a person of very great determination and ambition and he spent all his life busy in seeking knowledge, preaching and authoring.

His Teachers

Al-Ḥāfiz Ibn al-Jawzī has already introduced his teachers in his book Mashyakhat Ibn al-Jawzī [i.e. the scholars who taught Ibn al-Jawzī] where he listed many of them. In the field of ḥadīth he benefitted from accompanying Ibn Nāṣir in Qur’ān and Adab [i.e. Manners] from Sibt al-Khiyāṭ and Ibn al-Jawāliqī. He was the last to narrate from al-Dinawari and al-Mutawakkili.

His Students

Those who narrated from him include his son and companion,

---

7 Thail al-Rauḍatain, 21, Thail ‘ala Tabaqāt al-Ḥanabila, 1/401, Shatharât al-Thahab, 4/330.

8 al-Bidāyah wa’l-Nihāyah, 13/29, Said al-Khāṭir, 238.


His Children

His grandson Abū al-Muẓfir and majority of those who wrote his biography say that he had three sons:

1. The oldest of them, Abū Bakr ‘Abd al-‘Azīz: He became a jurist in the school of Aḥmad and took knowledge from Abū al-Waqt, Ibn Nāṣir, al-Armawī and a group of his father's teachers. He traveled to the city of al-Musul where he preached and held sermons there for which he earned the people full acceptance. It is said that the family of al-Zahrāzurī used to be jealous of him so they made someone put poison in his drink which caused him to die in al-Mūsul in 554 A.H. during the lifetime of his father.¹¹


3. Abū Muḥammad Yūsuf Muḥyī al-Dīn¹²: He was the most

¹⁰ Siyar al-A'lam al-Nubulā', #21, 367.

¹¹ Thail Tabaqāt al-Ḥanabila, 1/430, 431.

intelligent and youngest son as he was born in 580 A.H. He became involved in preaching and held sermons after his father, in which he excelled and by which he was looked up to by his confreres. He then was appointed to control and supervise markets of Baghdād, and after that he was assigned to deliver the messages of the caliphs to kings of other different regions peculiarly to the Ayyūbī family in the Shām region. He held the position of teacher in the institute of caliph al-Mustāʿsim in 640 A.H. till he was killed in prison in 656 A.H. by Hulaku who occupied Bagdad and destroyed it. His three sons Jāmal al-Dīn, Sharaf al-Dīn and Tāj al-Dīn were killed with him. He has authored many works, including Māʿādīn al-Abrīz fī Tafsīr al-Kitāb al-ʿAzīz and al-Madhāb al-Aḥmādī fī Madhab Ahmad. Unlike his brother Abu al-Qāsim, he was a dutiful son who honored his father and treated him well.

His grandson mentioned that Ibn al-Jawzī had many daughters; Rabiʿa, Sharaf al-Nisāʾ, Zainab, Jauhara, Sitt al-ʿUlama al-Sughra and Sitt al-ʿUlama al-Kubrā.¹³

His Uniqueness as a Preacher

Excellent indeed are the words of al-Ḥāfiz al-Dhahabī about him: ‘He was the leading figure in reminding the people and had no equal. He would recite pleasant poetry and eloquent prose spontaneously and his fine words and moving speech was abundant. There has never been anyone like him, not before him and not after him. He is the carrier of the flag of exhortation in its various forms. He had a pleasant appearance and a good voice and his

talks had an impact on peoples’ hearts. His lifestyle in general was beautiful.\textsuperscript{14} He also said: ‘I believe there will not be another one like him.’\textsuperscript{15}

Al-Ḥāfiz Ibn Rajab said: ‘So we conclude that his gatherings of exhortation were one of a kind and nobody had heard of anything like them. They were gatherings of great benefit where the heedless would be reminded, the ignorant would come to know, the sinners would repent and the polytheists would become Muslims.’\textsuperscript{16}

**His Works and Effects**

Shaikh al-Islām Ibn Taymiyyah said in *al-Ajqiba al-Misriyyah*: ‘Shaikh Abū’l-Faraj excelled in many sciences and has many writings to his account. He would write on many topics, and as I counted his works I found them to be over one thousand in number. Afterwards, I found out about other works as well.’\textsuperscript{17}

Having mentioned some of his books, al-Dhahabī said: ‘I don’t know of a scholar who has written what this man has.’\textsuperscript{18}

The virtuous teacher ‘Abd al-Ḥamīd al-‘Alūjī has written a book on his works which was printed in Baghdād in 1965. In this piece

\underline{14} *Siyyar al-A‘lām al-Nubulā‘*, 21/367.

\underline{15} *Siyyar al-A‘lām al-Nubulā‘*, 21/384.

\underline{16} *Thail Ṭabaqāt al-Hanabila*, 1/410.

\underline{17} *Thail Ṭabaqāt al-Hanabila*, 1/415, *al-Tāj al-Mukallal*, #70.

\underline{18} *Tathkirat al-Huffār*, 1344.
he researched their titles, their copies and copies that had been printed and put them in alphabetic order. Whoever wishes to know about these books should refer to this work, keeping in mind that many of the manuscripts mentioned therein by al-‘Alūjī have now been printed.

His Death

Ibn al-Jawzī passed away on Friday the 12th of Ramadān in 597 A.H and was buried at Bāb Ḥarb.¹⁹

THE BIOGRAPHY OF THE SON

Abū’l-Qāsim Badr al-Dīn ‘Alī ibn al-Jawzī

Name, Lineage and Birth


He was born in Ramadān in 551 A.H.\textsuperscript{20} which was approximately 30 years before the birth of his brother Yūsuf Muḥyī al-Dīn.

Studies and Students


Al-Sayf narrated from him as well as ‘Izz al-Dīn ‘Abdu’l-Rahmān ibn Muḥammad ibn ‘Abd al-Ghanī al-Maqdisī, al-Taqī ibn al-Wāṣiti,

\textsuperscript{20} Siyār al-‘Alām al-Nubulā', 22/352.
The Biography of the Son

al-Kāmal ‘Alī ibn al-Waqqāh, Abū’l-Faraj ibn al-Zain, Abū al-Abbās al-Fārūthī, Shams al-Dīn Muḥammad ibn Hubaira the resident of Bilbeis. He gave permission to Abū Naṣr ibn al-Shīrāzī and al-Qādī the Ḥanbālī to narrate from him.

Ibn Nuqṭa said: ‘He relates with accuracy, is trustworthy, has memorized a lot and presents his ḥadīth in a fine manner. He heard the Sahih of al-İsmā‘īl from Yaḥya ibn Thabit.’

Upbringing and Life with his Father
al-İmām ibn al-Jawzī

One may ask why Ibn al-Jawzī chose to advice this son of his, and the answer can be easily found by looking into their life together. The author says in the preface that having found his son somewhat careless about seeking knowledge, he decided to write some words of encouragement to him to get him motivated. The scholars’ comments about him give us the following picture of Abū’l-Qāsim’s life with his father; al-İmām Ibn al-Jawzī:

He was a good child from the very beginning to the point that Ibn al-Najjār said: ‘He preached and gave sermons when he was a child.’ Al-Dhahabī said: ‘He preached for some time and then quit. He was extraordinarily eloquent in much of his speech and pleasant in his jesting.’ This indicates that his upbringing and early childhood were like those of his father and his brother Muḥyī al-Dīn Yūsuf.

21 Siyar al-İ’lām al-Nubulā‘, 22/353.

22 Siyar al-İ’lām al-Nubulā‘, 22/353.

23 Siyar al-İ’lām al-Nubulā‘, 22/352.
However, at some point before the birth of his brother Muḥyī al-Dīn Yūsuf in 580 A.H., he began to spend his days in idle play, leaving his previous activities as a preacher and wasting his time doing impermissible things. This is verified by al-Ḥāfiz Ibn al-Jawzī himself in this advice as he says: ‘Out of my sons only Abū’l-Qāsim is left, so I have asked Allāh to make him a pious successor and an ideal son who shall achieve success. However, I found him somewhat careless of studying Sacred Knowledge so I decided to write these words to him.’

He gave this excellent and also obligatory advice to his only son at the time, following the words of Allāh?

وَقَالُواَ أَلَمْ تَذَكَّرُواْ أَنَّ الْأَفْسَرَ كَانَ أَهْلِيكُم

O Believers! Protect yourselves and your families from fire...

[Sūrah al-Tahrim : 6]

Still, despite his efforts, it seems that his son did not take heed of his words which caused his father to abandon him and cut all relations between them. Some of the things that made him go to this extent were his son’s habit of engaging in impermissible activities and having friends who were busy with idle play and corrupt lifestyle. He had become a person inclined towards amusement and moral depravity.

Ibn al-Najjār said: ‘He was very much inclined towards amusement and dissipation, so he left preaching, became involved in impermissible affairs and kept corrupt company.’

The reader can perceive this as the text goes on and also see how the author forbids his son from doing these things.

We are now speaking of the life of a son with a father who was praised by al-Ḥāfiẓ al-Dhahābī in his words: 'I do not think time will allow another one like him to appear.' Therefore, it is especially sad to know how this son mistreated his father who in his advice obviously fears that his son will be cast into the Fire and the punishment of Hell. You see him fearing for his son lest he abandons something that is virtuous and good and yet still he continued to disrespect and mistreat him. So far he went that during the trial of his father, the times of trial in general and other times, he was harboring enmity towards him. Then, having got a hold of his books in Wasit he sold them for a pathetic price. This was related by Ibn al-Jawzī's grandson Abū al-Muẓafīr from his grandfather: 'Of sons he left behind 'Alī, and he is the one who took his father's books and sold them for a slave-price unless somebody wanted to pay more. When his father was coming to Wasit he made his way to the books at night, took what he wanted and sold them for cheaper than the ink they were written in. His father had abandoned him years ago, so when he was tried he only showed enmity towards him.'

Ibn al-Najjar said: 'I heard his father say: 'Truly, I make du'ā against him every night before Fajr.'

Al-Dhahābī pointed this out as well, saying: 'He would disre-

\[\text{\textsuperscript{25} Mirāt al-Zamān, 8/502-503, Siyār al-\'Ālām al-Nubulā', 21/384.}\]

\[\text{\textsuperscript{26} Siyār al-\'Ālām al-Nubulā', 22/353.}\]
spect his father and has also been told to have profited from his books.\textsuperscript{27}

Later on, Allāh compensated al-Ḥāfīẓ ibn al-Jawzī with a dear companion and a dutiful son, the great scholar and teacher in the Caliph’s region, Yūsuf Muḥyī al-Dīn.

Ibn al-Sibā’ī said of him, ‘He is a virtuous scholar and a great, exemplary person. One of the great personalities in the field of Sacred Knowledge and famous for his virtues. The divine providence appeared on him from the very beginning of his childhood, so his father took care of him, teaching him Hadith and training him to deliver sermons ever since he was a child. He was given much good in the field and received complete acceptance from the people and the signs of grace in him were evident.’\textsuperscript{28}

This dutiful son, who from his young age worked in preaching, was also the reason why ibn al-Jawzī was saved when a calamity befell him in the late part of his life when some people slandered him before the Caliph al-Nāṣir. His loyal student, though still a youth, pleaded the Caliph’s mother to help his teacher and spiritual father so she interceded with the Caliph who then released the Shaikh. His loyal student; Yūsuf then came and took him away.\textsuperscript{29}

When al-Ḥāfīẓ ibn al-Jawzī was 80 years old he would study Sacred Knowledge together with him and did not return from

\textsuperscript{27} Siyar al-ʿĀlam al-Nubulāʾ, 22/352.

\textsuperscript{28} Thaʿlīl Tabaqāt al-Hanabila, 2/258, 259.

\textsuperscript{29} Siyar al-ʿĀlam al-Nubulāʾ, 21/377.
Wasit until he and his student completed reciting the Qur’ān in the ten ways in the presence of Ibn al-Baqillānī.\textsuperscript{30}

The Shaikh loved his loyal student Yūsuf very much to the level it is said that he has said: ‘When I was in Wāsit I completed the Qur’ān every day, but I did not read Sūrah Yūsuf due to my sadness of us being apart.’\textsuperscript{31} He also authored a book of his sermons called \textit{al-Majālis al-Yūsufiyya}.\textsuperscript{32}

At this point, it is fitting to mention some of the good sides of ibn al-Jawzi’s undutiful son as well even though he did not take heed of the advice while his brother Yūsuf benefitted from it.

Al-Dhahābī said in his biography of Abū’l-Qāsim ‘Alī: ‘The virtuous and reliable shaikh...He was extraordinarily eloquent and knew the art of jesting...He was abstinent, serving his own self.’

Ibn Kathīr said: ‘He was a gentle and fine shaikh.’\textsuperscript{33}

Ibn al-Najjār said he used to write ten fascicles every day.

It is agreed that he prayed the funeral prayer for his father, as mentioned by ibn al-Jawzi’s grandson.

So we ask Allāh All-Mighty to have guided this son to repent

\textsuperscript{30} \textit{Thāli Tabaqāt al-Ḥanābila}, 1/427.

\textsuperscript{31} Ibn Shaṭṭī: \textit{Mukhtasar Tabaqāt al-Ḥanābila}, p.46.

\textsuperscript{32} \textit{al-Bidāyah wa’l-Nihāyah}, 13/136.

before his death from that which occurred between him and his father, the Imam, the scholar, the preacher of horizons, Shaikh al-Islam and pride of ‘Irāq, Jāmal al-Dīn Abū’l-Faraj ‘Abdu’l-Rahmān ibn al-Jawzī. May Allāh have mercy on him, be pleased with his deeds and make him settled next to Him.

Death

Abū’l-Qāsim ‘Alī died in the last days of Ramaḍān in 630 AH.\textsuperscript{34}

\textsuperscript{34} Thālī Thābaqāt al-Ḥanabila, 2/260.
Notification

The following is written on the cover of the *al-Sunna al-Muḥammadiyya* print which is included in the *Min Dāfai‘in al-Kunūg* collection and edited by Shaikh Muḥammad Ḥāmid al-Faqī as well as the cover of the *al-Matba‘a al-Salafiyya*, Cairo print, which was printed with the work of Shaikh Muḥibb al-Dīn al-Khaṭīb:

‘He gave this advice to his son whose kunya was Abū’l-Qāsim, born in 580 A.H. and killed in the battle of the Tatar in Baghdād in 656 A.H..’

It preceded, however, that the one killed in the battle of the Tatar along with his three sons was Yūsuf Muḥyī al-Dīn. Al-Ḥāfiẓ Ibn Rajab says: ‘His happiness was sealed with martyrdom, may Allāh be pleased with him. Shaikh ‘Abd al-Ṣamād ibn Abū al-Jaysh said: ‘It was conveyed to me that Shaikh Muḥammad ibn Sakrān, the famous abandoner of vanities, said: ‘I saw the teacher of the regime Ibn al-Jawzī in my dream and said to him: ‘What did Allāh do with you?’ to which he replied: ‘Their swords compensated for our sins.’ May Allāh be pleased with him.’

\[35\] Abū’l-Qāsim ‘Alī died

---

\[35\] For more detail on the biography of Abū’l-Qāsim ‘Alī, the son of the Shaikh and Imām Abū’l-Faraj Ibn al-Jawzī, refer to: Sibt ibn al-Jawzī: *Miḥāl al-Zamān*, =
in 630 A.H. in Ramaḍān and the one who was really killed in the battle of the Tatar was his brother Yūsuf Muḥyī al-Dīn, and this error should be noted.

AUTHOR’S PREFACE

The Reason Behind Writing this Exhortation

IN THE NAME OF ALLĀH, the All-Merciful, the Most Merciful. It is His aid that we seek.

All praise be to Allāh who produced our forefather from dirt and brought out his offspring from between the ribs and the backbone. Praise be to Him who made kinship and lineage a support for kinsfolk, blessed me with knowledge and the understanding of what is correct, cultivated me well as a child, protected me in my youth and gave me offspring who will hopefully be a reason for abundant rewards.

رَبَّ أَجْعَلِي مُقِيمًا لَّا ضَلَّاهُ وَمَن دَرَى حَسَبُهُ ۚ رَبِّ أَعْفَرْنَا وَلَوْلَا دُنْتُ ۚ دُنْيَا وَالذَّٰلِكَ لِلْمُؤْمِنِينَ يَوْمَ يُقْومُ

الْحَسَابُ

My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my sup-
plication. Our Lord, forgive me and my parents and the believers the Day the account is established.  

[Sūrah Ibrāhīm : 40-41]

Once I learned the virtue of marriage and having children,\(^{36}\) I read the whole Qur'ān\(^{37}\) and then asked Allāh, the Most High, to give me ten children. He answered my request and gave me five boys and five girls. Two of the girls and four of the boys passed away\(^{38}\) and of the boys only Abu'l-Qāsim\(^{39}\) remains alive. I asked


\(^{37}\) Know, may Allāh have mercy on us, that invocation after completing the Qur'ān is something our pious predecessors used to do. It was related about Anas that, “Whenever he would complete the whole Qur'ān he would gather his children and household and invoke Allāh for them.” This was related by al-Darimi (3474). It was related by Ibn Abī Dāwūd with two ṣaḥīḥ chains as mentioned by the God fearing Imām al-Nawawī (al-Athkār, p. 191). Al-Ḥāfiẓ Ibn Haiṭr said (Al-Futūḥat al-Rabbāniyya, 3/344): “This is a maqṣūf ṣaḥīḥ narration.”

\(^{38}\) This is problematic from two angles:

1. Al-Ḥāfiẓ Ibn al-Jawzī left two sons behind him: Yūsuf Muḥyī al-Dīn (580-656) who was killed by Hulakū when he entered Baghdad and destroyed it and Abu'l-Qāsim 'Alī (551-630) who Ibn al-Jawzī is addressing in this book.

2. Ibn al-Jawzī had more than five daughters as his grandson Abū al-Muẓafir mentioned a sixth one as preceded.

The issue can be solved by looking at the times of death in this case. It seems that this was the situation at the time of his writing this book which was before his son Yūsuf Muḥyī al-Dīn was born in 580 and after his oldest son Abū Bakr 'Abdu'l-'Azīz, died in 554. It might also be that he had other children in addition to this Yusuf of his. This also clarifies the second problem as we can assume that he had one more daughter after writing this book.
Allāh to make him a pious successor and an ideal son who shall achieve success. However, I found him somewhat careless in his pursuit of Sacred Knowledge and so I decided to write him these words encouraging him to take my path in studying, and to direct him towards recoursing to the granter of accord, the Glorious and Most High. I acknowledge that none can abandon the one He gives success to and none can guide the one He leads astray, but Allāh, Most High, has also said:

وَتَوَاَصِؤُواْ بِالْحَقِّ وَتَوَاَصِؤُواْ بِالصَّبْرِ

And advised each other to truth and advised each other to patience.

[Sūrah al-‘Asr : 3]

and

فَذَكَّرُواْ مَنْ نَفَعَ الْذُّكَرَىْ

So remind if reminding is of benefit.

[Sūrah al-‘Ālā : 9]

All power and strength is in Allāh’s hands alone, High and Mighty is He.

---

39 He is Abu’l-Qāsim Badr al-Dīn ‘Alī al-Nasikh. His biography has already been mentioned and we learned that he used to mistreat his father who was not pleased with his ways and finally abandoned him for years. He died in 630.
YOU SHOULD KNOW, my son, may Allâh guide you to what is right, that man has been distinguished by intellect only so that he would act according to it. Bring it to the fore, use it in contemplation and spend time alone with yourself. You will conclude that you are a created being who has responsibilities and obligations and that the two angels are counting your every word and glance. Every breath is a step closer to death. The time we spend in this world is short, the time we are held in our graves is long, and the punishment for following our base desires is calamitous.

Where is the delight of yesterday? It has departed leaving only regret in its wake. Where is the soul’s desire? How many has it brought low, how many has it caused to slip and falter? People have only attained happiness by going against their lusts and desires. People have only become wretched by giving preference to the life of this world. Learn from the lives of kings and ascetics: where is the delight of the kings and where is the weariness of
Encouragement and Intimidation Prior to this Beneficial Exhortation

the ascetics? The only thing left is the abundant reward and beautiful mention for the pious, and the malicious words and calamitous punishment for the disobedient. It is as if those who starved never starved and those who ate to their fill never did so. Laziness in virtuous deeds is an evil companion indeed, and love of comfort causes regret greater than any enjoyment. So take heed and tire yourself for your self.

Know, that performing the obligatory and avoiding the forbidden is a must; whenever a person transgresses the limits let him beware of the Fire. Then know that aspiring to virtuous deeds is the highest goal of those who strive yet virtuous deeds vary in status and ranks; some people consider them to mean abstaining from worldly vanities and others think they stand for dedicating oneself for worship. The truth, however, is that complete virtue is nothing but joining knowledge with action. When these two are combined they raise a person to the level of truly knowing the Creator, Exalted and Most High, causing him to love, fear and yearn for Him. This is the true goal. People also vary in determination: not everybody who wants is wanted and not everybody who seeks finds what he is looking for. Still, everyone must strive to reach their goals because “everyone is eased towards what he is created for.”

Allāh is the source of all help.

40 The wording of this sentence is a šahīḥ ḥadīth of the Prophet (ﷺ) from ‘Alī ibn Abī Ṭalib (al-Bukhārī: Kitab al-Jana’īz, 1362, Chapter: Preaching by the grave while one’s companions are sitting around oneself, 1362, Muslim: Kitab al-Qadr, Chapter: How man was created, 2647, 6).
CHAPTER TWO

Obligatory Deeds, Virtuous Voluntary Deeds and High Motivation

The first thing a person should pay attention to is knowing Allāh, Most High, through His signs. It is obvious that anyone who sees how the sky has been raised and the earth laid out, and observes how perfectly different things - especially his own body - have been made, knows that every construction must have a maker and everything built must have a builder.

Then he should contemplate the proofs of the Messenger's (ﷺ) truthfulness. The greatest of which is the Qur’ān, which Allāh declared to be inimitable by man even if they would only attempt to compose one Surah like it. Once he is certain of the Creator’s existence and the truthfulness of the Messenger (ﷺ), he has to submit to the Sacred Law because not submitting to the Sacred Law is indicative of corrupt belief.

After this he must know the obligatory things related to Wuḍū’ (ablution), Ṣalāh (prayer), Zakāh (obligatory alms) - if he has wealth
Obligatory Deeds, Virtuous Voluntary Deeds and High Motivation

-, Ḥajj (pilgrimage) and other obligatory actions. Once he has learned the obligatory parts of these, he must implement them.

A man of high ambition and strong determination should proceed and advance to the level of virtuous voluntary actions. He ought to busy himself with memorising the Qur’ān and studying its explanation along with the hadith of the Messenger (ﷺ). He should also learn about his (ﷺ) life, the life of his companions and the scholars who came after them. Let one adapt to higher ranks then advance to the highest rank.

He must also know enough Arabic grammar and commonly used language to speak properly.

Jurisprudence is the basis of all sciences, but reminding of the afterlife is the sweetest and most beneficial on a more general scale. Praise be to Allāh, for by His grace I have been able to compose some books in these fields that spare you the need of looking into the books of past scholars or any other books for that matter. This being the case, there is no need for you to search for books or to focus your efforts in authoring them. The ambition or aspiration of a person only falters or fails if it is weak and feeble; when it is lofty, you will never be satisfied with anything less.

Evidence tells you that high aspiration and determination is in man’s innate nature. It is only during certain times that these are weak, and they only need to be encouraged to be strong again. When you find yourself incapable, ask The Benefactor, and when you feel indolent, turn to the Giver of opportunity. You will only

---

41 Al-Ḥāfiẓ al-Dhahabī said in (Tathkīrat al-Ḥußayn, 1344): “I do not know of a scholar who has written what this man has.”
achieve good by obeying Him, and no good will bypass you except due to your disobedience. Have you not seen that obedient ones always reach their goals! And have you not seen that disobedient never succeed or achieve their goals! Have you not heard the poet say:

By Allāh, never have I come to visit you
Except that the earth compacted before me.
I have never resolved to leave your door
Except that I tripped over my garment’s tail.

\[42 Siyar al-A‘lām al-Nubulā' (21/58), said to be poetry of al-Murtaḍā, the father of al-Imām Abū al-Fadā' il Muḥammad ibn ‘Abd Allāh ibn al-Qāsim ibn Muzffir al-Shāfi‘ī with yā la‘īl in the place of Allāh.\]
CHAPTER THREE

Fear Allāh and He Shall Teach You

Observe, my son, the way you deal with the limits of Allāh and see how you can keep yourself within their bounds. Indeed, he who takes care of these limits is taken care of, and he who doesn’t, is left to himself. I shall now mention some of my experiences to you so that you may observe my striving and ask the Granter of success to bless me. Truly, most of the blessings I have been given have not been earned by me but rather they are conferred as a result of the planning of The Gentle One alone.

I remember myself as a child: A highly motivated six-year old sitting in class with older boys.\(^{43}\) The intellect I had been given

\(^{43}\) Al-Ḥāfiẓ ibn al-Jawzī about his high motivation in different places of *Saíd al-Khāṭir* and we shall mention some of it here (238): “Never has a man been tried with anything greater than his high ambitions. This is because a person who has high ambitions will choose the highest goals and it may be that he doesn’t have enough time to achieve them or his instruments are too weak so he remains in constant suffering. I have been given this ambition in some regards and suffer because of it. I am not saying that I wish it would have not been given to me, for the sweeter the life the less the intellect; and an intelligent man does not purchase additional pleasure for deficient intellect.” He also said (239):
superseded that of old men. I do not recall myself playing on the road with other kids or ever laughing out loud.\(^{44}\)

When I was seven or so, I attended the gatherings in the Masjid. I would not sit in a circle of mere wordplay, but searched for a ḥadīth scholar who would narrate about the Prophet’s (ﷺ) life. I would memorize everything he said, then go back home and write it down. I was blessed for being granted my teacher Abū al-Faḍl ibn Nāṣir, may Allāh bestow His Mercy upon him,\(^{45}\) who would take me to different scholars and let me hear the Musnad [of Imām

\(=\)

“I looked at my high ambition and was amazed by it: I want to gain knowledge of things I’m sure I can never gain knowledge of because I would love to learn every single science in great detail. Truth is, however, that learning just a portion of that takes more than a lifetime.” He also tells how he still had these ambitions as a grownup (250, 251): “I was given an extremely high ambition. I grew up and never achieved what I hoped for. I began asking Allāh for a long life, strong body and the achievement of my goals. The customs and habits of people renounced what I was doing and said: “No custom exists in what you seek.” I replied, saying: “I only ask from One who is able to go beyond customs.”

\(^{44}\) For verification of this, refer to: Ibn Kathīr, al-Bidāyah wa’l-Nihāyah, 13/29.

