

ثلاثة أنهار مطهرة

THREE PURIFYING RIVERS

Ibn al-Qayyim

Madarij al-Salikeen

Dar PDFs



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إن الحمد لله، نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا، ومن سيئات أعمالنا من يهده الله فلا مضل له، ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدًا عبده ورسوله

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴾

[آل عمران: ١٠٢]

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾ [النساء: ١]

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

[الأحزاب: ٧٠-٧١]

أما بعد: فإن أصدق الحديث كتاب الله، وخير الهدي هدي محمد ﷺ، وشر الأمور محدثاتها، وكل محدثة بدعة، وكل بدعة ضلالة، وكل ضلالة في النار

Three Rivers of Purification

Ibn al-Qayyim رحمه الله said:

فلأهل الذنوب ثلاثة أنهار عظام يتطهرون بها في الدنيا. فإن لم تفِ
بطهرهم طهروا في نهر الجحيم يوم القيامة

١. نهر التوبة النصوح

٢. ونهر الحسنات المستغفرة للأوزار المحيطة بها

٣. ونهر المصائب العظيمة المكفرة

فإذا أراد الله بعبده خيرا أدخله أحد هذه الأنهار الثلاثة. فورد القيامة
طيبًا طاهرًا، فلم يحتج إلى التطهير الرابع

For the sinners, there are three great rivers by which they purify themselves in this worldly life, and if they do not fulfill their purification, they will be purified in the river of hell on the day of resurrection:

1. The river of sincere repentance.
2. The river of good deeds which seeks forgiveness for the sins surrounding it.
3. The river of great calamities, which are a means of expiation.

If Allah wants good for His servant, He will let him into one of these three rivers, and he will return on the day of resurrection as good and pure, so he would not need the fourth purification.

[Madarij al-Salikeen (1/319)]

Sincere Repentance

Allah ﷻ says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ
سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ
النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا
أَتِّمِّمْ لَنَا نُورَنَا وَآغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (٨)

O you who believe, repent to Allah in sincere repentance; it may be that your Lord will absolve you of your bad deeds and admit you to gardens through which rivers flow, on a day when Allah will not disgrace the Prophet and those who believe with him. Their light will stream ahead of them and on their right, and they will say: Our Lord, perfect our light for us and forgive us; verily You have power over all things.

[Surah al-Tahreem 66:8]

Imam Abu Ja'far Muhammad Ibn Jarir al-Tabari رحمه الله said:

{Repent to Allah}: Return from your sins to the obedience of Allah and that which pleases Him regarding you,

{Sincere repentance}: Do not fall back into them ever.

'Umar رضي الله عنه was asked about sincere repentance so he said:

Sincere repentance is when a person repents from an evil deed, then does not return to it, and does not intend to return to it.

Mujahid رحمه الله said:

{Sincere repentance}: They seek forgiveness and do not return to it (i.e., their sins).

[Jami' al-Bayaan 'an Ta'weel Aay-il-Qur'an]

Imam Abdur-Rahman Ibn Nasir al-Sa'di رحمه الله said:

In this verse Allah ﷻ enjoins sincere repentance, and promises in return expiation of bad deeds, admittance to paradise, triumph and success, when the believers on the Day of Resurrection will walk in the light of their faith, and will enjoy its comfort and reassurance.

They will feel apprehensive when the lights that were given to the hypocrites are extinguished, and they will ask Allah to perfect their light for them. Allah will answer their prayer, and what they have of light and certainty will enable them to reach the gardens of bliss and nearness to the Most Generous Lord. All of this will be the outcome of sincere repentance.

What is meant is repentance that includes all sins, repentance with which a person turns to Allah seeking nothing but His pleasure and nearness to Him, and he persists in that repentance in all situations.

[Taysir al-Karim ar-Rahman Fi Tafsir Kalam al-Mannan]

Imam al-Nawawi رحمه الله said:

The scholars say that repentance is obligatory for every sin. If the act of disobedience is between the slave and Allah and is not connected to the rights of another person, then repentance has three conditions:

1. One should abstain from committing the sin.
2. One should regret having committed that sin.
3. One should be determined not to ever return to that sin.

If one of the three conditions is not fulfilled, his repentance is not sound. If the act of disobedience involves the people's rights, there are four conditions—the conditions mentioned above and freeing himself from violating those people's rights.

[Riyadh al-Saliheen: The Chapter of Repentance]

Ibn Taymiyyah رحمه الله said:

The one who repents from sin is like the one who has not sinned, and if the sin is removed, then the punishment and consequences of the sin are removed.

