



THE SPIRITUAL JOURNEY TO ALLĀH & HIS MESSENGER

Revised 2nd Edition

الرسالة النبوية لابن القيم الجوزية
Ar-Risalat-ut-Tabuqiyyah
by Ibn-ul-Qayyim

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الرُّسَالَةُ التَّبُوكِيَّةُ لِابْنِ قَيْمٍ الْجُوزِيَّةِ

The Spiritual Journey

to Allāh & His Messenger

(A Translation of *ar-Risālat-ut-Tabūkiyyah*)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ،
وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالتَّعَدُّوا
وَالتَّقْوَىٰ لِلَّهِ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾﴾

المائدة ٢

«Help one another in righteousness and piety, and do not help one another in sinning and transgression. And fear and revere Allāh; verily, Allāh is severe in punishment.»

﴿Al-Mā'idah 5:2﴾

رسائل في المنهج - الكتاب الأول
MONOGRAPHS IN *MANHAJ* - 1

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مُحَمَّدُ بْنُ مُصْطَفَى الْجِبَالِيِّ

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PRELUDE

Opening Sermon

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا. مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ.

Al-ḥamdu lillāh. Indeed, all praise is due to Allāh. We praise Him and seek His help and forgiveness. We seek refuge with Allāh from our souls' evil and our wrongdoings. He whom Allāh guides, no one can misguide; and he whom He misguides, no one can guide.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ. وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

I bear witness that there is no (true) god except Allāh — alone without a partner, and I bear witness that Muḥammad (ﷺ) is His 'abd (servant) and messenger.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ، وَلَا

تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾ آل عمران

«O you who believe! Revere Allāh the right reverence, and do not die except as Muslims.»¹

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﴾

«O people! Revere your Lord who has created you from a single soul, created from it its mate, and dispersed from both of them many men and women.

1 Āl 'Imrān 3:102.

Revere Allāh through whom you demand things from one another, and (cherish the ties of) the wombs. Indeed, Allāh is ever-Watchful over you.»¹

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۖ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ، وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ، وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ الأحراب ٧٠-٧١

«O you who believe! Revere Allāh and say fair words. He will then rectify your deeds and forgive your sins. He who obeys Allāh and His Messenger has certainly achieved a great victory.»^{2, 3}

أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ (ﷺ)، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

Indeed, the best speech is Allāh's (ﷻ) Book and the best guidance is Muḥammad's (ﷺ) guidance. The worst affairs (of religion) are those innovated (by people), for every such innovation is an act of misguidance leading to the Fire.⁴

Our Mission: Purification and Cultivation

Correct Islāmic beliefs and actions must derive from Allāh's Book and His Messenger's (ﷺ) Sunnah, and should be guided by the knowledge

1 *An-Nisā'* 4:1.

2 *Al-Ahzāb* 33:70-71.

3 The above paragraphs, including the Qur'ānic portions, are known as "*Khuṭbat ul-Ḥājah* (the Sermon of Need)". The Prophet (ﷺ) often started his speeches with this sermon, as was recorded by Muslim (868), Abū Dāwūd, and others, from Ibn Mas'ūd, Ibn 'Abbās, and other companions (رضي الله عنهم).

4 The Prophet (ﷺ) also said this paragraph when starting a speech, as was recorded by Muslim (867), an-Nasā'ī, and others, from Jābir Bin 'Abdillāh (رضي الله عنه).

and understanding of the *ṣaḥābah* (رضي الله عنهم). This is the clear path of guidance that Allāh (ﷻ) has drawn for people, and that leads to their immediate and ultimate success and happiness.

Sadly, most Muslims have departed, to varying degrees, from this magnificent path. Thus, any serious work for reviving Islām among the Muslims must involve two fundamental components:

- ① Purification: the process of clearing this path from obstacles and obscurities, and guiding people to it.
- ② Cultivation: the steady and persistent process of teaching people how to live upon this path and abide by its dictates.

These two components were central to the Prophet's (ﷺ) mission, as Allāh (ﷻ) indicates:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ، يَتْلُوا عَلَيْهِمْ آيَاتِهِ، وَيُزَكِّيهِمْ، وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ، وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ﴾ الجمعة ٢

«It is He who has sent among the unlettered a Messenger from themselves reciting to them His *āyāt*, purifying them, and teaching them the Book and Wisdom — although they were previously in clear deviation.»¹

From this, we realize the urgency of providing the English-speaking public with serious writings that refine the understanding of Islām and present it in a pure and simple form that incorporates two aspects:

- ① Purified Islāmic teachings
- ② Practical guidelines for implementing them.