\(^{45}\) The Imām, Muḥaddith and Ḥāfiz, Muḥīd al-‘Iraq, Abu al-Faḍl Muḥammad ibn Nāṣir ibn Muḥammad ibn ‘Alī ibn ‘Amm al-Salāmī from Baghdād (467-551). Al-Ḥāfiz ibn al-Jawzī benefitted in the field of ḥadīth by accompanying this Imām as indicated by Dhaḥabī (Ṣiyār al-‘Alām al-Nubuluṣ, 21/367) and confirmed by al-Ḥāfiz ibn al-Jawzī himself (al-Munṭazām, 10/163). Al-Dhaḥabī also related this from him (al-Miṣrān, 20/267), saying: “He said: ‘Our shaikh was reliable, a man of good memory and precision. He was from Ahl al-Sunnah wa al-Jama‘ah and had not faults worth mentioning. He was responsible of hearing me. I heard the Musnad of Ahmad and the major books in his reading and it was he whom I took the science of ḥadīth from. He would remember Allāh a lot and was quick to shed tears.’” For his biography, refer to: Ṣiyār al-‘Alām al-Nubuluṣ, 20/265, Tathkiraṭ al-Ḥuffāẓ, 3/1289, Maṇāqib Ahmad, 530, 531, Miṣrāt al-Zamān, 8/138, Thā’il Tabaqāṭ al-Hanābila, 1/225-229, al-Bidāyah wa’l-Nihāyah, 12/233.
Ahmad] and other major works. All this time I had no idea of why I was made to do these things. My teacher recorded all I had heard, and when I reached puberty he handed me this record. I accompanied him till his death, and through him I learned the science of ḥadīth and transmission.

The kids used to go down to Tigris River and play on the bridge, but when I was small I used to take a book and sit far from people by the shore studying Sacred Knowledge.

Then I was inspired to abandon the vanities of this world so I began constant fasting and reduced my food intake to very little. I trained myself to be patient, embarking on a continuous pursuit in order to do so and staying up at night. I didn’t feel satisfied with studying just one science so I read jurisprudence, sermon delivery and ḥadīth and followed those who practiced ḥudā (as-

46 May Allāh have mercy on Ibn al-Jawzi for he was serious about his studies in both his childhood and after growing up. He dedicated himself to learning and would not allow anything of his time to be wasted. He says about himself (Ṣaid al-Ḳẖāṯir, 235): “During my pursuit of this quest for knowledge I would go through difficulties that, to me, were sweeter than honey due to what I was expecting to gain. When I was small I used to take some dry bread with me and go out to learn hadīth. I would sit by the ʿĪsa river, and as I was unable to eat the bread without washing it down with water, I took a sip after every bite. My ambition only allowed me to see the delight of learning. Due to that I became known for having heard much of the ḥadīth of Allāh’s Messenger and his conditions and ways along with the life of his companions and their followers. My dealings with the creation also elevated to a level that cannot be achieved except through knowledge. In my childhood and during the times of lust and being a stranger I could have done things that the soul desires like a thirsty man does cold water, and only the fear of Allāh caused by knowledge stopped me from doing them.”

47 He also said about himself (Ṣaid al-Ḳẖāṯir, 37): “I am a man to whom knowl-
ceticism). After that I studied linguistics.

There was not a narrating scholar or a preacher where I lived who I didn’t sit with and whenever such a person would arrive from elsewhere I would go to him. I used to choose of virtuous deeds what suited me and if I had to choose between two things I usually chose the right of *al-Haqq* (Allāh). He has planned my life and cultivated me in a beautiful fashion, guiding me towards what is best for me. He has protected me from my enemies, the jealous, and those who might plot against me. He has made every-thing convenient for my studies of Sacred Knowledge and sent me books from unexpected places. He gave me good understanding, the ability to memorize and write quickly and a talent for authoring books.

I lacked nothing of this world. As a matter of fact, things were quite the opposite as Allāh gave me more than enough. He put a great deal of acceptance of me into peoples’ hearts and made the impact of my words leave them not questioning the authenticity of what I had to say. Approximately 200 thimmis [i.e. people of the book who live in Muslim lands according to a truce contract]
have become Muslim at my hands and over 100 000 sinners have repented in my gatherings. More than 20 000 men have announced their repentance from foolish ways during my exhortations.⁴⁸

I used to go around hadith-gatherings of different scholars and run till I was out of breath so no-one would precede me. I would start my day having nothing to eat and finish it having nothing to eat. Never did Allāh degrade me to take from another person, instead He provided for me in order to protect my honor. Truth is, mentioning all my experiences would take quite a while.

And here I am now and you can see what I have achieved. I will tell you the whole story in one single sentence, and that is Allāh’s saying:

وَأَنْفَقُوا لِلَّهِ وَيَعْلَمُ مَا كُنْتُمْ تَخْفِيُّونَ

Fear Allāh, and Allāh shall teach you.

[Sūrah al-Baqarah : 282]

⁴⁸ His grandson Abū al-Muẓfīr said in (Mi'rāt al-Zamān, 8/482): ‘I heard my uncle say: ‘Through the two fingers of my hands I was the greatest whip in righting wrong. 100 000 people repented in my hands and 20 000 became Muslim.’’ The number 20 had dropped from the print of Mi'rāt al-Zamān but the checker of Siyar al-'Ālam al-Nubulā', noticed it (21/370). He also said in (al-Muntazam, 10/237): ‘I preached in al-Halba in Ramadān and 120 people announced their repentance.’ He also said in (Sa'id al-Khaṭīr, 41): “All my gatherings are attended by countless people who cry and regret their sins. Most times a group of people would get up to have the hair of their youth cut (which was a habit at that time when announcing repentance). They were often as big as 50 or 100 people and some days their number exceeded 100. Most of them were youth who had grown up playing games and immersing themselves in worldly and sinful matters.’ Al-Ḥāfīz ibn Rajab says in (Thābil Tabaqat al-Hanabili, 3/410): “We can conclude that his gathering of exhortation had no equal and no-one had heard of anything similar. They were very beneficial sittings where the heedless came to remember, the ignorant came to know, the sinners repented and the polytheists became Muslim.”
CHAPTER FOUR

Benefiting from Time and Opportunities

TAKE HEED, MY SON, for your own benefit, and regret your previous shortcomings. Work hard to attain the company of those who have achieved perfection while you still have time. Water your tree while there is still some moisture left in it, and remember the time you have wasted for that indeed is a sufficient reminder. As time has passed, the delight of laziness has vanished and the levels of virtuous deeds have been missed. Indeed, our pious predecessors loved to enact every virtue and would cry out of missing just one.

Ibrāhīm ibn Adham⁴⁹, may Allāh bestow His mercy upon him, said: “We once went to visit a worshiper who was sick and found him crying, looking at his feet. We asked, ‘Why are you crying?’ to

⁴⁹ The exemplary Imām, the knower and the master of ascetics, Abū Ishāq al-‘Ajli al-Khurasanī al-Bakhli, the resident of Syria (approximately 100-662). Abu Nu’aym said: ‘I heard Sufyān say: ‘Ibrāhīm ibn Adham resembled Ibrāhīm al-Khalīl. Had he been a Sahabi he would have surely been a virtuous man.’” His biography can be found in Ḥīyatu’l-Auliya’ (7/367-8/58), Tabaqāt al-Auliya’ (5/15), Siyar al-A’lām al-Nubulā’ (7/387), Ibn Athir, al-Kamil (6/56), al-Bidāyah wa’l-Nihāyah (10/135-145) and Shatharāt al-Thabab (1/255-256).
which he replied, 'They did not become dirty in the path of Allāh.' Another person cried, and they asked: 'Why are you crying?' He answered: 'Due to a day that passed without me fasting it and a night that passed without me standing it."

Know, my son, that days consist of hours and hours are made of the breaths you take. Every breath is a treasure chest, so beware of letting a breath pass by with no benefit. You do not want to find an empty treasure chest on the Day of Judgment and regret. Indeed, a man once said to 'Amir ibn 'Abd Qais\textsuperscript{50}: "Stop, I want to talk to you", so he said to him: "Hold the sun in your hands [i.e. stop time] so I can talk to you."

Ma'rūf\textsuperscript{51}, may Allāh bestow His Mercy upon him, said to some

\textsuperscript{50} Imām Abū 'Abd Allāh (and it is said: Abū 'Amr) al-Tamāmī al-'Anbarī 'Amir ibn 'Abd Qais al-Baṣrī. Al-Ḥāfiẓ al-Dhabhābī described him as: The example, the wali and the ascetic. He is one of the eight leading Tabi'in in ascetism. Ka'b al-Aḥbār once saw him and said: 'This is the devotee of this nation.' Qatada said: 'When 'Amir was on the verge of death he cried.' He was asked: 'Why are you crying?' so he said: 'I am not crying because I fear death or crave this world. It is the thirst of the midday heat and the standing at night that I cry for.' He is said to have died in the time of Mu'awiya. (Refer to his biography: Ibn Sa'd: \textit{al-Ṭabaqāt}, 7/103, Ahmad: \textit{al-Zuhd}, 218, \textit{Hīyatul'Alīyā}, 2/87, \textit{Sīyar al-A'Lām al-Nubalā}, 4/15, 'Alqama ibn Murthid: \textit{Zuhd al-Thamaniya min al-Tabi'in}, p. 37-40.)

\textsuperscript{51} Ma'rūf al-Karkhī Abū Mahfūz al-Baghdaḍī, described by al-Ḥāfiẓ al-Dhabhābī as: 'The authority of the ascetics, the blessing of our times.' Al-Ḥāfiẓ Ibn al-Jawzī has gathered his virtues in a book that has been printed. He passed away in 200 AH. Imām Ahmad said that he is a person whose du'a is answered. 'Abd Allāh ibn Ahmad ibn Ḥanbal said: 'I said to my father: 'Did Ma'rūf have any knowledge?' to which he replied: 'My son, he had the basis of all knowledge and that is fear of Allāh.' (Refer to his biography: \textit{Ṭabaqāt al-Alīyā}, 280, 285, \textit{Ṭabaqāt al-Sufyān}, 83-90, \textit{Ṭabaqāt al-Hanabila}, 1/381, 389, Sīfāt al-Sufwā, 2/79-83, \textit{Hīyatul'Alīyā}, 8/360, 368, \textit{Sīyar al-A'Lām al-Nubalā}, 0/339, 345.)
people sitting with him: “Do you not wish to get up? Verily, the angel of the sun is dragging it and does not get weary [i.e. time is passing].”

The Prophet (ﷺ) said in a ḥadīth: “Whoever says: ‘Glory be to Allāh, the Exalted, and all praise is His,’ will have a palm tree planted for him in Paradise due to that.” So just think about the number of palm trees you will miss by wasting time!

Our predecessors had the habit of making the most of every single second. Kahmas, for example, used to recite the Qur’ān


53 Kahmas ibn al-Ḥasān al-Tamīmī, the Hanafite from al-Aṣṣ, the worshipper Abū al-Ḥasān, one of the major figures of the trustworthy. He was a pious worshipper who died in 149. An example of his plentiful worship is that he would pray 1000 units every day, and when he got weary he would say (to his soul): ‘Get up, you abode of all evil, for by Allāh I have never been pleased with you for Allāh.’ (Refer to his biography: Ṭabḥīrat al-Huffāẓ, 1/174, Siyār al-Ālam al-Nabūlī, 6/316, Khulasa al-Tahthib al-Kamal, 322, Tahthib al-Tahthib, 5408, Shatbarat al-Thahab, 1/225.)

A beneficial note: It has authentically reported from the Prophet (ﷺ) that he forbade us from completing reading the Qur’ān in less than three days. This can be found in the ḥadīth of ‘Abd Allāh ibn ‘Amr: “And Allāh’s Messenger (ﷺ) said: ‘Complete reading the Qur’ān every month.’ He said: ‘I can bear more than that’ and continued saying that until he said: ‘Complete it every three days.”’ (al-Bukhārī, 1978) He also said to ‘Abd Allāh ibn ‘Amr: “Read it in
completely three times a day.

Forty of them would pray the morning prayer with the wudu of ‘Ishā’. [i.e. they would stay up all night praying]

seven days but not more than that.” (al-Bukhārī, 5054, Muslim, 1159, 184). As for the reports that mention how our noble predecessors used to read the Qur’ān in less than three days, we can only comment on that by conveying the words of the Ḥāfīz and virtuous critic al-Dhahabī when he related the words of Yahya ibn Aktham in the biography of the famous Imam al-Wakī‘ ibn al-Jarrāḥ (al-Siyar, 9/143): “I accompanied Wakī‘ as a resident and a traveler and found him fasting all the time and completing the Qur’ān every day.” Al-Dhahabī said: “I say: ‘This is very impressive worship but it is not ideal, coming from someone comparable to the Imams of Athariyya. This is because the Prophet (ﷺ) has authentically been reported to have forbidden us from continuous fasting and completing the Qur’ān in less than three days. The religion of Islam is ease and following the Sunnah come first. May Allāh be pleased with Wakī‘, and where in any case is someone like him?’ I say: May Allāh have mercy on al-Ḥāfīz al-Dhahabī for he was indeed a brilliant critic and deserved to be called the Imam of fair critics. May Allāh have mercy on this Imam and gather us all with the people of ḥadīth. God knows I love him a lot for His sake.

May Allāh have mercy on Ibn al-Jawzī who said (al-Yawaqit al-Jawziyya, p. 28-29): “How excellent are the people who have abandoned sweet dreams, withdrawing from that for which they erected their feet for. Standing up to fatigue themselves in the dark, seeking a portion of the blessing. When the night comes they stay up, and when the day arrives they derive lessons from it. When they look at their faults they seek forgiveness, and when they think about their sins they cry and feel dejected. O dwellings of the beloved, where are your inhabitants? O places of sincerity, where are your residents? O spots of the pious, where are your people? O places of nightly prayer, where are your visitors? I have, by Allāh, traveled around and found these people extinct. Those who used to stay awake at night have gone away and the lovers of sleep are left. These times have sought eating of lusts to replace fasting.”
Rābi‘a al-‘Adawiyya\textsuperscript{55} used to pray the whole night, and when

\textsuperscript{55} Rābi‘a al-‘Adawiyya, Umm al-Khair bint Isma‘il, the pious, covered, ascetic and God fearing worshipper from Basra. She is said to have lived for 80 years and died in 180 AH. The narration was related by al-Ḥāfīẓ al-Dhabahī by way of Ibn Abī al-Dunya: We were told by Muḥammad ibn al-Ḥusayn, I was told by ‘Īsā ibn Maymun al-'Attār, I was told by ‘Abdā bint Abī Shawwāl who used to serve Rābi‘a al-‘Adawiyya: ‘Rābi‘a used to pray the whole night. When morning would come she would lay down till the sky would turn to yellow. I used to hear her say: ‘My soul, how much do you sleep and till what time do you stand up? You might sleep for just a little and never get up until the Day of Resurrection.’”

al-Ḥāfīz ibn al-Jawzī: \textit{al-Muthībī}, p. 211: ‘Rābi‘a the worshipper used to get up to pray in the beginning of the night and say:

\begin{quote}
The lover has stood up for her hope  
And her heart is about to fly away from joy
\end{quote}

When the night was over she would say: “No! It has been taken away!” and recite:

\begin{quote}
The darkness is gone with its intimacy and concord  
If only the night and its intimacy would come again
\end{quote}

An important note: Rābi‘a al-‘Adawiyya is a pious woman of worship and asceticism who has been mistreated by the people. Some accused her of believing in ḥulūl, and Allah’s refuge is sought; some claimed she held the belief of Ibāḥa and others denied that she had ever existed. All of this is wrong and unjust as great Imāms like Sufyān al-Thawrī and Shu‘ba have related things that render all these accusations false. Al-Ḥāfīz al-Dhabahī said (\textit{Siyar al-‘Alām al-Nubula‘}, 232/243): ‘Abū Sa‘īd ibn al-‘Arabī said: ‘As for Rābi‘a, people have learned much wisdom from her. Sufyān, Shu‘ba and others have related things about her that render the things said about her futile. What she was accused of was derived from the following words she had said:

\begin{quote}
I have indeed put you in the heart to speak to me  
And have permitted my body to whoever wants to sit with me
\end{quote}
dawn came she lay down for a bit and then got up frightened, saying to herself: “Sleep in the grave is long.”

Some said she believes in ḥulūl based on the first line and that she believes in Iblīs based on the second.’ I (al-Dhahabī) say: This is exaggeration and ignorance. It may very well be that the person who said this is himself a person who believes in these things and wanted to use this poetry to support his disbelief just like they used the ḥadīth: ‘I will be the hearing that he hears with.” I say: From the shameful traits of today’s Hululite Şūfīs is their attempts to support their evidently deviant beliefs by forged and contradictory poetry and made up stories attributed to her. May Allāh give us refuge and not forsake us! They have even authored a book about these things and mentioned things about her life that give goose bumps to any monotheistic Sunni Muslim. Even more ridiculous than this group of people are those who made a film about her, portraying her as a dancer in the early parts of her life and other such falsehood to drive people from their religion. May Allāh misguide and humiliate them with this despicable and shameless discipline of theirs that keeps twisting realities. As for those who say she never existed, we ask them to think a bit about the sources of her biographies. They are all related by the great Imams of this discipline such as al-Dhahabī (Sīyar al-‘A‘lām al-Nubulā’, 8/242, al-‘Ibar, 1/278), Ibn Khalakān (Wafayāt al-Ayān, 3/215), Ibn al-Imād (Shabbarāt al-Dhahab, 1/193), Ibn Kathīr (al-Bidāyab wa-l-Nihāyab, 10/186), al-Khatīb al-Baghdādi (Tārikh Baghdađ, 2/40) and Ibn al-Jawzī (Ṣifat al-Ṣafwa, 4/17-19). Al-Hāfīz Ibn al-Jawzī even dedicated a book for her virtues as mentioned by al-Dhahabī (Sīyar al-‘A‘lām al-Nubulā’, 8/242) and also named his oldest daughter and mother of his grandson Abū al-Muẓfīr (the author of Mirāt al-Zamān) Rabi‘a. You can also see how he mentions occasions from her life in most of his books exhortation.
CHAPTER FIVE

What Can This Eternal Life be Bought With?

WHEN A PERSON THINKS about the life of this world before entering it, he considers it long. Likewise, when he thinks about it after leaving it, he sees a long period of time and knows that the stay in the grave is long. When he thinks about the Day of Judgment, he knows that its fifty thousand years long, and when he thinks about Paradise and Hell, he knows that they will never end. Now, when he goes back to look at the time spent in this world, lets say 60 years\(^56\), he can see that

\(^{56}\) Abū Hurayrah (ṣ\(\text{rā}d\)j.\(\text{rā}d\)j.\(\text{rā}d\)j. Allāhu ʿanhu) has been reported to have said: "Allāh's Messenger (ṣ\(\text{rā}d\)j.\(\text{rā}d\)j.\(\text{rā}d\)j. ʿa\(\text{rā}d\)j.\(\text{rā}d\)j. ibn Mājah, 4236, Ibn Hibbān, #2467- Mawārid, al-Ḥākim: al-Mustadrak ʿalā l-Ṣāhibayn, 2/427) Al-Tirmidhī said: 'Hasan gharīb.' Al-Ḥākim said: 'Ṣāḥīḥ by the conditions of Muslim.' Al-Dhahabi agreed. Al-Ḥāfiz ibn Ḥajr said (Fath al-Bāri, 11/240): 'Its chain is ḥasan.' Truth is that this ḥadīth is ḥasan ʿlī dhārīhi ṣāḥīḥ ʿlī ghayrihi due to another route with a ḥasan chain as well with al-Tirmidhī (2331) who said: 'Hasan gharīb.' A wise man said: 'Man's age consists of four phases: childhood, youth, maturity and old age which is the last of them and usually occurs between the age of 60 and 70. During this time a man becomes evidently weak by deficiency and becom-
thirty of it is spent sleeping, fifteen or so is spent in childhood and most of what's left goes to chasing after desires, food and money. When he accounts for what is left, he finds that much of it is nothing but showing off and heedlessness. The price of eternal life is the hours of his life, but what is left of them for him to buy it with?!

= ing geriatric, and he should seriously dedicate all his time for the afterlife as being the energetic and strong man he used to be isn't possible anymore.' Al-Ḥāfiz mentioned this (al-Fath, 11/240). I say: Think about the Prophet's (ﷺ) words: "May Allah pardon a man whose death He has delayed till the age of 60." (al-Bukhārī, 6419, a marfū' report from the ḥadīth of Abū Harayrah (rādīy Allāhu 'anhu).
CHAPTER SIX

Awakening After Heedlessness

MY SON, DO NOT LET YOUR PAST carelessness make you lose hope of achieving good, for many people have come back to wakefulness after long sleep. Shaikh Abū Ḥākim, may Allāh bestow His Mercy upon him, told me what follows: 'When I was a child, I spent my time in idle play and did not pay attention to Sacred Knowledge. Then my father Abū 'Abdullāh, Allāh bestow His Mercy upon him, wanted to talk to me and said: 'My son, I will not be here for you forever, so take twenty dinārs, open a bread shop and make some money.'

57 The great exemplary scholar Abū Ḥākim Ibrāhīm ibn Dinār al-Nahruwānī al-Ḥanbālī, one of the Imams of Baghdad, a godly ascetic, who was benevolent and forbearing. He was one of the greatest scholars in the field of inheritance. He established a school by Bab al-Azaj and in which he remained, worshipping Allāh. He preferred to be unknown, and was always content with his condition. He used to earn his bread as a tailor, taking only two coins for a garment. Some individuals attempted to anger him but to no avail, and he would serve the disabled and elderly with a joyful face. His hearing of ḥadith was correct. He passed away in 556. (al-Ḥāfiẓ al-Dhahabi: Siyar al-A'lām al-Nubula', 20/396. For his biography, refer to: Ibn al-Jawzi: al-Muntaẓam, 10/201, 202, Thail Tabaqāt al-Hanabila, 1/231-241, Shatharat al-Thahab, 4/176, al-Bidāyah wa'l-Nihāyah, 12/245)
I said: ‘What are you saying?’ So he said: ‘Open a cloth shop then.’ I said: ‘How can you say this to me when I’m the son of the judge of judges ‘Abdullāh al-Dāmaghānī’? He replied: ‘But I do not see you seeking knowledge.’ I said: ‘Give me a lecture right now.’ He did so and I came forward to busy myself with knowledge. From thereon, I began taking the studying of Sacred Knowledge seriously so Allāh gave me success in that.”

A colleague of Abū Muḥammad al-Halāwānī, may Allāh bestow His Mercy upon him, told me the following: ‘My father died when I was 21 and at that time I was known for being idle. When I went to claim a house I had inherited from its inhabitants, I heard them say: the Mudbir, i.e. al-Rabīʿ [he who abandoned the adornment of life] has arrived.’ Having heard this, I said to my-

58 The profound scholar, the mufti of Iraq, the judge of judges, Abū ‘Abdullāh Muḥammad ibn ‘Alī ibn Muḥammad ibn Hasan ibn ‘Abd al-Wahhāb ibn Husayn ibn Dāmaghānī al-Hanāfī (Dāmaghānī refers to somebody from Dāmaghān which is a big city between al-Rayy and Naisabur). Al-Dhahabi said: “He was a person of nobility and great decency and has been compared to judge Abū Yusuf in his times. Among his children were Imams and judges.” He died in 478 and his son, the judge of judges Abū al-Hasan led his funeral prayer. For his biography, refer to: Tārīkh Baḡdāḏ, 3/109, al-Bidāyāh wa’l-Nihāyāh, 12/129, Sh atharat al-Thabāb, 3/362, al-Fawāʾid al-Bahīyyah, 182-183, al-Kāmil, 10/146, Siyār al-Ālām al-Nubulā’, 18/485, al-Iṭbar, 3/292.

59 The jurist ‘Abdu’l-Raḥmān ibn Muḥammad ibn ‘Alī ibn Muḥammad al-Halāwānī, the jurist and Imam Abu Muḥammad ibn Abī al-Fath. Al-Munthiri said: “He was a Ḥanbalī scholar and was versed in jurisprudence, Qur’ānic exegesis and ḥadīth.” Ibn Rajab said: “I saw something that was written in his handwriting which indicates that he has authored a major commentary on the differed upon issues. He has also written a 41 volume commentary on the Qur’ān which he has talked about.” For his biography, refer to: Ibn Rajab: Thail Tabaqāt al-Hanabilā, 1/221.
self: ‘Is this what they say about me?’ I went to my mother and told her: You will find me in the masjid of Shaikh Abū al-Khaṭṭāb if you need me.’ I accompanied him and did not leave except for delivering judgments. I then became a judge for a period of time.” I say: “I saw him delivering legal verdicts and debating.”

60 The Shaikh, Imām and great God fearing scholar of the Ḥanbalites, Abū al-Khaṭṭāb Maḥfūz ibn Aḥmad ibn Ḥasan ibn Ḥasan al-‘Irāqī al-Kalwadhānī at first, then al-Baḥḍādī later on (d. 510 AH). Al-Ḥāfiẓ al-Dhahabī said: ‘Abū al-Khaṭṭāb was a fine scholar. He was benevolent, truthful, well mannered and spoke extraordinarily eloquent Arabic. He was a smart man who narrated many ḥadiths and studied and recorded ḥadith as well.” Ibn Rajab said (al-Thā'il, 1/120): ‘Abū al-Khaṭṭāb was a great jurist who used to focus much on verification of matters. He has checked and investigated numerous matters of jurisprudence and legal theory and differs with the majority view of the Ḥanbalites in some issues.” After this he went on to mention many examples of that. For his biography, refer to: Siyar al-'A'lam al-Nubulā‘, 19/348, Ibn al-Jawzī: al-Muntażām, 9/190-193, al-Kāmil, 10/524, al-'Ibar, 4/21, Mīrāṭ al-Zamān, 8/41-42, al-Bidāyab wa'l-Nihāyab, 12/180, Thā'il Tabaqāt al-Ḥanabilā, 1/116-127, Shatbarāt al-Ṭabarā, 4/27-28.
CHAPTER SEVEN

Methodology of Cultivation by Day and Night

MY SON, MAKE IT BINDING on yourself to get up at the beginning of Fajr, and do not converse about worldly matters. Our pious predecessors never talk about a worldly matter at that time at all.61 When you wake up, say: “Praise be to Allah who gave me life after having caused me

---

61 This was the way they used to do things back then. Hassān ibn ‘Aṭiyya, one of the trustworthy Tāba‘ī, would pray ‘Aṣr and sit in the masjid, remembering Allāh till sunset (Siyyar al-‘Alām al-Nubulā, 5/467). Al-Ḥāfīẓ Ibn al-Qāyim, the dutiful student of Shaikh al-Islām Ibn Taymiyyah, says about his teacher (al-Wā bil al-Sayyīb, 39-40): “I was with him once when he prayed Fajr. After praying he remained seated, remembering Allāh, Most High, till it was almost midday. Then he looked at me and said: ‘This is my lunch, and if I do not nourish myself with lunch I will become weak.’” I say: One of the most important things a Muslim should do after the Fajr prayer is to turn completely to Allāh by remembering Him and reciting in the forenoon the words of remembrance established by the Sacred Law. He should make this remembrance a continuous habit and never leave it. Later on he can add other virtuous remembrance or Qur’ānic recital to this until sunrise. Refer to: Ibn al-Qāyim, Tarīq al-Hijratayn, p. 271, 272, and our booklet Adhkār al-Sabāḥi wa al-Masā’.
to die, and He shall resurrect us.”62 and “Praise be to Allāh who holds the sky from falling on the earth except by His permission. Allāh is truly benevolent and merciful to the people.”63

Then get up to purify yourself and pray the Sunnah of Fajr64, then go to the Masjid in a humble attitude and on your way say: “O Allāh! I ask You by the right that those asking have upon You and by the right of this walking of mine. I did not leave [my home] in arrogance and pride, nor to be seen or heard. I only left out of fearing Your anger and seeking Your pleasure. I ask You to pro-

62 Al-Bukhārī: Kitāb al-Da’wāt, Chapter: “What should be said before sleep” (#6312) from the ḥadīth of Hudhaifah, Kitāb al-Da’wāt, Chapter: “What should be said after waking up in the morning” (6325) from the ḥadīth of Abū Dharr, Muslim: Kitāb al-Dhikr wa’l-Di‘ā, Chapter: “What should be said when going to sleep and laying down on the bed” (2713), (59), from the ḥadīth of al-Barā’ ibn ‘Āzib. Al-Ḥāfiz said (al-Fath, 11/114): “And He will resurrect us’: Meaning: He will bring us back to life on the Day of Judgement. The Arabs say: ‘Allāh nashara the dead’ meaning, ‘He gave them life and they lived.’”