[Sharh al-'Umdah (2/18)]

Ibn al-Qayyim رحمه الله said:

The best day of the servant and the most virtuous without exception is the day he repents to Allah.

[Zaad al-Ma'aad (3/512)]

Good Deeds Erase Bad Deeds

Allah ﷻ says:

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ
ذَلِكَ ذِكْرِي لِلذَّكِّرِينَ (١١٤)

And establish prayer at the two ends of the day and in some hours of the night. Verily good deeds erase bad deeds. This is a reminder for those who pay heed.

[Surah Hud 11:114]

Imam Abu Ja'far Muhammad Ibn Jarir al-Tabari رحمه الله said:

{Verily good deeds erase bad deeds}: Turning to Allah in obedience and doing what pleases Him removes the sins of disobeying Allah and expiates them.

Ibn 'Abbas رضي الله عنهما said:

{Verily good deeds erase bad deeds}: They are the five daily prayers.

[Jami' al-Bayaan 'an Ta'weel Aay-il-Qur'an]

Imam Abdur-Rahman Ibn Nasir al-Sa'di رحمه الله said:

Here Allah ﷻ commands us to establish prayer in full **{at the two ends of the day}** that is, at the beginning and end of the day. This includes Fajr, Dhuhr and 'Asr prayers.

{and in some hours of the night} this includes Maghrib and 'Esha prayers, as well as Qiyam al-Layl (voluntary prayers at night), which are also one of the means by which a person draws closer to Allah.

{Verily good deeds erase bad deeds} that is, these five prayers, and whatever is added to them of voluntary prayers, are among the greatest of good deeds and - in addition to being good deeds - they bring one closer to Allah and earn reward. Hence they erase and cancel out bad deeds, which in this case refers to minor sins, as specified in the saheeh hadiths from the Prophet ﷺ, such as the hadith in which he said:

“The five daily prayers, from one Jumu'ah to another, and from one Ramadan to another, expiate whatever (sins) come in between, so long as major sins are avoided.” (Muslim)

In fact, it is also specified by the verse in Surah an-Nisa, in which Allah ﷻ says: **{If you abstain from the major [sins] out of what you have been forbidden to do, We will erase your [minor] sins for you and admit you to a place of honour [paradise].}** [an-Nisa 4:31]

{This} it may be that this refers to all that is mentioned above of the obligation to adhere to the straight path and not transgress and go beyond that, and not to incline towards those who do wrong, as well as the command to establish prayer and the explanation that good deeds erase bad deeds. All of that is **{a reminder for those who pay heed}**, from which they understand what Allah has enjoined upon them and what He has forbidden, and they comply with those instructions which lead to good results and ward off evil and bad consequences. But these commands require effort and patience in order to comply with them.

[Taysir al-Karim ar-Rahman Fi Tafsir Kalam al-Mannan]

Calamities are a means of expiation

The Messenger of Allah ﷺ said:

مَا مِنْ مُصِيبَةٍ تُصِيبُ الْمُسْلِمَ إِلَّا كَفَّرَ اللَّهُ بِهَا عَنْهُ حَتَّى الشُّوْكَةِ يُشَاكُهَا

No calamity befalls a Muslim except that Allah expiates some of his sins because of it, even if it were him being pricked by a thorn.

[al-Bukhari (5640)]

Ibn Hajar al-Asqalani رحمه الله said:

That is a punishment due to what has come about from him of disobedience. That is [also] a means of expiation for his sins.

al-Qaraafi رحمه الله said: Calamities are a means of expiation whether it is accompanied by the one being afflicted being pleased with it or not. However, if he is pleased, the expiation will be greater. Otherwise, less.

[Fath al-Bari (17/360-361)]

The Messenger of Allah ﷺ said:

مَا يُصِيبُ الْمُؤْمِنَ مِنْ وَصَبٍ وَلَا نَصَبٍ وَلَا سَقَمٍ وَلَا حَزَنٍ حَتَّى الْهَمِّ
يُهَمُّهُ إِلَّا كُفِّرَ بِهِ مِنْ سَيِّئَاتِهِ

No discomfort, hardship, illness, or sadness befalls a believer, or even any grief or worry afflicting him, except that some of his sins are expiated by it.

[Muslim (2573)]

Sh. Muhammad Ibn Adam al-Ethiopi رحمه الله said:

Allah expiates his sins, meaning He erases them, and from the means of expiation, are those aforementioned things because of their affliction on an individual.

[al-Bahr al-Muhit al-Thajjaj Fi Sharh Sahih al-Imam Muslim Ibn al-Hajjaj (40/465)]

والله أعلم

وصلَّى الله وسلَّم على عبده ورسوله محمَّدٍ، وآله وصحبه أجمعين

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