Indeed, this is the mission that we adopt, and this book is a humble step in that direction.

¹ *Al-Jumū'ah* 62:2.

1. Purification

Purification (or *taṣfiyah*) is required in regard to our sources of Islāmic knowledge, our beliefs, and our practices.

A. PURIFYING OUR SOURCES OF KNOWLEDGE

Narrations that are falsely attributed to the Prophet (ﷺ) or his companions (رضي الله عنهم) may not be used as sources of knowledge or bases for religious action. In fact, these narrations are among the main causes of deviation from true Islām. Therefore, purifying our knowledge from the weak and fabricated narrations is an essential task that must be fully incorporated into our learning and teaching efforts. The Prophet (ﷺ) said in praise of those who strive to purify the Islāmic knowledge:

«يَحْمِلُ هَذَا الْعِلْمَ مِنْ كُلِّ خَلْفٍ عُدُولُهُ، يَنْفُونَ عَنْهُ
تُخْرِيفَ الْغَالِينَ، وَأَنْتِحَالَ الْمُبْطِلِينَ، وَتَأْوِيلَ الْجَاهِلِينَ.»

«This knowledge will be carried by the trustworthy individuals from every generation — they will expel from it alterations of the extremists, falsehoods of the liars, and misinterpretations of the ignorant.»¹

B. PURIFYING OUR BELIEFS

The beliefs of many Muslims have been tainted with misconceptions arising from philosophical arguments, cultural dictates, and un-Islāmic notions. Therefore, the necessary purification process demands purifying our faith so that it is based only on authentic texts from the Qurʾān and Sunnah and clean from any form of *shirk*. Such was the belief of the *ṣaḥābah* that Allāh (ﷻ) praised, saying:

﴿فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا﴾ البقرة ١٣٧

¹ Recorded by al-Bayhaqī, Ibn ʿAdiyy, and others from Abū Hurayrah, Ibn Masʿūd, and other companions (رضي الله عنهم). It is verified to be *ḥasan* by al-Albānī (*Hidāyat ur-Ruwāh* no. 239).

«So if they believe as you (O Muḥammad and your companions) believe, they are truly guided.»¹

C. PURIFYING OUR ACTIONS

Many Muslims mix their religious practices and acts of worship with innovations (*bid'ahs*) that are not authorized by Allāh (ﷻ) or His Messenger (ﷺ). Therefore, a great effort is needed to purify the Muslims' acts of worship so as to conform with authentic texts from the Qur'ān and Sunnah, comply with the understanding and practice of the *ṣaḥābah*, and reject *bid'ahs*. This is the only acceptable path of guidance, as Allāh (ﷻ) says:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ، وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ، تُوَلَّهِ مَا تَوَلَّىٰ، وَنُصَلِّهِ جَهَنَّمَ، وَسَاءَتْ مَصِيرًا﴾ النساء، ١١٥

«He who, after guidance became clear to him, chooses to oppose the Messenger and follows a path other than that of the believers², We will give him the consequence he chose and admit him into hell — the most awful of destinations.»³

2. Cultivation

Cultivation (or *tarbiyah*) is to establish our beliefs and actions upon the purified knowledge, and then continue to grow with this knowledge. Cultivation goes hand-in-hand with purification.

A. BECOMING TRUE FOLLOWERS OF THE SALAF

The above discussion about purifying our beliefs and actions must extend to cultivating ourselves and our communities upon the purified teachings, striving to be true followers of our great *salaf*, the

1 *Al-Baqarah* 2:137.

2 The description “believers” here applies primarily to the *ṣaḥābah* (رضي الله عنهم).

3 *An-Nisā'* 4:115.

ṣaḥābah (صحابه). Allāh (ﷻ) says in praise of both the *ṣaḥābah* and their true followers:

﴿وَالسَّبِّحُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا، ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ التوبة ١٠٠

«The first to embrace Islām among the *Muhājirūn* and the *Anṣār*, and also those who follow them in the best way — Allāh is pleased with them and they with Him. He has prepared for them gardens beneath which rivers flow, and in which they will abide eternally. This is the supreme success.»¹

The *ṣaḥābah* were the righteous people whom Allāh (ﷻ) chose for the company of His Messenger (ﷺ). They abandoned the false religion of their forefathers, associated closely with the Prophet (ﷺ), learnt directly from him, helped him establish the first and best Islāmic community, and transmitted his teachings, entirely and perfectly, to other people.