64 ‘Ā’ishah has been reported to have said: “The Prophet (ﷺ) did not take care of any voluntary act of worship the way he took care of the two prayer units of Fajr.” (al-Bukhārī, 1169, Muslim, 724, 94 (repeated). It has also been reported from ‘Ā’ishah that the Prophet (ﷺ) said: “The two prayer units of Fajr are better than this world and all that it contains.” (Muslim, 725, 96) In another report of his (725, 97): “They are more beloved to me than the whole world.”
tect me from the Fire and forgive me my sins. Truly, none for-
gives sins but You.”

Join the Șalāh on the right side of the Imām and when you have finished the Șalāh, say the following ten times: “There is no deity worthy of worship but Allāh alone without partners. His is all Kingship and His is all praise. He gives life and causes death.

---

65 A weak ḥadith: Ahmad, 3/21, Ibn Mājah, 778, Ibn al-Sinnī, 83. Al-Busayrī said (al-Zawā’id): ‘Its chain has a continuous chain of weak narrators.’ The ḥadith was also declared weak by al-Munthirī (al-Targhib) and Shaikh al-Islām (al-Tawassul wa al-Wasila). Refer also to: al-Albānī: al-Tawassul, p. 93-99, and Sīsilah Aḥādith al-Da’īh, 24, where he has done a good job in clarifying the hidden defects of this ḥadith. This narration can be replaced by what has been related by Muslim (763, 191) from the ḥadīth of Ibn ʿAbbās that mentions how he stayed the night in the house of his aunt Maymuna. In this narration he talks about the nightly prayer of the Prophet and says: “The Mu’adhīn announced the call for prayer - that is, the morning prayer - so he left to the prayer, saying: ‘O Allāh, put light in my heart and light on my tongue. Put light in my hearing and light in my sight. Put light behind me and light in front of me. Put light above me and light beneath me. O Allāh, give me light.’”

66 Imām al-Bukhārī placed a chapter heading in Kitāb al-Adhān of his al-Šahih (79) called: “The right side of the masjid and the Imām”. Al-Ḥāfīz said (al-Fath, 2/ 213): “It is as if he is pointing here to what al-Nasā’ī related with a sahih chain from al-Barā’a who said: ‘We used to like being on the right side of the Prophet when we were praying behind him.” Abū Dāwūd also related a marfu’ hasan narration from ‘Ā’ishah: ‘Allāh sends praises on the right side of the rows and His angels pray for them.’ I say: Many people have abandoned these Prophetic traditions and virtues to the extent that I have seen with my own eyes how some of our brethren actually prefer the left side over the right side because the left one has air conditioners on it. Exalted is Allāh above the actions of those who waste the abundant good contained in Allāh’s praise for him in the highest gathering and the seeking of forgiveness of the angels for him.
In His hand is all good and He is capable of anything.\textsuperscript{67}

After that, say \textit{subhan Allāh} ten times, \textit{alhamdulillāh} ten times and \textit{Allāhu akbar} ten times.\textsuperscript{68} Then recite the verse of the Footstool\textsuperscript{69} and ask Allāh, Glorious is He, to accept your ṣalāh. Then, remain seated and remember Allāh, Most High, till the sun has risen. Then, pray what Allāh has written for you and If you can per-


\textsuperscript{69} A ṣaḥīḥ narration: Ibn al-Sinnī, 12, from Muḥammad ibn Ḥumair from Muḥammad ibn Ziyād al-Alhānī from Abū Umāmah as marfuʿ with the wording: ‘Whoever reads the verse of the Footstool after every prayer, then nothing stands between him and Paradise except death.’ Al-Munthirī said (\textit{al-Targhib}, 2/261): ‘Related by al-Nasāʿī and al-Ṭabarānī with chains of which one is ṣaḥīḥ. Our Shaikh Abū al-Ḥasan said it corresponds to the conditions of al-Bukhārī and Ibn Hibbān in \textit{Kitāb al-Ṣalāh} and authenticated it. Al-Ṭabarānī added from some of its routes: \{Qul huwa Allāhu ʿabād.\} Its chain with this addition is good as well.’ Al-Haithamī said (\textit{al-Majmaʿ al-Zawā'id}, 10/102): ‘Related by al-Ṭabarānī in \textit{al-Kabīr} and \textit{al-Ausat} with different chains, one of them being good.’ The ḥadīth can be found with al-Nasāʿī: ‘Amal al-Yaum wa al-Laila, 100. It has a supportive narration in the ḥadīth of al-Mughira ibn Shu‘ba which was related by Abū Nuʿaym (\textit{al-Hiyyatu'l-Awliyā}, 3/121) with a ḥasan chain. Al-Ḥāfīz ibn al-Jawzi erroneously included this ḥadīth in his \textit{al-Mawduʿāt}. For more details on the ḥadīth, refer to: \textit{Zādul Maʿād}, 1/303, 304, al-Shawkānī: \textit{Tuhfāt al-Dhakīrin}, p. 117, al-Albānī: \textit{Silsilah Aḥādīth al-Ṣaḥībah}, 972. A beneficial note: Shaikh al- İslām Ibn al-Qayyim said (\textit{Zādul Maʿād}, 1/204): ‘I have heard that our Shaikh Abu al-ʿAbbas Ibn Ṭaymiyyah, may Allāh give reverence to his spirit, said: ‘I have not left it right after every prayer.’”
form eight units, that is good.\textsuperscript{70}

\textsuperscript{70} This is based on the ḥadīth of Ummu Hani’ Fakhita bint Abī Talib where she says: “I went to Allah’s Messenger (ﷺ) in the year of conquest and found him taking a bath. After finishing he prayed eight units and this was at forenoon.” (al-Bukhārī, 1176, Muslim, 336, 82) A narration of Muslim says (336, 71): “Then he prayed eight units of the forenoon voluntary prayer.” Al-Nawawī said (Sharḥ Sahih Muslim, 4, 29): “This wording contains a delicate benefit and that is the units of the forenoon prayer are eight in number. The proof is derived from her words: ‘the forenoon voluntary prayer’ which clearly indicate that this is an established and known Sunnah which is not evident in the narration that says: ‘he prayed eight units and this was at forenoon.’”

A beneficial note: The forenoon prayer (Ṣalāt al-Dhūḥ) is the prayer of the Awwabin i.e. those who are coming to their senses after heedlessness and those who are returning from sinning to repentance. It is ideally performed as eight prayer units and on a normal level as four or six. It is best to perform it at the hottest time of the day and at the rising of forenoon. Generally it can be performed at any time between sunrise and midday. Refer to: Ibn al-Qayyim: Zād al-Ma‘ād, 1/341, 360.
CHAPTER EIGHT

Sacred Knowledge Supersedes all Voluntary Actions

ONCE YOU HAVE REVIEWED YOUR lesson till forenoon, pray eight units of Ṣalāt al-Duḥa [the forenoon prayer]. Then keep yourself busy with reading or copying texts till ‘Asr time. After ‘Asr, return to your studies until Maghrib time. After [praying] Maghrib, pray two units, reading two Juz’ of Qur’ān in them, and study again after praying the

71 It should be noted, may Allāh have mercy on us all, that the specified times and methods of voluntary worship (aurad) vary from person to person whether they are related to invocation, remembrance, reading the Qur’ān, beneficial knowledge or seeking forgiveness at night or day. Ibn Qudama says (Mukhtasar Minhāj al-Qāsidin, p. 82): “The traveler on the path to Afterlife is one of six: 1. a worshiper, 2. a scholar, 3. a student, 4. a man of responsibility, 5. a laborer, or 6. someone who has immersed himself in his love for Allāh and spends all his time in that.” After this the author began clarifying and arranging the preferred actions for each depending on their varying conditions. The things he mentioned are very important so do refer to it. As for Ibn al-Jawzi’s advice here, it should be known that it is directed towards a student of Sacred Knowledge who is able to dedicate all of his time for his studies with nothing to hold him back. And Allāh knows best.
Ṣalāh of ‘Isha’. Then lay down on your right side, say *subhanAllāh* thirty three times, *alhamdulillāh* thirty three times and *Allāhu akbar* thirty four times. Say: “O Allah! Protect me from Your punishment on the day You shall gather Your slaves.”

72 Al-Ḥāfiz ibn al-Jawzī said (al-Hazzu ‘ala Ḥifẓ al-‘Ilm wa Dhikrū Kibār al-Huffāz, p. 35): “How to master what you memorise (the text says Abkam, but it seems to mean Ibkam instead): The secret behind mastering what you memorise is lots of repetition, and people are different in that: With some the information sticks with just a little amount of repetition and others need to repeat it many times. Therefore, a man should repeat his lessons in order to have it firmly established in his memory. The Prophet (ﷺ) has said: “Take good care of the Qur‘ān for it escapes the chests of men quicker than a precious camel from its leash.” I say: This hadith is agreed upon: al-Bukhārī, 5033, Muslim, 791, 231, from Abū Hurairah.

73 Refer to: Zād al-Ma‘ād, 4/239: “His preparations for sleep and wakefulness.” Also, it was related (al-Bukhārī, 6315, Muslim, 2710, 56) from the ḥadith of al-Barā’ ibn ‘Āzib that Allah’s Messenger (ﷺ) said: “When you come to your resting place, perform the wudu you’d perform for praying. Then lay down on your right side and say: ‘O Allāh, I have submitted myself to You, turned my face to You, entrusted my affair to You and put my trust in You having my back. I have done this out of my desire to arrive to You and out of my fear of You. No shelter is there from You and no savior except You. I have believed in Your Book which You have revealed and Your prophet whom you have sent.’ Make these your final words. If you die on that night you will die on your *fitrah* (natural disposition)”.

74 Based on the ḥadith (al-Bukhārī, 6318, Muslim, 2727) from ‘Alī where Allāh’s Messenger (ﷺ) said to Fāṭima: “When you go to sleep, say *Allāhu akbar* 33 times, *subhanAllāh* 33 times and *alhamdulillāh* 33 times.” Another narration says: “*subhanAllāh* is 34 times” and another one says: “*Allāhu akbar* is 34 times.” ‘Alī said: “I have not left it ever since I heard it from Allāh’s Messenger (ﷺ).” He was asked: “Not even on the night of *Siffin* (a war)?” to which he replied: “Not even on the night of *Siffin*.”

When you open your eyes after sleep, know that your soul has now taken its share. Get up, perform ablution and pray what you can in the darkness of the night. Open your prayer with two light units, and follow them with two units, reciting two Juz’ from the Qur’ān in them. After that, start your studies, as Sacred Knowledge is better than all voluntary actions.

= he put his right hand under his cheek and said: “Allāh, protect me from Your punishment on the day You shall resurrect your slaves” three times. This narration was declared ḥasan by al-Ḥāfiẓ (Nawā’i al-Aṣfār, p. 193). It has supportive narrations from al-Barā’, Hudhaifah and Ibn Mas‘ūd which raise it to the level of ṣaḥīḥ, and Allāh knows best.

As for his guidance while being awake, he used to wake up when the rooster crowed, praising Allāh Most High, saying Allāhu akbar and lā ilaha illallāh and calling to Him. After that he would use the tooth stick (mislāwak), get up for ablution and stand in front of His Lord in prayer, conversing with Him through His speech, praising and hoping, desiring and fearing. Is there really anything better than this in preserving the health of one’s body and heart, spirit and strength and the enjoyment of this world and the hereafter? Refer to: Zad al-Ma‘ād, 4/246.

This has been mentioned by many Imāms such as al-Zuhri, Sufyān al-Thauri, Abū Hanīfah and al-Shāfi‘i. You should refer to Ibn Rajab’s explanation of Abū al-Darda’s ḥadith (p. 96, 103) as he has analyzed this issue in it in academic and fair fashion. Every student should understand his words and follow them. He said: “The scholars have differed concerning this issue: Which one is better, studying Sacred Knowledge or performing voluntary prayers and reciting the Qur’ān and words of remembrance? Knowledge is better for him who studies sincerely for Allāh’s sake and has a good and clear mind. However, this should still be joined with a good amount of prayers and worship. If you find him to be a serious student but notice that he’s lacking in his worship, it is a lazy and worthless person you’re dealing with, and this person is not truthful when he says his intentions are good. As for when one studies ḥadith and fiqh simply as an intellectual pursuit, worship is better in such a case. In fact, the difference between the two is like the difference between the normative and superlative. This is a general categorization, and by Allāh, I’ve have only seen a few who are sincere in seeking this knowledge.”
CHAPTER NINE

Beware of Pitfalls and Obstacles

PRACTICE ISOLATION for it is the basis of all good, and beware of bad companionship, and let the books and reading about the lives of our predecessors be your companions.

Al-Imām al-Bukhārī has a chapter in his Ṣaḥīḥ called: “Isolation is a rest from mixing with bad people.” You should know that the differing of scholars here concerns the superiority of marriage and being single and that it depends on the person and his condition. One of the most important things one should pay attention to here is that an ignorant person isolating himself only harms him. A scholar was once asked: “What do you say about the isolation of an ignorant person?” and he replied: “Insane calamity.” He was then asked: “What about that of a learned one?” He said: “Why do you wish for it? Leave it, for it has its feet and water reservoir. It will drink water and eat the trees till its Lord meets it.” Al-Imam al-Khattabi has authored a great book on isolation and abridged the truth about this issue in the end (p. 117-118), saying: “The ideal here is that a person does not neglect any duties he may have towards others even if they don't ask him to perform them, and that he does not get involved in falsehood that is not binding on him even if they invite him. Indeed, whoever gets occupied with what does not concern him will miss out on what does concern him, and whoever gets busy with falsehood will become apathetic with truth. So be with the people in good and stay away from their evil, and aim to be a witness who is like he wasn't there and a learned man who is like an ignoramus.”
SINCERE COUNSEL

Do not delve into a science before mastering what comes before it. Read how the most complete of us used to seek knowledge and act accordingly, and do not be pleased with less than that. The poet has said:

In faults of men I have not seen anything
Like the shortcoming of the able in achieving completeness

Know also, that Sacred Knowledge raises the status of the lowly. Indeed, many scholars used to be unknown and unappreciated before becoming scholars. ‘Aţā ibn Abū Rabāh,79 for example, was black and not pleasant looking. Sulaimān ibn ‘Abd al-Mālik,80 who was the caliph at that time, came to him with his two sons

79 ‘Aţā ibn Abū Rabāh Aslam. Al-Ḥāfiz al-Dhahabī said: “The Imam, Shaikh al-Islam and the Mufti of Haram, Abū Muhammed al-Qurashi, their freed slave from Makkah. His loyalty is said to have been for people of Jumah. He was raised with al-Janad and grew up in Makkah. He was born during the caliphate of ‘Uthmān.’ ‘Aţā was black, one eyed, snub-nosed, lame and limping and finally became blind as well. He was a trustworthy narrator, a jurist, a scholar, a narrator of many hadiths and was the most knowledgeable concerning the rules of pilgrimage. Refer to his biography: Ibn Sa’d: al-Tabaqāt, 5/467, Tahābī al-Kamāl, 938, al-Ibār, 1/141, Siyar al-‘Alām al-Nubulā, 5/78, al-Bidāyāh wa’l-Nihayāh, 9/306, al-‘Aqd al-Thanīm, 6/84, Shābharāt al-Thabab, 1/147. The narration was related by: al-Khatīb al-Baghdādi: al-Faqīh wa al-Mutafaqqīh, 1/31, who made this chapter heading regarding it: “Those who rose from being slaves to sitting in the gatherings of the kings.”

80 Sulaimān ibn ‘Abd al-Mālik ibn Marwān ibn al-Hakam ibn Abī al-‘As ibn Umayya, the caliph, Abū Ayyub al-Qurashi al-Umawī. He was pledged allegiance to in 69 after his brother al-Walīd, and he passed away in 99. His caliphate lasted for two years, nine months and twenty days. Ibn Sīrīn said: “Allāh have mercy on Sulaiman. He started his caliphate by reviving the prayer and finished it by appointing ‘Umar ibn ‘Abd al-‘Azīz as his successor.” For his biography, refer to: al-Tabārī: al-Tārikh, 6/546, Ibn al-Athīr: al-Kāmil, 5/37, Wafayāt al-‘Āyān, 2/460, 467, al-Ibār, 1/115, 118, al-Bidāyāh wa’l-Nihayāh, 9/183, Shābharāt al-Thabab, 1/116, Siyar al-‘Alām al-Nubulā, 5/111.
and asked him about the rites of pilgrimage. He answered whilst turning his face away from them. The caliph said to his sons: “Get up and do not be indolent or lazy in seeking knowledge, as I shall never forget this humiliation in front of this black slave.”

Al-Ḥasan, Ibn Sirīn, Makhūl and others were slaves as well, but were still given honor and attained high status through knowledge and fear of God.

81 Al-Ḥasan ibn Abī al-Ḥasan Yasar al-BAṣrī Abū Sa‘īd, the freed slave of Zaid ibn Thābit, the example of ascetic scholars and one of the great characters of the Tabi‘īn. He died in 110. Ayyūb al-Sakhṭīyānī said: “Had you seen him you would have said that you have never sat with a scholar of jurisprudence.” Abu Ja‘far al-Bāqir said: ‘That is the person whose speech resembles that of the Prophets.’ Refer to his biography: Ibn Sa‘īd: al-Tabaqāt, 7/156, Ḥiyyatu‘l-Auliya‘, 2/131, Aḥmad: al-Zuhd, 2/225, Siyar al-A‘lām al-Nubulā‘, 4/563, Tathkirat al-Huṣṣār, 1/66. Ibn al-Jawzī has dedicated a book for the life and virtues of this Imam which is printed and available.


83 Makhūl: the scholar of Syria. His name is Makhūl ibn Abī Musīm Shahrāb ibn Shathil ibn Sind ibn Shīrwan ibn Yazdak ibn Yaghuth ibn Kisra. He was taken prisoner in Kabul but his master’s identity is disputed over, but the most correct of opinions is that he was the slave of a Huthali woman. He was from the middle of the Tabi‘īn and died in 112, 113, or 114. Abū Ḥātim said: ‘Nobody in Syria is as knowledgeable in jurisprudence as Makhūl.’ For his biography, refer to: Ibn Sa‘īd: al-Tabaqāt, 7/453, Ḥiyyatu‘l-Auliya‘, 5/177,.Tabhib al-Asmā‘i wa al-Lughāt, 2/113, 114, Siyar al-A‘lām al-Nubulā‘, 5/155, Tathkirat al-Huṣṣār, 1/107, al-Tdr, 1/140, al-Bidāyah wa‘l-Nihāyah, 9/305, Husn al-Muhadara, 1/119.
CHAPTER TEN

Self Sufficiency

MY SON, STRIVE HARD TO PROTECT your honor from running after this world and having to lower yourself to its people. Be content and you shall live honorably.\(^{84}\) A saying goes: ‘Whoever is content with bread and vegetables will not be subjugated by anyone.’ A Bedouin once passed by Basra and said: ‘Who is the Master of this city?’ It was said to him: ‘Al-Ḥasan al-Baṣrī.’ He said: ‘And how did he become their master?’ They said: “He had no need of their worldly effects but they were in need of his knowledge”.\(^{85}\)

\(^{84}\) Al-Ḥāfiz Ibn Rajab al-Ḥanbali said in his explanation of Abū al-Dardā’s ḥadīth (p. 150-152): “He who spreads his knowledge to the people and speaks to them must be very careful of not asking things from them. He must not be covetous for any of their wealth or provisions nor wish to win their hearts. He should just spread his knowledge and be content with not hoping anything from them through careful godliness. This is because greed of worldly matters and yearning them are ugly traits especially when found in a scholar.”

\(^{85}\) Ibn Rajab related this story while explaining the ḥadīth of Abū al-Dardā’: ‘Whoever takes a path that he shall seek knowledge on...’(p. 154)’ May Allāh have mercy on al-Ḥasan who said: “Everything has something staining it, and
Know, my son, that my father was a rich man who left wealth worth thousands behind him. When I reached puberty, I was given twenty dinars and two houses and I was told it was all he had left. I took the dinars and bought books of Sacred Knowledge with them. I sold the houses and spent the money in my pursuit of knowledge. Nothing remained of the wealth I had inherited. Your father has never humiliated himself in his quest for knowledge nor has he gone around cities like other preachers have. He has never sent a note asking something from others and all his affairs are running smoothly:

وَمَن يَتَّقِي اللَّهُ لَا يُجَالِلُنَّهُۖ وَوَزَرَفَهُ مِن حِيْثْ لَا يُحْسِنُ بِهِ

For him who fears Allah, He shall make a way out and provide for Him from places he could not expect.

[Sūrah at-Ṭalāq : 2-3]

the stain of Sacred Knowledge is covetousness.” How excellent are the words of al-Imam al-Khaṭṭābī about al-Ḥasan al-Baṣrī (al-ʿUṣūl, p. 235): “Who will do the job today like al-Ḥasan with his sincerity of advice and moving admonishment? May Allah rectify us and our rulers, for they are corrupt because of our sins.”

86 Al-Khaṭṭābī related from al-Shāfīʿī with a ṣaḥīh chain (al-Faqīhu wa al-Muṭaṣfaqīhib, 2/94): ‘A student of Sacred Knowledge needs three qualities: long life, free hands, and intelligence.’ Al-Khaṭṭābī al-Baghdādí said: “What he means with long life is continuous dedication to knowledge. What he intends with free hands is that the students does not busy himself with a profession to earn money. If he makes himself content with what he has, he will not need most of these earnings. If Allah Most High has given him intelligence, it is a sign of his happiness and quick achievement of his objectives.”
CHAPTER ELEVEN

True Fear of Allāh Results in all Good

MY SON, WHEN FEAR OF ALLĀH IS REAL, you shall see all good. A person who truly fears his Lord does not care about others and does not put himself in a position where his religion is at risk. Whoever takes care of Allāh’s limits shall be taken care of by Him. Allāh’s messenger (ﷺ) said to Ibn ‘Abbās: “Safeguard Allāh and He will safeguard you. Safeguard Allāh and you will find Him in front of you.”

87 Ṣaḥīḥ; Aḥmad, 1/293, 303, 307, al-Tirmidhī, 2516. Al-Tirmidhī said: ‘A ḥasan saḥīḥ narration’ and it is as he said. It was authenticated by al-Albānī (Takhrīj al-Sunnah li Ibn Abī Asim, #316-317-318). The ḥadīth has many routes. Al-Ḥāfiz Ibn Rajab has dedicated a great book to this hadīth called Nūr’l-Iqṭibās fī Mishkāt Waṣīyyah al-Nabī li’bn ‘Abbās. cf the English translation of the Legacy of the Prophet (ﷺ) - An explanation to the Advice given to ḳbn ‘Abbās [trans. Abu Rumaysah, Dār as-Sunnah, 1429/2009]. Al-Ḥāfiz Ibn al-Jawzī ssaid (Ṣaid al-Khāṭir): “I pondered over this ḥadīth but it confounded me and I almost felt helpless in solving it.” Then he said: “So unfortunate indeed is the ignorance concerning this ḥadīth and the weak understanding of what it means.” So do refer to its explanation as it contains great exhortation and general principles of Islām that are among the most important and highly deemed issues of our religion.
True Fear of Allah Results in all Good

Do not forget, my son, that it was the good deeds that Yunus had in store that saved him from hardship. Allah Mighty and Sublime says:

قَالَ لَهَا أَنَّهُ:
كَانَ مِنَ الْمُسْتَجِبِينَ
لِلَّذِينَ يُفْتَنُونَ

Had he not been of them who glorify Allah, he would have remained inside its belly till the day they will be resurrected.

[Al-Saffat : 143-144]

It was also the evil deeds that Fir‘aun had stored for himself that rendered him unable to find an escape when disaster befall him. He was told:

أسْأَلْنَاكُمْ فَقَدَ عَصِيتُمْ قَبْلَ

Is it now you believe while having disobeyed before.

[Yunus : 91]

So store good deeds arising from taqwâ for yourself and you shall see the results.

It was reported in a hadîth that the Prophet ( ﷺ) said: “There is no youth who fears Allah in his youth except that Allah raises him in status when he is old.”

Allah Most High says:

88 Refer to: Hilyatu’l-‘Arîyâ, 4/139.
And when he attained manhood, We gave him wisdom and knowledge. Thus We reward the doers of good.

[Yūsuf : 22]

And

Truly, he who fears Allāh and has patience, then surely, Allāh does not let the reward of the good doers be lost.

[Yūsuf : 90]

Know that the best actions you can store is lowering your gaze from the forbidden, not speaking without need, staying away from punishable deeds and preferring Him, Glorious is He, over your soul's desire. You are well aware of the ḥadīth of the three who entered the cave and then the rock blocked its entrance. One of them said: “O Allāh, I had my parents and children. I used to stand by my parents with milk and let them drink from it before my kids. If I did that for Your sake, help us now.” One third of the rock moved away. The second one said: “Allāh, I hired a worker who wasn’t pleased with his salary, so I made business with it. Then, one day he came to me and said: ‘Will you not fear Allāh and give me my salary?’ so I said: ‘Go to those cows and the people who look after them and take them.’ If I did that for Your sake, help us now.” Another third of the rock moved away. The
third one said: “Allāh, I was in love with a cousin of mine but when I approached her she said: ‘Fear Allāh and do not break the seal without right,’ so I got up, off her. If I did that for Your sake, help us now.” The whole rock was lifted and they were able to escape.”

Somebody had seen Sufyān al-Thaurī in his dream and he was asked: “What did Allāh do to you?” He replied: “I had only been put into the grave and there I was, in front of Lord of the Worlds. I entered and straight away met someone who said: ‘Sufyan?’ I said: ‘[Yes, I am] Sufyan.’ He said: ‘Do you remember a day you preferred Allāh over your desires?’ I said: ‘Yes’ [upon answering] I was immediately served with big food plates from Paradise”

89 Al-Bukhārī: Kitāb al-Ijara, Chapter: “Who hires a worker who then leaves his salary (2272)”, Muslim: Kitāb al-Dhikr wa al-Du‘ā wa al-Tauḥīb wa al-Istighfār, Chapter: “The story of the three in the cave and intercession through righteous deed”, (2743, 100), from the ḥadīth of Ibn ‘Umar.

90 Sufyān ibn Sa‘īd ibn Masrūq al-Thaurī Abū ‘Abd Allāh al-Kufī: The trustworthy Ḥāfiz, jurist, worshipper, Imam and proof (d. 261). He was the most ascetic person of his time to the extent that he would deprive himself of any worldly matters in his gatherings. It is said that no-one in his time feared Allāh like he did nor did anybody have his reverence of Allāh. Al-Ḥāfiẓ al-Dhahabī said (Tathkīrat al-Huffāz, 1/206): “The virtues of this Imam are mentioned in a full volume by Ibn al-Jawzī. I have abridged them and mentioned a fair share in my book al-Tārikh.” The biography of this esteemed Imam can be found in al-Hiyya,6/356-7/144, in approximately 180 pages, Sīyar al-‘Alām al-Nubulā’, 7/229, and Tārikh Baghdād, 9/151-174.
YOU SHOULD AIM TO BE PERFECT and as motivated as man can be, as many people are restricting themselves either to isolation from worldly matters or studying Sacred Knowledge, and only very few combine complete knowledge with complete action. I have acquainted myself with the lives of the Tabi‘un and those after them and found the most complete of them to be four: Sa‘īd ibn al-Musayyib, al-Ḥasan al-Baṣrī, Sufyān al-Thaurī and Ahmad ibn Ḥanbal may


92 Imam Aḥmad ibn Ḥanbal: The Rabbānī Imām, al-Ṣiddiqi The Second, the firm bearer of tribulations. He was put to test in the days of Caliph al-Ma'mun concerning the calamity of Qur'ān's creation. He stood firm and did not answer the way he was told to, and by this earned a high position in this world and the Hereafter. Ibn al-Jawzī has dedicated a volume to his life and virtues, so refer to it.
Allah be pleased with them. These were only men but they had high ambitions and determination which we are lacking. Many of our predecessors were highly motivated, and if you wish to learn about them just read through *Sifat al-Safwa*. You can ponder over the lives of Sa‘īd, al-Ḥasan, Sufyān and Aḥmad if you wish as I have dedicated a whole book for each one of them.

---


94 In his explanation of Abū al-Dardā’s ḥadīth “Who takes a path, seeking knowledge on it” (p. 52, 53), Al-Ḥāfiẓ Ibn Rajab described them as ‘The Rabbānī scholars, the scholars of Afterlife.’
CHAPTER THIRTEEN

Memorisation is Your Actual Capital

MY SON, you are aware that I have written a hundred books and from amongst them is al-Tafsir al-Kabir which consists of twenty volumes, al-Tariq which is twenty volumes as well. The rest of them are big and small, some five volumes, some four, some three, some two, and some more or less. By authoring these books I have left you in no need of

95 The author is obviously talking about the amount he had written at that time, as the number of his works is greater than that. In fact, Shaikh al-Islam Ibn Taymiyyah counted them to be over 1000. Al-Dhahabî said: 'I do not know a scholar who has written what this man has.' You can refer to the titles of these books in Siyar al-Alam al-Nubulâ and Tba'il Tabaqât al-Hanabila. Teacher 'Abd al-Hamid al-'Alujî has written a book called Mu'allafat Ibn al-Jawzi which was printed by Dar al-Jumhuriyya, Baghdâd (1395 AH). Refer to that while keeping in mind that many books were printed after this book. May Allah, Most High, give us success in bringing out this mighty legacy.

96 Al-Dhahabî said (al-Siyar, 21/368): 'In tafsir he authored the large al-Mughni and then abridged it to four volumes and entitled it Zâd al-Masir.' Ibn Rajab said (Thba'il Tabaqât al-Hanabila, 1/416): 'Al-Mughni, the tafsir, consists of 81 parts, and Zâd al-Masir fi 'Ibn al-Tafsir of four parts.' The latter has been printed by al-Maktab al-Islami (1364 AH) in nine parts with the verification of Zuhayr al-Shâwîsh.
Memorization is Your Actual Capital

borrowing books or focusing on writing them yourself. Therefore, you should focus on memorising, for memorisation is your main capital and using what you have memorised is your profit. Sincerely seek refuge in the Truth (Allāh) in both affairs and stay well within His boundaries. Allāh says:

إِنَّكَ نُصْرِيُّ اللَّهُ مُصْرِيٌّ

If you support Allāh, He will support you.

[Muhammad : 7]

And:

فَأَذْكُرِّي أَذْكُرُكُمْ

Remember Me and I shall remember you.

[al-Baqarah : 152]

And:

وَآخَفَّؤُوا يَعْهَدَيْنِ أَوَّفَيْهِدْنِم

Fulfill My covenant and I shall fulfill yours.

[al-Baqarah : 40]

Beware of just having theoretical knowledge without putting it into action, for those who accompany the rulers and associate with worldly people have turned their backs to enacting their knowledge which in turn has deprived them of the blessings and benefit it can bring.
CHAPTER FOURTEEN

Knowledge and Action are Intertwined

BE CAREFUL OF BUSYING YOURSELF with mere worship with no learning, as many ascetics and Şūfis have gone astray due to acting without knowledge.97

Cover yourself with the two beautiful garments that will not make you famous among the material folks with their classiness, nor famous among the ascetics with their ruggedness. Take your-

97 Ibn ‘Abd al-Barr (Jāmi‘ Bayān al-‘Ilm, p. 54), al-Khaṭīb (al-Faqīb wa al-Mutafaggīn, 1/19) and Ibn Abī Shaibah (al-Musannaf, 13/470) related that ‘Umar ibn ‘Abd al-‘Azīz said: “Who acts without knowledge harms more than benefits.” Ibn ‘Abd al-Barr (p. 215), Ibn Abī Shaibah (13/499) related also that al-Ḥasan al-Baṣrī said: “Seek knowledge in a way that does not harm your worship, and worship in a way that does not harm your knowledge. Who acts without knowledge harms more than benefits.” The great scholar Ibn al-Qayyim said (Miftāḥ Dār al-Sa‘āda, 1/82, 83): “A person who acts without knowledge is like someone who travels without a guide, and it is known that a person like this will more likely be destroyed than saved. In any case, even if we’d suppose that he would survive by agreement, his deed would never be considered as something praiseworthy. All men of intellect agree that the case is quite contrary. Shaikh al-Islam Ibn Taimiyyah used to say: “Who abandons the guide strays from the path, and non can be guided with other than that which the Messenger came with.”
self to account for every glance, word and step you take as you will be asked about all of it.

Those who hear you speak will benefit from your knowledge according to how much you yourself benefit from it. When a preacher doesn’t apply his knowledge his exhortation will flow off the hearts’ surface like water flows off a rock.98

So, do not ever preach without an intention and do not walk without an intention. Don’t even swallow a bite without an intention.99 All of this will become clear to you once you get acquainted with the characteristics of our predecessors.

98 Al-Khaṭīb al-Baghdādī related (Iqtida’ al-‘Ilm al-‘Amal, p. 97) by way of Ja‘far from Malik who said: “I read the following from the Torah: ‘When a scholar does not act upon his knowledge, his admonishment flows off peoples’ hearts like a drop of water flows off a rock” Ibn al-Jawzī said (al-Yawāqit al-Jawziyyab, p. 95): “Knowledge and action are twins whose mother is high motivation.”

99 You can read about intention and its importance: Jami‘ Ulum wa al-Hikam, p. 20, 21.
CHAPTER FIFTEEN

Some Excellent Books to Read

YOU SHOULD READ Minhāj al-Muridīn100 as it can teach you the correct way of dealing with your Lord. Make it your companion and teacher. Also, read through Saʿīd al-Khāṭīr161 as it mentions occurrences that help you in rectifying your

100 Ibn al-Jawzī has authored a book on how to deal with one’s Lord and his servants called Minhāj al-Qāsidin which he abridged from Iḥyāʾ Ulūm al-Dīn. He said in al-Qīṣās wa al-Muthakkarīn that the book discusses these methodologies, but it hasn’t been printed to this day. Its manuscripts are located in Paris (1295), Turkey (al-Fāṭīh, 2872) and al-Zahirīyyah (24-Tasawwuf). An abridgment of the book has been printed, however, I do not know whether Minhāj al-Qāsidin and Minhāj al-Muridin are one and the same or not. Allāh really knows best. Al-Ḥāfīz al-Dhahabī mentioned Minhāj al-Qāsidin being two volumes whilst Ibn Rajab said it consists of four.

161 Saʿīd al-Khāṭīr (Grasped Thoughts) is one of al-Ḥāfīz Ibn al-Jawzī’s books which is a record of grasped thoughts, affairs and ideas he had been thinking about that should really have been memorised so they would not be forgotten as mentioned in the preface of the book. According to al-Dhahabī, the book is four volumes and Ibn Rajab mentions that it consists of 65 parts. It has been printed by Dar al-Kutub al-Hadithiyyah with the verification of Muḥammad Ghazālī, Maktaba al-Kulliyat al-Azharīyyah with verification by ʿAbd al-Qādir...
worldly and religious affairs. Memorise Jannat al-Nadhar\textsuperscript{102} as it gives you a sufficient grasp of jurisprudence. Spend time reading al-Hadā'iq\textsuperscript{103} and it apprise you of most of the ḥadīth and by reading al-Kashf you will know the hidden benefits of narrations in Bukhari and Muslim.\textsuperscript{104} Do not busy yourself with Qur'ānic commentaries written by non-Arabs, and in truth, after al-Mughni and Zād al-Masir you don’t need any other commentaries at all.\textsuperscript{105} As for works on exhortation, I have collected for you what completely suffice you.

\textsuperscript{102} Al-Hāfīz Ibn Rajab mentioned it in Dhail Tabaqāt al-Ḥanabila, 1/418, and said: ‘It is al-Ta'gīqa al-Wusta.’

\textsuperscript{103} Al-Dhahabī said that it consists of two volumes and Ibn Rajab said it is 34 parts. In the end of al-Qiṣāṣ wa al-Muthakkīrin, p. 372, Ibn al-Jawzi said that this book is Ghāyat al-Wā'iz. It has manuscripts in Dar al-Kutub al-Misriyyah.

\textsuperscript{104} Al-Hāfīz Ibn Rajab mentioned it in al-Thāil, 1/417, and called it al-Kashf fi Mubkīl al-Ṣāhibain (four volumes).

\textsuperscript{105} Al-Hāfīz Ibn al-Jawzi said (al-Qiṣāṣ wa al-Muthakkīrin, p. 371, 372): ‘I have gathered books on tools of sermon giving, the likes of which non has authored before me. In the field of Qur'ānic exegesis polished from errors and void of fabricated ḥadīths I have Zād al-Masir fi ‘Ibn al-Tafsir and al-Mughni which is the bigger of the two. As for book of exhortation, they are too many to mention, so I’ll suffice with a few: Taḥsirat al-Mubtadī’, Kanz al-Muthakkīr, al-Lu’la’, al-Malīḥ, al-Mudish, al-Mulabbīb, Sabā‘ajd, Nasim al-Riyād and al-Muntakhabat. Some of these books suffice a sermon giver for the rest of his life, leaving him no need for rhetorical flourishes written by non-Arabs that are mostly senseless lies anyway.’
CHAPTER SIXTEEN

The Characteristics of a Beneficial Preacher

MINGLE WITH OTHERS IN A GOOD way but at the same time be strictly isolated because isolation safeguards you from having to deal with bad people and preserves your dignity. A preacher, in particular, should not be seen behaving like common folks or spending time in the market place or laughing out loud. This is to make sure that people have a good opinion about him\(^{106}\) and lend an ear to him when he

\(^{106}\) Ibn al-Jawzī said (al-Said, p. 232): “I am unable to figure delight, dignity, honor, rest or well being that is better for a scholar than that attained in isolation. Through it he achieves physical and religious well being and earns a great status with Allāh and rest of the creation as well. This is because people do not appreciate a person who mingles with them, and that’s why it is staying away from people that makes our Caliphs so venerated among the people. If the laypeople see a scholar giving leeway in some permissible matter their appreciation for him becomes less, so he must protect his knowledge and make them realize its value. Some of our predecessors have said: ‘We used to joke around and laugh, but once people began to follow our example I realized we shouldn’t do that.’ Sufyān al-Thaurī said: ‘Learn this knowledge and keep silent. Do not mix it with joking around lest the hearts spit it out.’”
speaks. However, if you have no choice but to mix with them, control your temper and forebear others because once see their true mannerisms, you will be unable to mix with them.
CHAPTER SEVENTEEN

Fulfilling the Rights of Others

GIVE EVERYBODY THEIR DUE RIGHTS - wives, children and relatives. Observe every hour in your life and see how you spend it. Try not to use it except in the most honorable way possible. Do not waste your self and get in the habit of doing the best things and send something to the grave's chest that will make you rejoice when you get there:

O you who ran after the material life
Deluded by his hopes so long

Death will come to you suddenly
And the grave is the chest of deeds

Pay attention to the consequences of things as that will make patience with things you desire and dislike easy for you. If you sometimes find yourself neglectful of your duties, take your soul to the graveyards and remind it of the nearness of its departure from this world.

Plan your affairs - and Allāh is the true planner - and spend but
not foolishly lest you become in need of others. Taking care of one’s wealth is a part of this religion, and “it is better to leave something for your inheritors than leaving them in need of others.”\textsuperscript{107}

\textsuperscript{107} A hadith says: “For you to leave your heirs wealthy is better than leaving them poor and begging from people.” Related by al-Bukhārī, 2742, Muslim, 1628, 75, from Sa’d ibn Abi Waqqās.
CHAPTER EIGHTEEN

A Beautiful Closure

O MY SON, know that we come from the sons of Abū Bakr al-Ṣiddiq\(^\text{108}\) and our father is al-Qāsim Muḥammad ibn ‘Abdu’l-Raḥmān ibn Abū Bakr ibn Muḥammad ibn Abū Bakr (raḍīy Allāhu ‘anhu)\(^\text{109}\) whose life has been critically documented in Ṣifat al-Ṣafwa. After him, our forefathers were businessmen so among the later family there hasn’t been anyone who has


\(^{109}\) The exemplary Imam, the Ḥāfīz and proof, the scholar of his time in Madīnah with Sālim and ‘Ikrima, Abu Muḥammad and Abū ‘Abdu’l-Raḥmān al-Qurashī. He was born during the caliphate of ‘Alī (raḍīy Allāhu ‘anhu) and nurtured on the lap of his aunt, the mother of the believers ‘Ā’ishah (raḍīy Allāhu ‘anhu) from whom he learned and reported a lot. He died in year 7 AH. For his biography, refer to: Ibn Sa‘d: al-Ṭabaqāt, 5/187, Khalifah: al-Ṭabaqāt, 344, Ḥiṣyatu‘l-Awliyā‘, 2/183; Taḥthīb al-Asmā‘i wa al-Lughāt, 2/55, Taḥkīrat al-Huffāẓ, 1/96, al-‘Ibar, 1/132, Siyār al-‘A‘lām al-Nubula‘, 5/54, Shatharāt al-Dhabab, 1/135, Ṣifat al-Ṣafwa, 2/88.
been given motivation to pursue Sacred Knowledge except me. Now your turn has come. Strive hard and do not fall short of my expectations of you for you. I have trusted your affair to Allāh, Glorious and Most High, and He alone I ask to grant you success in knowledge and its application.

This is what I was able to admonish you with, and with Allāh, Most High and Exalted, is all might and power.

Ever increasing praise be to Allāh, and may His blessings and peace be upon our Leader Muḥammad, as well as his Family and Companions.\(^{110}\)

\(^{110}\) We ask Allāh to give us and rest of the Muslims benefit through this exhortation. May He forgive its writer and the one it was written to along with all those who read it and spread it. May He forgive the commentator and all those who call others to read it and encourage them to act upon its message. This commentary was finished on the blessed day of Friday in1409 AH in the city of al-Ismā‘iliyya. Praise be to Allāh, by whose blessing all good deeds come to be. May Allāh send praises on Muḥammad (ﷺ) and his followers.

SINCERE COUNSEL
رساله في النجاح والوصول
لفشه الكبدي إلى
نصرة الوالد

الإمام أبو الأفغاط
أبو البكيري بن النجاح

نصح بها أبا الفتح بن السهيل
المولود سنة 550 هـ والموافق 1212 م
مقدمة المصنيف
في السبأ بثأراً على كتابة الوصية
بسم الله الرحمن الرحيم
وبه نسعين

الحمد لله الذي أنشأ الأب الأكبر من تراب، وأخرج ذريته من التراب
والأسلوب، وعبد العشائر بالقراءة والأنساب، وتنعم على العلم
وعرفان الصواب، وأحسن ترتيب في الصنعة وحفظة في الشباب،
وزرعته ذريته أرجو بوجودهم وفر الغرباء في الجنة مغفرة الصمود
ومن ذريته زينبا وأشقته زكريا، فأذله الله وولاده، ورواده، للمؤمنين يوم
يقوم الجناة.

[ إبراهيم : 40 / 41 ]

أما بعد: فإنه لما عرفت شرف الكتابة وطلب الأولاد (1)، ختمت
خطمه (2)، وسأل الله تعالى أن يرزقني عشرة أولاد، فرزقنيهم، فكانوا

(1) ذكر الذهبي في سير أعلام النبلاء (375 / 375) مصنعاً لابن الجوزي

(2) فاتحة: أعلم رحمني الله وبارك أن الدعاء عند ختم القرآن كان من نفتي

سلفنا الصالح رضوان الله عليهم، فمن ذلك ما جاء عن ابن رضي الله عنه: " أيه
كان إذا ختم القرآن جمع ولمدة وأهل يبه فدعاء لهم، رواه الدارمي (424)
ورواه ابن أبي داود بإسنادين صحيحين كما قال الإمام الورع النووي في الأذكار.
خمسة ذكور وخمس إناث، فمات من الإناث اثنتان ومن الذكور أربعة (1) فلم ينت من الذكور سوى ولد ابنا القاسم (2) فسألت الله تعالى أن يجعله في الخلف الصالح، وأن يبلغ به المثلى والمثانيج، ثم رأيت منه نوع توأمين عن الجد في طلب العلم، فكبت له هذه السالة

= الص (191) وقال الحافظ ابن حجر: هذا موقف صحيح، كما في الفتوحات الرمانية (344 / 3).

(1) وهنا اشكالان يجب توضيحهما

الأول: أن الحافظ ابن الجوزي رحمه الله خلف ولدته بعده ولهما يوسف محى الدين المولود سنة ٥٨٠ هـ والمتوفي سنة ٥٥٦ هـ مقتولاً قبله هولاكو عند احتلاله بغداد وتميريه لها والثاني أبو القاسم على المولود سنة ٥٥١ هـ والمتوفي سنة ٥٣٠ هـ واللذي عناه ابن الجوزي بهذه النصية.

الثاني: أن ابن الجوزي أنجب أكثر من خمس بنات فإن سبطة أبا الموظفر ذكر له ست بنات لاحمسا كما تقدم في المقدمة.

ويمكن توجيه هذين الإشكالين من خلال تواريخ الرفاة: فقول: إن الحال هذه التي ذكرها ابن الجوزي كانت حال كتابه هذه الرسالة وأن هذا قبل ولادة ابنه يوسف محى الدين سنة ٥٨٠ هـ وبعد وفاة ولده الأكبر أبي بكر عبد العزيز المتوفي سنة ٥٥٤ هـ وله له أولاداً آخرين غير يوسف هذا.

وأيضاً يرجع بهذا الإشكال الثاني فقالي فيه مثلما قيل في الأول أنه أنجب بنتاً أخرى بعد كتابة هذه الرسالة.

(2) هو أبو القاسم بدر الدين على التسمخ ترجمه وقد كان عاقاً لوالده وكانت طريقتها غير مرضية وهاجره أبوه سنين وتوفي سنة ١٣٠ هـ راجع ترجمه في مقدمة هذا الكتاب.
أُحِثْهُ بها وأُحْرِكَه على سلوك طريقى في كُسْبِ العلم، وأدلّه على الاتجاه إلى الموفق سبحانه وتعالى، مع علمى باّنه لا خاذل لمن وفق. ولا مرشد لمن أفضل، لكن قد قال تعالى: ﴿وَتَوَاصَّواْ بِالْحَقِّ وَتَوَاصَّواْ بِالصَّبْرِ﴾ (النصر: 4) وقال ﴿فَذَكِّرْهُمْ نَفْسَ تَذَكِّرَكَ﴾ (الأعلى: 9).

ولا حول ولا قوة إلا بالله العلي العظيم.

*** **
فصل

ترغيب وترهيب بين يدي هذه الوصية النافعة

اعلم يا بني — وفقك الله للصواب — أنه لم يتميز الأدمي بالعقل إلا ليعمل بمقتضاه، فاستحضر عقلك، وأعمال فكرك والحل بنفسك، تعلم بالدليل أنك مخلوق مكلف، وأن عليك فرض أنت مطالب بها، وأن الملكين يخصبة أفاظك ونظرائك، وأن ألقاس الحي خطاه إلى أجله، ومقدار اللبث في الدنيا قليل، والحبس في القبر طويل، والعذاب على موافقة الهوى وويل.

فأين لجها أمس رحلت وأبت ندمًا.
وأين شهوة النفس؟ كم نكست رأساً، وأزالت قدماً.
وما سعيد من سعيد إلا بخلاف هواه، ولا شقي من شقي إلا بإيثار
دنياه، فاعتبر بعمن مضى من الملوك والزهاد أين لجها هؤلاء، وأين تعب أولئك؟

بقي الثواب الجميل والذكر الجميل للصالحين، والقيلة النبيحة
والعقاب الويل للعاصرين؛ وكأله ما جاع من جائع ولا شبع من شبع،
والكس عن الفضائل بنس الرفق، وحب الراحة يورث من الندم ما يرث
على كل لدّة، فانه]!=' واعب لنفسك.
واعلم أن أداء الفرائض واجتناب المحرار لأزعم، فمثلى الإنسان
فالنار النار.
ثم اعلمن أَل طلب الفضائل نهاية مراد المجتهدين، ثم الفضائل
تتفاوت، فمن الناس من يرى الفضائل الوهد في الدنيا، ومنهم من يراها
الشغال بالعبد، وعلى الحقيقة فليس الفضائل الكاملة إلا الجمع بين
العلم والعمل، فإذا حصلنا رفعا صاحبهما إلى تحقيق معرفة الخالق سبحانه
وتعالي، وحرْكاه إلى محبه وخشية والشوق إليه، فتلك العادة
المقصودة، وعلى قدر أنهل العزم تأتي العازفين، وليس كل مريد مراداً،
ولا كل طالب واجداً، ولكن على العبد الاجتهاد، وكتَّن ميسر لعِلَم
حيله له) 1( والله المستعان.

**

(1) هذه الجملة لفظ حديث صحيح ثابت عن النبي ﷺ من حديث علي بن
أبي طالب رضي الله عنه آخره البخاري: كتاب الجنائز (1362): باب ممّوظة
المحدث عند القبر وقعود أصحابه حوله (1362).
ومسلم: كتاب القدر: باب كيفية خلق الآدمي (1647) (6).
فضل
الواجبات والفضائل والهيئة العالية
وأوّل ما ينبغي النظر فيه: معرفة الله تعالى بالدليل، ومعلوم أنّ من رأى السماء مرفوعة، والأرض موضوعة، وشاهد الأنبية المحكمة خصوصاً في جسد نبّي، علّم أنّه لابد للصناعة من صانع، وللمبني من باني.

ثم يتأمّل دليل صدق الرسول ﷺ إليه، وأكبر الدلائل القرآن، الذي أعجز الخلق أن ياتوا بسورة من مثله، فإذا كتب عندنا وجود الخالق جل وعلا، وصدق الرسول ﷺ، وجب تسليم عنايته إلى الشرع، فمثّل لم يفعل ذلك على تخلي في اعتقاده.

ثم يجب عليه أن يعرف ما يجب عليه من الوضوء والصلاة وزكاة - إن كان له مال - والحج وغير ذلك من الواجبات. فإذا عرف قدر الواجب قام به.

فينبغي لذي الهمة أن يتراقي إلى الفضائل، فيتشاغل بحفظ القرآن
وتفسيره وبحث الرسول ﷺ، وبعرفة سيره وسير أصحابه والعلماء بعدهم. لكيتَرَت الأعلى فالأعلى. 

ولابد من معرفة ما يقيم به لسانه من النحو ومعرفة طرف مستعمل من اللغة.
والفقه أصل العلوم، والتذكير خلواً وأعمها نفعًا. وقد رَيْتُ في هذه المذكورات من التصانيف ما يُغْنِي عن كل ما سبق من تصنيف القُدُماء وغيره يَحْمِي اللَّهُ وَمَتِّهٌ (1)، فأغنتك عن تَلْبِّينُ الكتب وجمع الهمم للتصنيف، وما تقبهة إلا لِحَبْسِهَا، ولا فَعْلُ عُلْتُ الهمة فلا تَلْبِّي بالذُّون.

وقد عرفت بالدليل أن الهمة مولودة مع الآدمي وإنما تقصر بعض الهمم في بعض الأوقات فإذا حثت سارت. ومتى رأيت في نفسك عجراً فسل المنعم، أو كَسْلاً فالجاً إلى المجوَّف، فإن تكون خيراً إلا بطاعته، ولا يغولك خير إلا بمعصيته، فَمَن الذي أقبل عليه فلل يَرَ كُل مُرَاد؟ وَمَن الذي أُرضع عنه فعَضْيَ بفَائدة؟ أو حَظى بِغَرَس من أَعْراض؟ أو ما سَمَعْتُ قول الشاعر (2):

(1) قال الحافظ الذهبي: وما علمت أحداً من العلماء صُنِّف ما صُنِّف هذا الرجل، تذكره الحافظ (1344). (2) الأيات في سير أعلام النبلاء (21/58) منسوبة للمرتضى والد الإمام.
وَاللَّهُ مَا جَعَّلَكُمْ زَائِرِيًّا إِلاَّ وَجَدْتُ الأَرْضَ نَظَوْرًا لِي
وَلَا تَنْتَجِعُوا عَنْ بَابِكُمْ إِلَّا تَعْجَبَتْ يَأَوْلِيَّةُ

* * *

أَبِيِ الفَضَّائِلِ مُحَمَّدُ بْنُ عَبْدِاللَّهِ بْنُ القَاسِمَ بْنُ مُظَفِّرِ الشَّافِعِيَّ مَعَ ابْنِانِهِ كَلَّمَةٌ
( وَاللَّهُ بِيَأَوْلِيَّةَ)
فصل
وأنقِذوا لله ونُعَمَّ كَمْ اِلّهَ

وإذا تأمل في نفسه عند الحدود، فقل، كيف خففته لها، فإنه مِن زَعْى زَوْعَى، ومن أَعمَل تُرك. وإنَّى لآذَكَر ذلك بعض أَحْوَالِهِ لملك تَنظر إلى الجهادِ وتسأل الموقف لى: فإِن أَكثر الإعاقَة عَلى لم يكَن يُكَسِّبى، وإنَّما هو من تَدير اللفتِ يَبِي.