When the Muslims make the *ṣaḥābah* their true role models, they will then become inclined toward seeking the truth objectively, and their minds will become free from stubborn and ignorant loyalty to *mathhabs* (sects), parties, or factions.

B. CALLING TO THE PURE RELIGION

A vital part of the cultivation process is to invite all people, Muslims and non-Muslims, to the pure and unadulterated religion of Islām. This should be done through : (a) becoming exemplary models for our message by adorning ourselves with good manners and righteous actions, and (b) presenting our great message with the wisdom, benevolence, and kindness that are worthy of it. Allāh (ﷻ) says:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ

¹ At-Tawbah 9:100.

عَنِ الْمُنْكَرِ، وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ آل عمران ١٠٤

«Let there arise from you (Muslims) a nation that invites to good, enjoins right, and forbids wrong, for those are the successful.»¹

Undertaking this obligation of calling to Allāh (ﷻ) is every Muslim's duty, according to his (or her) best ability — individually and collectively. Allāh (ﷻ) commands:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ، وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾ المائدة ٢

«Help one another in righteousness and piety; and do not help one another in sinning and transgression.»²

This is the only way to attain Allāh's acceptance and achieve happiness and success. Allāh (ﷻ) says:

﴿وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ ﴿٣﴾﴾ العصر ١-٣

«By time, a human being is surely in loss, except for those who believe, do righteous deeds, mutually enjoin the truth, and mutually enjoin perseverance.»³

And this is the way to establish among the believers a true and honest compassion that emanates from a strong unifying cause. Allāh (ﷻ) says:

﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾ آل عمران ١٠٣

«And hold fast, all together, by the rope of Allāh,

1 *Āl 'Imrān* 3:104.

2 *Al-Mā'idah* 5:2.

3 *Al-'Asr* 103:1-3.

and be not divided among yourselves.»¹

C. PRESENTING THE ISLĀMIC SOLUTION

Inviting to the Truth includes providing realistic Islāmic solutions to contemporary problems. There is no doubt that Allāh's guidance is the only comprehensive way for resolving people's problems at the individual and communal levels. Allāh (ﷻ) says:

﴿وَأَنْ أَحْكَمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ، وَلَا تَتَّبِعْ أَهْوَاءَهُمْ﴾ المائدة ٤٩

«Arbitrate among them (O Muḥammad) according to what Allāh has revealed, and do not follow their errant views.»²

Indeed, we seek Allāh's guidance and help, and we implore Him (ﷻ) to enable us to purify and cultivate ourselves and our communities in the way that is most pleasing to Him — *āmin*.

1 *Āl 'Imrān* 3:103.

2 *Al-Mā'idah* 5:49.

PREFACE

The Author

HIS NAME AND BIRTH

The author of this book is Abū ‘Abdillāh, Shams-ud-Dīn Muḥammad, son of Abū Bakr, son of Ayyūb, son of Sa’d, son of Ḥurayz, of Damascus. He is best known as Ibnu Qayyim-il-Jawziyyah (in brief: Ibn-ul-Qayyim — Son of the Custodian), named so because al-Jawziyyah school in Damascus was under the custody of his father. His family was known as a family of honor and knowledge.

He was born on 7 *Ṣafar* 691 H (1292 CE), in the village of Zur’, to the south-east of Damascus.

HIS TEACHERS

Ibn-ul-Qayyim moved to Damascus and learned the Islāmic knowledge under a number of prominent scholars. In addition to his father, his teachers included:

- Ash-Shihāb an-Nābulī
- Judge Taqīyy-ud-Dīn Bin Sulaymān
- Abū Bakr Bin ‘Abd-ud-Dā’im
- Ismā’īl Bin Muḥammad al-Ḥarrānī
- Ismā’īl Bin Maktūm
- Fāṭimah Bint Jawhar
- Ṣafīyy-ud-Dīn al-Hindī
- ‘Īsā al-Muṭ’im

His most notable teacher, however, was Aḥmad Bin ‘Abd-ul-Ḥalīm Ibn Taymiyyah. Ibn-ul-Qayyim valued him greatly, and he spent many of his youthful years in his company — from 712 H (1312 CE) until Ibn Taymiyyah’s death in 728 H (1328 CE). He loved Ibn Taymiyyah dearly, comprehended his teachings, and worked on clarifying and spreading his knowledge and writings after his death.