( ١ ) فَأَفَيَّى أذَكر نفسي ولئِن همة عالية (١) وأنا في المكتب ابن سبت سنين

( ١ ) تحدث الحافظ ابن الجوزى عن همة عالية في مواضع متفرقة من كتابه صيد الخاطر: نقل للقارئ، الكريم طرقاً منها: قال رحمة الله ( ٣٨ ) ما أبلى الإنسان فقط بأعظم من علُو هُمته، فإن من علبت همته يختار العقاب، وربما لا يساعد الزمان، وقد تضعف الآلة، فيبقى في عذاب. وإن أًعطيت من علَوَّ همة طرفًا فانا به عذاب. ولا يقول ليته لم يكن، فإنه يحلو العيش بقدر عدم العقل والعاقل لا يختار زيادة اللذة بنقصان العقل، وقال رحمة الله ( ٣٩ ) ونظرت إلى علو همتي فرأيته عجباً، وذلك أنى أُروم من العلم ما أتَيقن أنى لا أصل إليه، ولا أنى أحب نيل كل العلم على اختلاف فنونها، وأريد استقصاء كل فن. وهذا أمر يعجز العمر عن بعضه. وقال رحمة الله مصورةً أن هذه همة لازمته حال الكبر أيضاً ( ٢٠٠ ، ٢١٥ ) : ١ خُلَقْت لى همة عالية تطلب =
لفئة الكبد

وأنا قَريِّن الصبيان الكبار، قد رُزِقَت عُقلاً وافراً في الصغر يزيد على عقل الشيوخ، فما أذكر أنى لعبت في طريق مع الصبيان قط، ولا ضحكُت ضحكاً خارجاً.1

0 حتى أنى كنت ولى سبع سنين، أو نحوها أحضرة رحبة الجامع، فلا أتخلى حلقة مُشْتَبَتِّد، بل أطلب المُحَدِّث، فيحدث بالسيّر فأحفظ جميع ما أسمعه وأذهب إلى البيت فأكتب. ولقد وفق لي شيخنا أبو الفضل ابن ناصر رحمه الله.2، وكان يحملني إلى الشيوخ فأسمعني المسند وغيره.

= الغيابات. بلغت السنين وما بلغت ما ألمت، فأخذت أسأل الله تطويل العمر، وتقوية البدن، وبلوغ الأمال، فأذكرت على العادات وقالت: ما جرت عادة بما تطلب. فقلت: إنما أطلب من قادر على تجاوز العادات، 1. هـ.

1 راجع تقرير هذا الكلام في البداية والقيمة لأبي كثير (317 / 29). 
2 الإمام المحدث الحافظ، مفيد العراق أبو الفضل محمد بن ناصر بن محمد بن علي بن عم الشاملي البغدادي ولد سنة 467 هـ وتوفي سنة 551 هـ. وقد انتفع الحافظ ابن الجزري في الحديث بplätzeه لهذا الإمام كما أشار إلى ذلك الذهني في السير (166 / 37) بقرره الحافظ ابن الجزري نفسه في كتابه المتظم (103 / 163) ونقله عنه الذهني في الميزان (204 / 267): قال: كان شيخنا ثقة حافظاً ضابتاً من أهل السنة لا يُخَافِرَ في؛ توَلَّى تسميعي، سمعت بقراءته، 5 مسند، أحمد والكتب الكبار، وعنه أخذت علم الحديث، وكان كثير الذكر، سريع الدموع. 1. هـ.

راجع ترجمته في: سير أعلام النبلاء (205 / 265) وتكررة الحفاظ.
من الكتب الكبار، وأنا لا أعلم ما يُراد مني، وضبط لي مسموعاتي إلى أن بلغت فناولي بينها ولا زلت أؤمل أن توقي رحمه الله، فيثبت به معرفة الحديث والنقل.

ولقد كان الصُبُبان ينزلون إلى دجلة ويتفرجون على الجسر وأنا في زمن الصغر أخذ جزءاً وأتعد حجزة من الناس إلى جانب الرقة فأتشاغل بالعلم (1).

ثم أُهِمْتُ الرَّهد فسردت الصوم، وتشاغلت بالتقليل من الطعام

(1) رحم الله ابن الجوزي فقد كان مجاذاً في طلب العلم في حال الصغر والكبير على حد سواء منكباً على تحصيله لا يضيع شيئاً من وقته يقول عن نفسه أيضاً في كتابه صيد الخاطر (135): ولقد كنت في حلاوة طلبي للعلم أتى من الشدائد ما هو عندي أخيل من العمل، لأجل ما أطلب وأرجو، كنت في زمن الصبي آخذ معي أرشفة باسية، فأخرج في طلب الحديث، وأتعد على نهر عيسى، فلا أقدر على أكملها إلا عند الماء، فكلما أكملت لفصة شربتها عليها، وعين همتى لا ترى إلا ليلة تحصيل العلم، فأثر ذلك عندي أتيت مرتين بكترة سماعي لحديث رسول الله ﷺ وأحواله وأدابه وأحوال أصحابه وتابعينها، وأثمر ذلك عندي في المعاملة ما لا يُبدي إلا بالعلم، حتى إني أذكر في زمن الصيام وقت الغلطة والغربة قدرتي على أشياء كانت النفس توُق إليها توقان العطشان إلى الماء الزلال، ولم يمكنني عنها إلا ما أثير عندي العلم من خوف الله عز وجل، اهـ.

102
لا يوجد نص يمكن القراءة منه
كلامي في نفوسهم فلا يرغبون بصحبه، وقد أسلم على يدي نحو من
مائتين من أهل الذمة. وقد تاب في مجالس أكثر من مائة ألف، وقد
قطعت أكثر من عشرين ألف سالف مما يتعاناه الجهلاء.  

ولقد كنت أدور على المشايخ لسمع الحديث فيقطع نفسي من
الفقد لثلاستق، و كنت أصبح وليس لي ما كل وأسفل ليس لي ما كل،
ما أذن الله لمخلوق قط. ولكن ساق رقى لصيانتي يضيق. ولو
شرحت أحوالى لطال الشرح.

وهنا أنا قد ترى ما آلت حال إليه، وأنا أجمعه لك في كلمة واحدة
هي قوله تعالى: «أَنْشِؤُوا اللَّهَ وَيَعِيدُونَهُمْ فَلا يَعْلَمُ الَّذِينَ يُضْلِلُونَ» (البقرة : 282).

(1) قال سبطه أبو المظفر (8 / 482 - مرهما ال زمان) : 1 سمحت جد
يقول : ب أصحابه هاتين كتب ألفي مجلدة، و تاب على يدي مائتي ألف، وأسلم
على يدي عشرات ألفا. و سقطت كلمة عشرات من مطبعة المرامة واستدركة
محقق سير أعلام البلاد (11 / 370)، وقال في المنتظم (10 / 237) :
و عظت بالخبيرة في رمضان قطعت شعور مائة وعشرين نسماء. وقال في صيد
الخاطر (41) : إنه لا يخلو لي مجلس من خلق لا يحسون، يكون ويندون
على ذpiresهم، ويقوم في الغالب جماعة يحرون ويقطعون شعور الصبا، وربما اتقن
خمسون وفاثة . . . ولقد تاب عندي في بعض الأيام أكثر من مائة وعمومهم صبيان
قد نشتوه على اللعب والانهاك في المعاصي، و كما يقول الحافظ ابن رجب في
ذيل طيات الطهارة (4 / 101)، وحاصل الأمر أن مجالسنا الوعظية لم يكن
لها نظر، ولم يسمع بهنها، وكانت عظيمة التفع يذكر بها الغافلون، ويتعلم
منها الجاهلون، ويروب فيها المذنبون، ويسلم فيها المشركون ... بـ
فصل
حفظ الأوقات واعتنام اللحظات

فاطمة ياعني: لَئِنْ سَبَكْ، وَانْدِم عَلَى مَا مَضَى مِن تَفْرَيْطكِ .. واجتهد
في لِحَاق الكَافِلِين مَادَام فِي الْمُرَاتِب، فَعَدِّلْ غَيْسُكِ، مادَّمَتَ فِيهِ
رُطوبة، فاذِكر سَاعَتِكَ الَّتِي ضَعِيت فَكَفَّتُ بِهَا عَظْمٍ، ذُهِّبَتْ لَذَةُ الكِسْل
فيها وَفَاتَت مَراَتِب الفَضائل.

وَقَد كَانَ السَّلَف الصَّالِح رَحْمَهُم الله يَحْبُون جِمْع كُل فِضْلَةٍ وَيِكْون
على فوائض واحدِة مِنْهَا.

قَالَ إِبْرَاهِيمُ بَنُ أَدْنِمٍ (۱) رَحْمَهُ الله : ذُخْنَا عَلَيْهِ عَابِدٌ مَّيْضرٍ، وَهُوَ

(۱) هُوَ الْإِمَام الْقَدْوَة العَارِف سَيد الْزَّوْجَاد، أَبُو إِسْحَاق العجلي، الْعُرُاسَانِي
البَلْخِي، نَزِيل الشَّام، وَلَد في حُدُود ۶۰۰ هـ وَتَوَفَّى سَنَة ۶۶۸ هـ. قَالَ أَبُو نَعْمَ:
سَمَعْتَ سَفِيان يُقْوَلُ: كَانَ إِبْرَاهِيمُ بَنُ أَدْنِم يَبْشِرُ إِبْرَاهِيمَ الخَلِيل، لَوْ كَان
السُّحَابَةُ، لَكَانَ رَجلاً فَاضِلاً.

تُرْجِمَتْ فِي: حَلِيَة الأُولِياء (۷۷۷ / ۸۸۸) حَتَّى (۷۶۸ / ۸۶۴) وَطِيْقَات الأُولِياء
(۷۸۸ / ۹۵۱) وَسِير أَعْلَام النِّبَلَاء (۷۸۷ / ۸۷۷) وَالكَلِّم لَا بَنِ الأَلِبِّ (۶۷۷ / ۷۶۶).

۱۰۵
ينظر إلى رجليك وتكاكي، فقالنا: مالك تكاكي؟ فقال: ما اغبرنا في سبيل الله.

ونكاكي آخر، فقالوا: ما تكاكي؟ فقال: على يوم مضى ما صمته وعلى كلية ذات بُعْث ماقمتها.

واعلم يا بني: أن الأيام تبسط ساعات، والساعات تبسط أنفاساً، وكل نفس خزية، فاحذر أن يذهب نفس بغير شيء، فترى في القيامة خزينة فارقة فنذم.

وقد قال رجل لعمر بن عبد قيس (1): وصَف أكلمك، فقال: أمسيك الشمس.

= والبداية والنهاية (100 - 145) وشذرات الذهب (1 - 256).

وقعد قوم عند معروف رحمه الله (1) فقال : أيما تريذون أن تقوموا، فإن ملك الشمس يجرها لا يمثر. وفي الحديث : من قال سبحان الله الفقيه ورحيمه، غيست له بها نخلة في الجنة (1) فانظر إلى مضيع الساعات كم يفوته من النخيل 9.

(1) معروف الكرخي أبو محفوظ البغدادي، علم الزهاد، بركة العصر، هكذا وصفه الحافظ المذهبي وقد جمع الحافظ ابن الجوزي ماتته في كتاب وهو مطبع توفي رحمه الله سنة 200 هـ. ووصفه الإمام أحمد بأنه مستجاب الدعوة قال عبد الله بن أحمد بن حنبل: نقلت لأبي، هل كان مع معروف شيء من العلم؟ فقال: يا بني، كان معه رأس العالم، خشية الله.

راجع ترجمته في: طبقات الأولياء (280، 285) وطبقات الصوفية (83، 90) وطبقات الحنابلة (1/389) وصفة الصنوة (271/8) والحلية (368، 360) وسير أعلام النبلاء (329-340).

(2) حديث صحح: أخرجه ابن أبي شيبة في المسند (10/290) والترمذي (246) والنسائي في عمل اليوم والليلة (272) وابن حبان (2335 موارد) والحاكم في المستدرك (1/601، 502) وأبو يعلى (2232) من حديث جابر رضي الله عنه.

وقال الترمذي: حدث حسن صحيح غريب وصححه الحاكم على شرط مسلم ووافقه الذهبي وهو كما قالا. وللحديث شواهد من حديث عبد الله بن عمرو ومعاذ بن سهل ذكرها الألباني في الصحيحه (14).

107
 وقد كان السلف يحتمون اللحظات، فكان كهمس(١) رحمة الله
يُحَتَّم القرآن كُل يوم وليلة ثلاث مرات.

(١) كهمس بن الحسن التميمي، الحنفي البصري، العابد أبو الحسن من كبار
الثقافات وكان من العباد الصالحين توفي سنة ١٤٩ هـ، وما جاء في كتة عبادته
أنه كان يصلى في اليوم والليلة ألف ركعة إذا مل، قال: ٥ قومي يا مأوى كَلٌ
سوء، فو الله ما رضيتك لله ساعة وراجع ترجمه في: تذكرة الحفاظ (١٧٤)
وسير أعلام النبلاء (٣٢٦) وخلاصه تهذيب الكمال (٣٧٢)
وتهذيب التهذيب (٥٤٨) وشذرات اللحب (١٤٦ / ١٢٥).

فائلة: صَحِب عن النبي ﷺ: أنه نهى أن يقرأ القرآن في أقل من ثلث كما
في حديث عبد الله بن عمر، وفي فقال رسول الله ﷺ: ٥ أقرأ القرآن في كل
شهر، فقال: إن أطيق أكثر من ذلك، فمازال حتى قال: ٥ في ثلاث رواه
البخاري (١٨٦٨) وأيضاً قال لعبد الله بن عمرو: اقرأه في سبع ولا تزيد على
ذلك، رواه البخاري (٥٠٤) ومسلم (١١٥٩) (١٨٤).

وأما ما جاء عن كثير من سلف هذه الأمة الكرام من قراءتهم للقرآن في أقل
من ثلاث فلا نملك إلا أن نقول كما قال الحافظ الناقد الجليل الذهبي رحمة الله
وردى عنه عندما أورد في المسير في ترجمة وكيع بن الجراح الإمام المشهور (٩)
١٤٣) قوله: بن أكرم: ٥ صحت وكيعاً في الحضر والسفر وكان يصوم
النهار ويُحَتِّم القرآن كل ليلة، قتلى (القائم الحافظ الذهبي): ٥ هذه عبادة
يخضع لها، ولكنها من مثل إمام من الأئمة الأثرية مفضلة، فقد صعَّن نهيه عليه
السلام عن صوم النهار وصٍح أنه نهى أن يقرأ القرآن في أقل من ثلاث و، والدين
يسر، ومتابعة السنة أولى، فرضى الله عن وكيع، وأيضاً مثل وكيع ١٤١١. هد
قلت: رحمة الله الحافظ الذهبي فقد كان نافذاً بارعاً يستحق أن يُطلق عليه إمام =

١٠٨
وكان أربعون رجلاً من السلف يصلون الصبح بوضوء العشاء (1).

وكانت رابعة العدوية (2) تَحِي الليل كله، فإذا طلع الفجر هَجَعَتْ
همجعت خفيفة ثم قامت فرصة وقالت لنفسها: النوم في القمر طويل.

***

= الثاقدين المنصفين فرح الله هذا الإمام وحشروا وإياه في زمرة أهل الحديث
فعلم الله أن أحبه في الله كثيراً.

(1) رحم الله ابن الجزوي إذ يقول: «الله دَرَّ أقوام هجروا لنذيع المقام وتنصلوا
لما نصبوا لهم الأقدام، وانتصروا للنصب في الظلم، يطلبون نصيباً من الإيمان،
إذا جن الليل سيروا وإذا النهار جاء اعتروها، وإذا نظروا في عيونهم استغفروا
وإذا تفكروا في ذويهم بكوا وانكسروا.. يا منازل الأحباء أين ساكنوك؟ يا بقاع
الإخلاص أين قاطنوك؟ يا مواطن الأبرار أين عامروك؟ يا مواضيع الهجرد أين
زائرك؟».

خلت والله الديار، وباد القوم، وارتحل أرباب السهر وبقى أهل النوم.
وأستبدل الزمان أكل الشهوات بالصوم، 5. 5 البواقيت الجوهرية ص (89 ، 29).
(2) رابعة العدوية أم الخير بن أسماعيل البصري الصالحة المستورة الراهدة
والعابدة، الخاشعة قبل عاشرتين سنة توفيت سنة 180 هـ والأثر أورد الحافظ
الذهبي عنها من طريق ابن أبي الدنيا حدثنا محمد بن الحسين، حدثنا عيسى بن
ميمون العطائي، حدثني أبى شوال وكانت تخدم رابعة العدوية قالت:
«كانت رابعة تصلب الليل كله، فإذا طلع الفجر، هجعت مهجة حتى يسفر
الفجر، فكنت أسمعها تقول: يا نفس كم تنامين وإلى كم تقومين، يوشك أن
تنامى نومة لا تقومين منها إلا يوم النشور، أورد الحافظ ابن الجزوي في كتابه
المدحه ص 211): أن رابعة العابدة كانت تقوم من أول الليل وقولن:
هذا الفوائد من السرور يطرأ قام المحب إلى المؤمل قومه،
ذهب الظلام بأنفسه وآلفه لِيث الظلام بأنفسه يجدد تباهه مهم:

رابعة المبيرة تلك المرأة الصالحة العابدة الزاهدة التي ظلمها الناس فمنهم من نسبها إلى الحول والعياء بالله ومنهم من نسبها إلى الإباحة ومنهم من أدرك ووجدوها بالكلية وكل هذا ظلم وإجحاف لها فقد حكي عنها الأمئة الكبار أمثال سفيان الثوري وشعبة ما يدل على بطلان ما قبل عنها قال الحافظ الذهبي في السير (242) قال أبو سعيد بن الأعرابي: أما رابعة فقد حمل الناس عنها حكمة كبيرة، وحكي عنها سفيان وشعبة وغيرها مما يدل على بطلان ما قبل عنها وقد

لم تمثله بهذا:

وأقبل جعلتك في الفوائد مفهولة وأبحث جسدي من أزاب جلولي فنسبهم بعضهم إلى الحول بنصف البيت، إلى الإباحة بتباهه. قلت (القاتل الحافظ الذهبي): فهذا ضعف وجه، ولعل من نسبها إلى ذلك مباح حولى ليحنن بها على كفره كاحتجاجهم بغير 1 كنت سمعه الذي يسمع به 1 ه.د.

قلت: ومن مخاصي بعض أهل عصرنا من الصوفيي الحوليين احتجاجهم ونشرهم لما يقال عنها من أشعار مكنوبة ومختلفة وحكايات بطلة ليتحجوا بها على ضلالهم المبين نزول بالله من الخذلان! حتى إن بعضهم ألف كتاباً في ذلك وفي سيرتها أورد فيه من الضلال ما تشعر منه أبناء المسلم الموحد المعين وأسفه من هؤلاء أولئك الذين صوروا حياتها في فيلم وأنها كانت راقصة في أول حياتها وغيّر ذلك من الحكايات البطلة ليفتنوا الناس عن دينهم أضلهم الله وأخراهم بفتيهم المفتوت العاجز المشوه للحقائق.
وأما من ينكر وجودها بالكلية فقول له تأمل يا هذا وانتبه لهذه المصادر التي ترجمت لها وهي من أئمة أعلام في هذا الشأن أمثال الذهبي في سير أعلام النبلاء (242 / 8) والعبس (178 / 1) وإبن خلكان في وفيات الأعيان (215 / 3) وإبن العماد في شذرات الذهب (193 / 1) وإبن كثير في البداية والنهيلة (176 / 10) والخطيب البغدادي في تاري وتغداد (40 / 2) وإبن الجوزي في صفة الصفوة (17 / 4 - 19).

حتى أن الحافظ ابن الجوزي أفرد مناقبها في كتاب كما ذكر ذلك الذهبي في السير (242 / 8) ومن طريق ما جاء عن الحافظ ابن الجوزي أنه سمى ابنه الكبرى وأم سبطه أبو المظفر صاحب مراة الزمان باسم رابعة وتراه في معظم كتب الوعظية يورد أخبارها وأحوالها.
فصل
بِمَا أَرْسَلَ النَّارَ هِذِهِ الْحَيَاةُ الْآبَدَيَّةُ

وَمِنْ تَفْكِيرٍ فِي الدُّنْيَا قَبْلَ أَنْ يُوجِدَ رَأْيَ مَدَةٍ طَوِيلَةٍ، فَإِذًا تَفْكِيرُ فِيهَا
بُعْدَ أَنْ يَخْرُجَ مِنْ هَذَا رَأْيَ مَدَةٍ طَوِيلَةٍ، وَعَلِمَ أَنَّ اللَّهَ فِي الْقُبُورِ طَوِيلًا
فَإِذَا تَفْكِيرُ فِي بُوء الْقِيَامَةِ عَلِمَ أَنَّهُ خَمِسُونَ أَفْلَحَ سَنَةً، فَإِذَا تَفْكِيرُ فِي الْلَّبْث
فِي الْجَنَّةِ أَوْ الْنَّارِ عَلِمَ أَنَّهُ لَا نَهَىَةٌ لَهُ، فَإِذَا عَدَدَ إِلَى الْنُّظُرِ فِي مُقَدَّرٍ بِقَابِلِهِ
فِي الدُّنْيَا فَضَانَا سَبِيعَ سَنَةَ مِثْلَهُ (١) فَإِنَّهُ يَمْضِى مِنْهَا ثَلَاث٠٠ سَنَةً فِي

١) فَعْنَ أَبِي هُرِيْرَةِ رضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم : « أَعْمَارُ أَنْشَأَ
مَا بَيْنَ السَّبِيعَانِ إِلَى السَّبِيعِينَ، وَأَقُلُوهُ مِنْ يُجَرُّ ذَلِكَ رُواهُ التَّرمِذِيُّ (٣٥٠٠)
وَابن مَاجَةَ (٤٢٧٦) وَابن حَبانِ (٤٤٦٧ مَوَارِدٌ) وَالْحَاكِمِ فِي الْمُسْتَدْرَكِ (٢/٢٧)
وَقَالَ التَّرمِذِيُّ : حُسَنَ غَرِبٌ وَقَالَ الْحَاكِمُ : صَحِيحُ عَلَى
شَرْطِ مَسْلِمٍ، وأَقْرَرَ الْبَيْضَاءِ. وَقَالَ الْحَافِظُ فِي الْفِتْحِ (١١/٣٤٠) : إِنْ سَأَدَحَ
حُسَنٌ، وَالْحَقُّ أَنَّ الْحَدِيثَ حُسَنَ لَذَاتِهِ صَحِيحُ لَفَيْءُهُ فَإِنَّهُ لَطَرِيقًا أَخْرَ بِإِسْتَنَادِ
حُسَنٍ أَيْضًا عَنْ التَّرمِذِيِّ (٣٣٢١) وَقَالَ : حُسَنَ غَرِبٍۢ.

١) وَقَالَ ابْنُ الجَؤُرِيِّ عَنِ هذَا الْحَدِيثِ : إِنَّمَا طَلَّ أَعْمَارُ أَوْلِيَاءِ لَطْوِل
الْبَادِيَةِ، فَلَمَّا شَارَفَ الْرَّكِبَ بَلْدَةَ الْإِقْمَامِ، قَالَ : حَكَّا العَطْيُو، رَاجِعُ ذَلِلِ طَيْبَاتِ
الْحَنَّاَبِلِ (١/٤٢١).
النوم، ونحو من خمس عشرة في الصبي، فإذا حسب الباقى كان أكثره الشهوات والمطاعم والمكاسب، فإذا خُلِف مَا للآخرة وجد فيه من الرياء والغفلة كثيراً، فبِمَاذا تُشْترِى الحياة الأبدية وإنما السَّعَات؟

****

قال بعض الحكمة: «الأدنى أربعة من الطفولة، ثم الشباب، ثم الكهولة، ثم الشيخوخة وهي آخر الأُسناد، وغالب ما يكون ما بين السِنين والسبعين فحينئذ يظهر ضعف القوة بالنقص والانحطاط، فيبقى له الإقبال على الآخرة بالكلية لاستحالة أن يرجع إلى الحالة الأولى من النشاط والقوة» 11. وذكره الحافظ في الفتح (١١/٢٤٠).

قلت: وتأمل قول النبي ﷺ: «أعذر الله إلى امرئ آخر أنجح أجمله حتى بْلَغْه ستين سنة» رواه البخاري (١٤١٩) من حديث أبي هريرة رضي الله عنه مرفوعاً.

113
فصول
الإنسانية بعد الاغتصال
ولا يؤسفك يا بنى من الخير ما مضى من التفريط، فإنه قد اتباه خلق
كثير بعد الرقاد الطويل.
فقد حدثني الشيخ أبو حكيم (1) رحمة الله، قال: وكنت في
صُوتي متشاغلاً بالبطالة غير ملتهت إلى العلم، فأحضارني أبي أبو عبد
الله رحمة الله تعالى. وقال لي: يا بنى، لست أبَقَّي لك أبداً، فخذ
عشرين ديناراً وافتح لك دكان خباز وتكنس، فقلت له: ما هذا

(1) هو العلامة القدوة أبو حكيم، إبراهيم بن دينار التُّهَروَةُ الحنابلِي أحد أئمة
بغداد إمام زاهد ورع خير حليم، إليه المنتهى في علم الفراعض أنشأ باب الأرج
مدرسة، وأنقطع بها يتعبد وكان يؤثر الخمول والفروع ويتقات من الخياطة،
فأخذه على القميص قليل فقط، ولقد جهد جماعة في إغضابه، فعجزوا، وكان
يخدم الزمني والمعجز بوجه طلق، وسماعه صحيح توفي سنة 556 ه قاله الحافظ
الذهبي في سير أعلام النبلاء (20 / 396)، وراجع ترجمته في: المنتظم (101 / 201،
202)، ابن الجوزي وذيل طبقات الحنابلة (1 / 231 - 241)
وشذرات الذهب (4 / 176) والبداية والنهاية (12 / 245).

114
الفئة الكبید

الكلام ؟ قال: فافتح دكان ترّأى فقلت: كيف تقول لي هذا وأنا ابن قاضي القضاء عبد الله الدامغاني(1) قال: فما أرَأكُ تظلَبُ العلم، فقلت: أذكُر لي الدرس الساععة، فذكر لى، فأقبلت على النشاغل بالعلم، فнибудь ذلك أقبلت على الاستغلال بالعلم، واجتهدت ففتح الله تعالى).

وحكى لي بعض أصحاب أبي محمد الحلواني(2) رحمه الله قال: مات أبي وأنا ابن إحدى وعشرين سنة، و كنت موصوفا بالبَطْلَة، فأقبلت أنقاضي بعض سكان دار قد ورثها فسمعتهم يقولون: جاء...

(1) هو العلامة البازع، مفتي العراق، قاضي القضاء، أبو عبدالله، محمد بن علي بن محمد بن حسن بن عبد الوهاب بن حسني الدامغاني الحنفي، نسبة إلى دامغان وهي بلدة كبيرة بين الرئي ونيسابور قال الزهري: كان هذا جلالة وحشمة وافرة إلى الغاية، ينظر بالقاضي أبي يوسف في زمانه. وفي أولاده أمة.


(2) الفقيه عبد الرحمن بن محمد بن علي بن محمد الحلواني الفقيه الإمام أبو محمد بن أبي الفتح قال المنذر: كان من شيوخ الحنابلة وله معرفة بالفقه والتفسير والحديث وقال ابن رجب: رأيت بخطه ما قضى: أن له تعلية في مسائل الخلاف كبيرة ولله تفسير القرآن في واحد وأربعين جزءاً حديثاً. راجع ترجمه في ذيل طبقات الحنابلة لأبن رجب (1/221).
المذكور، أي الربط، فقلت لنفسى يقال عنى هذا؟ فجفت إلى والدتي.
فقلت: إذا أردت طلب فاطميين بين صاحب ، فسرت قاضياً مدة 4. (قلت):
و رأيته أنا وهو يعتني ويتنظر.

* * *

(1) هو الشيخ الإمام العلامة الورع شيخ الحابلة أبو الخطاب محفوظ بن أحمد بن حسن، حسن الحراشي، الكونوشي، ثم البغدادي، توفي سنة 510 هـ. قال الحافظ الذهبي: "كان أبو الخطاب من محاسن العلماء، خيراً صادقاً، حسن الخلق، حفظ النادرة، من أذكياء الرجال، روى الكثير، وطلب الحديث وكبه.

و قال ابن رجب في الذيل (120): كان أبو الخطاب فقيهاً عظيماً، كثير التحقق وله من التحققات والتدقيق الحسن في مسائل الفقه وأصوله شيء كثير جداً، وله مسائل ينفرد بها عن الأصحاب كثيرة...


116
فصل
منهج تربية يديف اليوم والليلة

0 فالزم نفسك يا بني الأنباء عند طلوع الفجر ولا تتحدث بحديث الدنيا، فقد كان السلف الصالح رحمهم الله لا يتكلمون في ذلك الوقت بشيء من أمور الدنيا 

(1) وقد كان هذا دأبهم وهذه هي مسيرتهم في ذلك الوقت. فهذا حسان بن عطية أحد ثقات التابعين: "كان إذا صلى العصر يجلس في المسجد يذكر الله تعالى حتى تغرب الشمس، السير (5/47)."

وهذاشبه الإسلام ابن تيمية كما يذكر عنه تلميذه الباز الحافظ ابن القيم في الوابل الصيب (360، 47) "أنه حضرر مرتاً صلى الفجر ثم جلس يذكر الله تعالى إلى قريب من انصف النهار ثم النفت إلى وقال: هذه غدوتى ولو لم أتغذى فقدت قوتى.

قلت: ومن أهم ما يفعله المسلم بعد صلاة الفجر هو التوجه إلى الله بكليته بذكره والتوجه إليه بالأذكار التي شرعت أول النهار فيجعلها وردأ له لا يخل بها أبداً ثم يزيد عليها ما شاء الله من الأذكار الفاضلة أو قراءة القرآن حتى تطلع الشمس. راجع: طريق الهجرتين لابن القيم ص (272، 272) وكابانا الصغير أذكار الصباح والمساء.
وقل عند اتباعك من النوم: أُحَمِّدَ الَّذِي أُحْيَى، أُحَمِّدَ الَّذِي أُمِّيَّزَ، أُحَمِّدَ الَّذِي يَمِسِّكُ السَّمَاءَ ۚ أُنْفِقُ عَلَى الْأَرْضِ إِلَّاٰ إِذَا وَقَدْ جُلِّيَ ۖ إِنَّ اللَّهَ بِالْبَاطِنِ يُرْؤِفُ رَجِيمَ. (1)
ثم قم إلى الطهارة واركع ثناة الفجر، وخرج إلى المسجد.


(2) رواه أبو يعلى في مسنده (1791) والنسائي في عموم اليوم والليلة (853، 854) وأبو السنين (12) وابن حبان في صحيحه (2362) موارد. والحاكم (548/1) كلهمن من طريق أبي الزبير عن جابر مطولاً ومرفوعاً.. وقال البخاري في المجمع بعد أن عزاه لأبي يعلى (10/120): ورجاله رجال الصحيح وغير إبراهيم بن الحجاج الشامي وهو ثقة ۔.

وقال المنذر في الترغيب (1/414): فأخرجه أبو يعلى بإسناد صحيح، والحديث صحيح الحاكم على شرط مسلم ووافقهذهب. وقال الحافظ في نتائج الأفكار ص (198): حديث حسن غريب ۔.

(3) فعن عائشة رضي الله عنها قالت: لم يكن النبي ﷺ على شيء من النواقف أشتد تعاهدًا منه على ركعتي الفجر. رواه البخاري (119) ومسلم=
لفنة الکبد

خاشعاً وقل في طريفك : اللَّهُمَّ إِني أَسْأَلُ بِحَقِ السَّائِلِينَ علِيكَ وبِحَقِ مَمَشَى هَذَا ، أَنِّي لَم أُخْرِجَ أَشْرَا وَلَا بِطْرَا وَلَا رَيْاءٍ وَلَا سَمْعَةً ، خَرَجَتِ اثْنَاءَ سُطُوْكَ وَابْتِغَاءِ مَرْضَايْكَ ، أَسْأَلُ أَنْ تَجِيرِي نِيِّ من النَّارِ ، وَأَنْ تَغْفِرَ لِي ذَنْوِي ، إِنَّهُ لَلَّهُمَّ يِنْفِرُ الذِّنْوِي إِلَّا أَنْتُ (١)

(١) وَأَقِسِدَ الصَّلَاةَ إِلَى بِمِينِ الْإِمَامِ (٦) ، فَإِذَا فِرغَتْ مِنِ الصَّلَاةِ فَقُلْ : إِنَّهَا لَلَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الرَّسُولُ وَلَهُ الْحَمِيدُ ، يَحْبِي (٢٤٤) (٩٤) مَكْرُ وَعْنَا قَالَ اللَّهُ عَزِّ وَجَلَّ قَالَ : رُكِّبْتُ مِنْ فَجْرِ الْدِّينَا وَمَا فِيهَا ، رَوَاهُ مَسْلِمُ (٢٣٥) (٩٦) وَفِي رَوَايَةِ الْهَـ (٢٣٥) (٩٦) : لَهُمَا أَحْبِبَ إِلَى مِنَ الْدِّينَا جَمِيعًا .

(١) حَدِيثٌ ضَيْعٌ :

أَخْرِجَ أَحْمَدُ (٣ / ٢١) وَابْنِ مَاجِهِ (٧٧٨) وَابْنِ السَّنِّي (٨٣) . وَقَالَ الْبُوْصَرِيُّ فِي الْرَّوَائِدِ : إِسْتَنَادُهُ مُسْلِلِ بِالضَّفِاءِ ، وَالْحَدِيثُ ضَيِّعُ أَيْضاً الْمَنْفَرِيُّ فِي الْتَّرْغِيبِ وَشَيْخِ الْإِسْلَامِ فِي الْتَوْسُّلِ وَالْوَسْبِلَةِ وَرَاجِعُ أَيْضاً الْتَوْسُّلِ الْإِلَابِيْنِيِّ ص (٩٣ : ٩٩) وَالْسُّلْسُلَةِ الْضَّيِّعَةِ (٢٤٤) فَإِنَّهُ أَجَادَ فِيهَا فِي بِيَانِ عَلِيِّ الْحَدِيثِ وَيَغْنِي عَنْ هَذَا الْحَدِيثِ مَا رَوَاهُ مَسْلِمُ (٢٣٣) (١٩١) مِنْ حَدِيثِ ابْنِ عَيْبَاءِ رَضِي الله عَنْهُ يَقُولُ : طَلَّ هَذَا صِحَّةً ، فَقَالَ الْأَصْحَابُ ، رَضِي الله عَنْهُ ، ذَكَرَ الْحَدِيثُ فِي تَهْجِيدِ الْنِّيِّ قَالَ : فَأَذَانُ الْمُؤْنِثُ ، يَعْنِي الْصِّحَاحُ ، فَخَرَجَ إِلَى الْصَّلَاةِ وَهُوَ يَقُولُ : اللَّهُمَّ اجْعَلْ فِي قِلَى نُوراً ، وَفِي لَسْانِي نُوراً ، وَاجْعَلْ فِي سَمَعِي نُوراً وَاِجْعَلْ فِي بَصِيرَةِ نُوراً ، وَاجْعَلْ بِمِنْ خَلِفِي نُوراً وَمِنْ آمَانِي نُوراً وَاحْجَلْ مِنْ فُوقِي نُوراً وَمِنْ تَحْتِي نُوراً ، اللَّهُمَّ أُطِعْيُ نُوراً .

(٢) بُوبِ الإِمَامِ الْبَخَارِيِّ فِي صَحِيحِهِ كَتَابُ الْأَذَانِ ٧٩ - بَابُ مِيْتَةُ الْمَسْجِدِ وَالْإِمَامُ قَالَ الْحَافِظُ فِي الْفَتْحِ (٢ / ٢١٣) : ذَكَرَ أَشَّارَ إِلَى ما أَخْرِجَهُ
ويميت، يبهي الخبر وهو على كل شيء قدير، عشر مرات (1). ثم سبّح عشراً، وأحده عشراً، وكبر عشراً، (2)، وأقرأ آية الكرسي (3)،

النسائي بإسناد صحيح عن البراء قال: كنا إذا صلّينا خلف النبي ﷺ أحسينا أن نكون عن يمينه، ولأبي داود بإسناد حسن عن عائشة مرفوعاً: إن الله وملائكته يصلون على ميامين الصفوف 1. ه.

قلت: لقد زهد كثير من الناس في هذه السن والفضائل حتى رأيت بعضي كثيراً من إخوانا يفضلون اليسار على اليمين لوجود المراوح الكهربائية ويركون الصف الأيمن فسجاح اللّه! على من يضع على نفسه خيراً كثيراً من ثمان الله على في الملا الأعلى واستغفار الملكاقة له.

(1) حديث صحيح: رواه أحمد (415 / 5 / 114)، والنسائي (113) والسلسلة الصحيحة (114).

(2) حديث صحيح: أخرجه أبو داود (5065) وترمذي (3407) والنسائي (142) وال miło، كما في الفتحات الربانية (1 / 110).

(3) حديث صحيح: رواه ابن السنى (12) من حديث محمد بن حمير عن محمد بن زيد الأهلي بن أبي أمامة، مرفوعاً بلفظ: من قرأ آية الكرسي في دير كل صلاة لم يحل بينه وبين دخول الجنة إلا الخطأ، وقال المندزي في الترغيب (3406): رواه السنائي والطلياني بأسانيد أحدها صحيح، وقال شيخنا أبو الحسن: هو على شرط البخاري وابن حيان في كتاب الصلاة وصححه، وزاد الطلياني في بعض طرقة: هل هو الله أحد؟ وإسناده بهذه الزيادة جيد أيضاً، وقال الهمائي في المجمع (102 / 10) : رواه الطلياني في الكبير والأوسط بأسانيد وأحدها جيد 1. ه.
واسأل الله سبحانه وpermsent; فله الصلاة، فإن صنع فاجل ذكرًا صلاة تعالى إلى أن تطلع الشمس وترتفع، ثم صلى وترك ما كتب لك، وإن كان ثماني ركعات فهو حسن (1).

والحديث عند النسائي في عمل اليوم والليلة (100) ونال الحديث شاهد من حديث المغيرة بن شعبة أخرجه أبو نعيم في البخاري (231) وسنده حسن.

وقد أدخل هذا الحديث الحافظ ابن الجوزي في الموضوعات أخطأ وراجع في الكلام على الحديث: زاد المعاد (1 / 313, 304) وتحفة الناكررين للشوكاني ص (117) والسلسلة الصحيحة للأثاث (227).

有一天 : قال شيخ الإسلام ابن القيم في زاد المعاد (1 / 304): بلغني عن شيخنا أبي العباس ابن تيمية أن رسول الله رحمة الله عليه قال : ما تركب عقيب كل صلاة (2).

(1) لحديث أم هانئ فاختت بنت أبي طالب رضي الله عنها قال : ذهب إلى رسول الله ﷺ عام الفتح فوجدته يغسل، فلمة فرغ من غسله، صلى ثماني ركعات وذلك ضحي ، رواه البخاري (117) ومسلم (326) (82). وفي رواية لمسلم (326) (71) ثم صلى ثماني ركعات سبحة الضحى، قال النوروي في شرح مسلم (4 / 29) هذا اللفظ فيه فائدة لطيفة وهو أن صلاة الضحى ثماني ركعات وموضوع الدلالة كونها سبحة الضحى وهذا تصريح بأن هذا سنة مقررة مروعة بخلاف الرواي الأخرى صلى ثماني ركعات وذلك ضحي 10.

有一天 : أعلم أن صلاة الضحى هي صلاة الأولاء أى الرجاعين من الفيلة إلى الحضور ومن الذنب إلى النوبة وأن ألقى ركعتان وأكملها ثماني ركعات وأوسعها أربع ركعات أو ست. والأفضل أن تصل عن إشدد الحر وإرتفاع الضحى ويجوز أن تصل من إرتفاع الشمس إلى زوالها. راجع زاد المعاد لابن القيم (1 / 341) .
فصل
العثمان أفضّل من كل نافلة

فإنما أعدت درسك إلى وقت الضحى الأعمالي فصل الضحى ثماني ركعات، ثم تسلغ بمطالعة أو نسخ إلى وقت العصر، ثم عُدّ إلى درسك من بعد العصر إلى وقت المغرب (١)، وصل بعد المغرب ركعتين بجزأين، فإذا صلت العشاء قُلْت على درسك (٢) ثم اضطجع على

(١) أعلمني الله وإياك أن اختلاف الأوراد سواء كانت دعاء أو ذكرا أو قراءة للقرآن أو علمًا نافعا أو استغفارًا في الليل أو النهار تختلف باختلاف الأحوال قال في مختصر منهج القاصدين ص (٨٧) : اعلم أن السالك لطريق الآخيرة لا يخلو من ستة أحوال: إما أن يكون عابدا، أو عالما، أو متعلما، أو وليا، أو محترفا، أو مستغرقا بمحبة الله عز وجل مشغولا به عن غيره ١١٠. ثم أخذ بوضوح وبنظم لكل واحد حسب حاله. فراجعه فإنه مهم جدا ويعمل أن الحال هنا في نصيحة ابن الجوزي لابن يطبق على طالب العلم الذي تفرغ له وهبته له السبيل والله أعلم.

(٢) قال الحافظ ابن الجوزي في كتابه "البحث على حفظ العلم وذكر كبار الحفاظ" ص (٣٥) في بيان طريق أحكام المحفوظ: الطريق في أحكامه كوكبة الإعادة والناس يتفاوتون في ذلك فمنهم من يثبت معه المحفوظ مع قلة التكرار ومنهم من لا يحفظ إلا بعد التكرار الكثير. فينبغي للإنسان أن يعيد بعد الحفظ،
لفنة الكبید

ش dak الأيمن (١)، فسُحٌ ثلاثًا وثلاثين، وأحمد ثلاثًا وثلاثين وكبر أربعاً.
وثلاثين (٢)، وقال: ٥ اللهم قني عذابك يوم تجمع عبادك.
ليليت معه المحفوظ. وقد قال النبي ﷺ: ٥ تعاهدوا القرآن فإنه أشد تفصياءً
من صدور الرجال من النعم في عقولها، ١، ٥.
قلت الحديث: متفق عليه أخرجه البخاري (٥٣٣) ومسلم (٧٩١).
(٢٣١) من حديث أبي هريرة.
النسم: نفاس الأبل. تفصيًا: أى تفتاً وتخلصاً.
(١) راجع زاد المعاد (٤/٢٣٩) : ٥ فصل في تدبيره ﷺ لأمر النعمة
وبالبيظة، وفي صحيح البخاري (١٣٦٥) ومسلم (٧٦٠) (٥٦).
من حديث البراء بن عازب أن رسول الله ﷺ قال: ٥ إذا أثبت مضغرك
فوضأ وضعك للصلاة ثم اضطجع على شباك الأيمن ثم قال: اللهم إنّي أسلمت
نفسى إليك، ووجهت وجهي إليك، ووضعت أذني إليك، وألقيت ظهرى
إليك، رغبةً ورغبةً إليك، لا ملجأ ولا منجا منك إلا إليك، آمنت بكتابك الذي
أنزلته، وني بك الذي أرسلت. واجعلهن آخر كلامك، فإن مثا من ليتهاك، مت
على الفطرة.
(٢) لما رواه البخاري (١٣٦٨) ومسلم (٧٢٧) عن علي رضي الله عنه
أن رسول الله ﷺ قال له وفاطمة رضي الله عنهما: ٥ إذا أوىما إلى فراشهما
أو أخذما مضا Cage فكرا ثلاثًا وثلاثين، وسبعاً ثلاثًا وثلاثين، وأحمدًا ثلاثًا
وثلاثين، وفي رواية: ٥ التسبيح أربعاً وثلاثين، وفي رواية: ٥ التكبير أربعاً
وثلاثين، ٥.
قال علي: ٥ ما تركه منذ سمعته من رسول الله ﷺ، قبل له: لا ليلة
صفين؟ قال: ولا ليلة صفين.
(٣) حديث صحيح: أخرجه أبو داود (٥٤٥) وابن السنن (٧٣٧)،
والنسائي في عمل اليوم والليلة (٤٥٢) والطبراني في المعجم الكبير (٣٩٤)،
والإذا فتحت عينيك من النور فاعلم أن النفس قد أخذت حظها (1), فقم إلى الوضوء وصل في ظلام الليل ما أمكن، واستفتح بركعتين خفيتين، ثم بعدهما ركعتين بجزءين من القرآن. ثم تعود إلى درس العلم، فإن العلم أفضل من كل نافلة (2).

من حديث حفص بنؤيين رضي الله عنه أن رسول الله ﷺ كان إذا أراد أن يرقد وضع بيد اليمنى تحت خده ثم يقول: { اللهم قي عذابك يوم تبعث عبادك}. ثلاث مرات، وقد حسن النافذ في نتائج الأفكار (ص 193) وفي الباب عن البراءة وحقيقة ابن مسعود ولذلك فالحديث يشير بهذه الشواهد صحيحاً.

والله أعلم.

(1) وأما هده الصلاة في يقظته، فكان يستيقظ إذا صاح الصارخ وهو الدبك فيحمد الله تعالى ويكره، ويهلله ويدعوه، ثم يستاك، ثم يقوم إلى وضوئه ثم يقف للصلاة بين يدي ربه، منتجاً له بكلامه، كثباً عليه رأياً له، رافيًا راهباً، فأي حفظ لصحة البدن والقلب، والروح والقوى، ولنعم الدنيا والآخرة فوق هذا.

راجع زاد المعاد (4 / 246).

(2) فقد نصَّ على ذلك جمع كثير من الأمة مثل الزهراوي وسفيان الثوري وأبو حنيفة والشافعي وغيرهم وراجع شرح حديث أبي الدود لابن رجب من (96 : 103) وقد حقق هذه المسألة تحقيقاً علمياً منصفاً ينبغي لطالب العلم أن يفهمه ويتخذ منهجاً له في حال طلب العلم.

قال رحمه الله، هذه مسألة مختلف فيها: هل طلب العلم أفضل أو صلاة النافلة والترودة والذكر؟ فأما من كان مخلصاً لله في طلب العلم وذهبه جيد فعلم أولى، ولكن مع حظ من صلاة وتعبد، فإن رأيته مجدداً في طلب العلم لاحظ له في القربات هذا كسائر مهين وليس هو بصادق في حسن نيته، وأما من كان طلب الحديث والفقه غيرونهية نفسانية فالقاءده في حقه أفضله بل ما بينهما أفعَّل تفضيل وهذا تقسيم في الجملة قال - والله - من رأيته مخلصاً في طلب العلم، 01، ه.
فصل
الحَدَّرُ ذِي الْإِفَاتِ وَالْعَوَانِيَةِ

وعليك بالعزلة فهي أفضل كل خير (1)، واحذر من جليس السوء، وليكن جلساءك الكتب والنظر في سير السلف، ولا تشتغل بعلم حتى...

(1) بوب الإمام البخاري في صحيحه: باب العزلة راحة من خلافة السوء.
واعلم أن اختلاف الناس في هذا هو كاختلافهم في فضيلة النكاح والعزوبة وأن ذلك يختلف باختلاف الأحوال والأشخاص.

ومن أهم ما ينبغي التنبه عليه أن عزلة الجاهل وبال عليه وقد سئل بعض العلماء: ما تقول في عزلة الجاهل؟ قال خبال وور발، قيل له: فالعالم؟ فقال مالك ولها دعاها، مما حدامها وسبغها، ترد الإملاء، وتأكل الشجر حتى يلقاها ربيها. وقد صنف الإمام الخطابي رحمه الله كتاباً عظيماً في العزلة ذكر في آخره (ص 117، 118) ملخص الحق في أمر العزلة فقال: والطريقة المثلى في هذا الباب أن لا تمنع من حق يلزمك للناس وإن لم يطالبوك به، وأن لا تنهمك لهم في باطل لا يجب عليك وإن دعوك إليه، فإن من اشتفا بما لا يعنيه فأنه ما يعنيه ومن انحل في الباطل جد عن الحق، فكن مع الناس في الخير وكأن بعزل عنهم في الشر، وتوع أن تكون فيهم شاهداً كتائب وعالماً كجاهل، من حكايتي.
١٩٤٧

الأثر أخرج الحكمة البغدادى في الفقه والعقيدة (١ / ٣١) وبوب على ذلك بقوله ١٢ ذكر من ارتفع من العيد مدى جلس مجالس الملكان.

(٢) سليمان بن عبد الملك بن مروان بن الحكم بن أبي العاسي بن أبي العصيم بن أمية الخليفة أبو أبي تمور الفرشي الأول، ويعتبر بعد أخيه الوليد سنة ست وتسعين مات سنة ٩٩ هـ وخلافته ستتان وتسعة أشهر وعشرون يومًا قال ابن سيرين: ١٥ بحث الله سليمان افتتح خلافته بإحياء الصلاة واعتقدها باستغلاله عمر بن عبد العزيز ٤. راجع
يسألونه عن المناسك، فهذا منهم وهو مُعْضِوً عنهم بوجهه، فقُلَّ الخليفة
لوديه: "فَقُومَا وَلَا تَكَسَّلَا فِي طَلِبِ الْعُلَّمِ، فَمَا أَلَسُّ ذَلِكَ بِيْنَ يَدَيْ هَذَا العَظِيمَ الأَسْوَدَ!".

وكان الحسن مولى (1) - أي مملكاً - وابن سرين (3)

---

(1) هو الحسن بن أبي الحسن يسار البصرى أبو سعيد مولى زيد بن ثابت قدوة

العلماء الزهاد وأحد الأعلام من التابعين مات سنة 110 هـ.

قال أبو بكر السختياني: "لو رأيت الحسن لقلت: إنك لم تجلس في قبها قط".

وـقال أبو جعفر الباقر: "ذاك الذي يشيئ كلام الأنبياء"، ترجمته في: طبقات

ابن سعد (6/ 156) والمجلة (2/ 131) والزهد لأحمد (2/ 225) وسير

إعلام البلاط (6/ 111) وتذكره الحفاظ (1/ 67) وقد أقره ابن الجوزي

لهذا الإمام كتبًا في سيرته ومناقبه وهو مطبوع متداول.

(2) محمد بن سرين هو الإمام شيخ الإسلام أبو بكر الأنصاري الأنسى البصري.

مولي أنس بن مالك الصحابي خادم رسول الله ﷺ توفي سنة 110 هـ.

قال أبو عوانة: "رأيت محمد بن سرين في السوق، فما رأه أحد إلا ذكر الله

راجع ترجمته في: طبقات ابن سعد (7/ 193) والمجلة (2/ 228) وتاريخ

بغداد (6/ 315) وتذكره الحفاظ (1/ 72) والسير (4/ 206) والدراء

(1/ 135) ومروية البخاري (6/ 242) والبداية والنهاية (8/ 267) وشذرات

الذهب (1/ 188)."
وُقَدْحُولُ (١) وَخَلَقَ كَثِيرٌ. وَإِنَّمَا شَرَفُوا بِالْعِلْمِ وَالْقُوَّى.

***

(١) مُكْحُوْلُ: عَالِمُ أُهْلِ الْشَّامِ وَهُوَ مُكْحُوْلُ بْنُ أَبِي مُسْلِمِ مُهْرَابِ بْنُ شَاذُّلِ بْنُ سَنَدِيِّ شَرْوَانِ بْنُ يَوْكِبِ بْنُ حُرَيْفِ بْنُ كَسَرِيَّ. وَأَنَّ مُكْحُوْلَ سَعِيَ مِنْ كَابِلٍ وَأَخْتَلَفَ فِي وَلاَئِهِ وَقَبِيلٍ: مُوْلَى اِمْرَأَةٍ مُذْلِيَّةٍ، وَهُوَ أَصْحَٰبُ. وَعَدَّاهُ فِي أُوْسَاطِ الْوَلَدَاءِ تَوْفِيقِ الْعَيْنِ ١١٢ ١٠ هـ وَقَبِيلٍ ١٢٣ ١٠ هـ قَالَ اِبْنُ حَاتِمُ: مَا بِالْشَّامِ أَحَدُ أَقْهَمَتِهِ مِنْ مُكْحُوْلِ. رَأِفُهُ تَرْجِيْلُهُ فِي: طُبِّقَاتِ اِبْنِ سَعِيدِ (٤٥٣ /١٧٧٢) وَحَدِيثُ الْأَوْلِيَاءِ (١٠٥ /١٤٥٠) وَتَذْكِيرُ الْحَفَّاثِ (١٠٧ /١٤٠١) وَالْبَيْاءِ وَالْبَيْانِ (١٠٩ /٣٠٥) وَحَسْنِ الْمَهْدِيَاءِ (١١٩ /١٥٥)
فصل
الحياة عامة في أيدي الناس

وأجدها يا بنى في صيانة عرضاك من التعرض لطلب الدنيا والذّ
لأهلها، واقنع تعز (1) : فقد قيل : 5 من قاع بالحتر والثقل لم تستمعه
أحداً .

ومن أعرابي على البصرة فقال : 5 من سيد هذه البلدة؟ قيل له : الحسن
البصري ، قال : وهم ساقهم؟ قالوا : لأنه استغنى عن ذيابهم واقترحوا إلى
عليه (2).

(1) قال الحافظ ابن رجب الحنبلي في شرح حديث أبي الدرداء ص (150 : 152) : إن من نشر علته الناس وتكلم عليهم ينبغي أن يكون ورعاً عما في
أيديهم غير طاعم في شيء من أموالهم ولا أرجازهم ولا اجتلاب قلوبهم إليه ، وإنما
ينشر علته الله ويعطف عن الناس بالورع ... فالحرص على الدنيا والطمع فيها قيحب
وهو من العلماء أهيج 10. ه .
(2) القصة أوردتها ابن رجب في شرح حديث أبي الدرداء من سلك طريقاً
يتبسم فيه علماً، ص (154) . ورحم الله الحسن إذ يقول : إن لكل شيء شيئاً
وشيء العلم الطيب ، وما أحسن ما قال الإمام الخطابي في كتابه العزلة ص (235):
وعزم يا بني أن أبي كان موسراً، وخلفَ ألوفاً من المال، لما بلغت
دفعوا لي عشرين ديناراً وكارَّتين، وقالوا لي: هذه التركية كلها، فأخذت
الذنابير واشتريت بها كثباً من كتب العلم، وبعت الدارين، وأنفقت ثمنها
في طلب العلم، ولم يلق لي شيء من المال (1)، وماذَّل أبوك في طلب
العلم فقط، ولا خرج يطوف في البلدان كثيراً من الوعاظ. ولا بعث رقعة
إلى أحد يطلب منه شيئاً فقط. وأمره تجري على السداد وَمَنْ يَسْتَكْبِرُ أَنَّهُ
يجعل آتى المكيَّاً وَأَرْزُقُهُ مِنْ مَا يَحْتَسِبُ وَلَا يَجْهَنُ بِهِ ١٢٠٠
[ الطلاب : ٢٠٠] ٢٠٠

عن الحسن البصري: قال رحمه الله: ف فمن له اليوم مثل الحسن رحمة الله عليه
واخلاص نصيحته وبلغ موعظه، ولو صحت هذا الضمائر وصنف السراير لوقفت
النصيحة موقيها والله يصلح أمننا فإن فسادهم بذنوبنا ١٠٠. هـ.
(1) روى الخطيب في الفقه والمتفقه (٢/٤٠) بإسناد صحيح عن الشافعي.
رحمة الله قال: يحتاج طالب العلم إلى ثلاث خصال: أولها طول العمر,
والثانية: سعة اليد، والثالثة: الذكاء. قال الخطيب البغدادي رحمه الله: أما طول
العمر فإنما يقصده به دوام الملازمنة للعلم وأراد بسعة اليد أن يشتغل بالإحراف وطلب
التكسب، فإنما استعمل القناعة أعطته عن كثير من ذلك.. وإن رزقه الله تعالى الذكاء
فهو أمارة سعادته وسرعة بلغته إلى بقته ١٠٠.
فصل
مَتَى صَفَحَتُ النَّفْقُوَى رَأَيْتُ كُلَّ الْخَيْرَ

يا بني، ومتي صفحت التقوى رأيت كل خير، والمتقى لا يراه الخلق.
ولأ يتعذر لما يؤذى دينه، ومن حفظ حدود الله حفظه الله، قال رسول الله ﷺ: ابني إياكم لابن عباس، يهديكم الله عناهما: ١ احفظ الله يحفظك احفظ الله
تجده أمانك ١(.)