HIS TEACHINGS AND METHODOLOGY

Ibn-ul-Qayyim faithfully followed the footsteps of his teacher, Ibn Taymiyyah, in reviving Islām by:

- Profoundly studying the Book of Allāh (ﷻ) and the Sunnah of His Messenger's (ﷺ).
- Spreading and implementing the teachings of the Qur'ān and Sunnah according to the guidance of the *ṣaḥābah* and their true followers.
- Rejecting all that conflict with the Qur'ān and Sunnah.
- Cleansing the Sunnah from innovations that were introduced into it during centuries of decline and ignorance.
- Warning the Muslims against all corruption that infiltrated into Islām through *Ṣūfī* fraud, Greek philosophy, and Indian renunciation.

HIS WRITINGS

Ibn-ul-Qayyim wrote more than sixty treatises in various subjects of Islām. The following is a selection of his titles:

- *Al-Fawā'id* (Beneficial Selections)
- *Ar-Rūḥ* (The Soul)
- *Aṣ-Ṣawā'iq-ul-Mursalāh 'ala-l-Jahmiyyati wal-Mu'aṭṭilah* (Lightning Bolts Directed Toward Those Who Adulterate or Deny Allāh's Attributes)
- *Aṭ-Ṭuruq-ul-Ḥukmiyyah fis-Siyāsat-ish-Shar'iyyah* (Methods of Ruling in Islāmic Politics)
- *Badā'ī'ul-Fawā'id* (The Finest Beneficial Selections)
- *Ḥādī-l-Arwāḥ-ilā Bilād-il-Afrāḥ* (Inciting the Souls Toward the

Land of Happiness)

- *Hidāyat-ul-Ḥayārā fī Ajwibat-il-Yahūdi wan-Naṣārā* (Guiding the Confused in Responding to the Jews and Christians)
- *Ighāthat-ul-Lahfāni min Makā'id-ish-Shayṭān* (Rescuing the Troubled Who Are in the Traps of Satan)
- *Ijtimā'ul-Juyūsh-il-Islāmiyyati 'alā Ghazw-il-Mu'aṭṭilati wal-Jahmiyyah* (Gathering the Islāmic Armies to Attack Those Who Deny or Adulterate Allāh's Attributes)
- *Īlām ul-Muwaqqi'ina 'an Rabb-il-Ālamīn* (Informing the Legislators about the Lord of the Nations)
- *Madārij-us-Sālikīn fī Manāzili Iyyaka Na'budu wa-Iyyaka Nasta'īn* (Roads for Those Who Seek to Worship Allāh and Rely on Him)
- *Muftāḥu Dār-is-Sa'ādah* (Key to the Land of Happiness)
- *Rawḍat-ul-Muḥibbīn* (Garden of the Lovers)
- *Shifā'ul-'Alīli fī Masā'il-il-Qaḍā'i wal-Qadari wal-Ḥikmati wat-Ta'līl* (Curing the Feeble in Issues of Decree, Measure, Wisdom, and Causality)
- *Ṭarīq-ul-Hijratayni wa Bāb-us-Sa'adatayn* (Road to the Two Types of Migration, and Door to the Two Types of Happiness)
- *'Uddat-uṣ-Ṣābirīn wa-Thakhīrat-ush-Shākīrīn* (Preparations of the Steadfast, and Ammunition for the Grateful)
- *Zād-ul-Ma'ād fī Hadyi Khayr-il-'Ibād* (Provision for the Hereafter in the Guidance of the Best of Servants)

HIS STUDENTS

Ibn-ul-Qayyim had numerous students. Some of the more reputable among them are the following:

- Al-Ḥāfiẓ Abul-Faraj 'Abd-ur-Raḥmān Bin Aḥmad Bin Rajab (died in 795 H). He accompanied Ibn-ul-Qayyim until the latter's death in 751 H.