واعلم يا بني أن يومن علمنه السلام لما كانت ذخيرته خيراً نجا بها من

الشدة.

(١) حديث صحيح: أخرجه أحمد (١/٢٩٣، ٣٠٧، ٣٠٨، ٣٢٧) والترمذي
(٢٥٩) وقال الترمذي: ١ حديث حسن صحيح، وهو كما قال: وقد صحجه
الألباني في تخريج السنة لابن أبي عاصم (٣١٦، ٣١٧، ٣١٨) والحديث طرق
كتيرة وقد أفرد الحافظ ابن رجب في شرح هذا الحديث مصنفاً رائعاً سماه: نور
الاقتباس في مشكاة وصية النبي ﷺ لابن عباس.

قال الحافظ ابن الجوزي - صاحب هذه الوصية - في كتابه صيد الخاطر:
تدبرت هذا الحديث فأدهشني، وكتبت أطيش، فثقل ذلك، فوفاء أسفنا من الجهل
ب هذا الحديث، وقلت الفهم لمتحاه ١. ١.

فعليك بمراجعة شرح هذا الحديث فإنه تضمن وصايا عظيمة وقواعد كلية من
أهم أمور الدين وأجلها.

١٣١
قال الله عز وجل: ﴿أَلْوَأَلْنَا أَنْتُمْ مِنْ آدَمٍ وَلَقَدْ عَمِشْتُمْ فِي بَيْتِي إِلَّا ذِلَّةً وَلَمْ تَذَّكَّرُوا ذَا الْكَاتِبَ وَمَا فَرَعَنَ فَلَمْ تَكُن ذِكْرْتُهُ ﴾[الصافات: 143، 144] وأما فرعون فلما لما تمكن ذخيرته خيراً لم يجد في شدته مخلصاً فقيل له: ﴿أَلْتُنَّ وَقَدْ عَصِيتَ فَبِئْلٍ﴾ [يونس: 91] فاجعل للك ذخير خير من تقوى تجد تأثيرها.

وقد جاء في الحديث: ﴿وَمَا يَنِبَأُ الْقَلِيلُ إِلَّا رَفَعَهُ إِلَى رَفَعِ الْآخِرَةِ ﴾[في كبره] (1).

قال الله تعالى: ﴿وَلَمَّا بَلَغَ آشَّدْهُ أَشْدَدْهُ حَكْمَةً وَكَأَنْ وَلَدَكَ ﴾[بوبش: 226].

قال: ﴿إِنَّهُ مِنْ يَتَّبِعُ وَيُصْرِفُ قَالَ إِنَّ أَمْرِي لَا يَضِيعُ أَجْرٍ ﴾[بوبش: 90] واعلم أن أوفي الذُّخائر: غض الطرف عن محروم، وإمساك للسان عن فضول كلمة، ومراعاة لحدّ، وإيثار الله سبحانه وتعالى على هوى النفس.


(1) راجع حجة الأولى (139/4) بنحوه.
 فأفرج عننا فآخلذ ثُلثا الصخرة. فقال الآخر: اللهُمّ إِلَيْكَ عَلْيَتُ بُنيتْ عَمُّ
لى قَلْفَلَما ذُنِّبَتْ مِنْهَا قَالَتْ: أَنْتَ اللَّهُ وَلَكَ نَفْسُ الْحَالَّةِ إِلَّا بِحَقِّكَ، فَعَفَّاكَ عَنْهَا. فَإِنْ كَنْتُ فَعَلْتَ ذَلِكَ لِأَجْلَكَ فَآخلذ ثُلثا الصخرة
وَخُفِّجْوا (١).

وروى سفيان الثوري (١) رحمة الله عليه في المنام، فقيل له:
وَمَا قَضَلَ اللَّهُ بِكَ؟ قَالَ: مَا كَانَ إِلَّا وَضْعُتْ فِي اللَّهِ فَإِذَا أَنَا بَيْنَ يَدَي رَبِّ الْعَالَمِينَ، فَدْخَلْتُ فَإِذَا أَنَا بَقَاءً بِقَولٍ: سَفِيَانَ قُلْتُ: سَفِيَانَ. قَالَ: تَذَكِّرْ يُومُآ آتَرُتَ اللَّهُ عَلَى هَوَاكَ؟ قُلْتُ: نَمَّمْ، فَأَخْذَهَا صَوْانِي
الْكَثَّارَ مِنِّ النَّجَّيَةِ (٢).

(*) أَخْرِجَهُ البخاري: كَتَابُ الإِجْرَاءِ: بَابُ مَنِ إِسْتَأْجَرَ أَجْرًا فَأَجِرَ أَجْرَهُ (٢٧٧٢) وَمَسْلَم: كَتَابُ الْذِّكْرِ وَالْدُعَاءِ وَالْتَوْبَةِ وَالْإِسْتِغْفَارِ: بَابُ قَصَةُ أَصْحَابِ
الْغَرِّ الْثَّلَاثَةِ، وَالْتُوْسُلُ بِصَالِحِ الأَعْمَالِ (٢٧٤٣) (١٠٠) مِنْ حَدِيثِ بْنِ عُمْرٍ
رضي الله عنهما (٢).

١ سَفِيَانُ بْنُ سَعِيدٍ بْنُ مِسْرَوقٍ الثُّوْرِيُّ أَبُو أَبُدُّ اللَّهِ الدُّخُلِّيُّ. ثَقَةُ حَافُظُ قَبْحِي
عَابِدُ إِمَامِ حَجَةُ مَاتِ سنة٤٣٨ هـ وَكَانَ رَجُمُهُ اللَّهُ أَرْهَدُ النَّاسِ فِي الدُّنْيَا فِي زَمَانِهِ
حَتَّى كَانَ يَتَعَرَّفُ بِمُجَلِّسِهِ عَنَّ الدُّنْيَا وَيَقَالُ أَنَّهُ لَا يَكُنُّ فِي زَمَانِهِ مِنْهُ أَخْوَفُ اللَّه
مِنَ وَلَادُهُ وَلَا مِنْ هِيَةِ اللَّهِ فِي صُدُورِهِ إِلَّا فَأَجَرْهُ، فَأَخْذَهَا صَوْانِي
(١/١٦٥) (٢) مَنْتَاقُ هَذِهِ الْإِمَامِ فِي مَجْلِدٍ لَّا بُنْجُوزُ وَقَدْ اخْتَصَّهُ وَسَقَتْ
جُمُلَةُ حَسَنَةٌ مِنْ ذَلِّلَهُ فِي تَارِيْخِهِ. وَتُرَجِّمَهَا هَذِهِ الْإِمَامُ الْجَلِيلُ تَجْدِهَا فِي
الْحُلَّيَةِ فِي حَوَالَيْ مَايَةٌ وَثَمَانِينَ صَفْحَةٍ (٦/٣٥) حَتَّى (٧/١٤٤) وَفِي سِيرِ
أَعْلَامِ النَّبِيَّةِ (٦٧/٢٢٩) وَفِي تَارِيْخِ بَغَداً (٩/١٥١ -١٧٤).
فضحل
من سير السلف الصالح

وينبغي أن تسمى همتك إلى الكمال، فإن خلقا وقعوا مع الزهد، وخلاقة تشاغلوا بالعلم، وندر أقوم جمعوا بين العلم الكامل والعمل الكامل.

واعلم أن ف تصفحت التابعين ومن بعدهم فما رأيت أعظم بالكمال من أربعة أئم: سعيد بن المُسَبِّب (١)، والحسن البصري، وسفيان الثوري، وأحمد بن حنبل رضي الله عنهم (٢) وقد كانوا رجالاً، وإنما

١(١) سعيد بن المُسَبِّب أبو محمد القرشي المخزومي الإمام العلم عالم أهل المدينة وسيّد التابعين في زمانه توفي سنة ٧٣ هـ.

قال الحافظ الذهبي في السير (٤/٢١٩) : هذا يُمّن برز في العلم والعمل راجع ترجمته في الحلبية (٢/١٦١) وسير أعلام اليلاء (٤/٢١٧ : ٢٤٦) تذكرة الحافظ (١/٥١) وطيات ابن سعد (٥/١١٩) وقد أفرد لمناقب وسيرته ابن الجوزي كاباً في جزئين كما في سير أعلام اليلاء (٢١/٣٦٩) وفي الذيل (١/٤٨٣) ٤ مجلد.

٢(٢) الإمام أحمد بن حنبل ذلك الإمام الرازي والصديق الثاني التابع عند المحسن والشدائد امتحن رحمه الله في فتنة خلق القرآن أيام الخليفة المأمون فثبت ولم يجب.
كان لهم همّ ضمّنّ عضنا، وقد كان في السلف خلق كثير لهم همّ عالياً، فإذا أردت أن تنظر إلى أحوالهم فانظر إلى كتاب  قصّة
الصفوة 1) إن شئت تأمل أخبار سعيد والحسن وسفيان وأحمد رضي
الله عنهم 2) فقد جمعت لكل واحد منهم كتاباً.

---

ونال بذلك الرفرفة في الدنيا والآخرة وقد أفرد ابن الجووزي في مناقبه وسيرته مصنفاً
جيداً فلنراجع.

(1) طبع هذا الكتاب: الجزء الأول مطبعة الأصل بحلب سنة 1389 هـ والثاني
بiskoطة النهضة الجديدة بمصر سنة 1390 هـ والثالث بمطبعة وكالة الصحف بمصر
سنة 1392 هـ والرابع بمطبعة دار الشعب بمصر سنة 1393 هـ وتوالت الطباعات.
(2) وقد وصفه أيضاً الحافظ ابن رجب في شرح حديث أبي الدرداء فيمن
سلك طريقاً يليتمسه في علماً (52، 53) بالعلماء الربانين علماء
الآخرة.
فصل
التي قريبة

وقد علمت يا بني أيُّي قد صنفت مائة كتاب (1)، فمنها ۵ التفسير الكبير، عشرون مجلداً (0)، و۵ التاريخ، عشرون مجلداً، و۵ تهذيب
(1) لعل هذا الكلام حتى كتابته رحمه الله هذه السطور وإلا فإن صنف أكثر من ذلك وقد عبد له شيخ الإسلام ابن تيمية أكثر من ألف مصنف وقال الذهبي: وما علما أحداً من العلماء صنف ما صنف هذا الرجل، وراجع أسماء مصنفاته في سير أعلام النبلاء وذيلطبقات الحنابلة وقد ألف الأستاذ عبد الحميد العلمي كتاباً أسماه مؤلفات ابن الجوزي طبع شركة دار الجمهوركة بغداد سنة ۱۳۹۵ هـ فيراجع مع العلم بأن هناك كتاباً كثيراً طبعت بعد صدور هذا الكتاب والله تعالى يوفق المسلمين لإخراج هذا التراث العظيم.
(2) قال الذهبي في السير (۱۱۱/۳۹۸) : ۵ صنف في التفسير المغني، كبير، ثم اختصره في أربع مجلدات، وسبعاه : زاد المسير ۱۱۰ هـ.
وقال ابن رجب في ذيل طبقات الحنابلة (۱۱۱/۱۶۱) : ۵ كتاب المغني، في التفسير أحد وثمانون جزءاً، كتاب ۵ زاد المسير في علم التفسير أربع مجلدات ۱۱۰ هـ.
وقد تم طبع زاد المسير بالمكتب الإسلامي سنة ۱۳۶۴ هـ (۱۹۴۴ م) في تسع أجزاء بتحقيق زهير الشاوش.
المسند، عشرون مجلداً وباقى الكتب بين كبار وصغار يكون خمس مجلدات، ومجلدين وثلاثة وأربعة وأقل وأكثر، كيفك بهذه التصنيف عن استعارة الكتب وجمع الهمم في التأليف، فعليك بالحفظ، وإلما الحفظ رأس المال والتصرف ربع. واصدق في الحالين في الالتجاء إلى الحق سببانه فراع حدوده. قال الله تعالى: "إن تصرفوا الله نصراكم" [البيئة: ۱۳۴]، "فأذروفي أذكريم" [البقرة: ۴۰].

وإياك أن تقف مع صورة العلم دون العمل به. فإن الداخلين على الأئمة والمقبلين على أهل الدنيا قد أعرضوا عن العمل بعلم فمَّيعوا البركة والثعالب به.

* * *
فصِّل

ِالْعَالَمِ وَالْعَامَّةِ الْأَمْنِّيَّةِ

وإِيَّاكم أن تنشاغل بالتعدد من غير علم، فإن خلقاً كثيراً من المتزهدين والمتصوفة ضلوا طريق الهدى إذ عملوا بغير علم (1).

وإيما نفسك بدوين جميلين لا يشترانك بين أهل الدنيا يرفعهما! ولا بين المتزهدين يضيعهما، وحاسب نفسك عند كل نظرية وكيماية.

(1) روى ابن عبد البر في جامع بيان العلم ص (44) والخطيب في الفقه والمتفئ (19/1) ابن أبي شيبة في المصنف (13/470) أن عمر بن عبد العزيز رضى الله عنه قال: في عمل على غير علم كان ما يفسد أكثر مما يصلح.

وروى ابن عبد البر أيضاً (ص 216) ابن أبي شيبة (12/499) أن الحسن البصيري رحمه الله قال: فيطلب العلم طلباً لا يضر بالعبادة، وطلب العبادة طلباً لا يضر بالعلم، فإن من عمل بغير علم كان ما يفسد أكثر مما يصلح.

وقال العلامة ابن القيم في مفتاح دار السعادة: (1/82، 83) إن العامل بلا علم كالسائر بلا دليل ومعلوم أن عطب مثل هذا أقرب من سلامته، وإن قدر سلامته انتقاء فهو غير محمود، بل هو مذموم عند العقلاء وكان شيخ الإسلام ابن تيمية يقول: في من فارق المكلف ضلل سبيل، ولا دليل إلا بما جاء به الرسول ﷺ. 138
وَخَطَّأَهُ فَإِلَّا مَسْؤُولٌ عَن ذَلِكَ، وَعَلَى قَدْرِ افتِعاكَ بِالْعُلَمِ يَتَفَعَ السَّمَاعُون، وَمَتْى لَمْ يَعْمَل الْوَاعِظُ بِعَلَمِهِ زَلْلِهِ مَوْعِظَتُهُ عَنَّ الْقَلُوبِ كَمَا يَؤْلُُ الْماَءِ عَنِ الْحُجَرِ (١).
فَلا تَبْتَغُنْ إِلَّا بَيَّنَّةً وَلا تَمْشِنَّ إِلَّا بِنَيَّةً، وَلَا تَأْكُلُ لَقَمةٌ إِلَّا بُيَّنَّةً (٢).
وَمَعَ مَطَالَةِ أَخِلاقِ السَّلَفِ يَتَكَشَّفُ لَكَ الْأَمْرِ.

**

(١) أَخْرَجَ الْخَطِيبُ الْبَغْدَادِيُّ فِي إِقْطَاءَ الْعُلَمِ الْمُكَثِّر (٩٧٩) مِنْ طَرِيقِ جَعْفَرٍ عَنِ مَالِكٍ قَالَ: فَرَأَتْ فِي الْتُّوْرَاةِ: إِنَّ الْعُلَمَ إِذَا لَمْ يَعْمَلَ بِعَلَمِهِ زَلْلِهِ مَوْعِظَتُهُ عَنَّ الْقَلُوبِ كَمَا يَؤْلُُ الْماَءِ عَنِ الْحُجَرِ.
وقَالَ أَبِنُ الْجُرْجِزِيُّ فِي الْبَحْرِيَّةِ الْجِزِيرَةِ صَ (٩٥٠): الْعُلَمَ الْمُكَثِّرُ وَالْعَمَلُ تُوْعَمَانُ أَمْهِمَا عَلَى الْعُلَمِ (٢).
(٢) رَاجَعُ الْكِلَامِ عَلَى الْنِّبِيَّةِ وَتَعْظِيمَ أَمْرَهَا فِي جَامِعِ الْعُلَمِ وَالْحُكْمِ صَ (٢٠٠) .
فصل
من روايات المصنف
وعليك بكتاب من نهج المردين، فإنه يعلم السلك، فاجعله جليساً ومعلماً وتلمع كتاب صيد الخاطر، فإنك تفع وقائع
(1) وقد صنف ابن الجوزي كتاباً في المعاملات اختصره من إحياء علوم الدين وأسماه منهج القاصدين، ذكر في كتابه القصاص والمذكرين عن (372) أنه في شرح المعاملات وهذا الكتاب لم يطبع حتى الآن ومنه نسخ خطية في باريس (1995) وتركيا (الفاتح : 2872) والظاهرة (24 - تصوف) وقد طبع مختصر له، لا أدرأ هل منهج القاصدين غير منهج المردين؟ فلله أعلم. وقد ذكر الحافظ الذهبي أن منهج القاصدين مجلدان وذكر ابن رجب أنه أربع مجلدات.
(2) كتاب صيد الخاطر من الكتب التي صنفها الحافظ ابن الجوزي فجعلها قيداً لصيد الخاطر وما يدور على نفسه من أمور وفكر كان من الأولى حفظها لكبلاً كتب كما ذكر ذلك في مقدمة الكتاب. والكتاب ذكر الذهبي أنه ثلاث مجلدات وذكر ابن رجب أنه خمسة وستون جزءاً وقد طبع الكتاب بدار الكتب الحديثة تحقيق محمد الغزالي وطبع بمكتبة الكليات الأزهرية تحقيق عبد القادر أحمد عطا وقد أساء فيها بعض البيروت بتحقيق سيد المصلي وقد علق تعلقات خاطئة ما كان له أن يجري بكتاباته على الكتاب. نسأل الله العافية. وطبع بدار الفكر بدمشق بتحقيق على وناجي الطناوي وغير ذلك من الطبعات.

140
لابة اللبيد:

تُصلح لك أمر دينك ودنياك، وتحفظ كتاب الجنّة النظر، (1) فإنه يكفّي في تلقين فهمك للفقه. ومنى تشاغلت بكتاب الحدائق (2) أطلعلك على جمهور الحديث، وإذا التفت إلى كتاب الكشف (3) أبان لك ممستور ما في الصحّيحين من الحديث.

ولا تتشاغلل بكتاب التفاسير التي صنفتها الأعمام، وما ترك المغني، و زاد المسير، لك حاجة في شيء من التفسير. وأما ما جمعته لك من كتب الواعظ فلا حاجة لك بعدها إلى زيادة أصلاً (4).

(1) ذكره الحافظ ابن رجب في ذيل طبقات الحنابلة (1 / 418) وقال:

وءي التعلية الوسطى 4 هـ.

(2) ذكره الذهبي أنه مجلدان وذكر ابن رجب أنه أربعة وثلاثون جزءًا وذكر ابن الجوزى في آخر كتابه القصص والمذكرين ص (372) : أن هذا الكتاب غاية الواعظ، وللكتاب نسخ خطية بدار الكتب المصرية.

(3) ذكره الحافظ ابن رجب في الذيل (1 / 417) وسماه: الكشف لمشكل الصحيحين، أربع مجلدات.

(4) قال الحافظ ابن الجوزى في كتابه القصص والمذكرين ص (371، 372): وقد جمعت في ألات الواعظ كتبًا لم أنسب إلى مثلها من تفاسير القرآن المهذبة من الزيل، السليمة من الأحاديث المصنوعة، منها: كتاب زاد المسير في علم التفسير، وأكبر منه المغني ... وأما كتب الواعظ كثيرة يطول تعديدها، منها: تبصرة المبتدية، و لكل المذكر، و اللؤلؤ، و الملمع، و المدح، و الملبب، و صابندج، و نسيم الرياض، و المتخاب وغيرها.

وبعض هذه الكتب تغوي الواعظ وت kube طول عمره، ولا يحتاج مه إلى زخارف قد ألبنتها الأعمار أكثرها كذب وهذين 10 هـ.
فصل
صفحة الواعظinent النافع

وَكِنْ خَسَسَ المُدَارَاضَة لِلُخَلَقِ مَعَ شَدَةِ الاعتِزَالِ عَنْهُمْ، فَإِنَّ الْعَرْضِة رَاحَةً
مَن خُلْطَاءِ السُّوَءِ وَمِبْقَيَا للْمُوَارِض. فَإِنَّ الْوَاعِظَ خَاصَّةً يُبَيِّنَ لَهُ أن
لا يُرِي مُبْتَدَأً ولا مَثْلِاً في السُّوقِ وَلَا ضَاحِكاً، لِيُحْسَنَ بِهِ الْظَنِّ فَيَقْتَفِعُ
يُؤْمِنَهُ(١) فَإِذَا اضْطُرَّتْ إِلَى مُخَالَةِ النَّاسِ فَخَالطَهُمْ بَالْحَلْمِ عَنْهُمْ،
فَإِنَّكَ إِنْ كَشَفْتَ عَنْ أُخْلَاقِهِمْ لَا تَقْدِرَ عَلَيْ مَدَارَاتِهِمْ.

***

(١) قَالَ ابن الْجَزِيرِي فِي الصَّبِحِ ص (١٣٢٢): "وَلَا أَعْرِفُ لِلْعَالَمِ قَطْ لَّذَةً وَلَا
عُزَا وَلَا شَرْفًا وَلَا رَاحَةً وَلَا سَلَامةً فَأَفْضِلُ بَيْنَ الْعَرْضِةِ إِنْ بَيْنَ بَيْنَا سَلَامةً بَدْنِهِ وَدِينِهِ
وَجَاهِهِ عَلَى اللَّهِ عَزَّ وَجَلِّ وَعَلَى الْخَلِقِ كَيْفَ الْخَلِقُ يُهُوَنُ عَلَيْهِمْ مِنْ يَخَالَطَهُمْ
وَلَا يُعْطِمُ عَنْهُمْ قَدْرَ المُخَالِطَةِ لَهُمْ، وَلَهَذَا عَظَمَ قَدْرَ الْخَلَفَاءِ لَأَحْتَجَاهُمْ، وَإِذَا
رَأَى الْعُوَامُ أَحَدَ الْعَلَمَاءِ مَتَرَخَصًا فِي أَمْرِ مِثْلِهِ هَذَا عِنْدَهُمْ، فَالْحَلَفُ عَلَى صِيَانَة
عَلَمِهِ وَإِقَامَةٌ قَدْرِ الْعَلَمِ عِنْدَهُمْ، فَقَالَ بَعْضُ الْسُلَفِ: "كَانَا نُحْزِنَ وَنَضَحَكَ، فَإِذَا
صَرَحَنَا يَقْتَدِي بِنَا فَما أَرَاهُ يَسْعُنَا ذَلِكَ"

وَقَالَ سَفِينَةُ النَّبَوِيَّ: "تَعْلَمُوا هَذَا الْعَلَمَ وَاكْظُمُوا عَلَيْهِ وَلَا يَخَلَّطُوهُ بِهِ
قُضُّهُ الْقَلْبِ" ١٠۴٠ هـ.
فضل
أداء المحقة

ولأني إلى كل ذي حَرْثٌ حَقّه، من زوجته وولدته وقراءته. وانظر كل ساعة من ساعك بماذا أذهب، فلا تودعه إلا أشرف ما يمكن، ولا تئجل نفسك، وعُودها أشرف ما يكون من العمل وأحسنها، واستعمل صندوق القبر ما يسرك يوم الوصول إليه كم قيل:

يا من بَذَائِهِ اشتهَط وَغَشْهُ طول الأمثل
الْمَوْتُ يَأْتِي بَقَةً والْقَبْرُ صَنَدُوقٌ عَمَل
وَزَعَّ اعْتِاقُ الأُمُورْ يُهْنَ عَلَيْكِ الصبر عن كل ما تشهى وما تكره، وإن وجدت من نفسك غفلاً فاحيلها إلى المقابر وذكرها قرب الرحيل، ودَيْر أَمْرُك، والله المعذب، في إلفاقك من غير تبديل، فلا تحتاج إلى الناس، فإن حفظ المال من الدين، وإن تختلف كُرُونِك خيرٌ من أن تُحِثَّج إِلَى النَّاسِ (1).

**

(1) ففى الحديث، إن اتَّبعت ورثاك أغنياء خير من أن تذرهم عالة يتكففون الناس، رواه البخاري (2742) ومسلم (1628) (68) من حديث سعد بن أبي وقاص رضي الله عنه.
فصل
خاتِمَة حسَنة

يا بني واعلم أننا من أولاد أبي بكر الصديق رضي الله عنه (1) وأبنا القاسم محمد بن عبد الرحمن بن أبي بكر بن محمد بن أبي بكر رضي الله عنه (2). وأُخباره موثوقة في كتاب صفة الصوفة. ثم تشاغل سلَفُنا

(1) هكذا نسبه رحمه الله: أبو الفرج. عبد الرحمن بن علي بن محمد بن علي بن عبيد الله بن عبد الله بن حمادي بن أحمد بن محمد بن جعفر بن عبد الله بن القاسم بن النضر بن القاسم بن محمد بن عبد الله بن الفقيه عبد الرحمن بن الفقيه القاسم بن محمد بن خليفة رسول الله ﷺ. أبي بكر الصديق، القرشي التيميّ البكريّ البغداديّ.

(2) الإمام القدوة الحافظ الحجة، عالم وقه بالمدينة مع سالم وعكرمة، أبو محمد وأبو عبد الرحمن القرشي ولد في خلافة الإمام على ورثي القاسم في حجر عمه أم المؤمنين عائشة وتفقه منها وأكثر عنها مائة سنة 7 هـ. ترجمته في: طبقات ابن سعد (187/5) وطبقات خليفة (344) وحلة الأولياء (183/2) وتهذيب الأسماء واللفات (55) وذكرة الحفاظ (96/1) والعبر (132/1) وسير أعلام النبلاء (54/5) وشذرات الذهب (135/1) وراجع صفة الصوفة (88/2).
التجارة والبيع والشراء، فما كان من المتأنّين من رُزق همّة في طلب العلم غير، وقد آل الأمر إلينا، فاجتهد أن لا يُختبِئ فِي من رجوته فيك ولك، وقد أسلَّمتك إلى الله سبحانه وتعالى، وإياها أُسّال أن يوفقك للعلم والعمل.

وهذا قدر اجتهادي في وصتي، ولا حول ولا قوة إلا بالله العلي العظيم.

والحمد لَله مريد الحامدين، وصلّى الله عَلَى سُيدنا مُحَمَّد وَعَلَى أَيْهَا وَصْحِبِه وَسَلَّمْ (١).