- Al-Ḥāfiẓ Ismā'īl Bin 'Umar Bin Kathīr (died in 774 H).
- Al-Ḥāfiẓ Muḥammad Bin 'Abd-il-Hādī (died in 744 H).
- His two sons: Ibrāhīm and Sharaf-ud-Dīn 'Abdullāh.
- Shams-ud-Dīn, Abū 'Abdillāh, Muḥammad Bin 'Abd-il-Qādir an-Nābulṣī (died in 797 H).

HIS DEATH

Ibn-ul-Qayyim died on the evening of Thursday, 23 *Rajab* 751 H (1350 CE). People prayed over him (the *janāzah* prayer) on the following day in the Great *Masjid* of Damascus. He was buried in al-Bāb uṣ-Ṣaghīr Cemetery.

He was highly praised by succeeding 'ulamā', such as al-Ḥāfiẓ Ibn Rajab, al-Ḥāfiẓ-uth-Thahabī, Ibn Nāṣir-id-Dimashqī, Judge Burhān-ud-Dīn az-Zurī, al-Ḥāfiẓ Ibn Ḥajar, and Muḥammad ash-Shawkānī.

This Book

GENERAL BACKGROUND

This book is instrumental in explaining the true Methodology of adherence to Allāh's (ﷻ) Book, His Messenger's (ﷺ) Sunnah, and the Guidance of the *ṣaḥābah* (رضي الله عنهم).

True to his distinguished and insightful approach in delving into the Islāmic texts, Ibn-ul-Qayyim starts off by explaining the qualities of righteousness and piety required from every individual, both in practice and in *da'wah*. He then describes the true meaning of *hijrah* (i.e., migration) to Allāh (ﷻ) and His Messenger (ﷺ), discussing in the process full submission to the Messenger's (ﷺ) Sunnah as an integral requirement of *īmān*. He then deliberates on the situations of true misery and true happiness — both being outcomes of a person's performance in this life.

Toward the end of the book, Ibn-ul-Qayyim stipulates the requirements of the Journey of Migration, presenting along the way

important guidelines for sound comprehension of the Qur'ān.

In addition to its valuable methodological coverage, this book is very touching in its address to the soul and heart (whence we derived the current English title). This is a characteristic of Ibn-ul-Qayyim that is rarely found in writings of other authors. May Allāh (ﷻ) reward Ibn-ul-Qayyim profusely.

THIS EDITION

The last chapter of this book features important qualities that must be satisfied in a person to be a worthy companion along the path of migration to Allāh (ﷻ) and His Messenger (ﷺ). It also emphasizes some vital qualities required in a person who migrates along this glorious path — qualities that are crowned by ultimate love and devotion to Allāh (ﷻ).

This last chapter was not included in our first edition — having been based on original Arabic editions of *at-Tabūkiyyah* that did not have it. In this Second Edition, however, we came across a recent Arabic edition of *at-Tabūkiyyah* that was verified and annotated by *Shaykh* Salīm al-Hilālī¹. Al-Hilālī indicated that he found a rare manuscript that was not accessible in earlier editions, and that included this chapter. Thus, we incorporated this chapter in this edition.

The Revised Second Edition includes only minor corrections to the Second Edition, in addition to changing the title of the book to reflect the true spirit of *at-Tabūkiyyah*.

Acknowledgement

All praise and thanks are due to our Lord (ﷻ) who facilitated completing this work. May Allāh reward all those who helped and supported this effort in various ways. In particular, may Allāh (ﷻ) reward my *shaykh* and teacher, Muḥammad Nāṣir ud-Dīn al-Albānī (رحمته الله عليه), whose works have been of continual benefit, to me and others, in ways beyond description. May He also reward my wife, Umm 'Abdillāh, whose ceaseless support and encouragement have

1 Published by Dār Ibn Ḥazm, Beirut, 1419 H (1998 CE).

been vital in completing my works, my son ‘Abdullāh who designed the cover of the earlier editions, and my daughters who proof-read the manuscript.

I ask Allāh (ﷻ) to make this humble effort helpful and profitable to the Muslims, forgive my shortcomings, purify my work from hypocrisy and conceit, and accept it from me.

· Our Lord, forgive me, my parents, and the believers, and bestow Your peace and praise upon our Prophet Muḥammad (ﷺ).

مُحَمَّدُ بْنُ مُصْطَفَى الْجِبَالِيِّ

Muḥammad Muṣṭafā al-Jibālī
Al-Madīnah al-Munawwarah
Wednesday, 16 *Sha‘bān* 1428
29 August 2007

CHAPTER 1

INTRODUCTION

The *shaykh, imām,* and *'allāmah* Muḥammad Bin Abī Bakr, better known as Ibnu Qayyim-il-Jawziyyah (abbreviated as Ibn-ul-Qayyim), may Allāh be pleased with him and may He please him, said the following in the message that he sent out from Tabūk ¹ on the eighth of *al-Muḥarram* ², 733 H ³: —

The Happiness of a Human Being

I glorify and praise Allāh with all the praise that He deserves. I ask Allāh to grant distinguished honor and peace to the Seal of His Prophets and Messengers, Muḥammad (ﷺ).

Allāh (ﷻ) says in His Book:

«وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ، وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ،
وَاتَّقُوا اللَّهَ، إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٠٠﴾ المائدة ٢

«Help one another in *birr* ⁴ and *taqwā*, and do not help one another in *ithm* (sin) and *'udwān*

1 Tabūk is a town in northern Arabia, near the border with Palestine and Jordan.

2 The first month of the Islāmic lunar calendar.

3 H: Abbreviation for "*Hijrī*". The Islāmic (*Hijrī*) calendar starts on the year that Prophet Muḥammad (ﷺ) migrated from Makkah to al-Madīnah. This corresponds to 622 CE (Christian Era). Being lunar, the *Hijrī* year is 11 days shorter than the solar year, which makes a difference of one year every 33 years. Thus, we convert between H and CE years as follows:

$$CE = 622 + H - (H \div 33) \quad ; \text{ equivalently: } H = (CE - 622) \times (33 \div 32).$$

From this, we deduce that Ibn-ul-Qayyim wrote this book in 1333 CE.

4 *Birr*: Righteousness, virtue, goodness and related meanings. This will be thoroughly explained later in this chapter.

(transgression). And revere and fear Allāh. Verily, Allāh is severe in punishment.»¹

This *āyah* comprises all that is good for the people in this life and the hereafter — in regard to their mutual relationships, as well as their relationship with their Lord (Allāh). This is so because every person only deals with the following two situations or obligations:

- 1) His obligation toward Allāh (ﷻ).
- 2) His obligation toward other people.²

Duty Toward Other People

A person's duty toward his fellow human beings — in terms of dealing with them, aiding them, and befriending them — is that his association with them should be directed toward mutually helping one another in pleasing and obeying Allāh. This brings the person ultimate success and happiness that he can never find otherwise. Furthermore, this approach is "*birr* and *taqwā*", which encompass the whole *Dīn*.

It should be noted that when either of the two terms, "*birr*" and "*taqwā*", is mentioned, the other term is implied, either inclusively or necessarily.³ It is more obvious, however, that they imply each other inclusively, because *birr* (or righteousness) carries the meaning of *taqwā* (or piety) and vice versa. This should not conflict with the fact that when the two terms appear together (as they do here), each of them carries a distinctive meaning.

There are numerous other pairs of terms that behave similarly, such as:

1 *Al-Mā'idah* 5:2.

2 Though Ibn-ul-Qayyim discusses the second obligation over the next few pages, he will go back to discussing the first obligation near the end of this chapter and beyond.

3 "Inclusively" here means that each term is included in the meaning of the other. "Necessarily" here means that each term is a natural and necessary consequence of the other.

“*Īmān*” versus “*Islām*” ¹,
 “*Īmān*” versus “*al-‘amal aṣ-ṣāliḥ*” (good deeds) ²,
 “*Faqīr*” (a poor man) versus “*miskīn*” (a needy man),
 “*Fusūq*” (corruption) versus “*‘iṣyān*” (disobedience) ³, and
 “*Munkar*” versus “*fāḥishah*” ⁴.

Comprehending this important rule helps eliminate many misconceptions that have confused people.