** * **

(١) ونَسَأَل اللَّه تعالى أن يفعّلنا بهذه الوصية وأن ينفع بها سائر المسلمين وأن يغفر لكتابها وليمن كتب إليه وقارئها وناشروا ومن علِّق عليها ومن دعا الناس إليها وحُضّهم على العمل بما فيها وتم التأويل عليها في يوم الجمعة المبارك سنة ١٤٠٩ هـ مدينة الإسماعيلية والحمد لله الذي بسمه تتم الصلاحات وصلى الله على محمد وآله. أبو الحارث أشرف بن عبد المقصود بن عبد الرحمن غفر الله له ووالديه وسائر المسلمين.
APPENDIX

Persons Cited in the Text

‘Ā’ISHAH: bint Abū Bakr as-Siddiq, the Mother of the Believers and most beloved wife of the Prophet (ﷺ). She reported many ahādīth from the Prophet and many Companions and Successors reported from her. She died in the year 58H.

‘ABDULLĀH BIN ‘ABBĀS: ibn ‘Abdul-Mu’talib ibn Hāshim ibn ‘Abd Munāf al-Qurashi al-Hāshimi, the cousin of the Prophet (ﷺ) and the interpreter of the Qur’ān. He was born three years before the Hijrah and was called the ‘Ocean of Knowledge’ due to his vast knowledge. He took part in the Jihād in North Africa in the year 27H and died in the year 68H.

‘ABDULLĀH AL-DĀMAGHĀNĪ: The profound scholar, the mufti of ‘Iraq, the judge, Abū ‘Abdullāh Muḥammad ibn ‘Alī ibn Muḥammad ibn Hasan ibn ‘Abd al-Wahhāb ibn Husawayhi al-Dāmaghānī al-Hanāfī (Dāmaghānī refers to somebody from Dāmaghān which is a big city between al-Rayy and Naysābur). al-Dhahabī said: ‘He was a person of nobility and great decency and has been compared to judge Abū Yūsuf in his times.
Among his children were Imāms and judges.’ He died in 478 and his son, the judge of judges Abū al-Ḥasan led his funeral prayer. For his biography, refer to: Tarīkh Baghdād, 3/109, al-Bidāyah wa’l-Nihāyah, 12/129, Shatharāt al-Dhahab, 3/362, al-Fawa’id al-Bahḥiyah, 182-183, al-Kāmil, 10/146, Siyar al-A‘lām al-Nubulā’, 18/485, al-Tabar, 3/292.

‘ABDULLĀH BIN MAS‘ŪD: ibn Ghāfil ibn Ḥabīb al-Hadhli Abū ‘Abdur-Rahmān. One of the scholars amongst the Companions and he witnessed Badr and the following battles. He had many virtues and died in the year 32H.

‘ABDULLĀH BIN ‘UMAR: ibn al-Khaṭṭāb al-‘Adawī, Abū ‘Abdur-Rahmān, the noble Companion and scholar. He reported many ḥadīths from the Messenger (ﷺ) and died in the year 73H.

ABŪ BAKR AL-ṢIDDĪQ: ‘Abdullāh ibn ‘Uthmān ibn Āmir al-Qurashi. The first Khalīfah of the Messenger (ﷺ), his companion in the cave, his closest friend and one of the ten promised Paradise. He was the first man to accept Islām and died in the year 13H.

ABŪ AD-DARDĀ’: Uwaymir ibn Mālik ibn Zayd ibn Qays al-Khazraji al-Anṣāri. There is a difference of opinion concerning his name. He accepted Islām on the day of Badr and witnessed Uhud. He was from the Legal Jurists and ascetics of the Companions. He died in the year 32H.

ABŪ DĀWŪD: Sulaymān ibn al-Ash‘ath ibn Ishāq ibn Bashīr, Abū Dāwūd al-Sijistānī, the Imām, Hāfīz and author of the famous Sunan. He died in the year 275H.

ABŪ AL-FAḌL IBN NĀṢIR: The Imām, Muḥaddith and Hāfīz,
Mufid al-‘Irāq, Abū al-Faḍl Muḥammad ibn Nāṣir ibn Muḥammad ibn ‘Alī ibn ‘Amm al-Salāmī from Baghdad (467-551). Al-Ḥāfiz ibn al-Jawzī benefitted in the field of ḥadīth by accompanying this Imām as indicated by Dhahabī (Sīyar al-‘Alām al-Nubulā’, 21/367) and confirmed by al-Ḥāfiz ibn al-Jawzī himself (al-Muntażam, 10/163). Al-Dhahabī also related this from him (al-Mīzān, 20/267), saying: He said: ‘Our shaikh was reliable, a man of good memory and precision. He was from Aḥl al-Sunnah wa al-Jamā‘ah and had not faults worth mentioning. He was responsible of hearing me. I heard the Musnad of Aḥmad and the major books in his reading and it was he whom I took the science of ḥadīth from. He would remember Allāh a lot and was quick to shed tears.’ For his biography, refer to: Sīyar al-‘Alām al-Nubulā’, 20/265, Tathkīrat al-Huffāz, 3/1289, Manāqib Aḥmad, 530, 531, Mīrāt al-Zamān, 8/138, Thail Tabaqāt al-Ḥanabilā, 1/225-229, al-Bidāyah wa’l-Nihāyah, 12/233.

ABŪ HURAYRAH: ‘Abdur-Raḥmān ibn Ṣakhr ad-Dusi. His name is greatly differed over. He accepted Islam in the year 7H and reported the most ḥadīth from the Prophet (ﷺ). He died in the year 59H.

‘ALĪ BIN ABĪ TĀLĪB: ibn ‘Abdul-Muṭṭalib ibn Ḥāshim al-Qurashi al-Ḥāshimi, the fourth Rightly Guided Khāřījah and one of ten promised Paradise. He accepted Islam at the age of thirteen and was famous for his chivalry, bravery and knowledge. He married Fāṭimah, the daughter of the Prophet (ﷺ) and was martyred in the year 40H.

AL-BARĀ‘A BIN MĀLIK: ibn an-Naḍr al-Anṣārī. He witnessed Uhud and gave the pledge of allegiance under the tree. He
was martyred in the year 20H on the Day of *Tustor*.

**ABŪ ḤĀKIM IBRĀHIM IBN DINĀR**: The great exemplary scholar Abū Ḥākim Ibrāhīm ibn Dinār al-Nahruwānī al-Ḥanbālī, one of the Imāms of Baghdād, a godly ascetic, who was benevolent and forbearing. He was one of the greatest scholars in the field of inheritance. He established a school by *Bāb al-Azaj inqata’a biba yata’abbadu*. He preferred to be unknown, and was always content with his condition. He used to earn his bread as a tailor, taking only two coins for a garment. Some individuals attempted to anger him but to no avail, and he would serve the disabled and old timers with a joyful face. His hearing of ḥadīth was correct. He passed away in 556 AH. (al-Ḥāfīẓ al-Dhahābī: *Sīyar al-A’lām al-Nubulā*, 20/396. For his biography, refer to: Ibn al-Jawzī: *al-Muntazam*, 10/201, 202, *Tha’il Tabaqāt al-Ḥanabila*, 1/231-241, *Shatharāt al-Thabab*, 4/176, *al-Bidāyah wa’l-Nihāyah*, 12/245)

**ABŪ AL-KHATTĀB**: The Shaikh, Imām and great God fearing scholar of the Ḥanbalites, Abū al-Khaṭṭāb Maḥfūẓ ibn Aḥmad ibn Ḥasan ibn Ḥasan al-‘Irāqī al-Kalwadhānī at first, then al-Baghdādī later on (d. 510 AH). Al-Ḥāfīẓ al-Dhahābī said: ‘Abū al-Khaṭṭāb was a fine scholar. He was benevolent, truthful, well mannered and spoke extraordinarily eloquent Arabic. He was a smart man who narrated many aḥādith and studied and recorded ḥadīth as well.’ Ibn Rajab said (*al-Tha’il*, 1/120): ‘Abū al-Khaṭṭāb was a great jurist who used to focus much on verification of matters. He has checked and investigated numerous matters of jurisprudence and legal theory and differs with the majority view of the Ḥanbalites in some issues.’ After this he went on to mention many examples of that. For his biography, refer to: *Sīyar al-A’lām al-Nubulā*, 19/348, Ibn al-Jawzī:
ABŪ MUḤ AMMAD AL-HALĀWĀNI: The jurist ‘Abdu’l-Raḥmān ibn Muḥammad ibn ‘Alī ibn Muḥammad al-Halāwānī, the jurist and Imam Abu Muḥammad ibn Abī al-Fath. Al-Munthirī said: ‘He was one of scholars of the Hanbalites and was versed in jurisprudence, Qur’ānic exegesis and ḥadīth.’ Ibn Rajab said: ‘I saw something that was written in his handwriting and that indicates that he has authored a major commentary on the differed upon issues. He has also written a 41 volume commentary on the Qur’ān which he has talked about.’ For his biography, refer to: Ibn Rajab: Thaqīl Tabaqāt al-Ḥanabīla, 1/221.

AHMAD IBN ḤANBAL: Ibn Hilāl ash-Shaybānī, Abū ‘Abdullāh, the Imām of the Sunnah and author of the famous Musnad. He was known for his knowledge of ḥadīth, fiqh, and his taqwā and asceticism. He was put to test in the days of Caliph al-Ma‘mūn concerning the calamity of Qur’ān’s creation. He stood firm and did not answer the way he was told to, and by this earned a high position in this world and the Hereafter. Ibn al-Jawzī has dedicated a volume to his life and virtues, so refer to it. He died in the year 241H.

‘ĀMIR IBN ‘ABD QAYS: Imām Abū ‘Abd Allāh (and it is said: Abū ‘Amr) al-Tamīmī al-Anbarī ‘Amīr ibn ‘Abd Qays al-Baṣrī. Al-Hāfīẓ al-Dhahabī described him as: The example, the wali and the ascetic. He is one of the eight leading Tābi‘īn in asceticism. Ka‘b al-Aḥbār once saw him and said: ‘This is the devotee of this nation.’ Qātada said: ‘When ‘Amīr was on the verge of death he cried.’ He was asked: ‘Why are you crying?’ so he

‘AṬĀ IBN ABŪ RABĀḤ: ‘Aṭā ibn Abū Rabāḥ Aslam. Al-Ḥāfiz al-Dhahabī said: ‘The Imām, Shaikh al-Islām and the Mufti of Harām, Abū Muḥammad al-Qurashī, their freed slave from Makkah. His loyalty is said to have been for people of Jumah. He was raised with al-Janad and grew up in Makkah. He was born during the caliphate of ‘Uthmān.’ ‘Aṭā was black, one eyed, snub-nosed, lame and limping and finally became blind as well. He was a trustworthy narrator, a jurist, a scholar, a narrator of many Hadeeths and was the most knowledgeable concerning the rules of pilgrimage. Refer to his biography: Ibn Sa‘d: al-Tabaqat, 5/467, Tadhīb al-Kāmal, 938, al-Ibar, 1/141, Siyar al-Ālām al-Nubulā’, 5/78, al-Bidāyah wa’l-Nihāyah, 9/306, al-‘Aqd al-Thamīn, 6/84, Shatharāt al-Thabah, 1/147. The narration was related by: al-Khaṭīb al-Baghdādi: al-Faqih wa al-Mutafaqqih, 1/31, who made this chapter heading regarding it: ‘Those who rised from being slaves to sitting in the gatherings of the kings.’

BUKHĀRĪ: Muḥammad bin Ismā‘īl bin Ibrāhīm bin al-Mughīrah, Abū ‘Abdullāh. He was born in the year 194H and became one of the Imāms of ḥadīth and was nicknamed ‘The Leader of the Believers in Ḥadīth.’ He died in the year 256H. AL-ḤĀSAN IBN ABŪ’L-ḤASAN AL-BAṢRĪ ABŪ SA‘ĪD: The freed
slave of Zayd ibn Thābit, the example of ascetic scholars and one of the great characters of the Tabi‘īn. He died in 110. Ayyūb al-Sakhtiyānī said: ‘Had you seen him you would have said that you have never sat with a scholar of jurisprudence.’ Abu Ja‘far al-Bāqir said: ‘That is the person whose speech resembles that of the Prophets.’ Refer to his biography: Ibn Sa‘d: al-Tabaqāt, 7/156, Ḥilyatu‘l-Auliya’, 2/131, Aḥmad: al-Zuhd, 2/225, Siyar al-‘Alām al-Nubulā’, 4/563, Tathkīrat al-Huffāẓ, 1/66. Ibn al-Jawzī has dedicated a book for the life and virtues of this Imam which is printed and available.

IBRĀHĪM IBN ADHAM: The exemplary Imām, the knower and the master of ascetics, Abū Ishāq al-‘Ajlī al-Khurāsānī al-Bakhlī, the resident of Syria (approximately 100-662). Abu Nu‘aym said: ‘I heard Sufyān say: ‘Ibrāhīm ibn Adham resembled Ibrāhīm al-Khalīl. Had he been a Sahābi he would have surely been a virtuous man.’’ His biography can be found in Ḥilyatu‘l-Auliya’ (7/367-8/58), Tabaqāt al-Auliya’ (5/15), Siyar al-‘Alām al-Nubulā’ (7/387), Ibn Athir’s al-Kāmil (6/56), al-Bidāyāh wa‘l-Nihāyāh (10/135-145) and Shatharāt al-Thahab (1/255-256).

IBN ḤIBBĀN: Abū Ḥātim Muḥammad ibn Ḥibbān al-Tamīmī al-Bustī, the Ḥāfiz, Muḥtabid and author of the famous Ṣaḥīḥ ibn Ḥibbān. He died in the year 354H.

KAHMAS IBN AL-ḤASAN AL-TAMĪMĪ: The Hanafite from al-Baṣra, the worshipper Abū al-Ḥasan, one of the major figures of the trustworthy. He was a pious worshiper who died in 149. From the examples of his plentiful worship is that he would pray 1000 units every day, and when he got weary he would say (to his soul): ‘Get up, you abode of all evil, for by
Allāh I have never been pleased with you for Allāh.’ (Refer to his biography: Tathkirat al-Ḥußayn, 1/174, Siyar al-Ālām al-Nubulā, 6/316, Khulasā al-Tahthīb al-Kamāl, 322, Tahthīb al-Tahthīb, 5408, Shatharāt al-Dhahab, 1/225.)

MAKHŪL: the scholar of Syria. His name is Makhūl ibn Abī Muslim Shahrab ibn Shathīl ibn Sind ibn Shirwan ibn Yazdak ibn Yaghuth ibn Kisra. He was taken prisoner in Kabul but his master’s identity is disputed over, but the most correct of opinions is that he was the slave of a Huthali woman. He was from the middle of the Tabi‘in and died in 112, 113, or 114. Abū Hātim said: ‘Nobody in Syria is as knowledgeable in jurisprudence as Makhūl.’ For his biography, refer to: Ibn Sa‘d: al-Tabaqāt, 7/453, Ḥiyatul-ʿAuliya‘, 5/177, Tahthīb al-Āsmā‘ī wa al-Lughāt, 2/113, 114, Siyar al-Ālām al-Nubulā, 5/155, Tathkirat al-Ḥussayn, 1/107, al-‘Ibar, 1/140, al-Bidāyah wa‘l-Nihāyah, 9/305, Husn al-Muhadara, 1/119.

MARŪF AL-KARKHĪ: Abū Maḥfūz al-Baghdādī described by al-Ḥāfiz al-Dhahābī as: ‘The authority of the ascetics, the blessing of our times.’ Al-Ḥāfiz Ibn al-Jawzī has gathered his virtues in a book that has been printed. He passed away in 200 AH. Imām Ahmad said that he is a person whose du‘ā is answered. ‘Abd Allāh ibn Aḥmad ibn Ḥanbal said: ‘I said to my father: ‘Did Ma‘rūf have any knowledge?’ to which he replied: ‘My son, he had the basis of all knowledge and that is fear of Allāh.” (Refer to his biography: Tabaqāt al-ʿAuliya‘, 280, 285, Tabaqāt al-Ṣufiyya, 83-90, Tabaqāt al-Ḥanābila, 1/381, 389, Sīfāt al-Safwā, 2/79-83, Ḥiyatul-ʿAuliya‘, 8/360, 368, Siyar al-Ālām l-Nubulā, (0/339, 345.)

MUḤAMMAD IBN SĪRĪN: The Imām and Shaikh al-Īslām, Abū

MUSLIM: Ibn al-Ḥajjāj ibn Muslim al-Qushayrī, Abū al-Ḥusain an-Naisābūrī, the Ḥāfīz and one of the great Imāms of this nation. He is the author of the Saḥīh which is the most authentic book of ḥadīth after Bukhārī. He died in the year 261H.

AN-NASĀ‘Ī: Abu ‘Abdur-Rahmān Aḥmad ibn Shu‘ayb ibn ‘Ali al-Khurasanī The author of the famous Sunan, the mujāhid and Ḥāfīz. He was known for his strictness in grading ḥadīth narrators.

SA’D BIN ABĪ WAQQĀS: Sa’d ibn Mālik ibn Aḥīb ibn ‘Abd Munāf al-Qurashi al-Zuhrī Abū Ishāq ibn Abī Waqqās. One of the ten who were promised Paradise and one whose supplications were answered. He was the last of the ten to pass away in the year 55H.


SUFYAN IBN SA'I'D: Sufyān ibn Sa'id ibn Masrūq al-Thawrī Abū 'Abd Allāh al-Kufī: The trustworthy Ḥāfiz, jurist, worshiper, Imām and proof (d. 261). He was the most ascetic person of his time to the extent that he would deprive himself of any worldly matters in his gatherings. It is said that no-one in his time feared Allāh like he did nor did anybody have his reverence of Allāh. Al-Ḥāfiz al-Dhabahī said (*Tathkirat al-Huffāz*, 1/206): ‘The virtues of this Imām are mentioned in a full volume by Ibn al-Jawzī. I have abridged them and mentioned a fair share in my book *al-Tārikh.*’ The biography of this esteemed Imām can be found in *al-Hilya*, 6/356-7/144, in approximately 180 pages, *Siyar al-A'lam al-Nubulā*, 7/229, and *Tārikh Bagdād*, 9/151-174.


RĀBI'A AL-'ADAWIYYA: Umm al-Khayr bint Isma'il, the pious,
covered, ascetic and God fearing worshipper from Basra. She is said to have lived for 80 years and died in 180 AH. The narration was related by al-Ḥāfiz al-Dhahabī by way of Ibn Abī al-Dunya: We were told by Muḥammad ibn al-Ḥusayn, I was told by ʿĪsā ibn Maymun al-ʿAttār, I was told by ʿAbda bint Abī Shawwāl who used to serve Rābiʿa al-ʿAdawīyya: Rābiʿa used to pray the whole night. When morning would come she would lay down till the sky would turn to yellow. I used to hear her say: ‘My soul, how much do you sleep and till what time do you stand up? You might sleep for just a little and never get up until the Day of Resurrection.’ See (Siyar al-Aʿlām al-Nubulāʾ, 8/242, al-Ibar, 1/278), Ibn Khalakān (Waḥīyat al-Aʿyān, 3/215), Ibn al-ʿImād (Shaharāt al-Dhahab, 1/193), Ibn Kathīr (al-Bidāyāh wa-l-Nihāyāh, 10/186), al-Khāṭīb al-Baghdādī (Tārikh Baghdād, 2/40) and Ibn al-Jawzī (Ṣifāt al-Ṣafwa, 4/17-19). Al-Ḥāfiz Ibn al-Jawzī even dedicated a book for her virtues as mentioned by al-Dhahabī (Siyar al-Aʿlām al-Nubulāʾ, 8/242) and also named his oldest daughter and mother of his grandson Abū al-Muẓāfīr (the author of Miṣrāt al-Zamān) Rābiʿa.

AT-TIRMIDHĪ: Muḥammad ibn ʿĪsā ibn Sawrah ibn Mūsā ibn ad-Daḥḥāk as-Sulāmī al-Tirmidhī, the Imām, Ḥāfiz and the author of the famous Sunan. He was trustworthy and precise and one of the students of Bukhārī. He died in the year 279H.

AL-ZUHRĪ: Muḥammad ibn Muslim ibn ʿUbaydullāh al-Qurasahī, Abū Bakr, one of the Imāms of this nation. He was one of the most knowledgeable people of his time of ḥadīth and the Qurʾān. He was trustworthy and precise and narrated many aḥādīth. He died in the year 124H.
Index of Arabic Words

AWLIYĀ’: plural of wali; friend, ally, loyal companion. From the word wilāyab meaning loyalty and closeness, the opposite of enmity.
BARZAKH: barrier, isthmus, A barrier that is erected between the deceased and this life preventing him from returning and a generic reference to the life that commences after death.
BID‘AH: innovation, that which is newly introduced into the religion of Allāh.
ḌA‘ĪF: weak; the hadīth that is neither ṣaḥīḥ nor ḥasan because it fails to meet one of their requirements. It is of varying degrees of severity, the most severe of which being mauḍū‘, fabricated.
DHIKR: remembrance, recollection, technically referring the remembrance of Allāh.
DU‘Ā: supplication, invocation, it is an action of worship that may only be directed to Allāh. It is of two types, supplication through worship (du‘ā ‘ibādah) and supplication of request (du‘ā mas‘alah). The first type of du‘ā can be understood when one understands that every act of worship is done with the unstated plea that Allāh accept that action of worship and the desire to draw closer to him; and hence attain His pleasure. Hence every action of worship is a type of request to Allāh. The second type of du‘ā is whereby one explicitly asks his Lord of something such as ‘O Allāh! Grant me good in this world and the Hereafter.’ The second type includes the first type and the first type necessitates the second type.
ḤADĪTH: A text attributed to the Prophet (ﷺ) describing his actions,
words, descriptions and tacit approvals. It consists of two portions, the body of the text (matn) and the isnād. Rarely the term is also used to refer to a text attributed to a Companion or a Tābi’ī.

HASAN: good, fair. A ḥadīth whose isnād is continuously linked of just, morally upright narrators but whose precision (dabī) falls short of the requirements of the šahīḥ ḥadīth; containing no irregularity (shādīh) and no hidden defect (‘illah). A ḥadīth can be ḥasan in and of itself, or contain a defect but still be ruled to be so due to supporting evidences.

IHŠĀN: beneficence, excellence. To worship Allāh as if one is seeing Him, and knowing that even though one sees Him not, He sees the servant.

‘ILM: knowledge.

ĪMĀN: The firm belief, complete acknowledgement and acceptance of all that Allāh and His Messenger have commanded to have faith in, submitting to it both inwardly and outwardly. It is the acceptance and belief of the heart that includes the actions of the heart and body, therefore it encompasses the establishment of the whole religion. This is why the Imāms and Salaf used to say, ‘Faith is the statement of the heart and tongue, action of the heart, tongue and limbs.’ Hence it comprises statement, action and belief, it increases through obedience and decreases through disobedience. It includes the beliefs of faith, its morals and manners and the actions demanded by it.

ISLĀM: submission, submitting to the will of Allāh through following His law as revealed upon the tongue of the Messenger (ﷺ).

ISNĀD: support. The chain of authorities on which a narration is based, linking the end narrator of a narration to the one it is attributed to, be it the Prophet (ﷺ) or anyone else, narrator by narrator.

JĀHILIYYAH: Pre-Islamic Ignorance. Technically this refers to the condition of a people before the guidance of Allāh reaches them, or the state of a people that prevents them from accepting the guidance of Allāh.

JAHL: ignorance.

KALĀM: speech, discourse. Technically used to refer to dialectics and
Index of Arabic Words

scholastic theology.

KHALAF: successors. A reference to those who followed a path other than the path of the Salaf.

KHALĪFAH: pl. khalīfah. Successor, representative. The Successors of the Prophet (ﷺ), head of the Islamic state. Also called Amīr al-Muʾminin or Leader of the Believers.

KUFR: denial, rejection, hiding, technically referring to disbelief. It can be major (removing a person from the fold of Islam) or minor (not removing a person from the fold of Islam).

QADR: Divine Decree and Destiny.

QUR’ĀN: The actual Word of Allāh revealed to the Prophet (ﷺ) in the Arabic language through the medium of the Angel Gabriel and the greatest miracle bestowed him. It consists of 114 chapters commencing with al-Fātiḥah and ending with an-Nās.

RUQYĀ: recitation used to cure an illness or disease. It can only be done in the Arabic tongue, in words whose meaning is understood, using verses of the Qurʾān or supplications of the Prophet combined with the belief that it is only Allāh who in reality gives the cure.

ṢABR: patience and steadfastness, the restraint of ones self to that which is dictated by the divine law. It is of three levels, steadfastness in the obedience of Allāh, steadfastness in avoiding the prohibited matters and patience at the onset of calamity. Ikhlāṣ can never be complete without sidq and sidq can never be complete without ikhlāṣ and the two can never be complete without ṣabr. The person is patient through Allāh, i.e. seeking His aid Alone; for Allāh, i.e. arising out of love for Him and the desire to draw close to Him; and with Allāh, i.e. doing only that which He wills.

SAHĀBAH: The Companions of the Prophet (ﷺ), those who saw him, believed in him and died upon that belief.

ṢĀḤĪḤ: correct, authentic. A hadith which has a continuously linked isnād, of just, morally upright and precise narrators; containing no irregularity (shādīb) or hidden defect (‘illah). Hence five conditions have to be met: the isnād being continuously linked; the justice (‘adl) of the narrator; the precision (dabīr) of the narrator; its not being
shādīh; and its not containing an 'illah. The ḥadīth can be šāhīh in and of itself, or it can contain a defect but still be ruled to be šāhīh due to supporting evidences.

SALAF: predecessors. Technically used to refer to the best generations of Muslims, the first three generation: the Șaḥābah, the Tābi‘ūn and the Tab‘ Tābi‘ūn due to the ḥadīth, ‘The best of people are my generation, then the one that follows, then the one that follows.’

SHIRK: association, technically referring to directing a right that is due to Allāh Alone to another object of creation, either completely or partially. It can be major (removing a person from the fold of Islām) or minor (not removing a person from the fold of Islām).

SUNNAH: way, path. The actions, words, descriptions, commands, prohibitions and tacit approvals of the Prophet (ﷺ).

TĀBI‘ŪN: The generation following that of the Companions.

TAB‘ TĀBI‘ŪN: The generation following that of the Tābi‘ūn.

TAQWĀ: the basic meaning of which is setting a barrier between two things. This is why it is said that one ittaqā with his shield, i.e. he set it as a barrier between him and the one who wished him evil. Therefore it is as if the one who has taqwā (muttaqī) has used his following the commands of Allāh and avoiding His prohibitions as a barrier between himself and the Punishment. Hence he has preserved and fortified himself against the punishment of Allāh through his obeying Him.

TARQ: the practice of divination through drawing lines in the earth or equally the practice of throwing gravel onto the ground and divination by the shapes subsequently formed therein.

TAWHĪD: unification, monotheism, the belief in the absolute Oneness of Allāh. It is to believe that Allāh Alone is the creator, nourisher, and sustainer of the worlds; it is to believe that Allāh Alone deserves to be worshipped; and it is to believe that He has unique and perfect Names and Attributes that far transcend anything that one can imagine.

TIYARAH: seeing bad omens in things.

WAḤDATU-L-WUJūD: The unity of existence, the heretical belief that Allāh is everywhere and everything.