-
- 1 When *īmān* and *islām* appear together, the first means the heart’s belief and the latter means the apparent actions of faith, such as prayer and fasting. This is demonstrated in the well-known *ḥadīth* of Jibrīl (ﷺ).
 - 2 When *īmān* and “*al-‘amal-uṣ-ṣāliḥ*” appear together, the first means the heart’s belief and the latter means the apparent actions, such as prayer and fasting. On the other hand, when *īmān* appears alone, it implies *Islām* and good deeds. This is demonstrated in the well-known *ḥadīth* of the seventy-some branches of *īmān*.
 - 3 In *Madārij-us-Sālikīn* (1:401-403), Ibn-ul-Qayyim explains the difference between these two terms as follows:

Fusūq indicates committing a prohibition that entails a great sin, sometimes reaching the level of disbelief. *‘iṣyān*, on the other hand, means disobeying Allāh’s commands.

When *fusūq* and *‘iṣyān* appear together, they indicate committing acts prohibited by Allāh. When either of the two terms appears alone, it implies the meaning specific to the other term.

- 4 In *Madārij-us-Sālikīn* (1:413-414), Ibn-ul-Qayyim explains the difference between these two terms:

Fahshā’ (or *fāḥishah*) is an action whose ugliness (*fuhsh*) is so apparent that a person with sound intellect would abhor it. This is why it commonly refers to *zinā* and sodomy. Similarly, any despicable speech is called *fuhsh*, because of its manifest ugliness, such as obscene swearing and abuse.

Munkar, on the other hand, is a deed that pure intellects and natures do not approve or accept but, rather, rebuff and reject. This is likened to that a person with sound nature loathes a foul odor, an unpleasant sight, a repulsive taste, or an odd sound.

Birr in Relation to Taqwā

DEFINING BIRR AND ITHM

Birr is the excellence, virtue, and goodness sought in an object. This follows from the root and derivation (i.e., conjugation) of this word in Arabic.

Related to “*birr*” (in derivation) is “*burr*” (wheat), which surpasses other grains in benefit and goodness.

Also, a good person is described as *bārr* (fulfilling his promises) or *barr* (dutiful and kind)¹. Allāh describes the angels as being honorable and *bararah* (righteous)², and those entering paradise as *abrār* (righteous)³.

Birr then comprises all forms of goodness and perfection expected in a human being.

The opposite of *birr* is *ithm*. *Ithm* is a word comprising all evils and defects for which a person would be blameworthy.

HADĪTHS ABOUT BIRR AND ITHM

An-Nuwās Bin Sam‘ān (رضي الله عنه) reported⁴ that he asked Allāh’s Messenger (ﷺ) about *birr* and *ithm*, upon which he (ﷺ) told him:

«الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ،
وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ.»

«*Birr* is good manners, and *ithm* is that which weaves (evil thoughts) in your breast and you hate that other people should know about it.»⁵

1 See *aṭ-Ṭūr* 52:28, and *Maryam* 19:14,32.

2 In *‘Abas* 80:16.

3 As in *Āl-‘Imrān* 3:193, *al-Insān* 76:5, *al-Infīṭār* 82:13, and *al-Muṭaffifīn* 83:18,22.

4 Ibn-ul-Qayyim (رحمته الله) made an error here in that he cited the *ḥadīth* of Wābiṣah (cited next) instead of an-Nuwās’s. Since both *ḥadīths* are relevant to the current discussion, we include both of them, as well as a third *ḥadīth* of similar meaning.

5 Recorded by Muslim (2553) and others.

Wābiṣah Bin Maʿbid (رضي الله عنه) reported that he went to the Prophet (ﷺ) with the intention of asking him about every thing related to *birr* and *ithm*. He found a group of Muslims surrounding him and asking him questions. He started passing through them, and they rebuked him saying, “Leave Allāh’s Messenger (ﷺ) alone, O Wābiṣah.” He responded, “Let me approach him. To me, he is the most beloved person to approach.” Allāh’s Messenger (ﷺ) then said, «أَدُنُّ يَا وَابِصَةُ!» **<Come close, O Wābiṣah.>** He went and sat close to him so that his knees touched the Messenger’s (ﷺ) knees. Allāh’s Messenger (ﷺ) asked him, «يا وَابِصَةُ، أَخْبِرْكَ مَا جِئْتَ تَسْأَلُ عَنْهُ؟» **<O Wābiṣah, would you like me to tell you about what you came to inquire?>** He replied, “Indeed, O Allāh’s Messenger, tell me.” The Messenger (ﷺ) said, «جِئْتَ تَسْأَلُ عَنِ الْبِرِّ وَالْإِثْمِ.» **<You came to ask about *birr* and *ithm*.>** He said, “Yes indeed!” So the Messenger (ﷺ) gathered three fingers (the thumb, index, and middle) together, poked Wābiṣah’s breast with them, and said:

«يا وَابِصَةُ اسْتَفْتِ قَلْبَكَ وَأَسْتَفْتِ نَفْسَكَ (ثلاث مرات)، الْبِرُّ مَا
أَطْمَأَنَّتَ إِلَيْهِ النَّفْسُ وَأَطْمَأَنَّ إِلَيْهِ الْقَلْبُ، وَالْإِثْمُ مَا حَاكَ
فِي الْقَلْبِ وَتَرَدَّدَ فِي الصَّدْرِ، وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ.»

<O Wābiṣah, check your heart and check yourself (repeating this three times)! *Birr* is that which pacifies the soul and comforts the heart. And *ithm* is that which weaves (evil thoughts) in the heart and echoes in the breast, even if the people keep advising you (differently).>¹

Abū Thaʿlabah al-Khushanī (رضي الله عنه) reported that he asked Allāh’s Messenger (ﷺ), “O Allāh’s Messenger! Tell me what things are permissible to me and what things are prohibited.” He (ﷺ) replied:

«الْبِرُّ مَا سَكَنتَ إِلَيْهِ النَّفْسُ، وَأَطْمَأَنَّ إِلَيْهِ الْقَلْبُ، وَالْإِثْمُ مَا لَمْ
تَسْكُنْ إِلَيْهِ النَّفْسُ، وَلَمْ يَطْمَئِنَّ إِلَيْهِ الْقَلْبُ، وَإِنْ أَفْتَاكَ الْمُفْتُونَ.»

1 Recorded by Aḥmad, ad-Dārimī, and others. Verified to be *ḥasan* by al-Albānī (Ṣaḥīḥ ut-Targhīb wat-Tarḥīb no. 1734).

«*Birr* is that which pacifies the soul and comforts the heart. And *ithm* is that which does not pacify the soul nor comfort the heart, even if the advisors advise you (differently).»¹

BIRR IMPLIES TAQWĀ

Under the meaning of *birr* comes *īmān* with all its apparent and concealed manifestations; and *taqwā* is certainly included in this meaning.

Birr is frequently used to describe the heart, and to indicate whether it possesses the true taste and sweetness of *īmān*. *Īmān*, in turn, produces in the heart serenity, soundness, satisfaction, strength and delight. Indeed, *īmān* instills in the heart delight, sweetness and pleasure. A person who does not experience this totally lacks or partially misses *īmān*, and is among those described by Allāh (ﷻ):

﴿قَالَتِ الْأَعْرَابُ: "ءَامَنَّا." قُل: "لَمْ تُؤْمِنُوا، وَلَكِنْ قُولُوا: أَسْلَمْنَا، وَلَمَّا يَدْخُلِ الْإِسْلَامُ فِي قُلُوبِكُمْ."﴾ الحجرات ١٤

«The Bedouins say, “We believe.” Say (O Muḥammad), “You do not believe; but you can only say, ‘We have submitted to you as Muslims,’ for *īmān* has not yet entered your hearts.”»²

The ‘*ulamā*’ have two views regarding these Bedouins. The more correct view is that they were Muslims, not hypocrites. Yet they were not (full) believers because *īmān* had not yet entered and truly touched their hearts.

Allāh (ﷻ) comprises the various qualities of *birr* in the following *āyah*:

﴿لَيْسَ الْبِرَّ أَنْ تُولُوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ، وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ، وَءَاتَى الْمَالَ عَلَىٰ

1 Recorded by Aḥmad. Verified to be authentic by al-Albānī (*Ṣaḥīḥi ut-Tarḡīb wat-Tarḥīb* no. 1735).

2 *Al-Hujurāt* 49:14.

حُبِّهِ دَوِي الْفَرَبِيِّ وَالْيَتَامَى وَالْمَسْكِينِ وَأَبْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي
الرَّقَابِ، وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ، وَالْمُؤْفُونَ بَعْدَهُمْ إِذَا عَاهَدُوا،
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ. أُولَئِكَ الَّذِينَ صَدَقُوا،
وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿البقرة ١٧٧﴾

«Righteousness (*birr*) is not (only) that you turn your faces toward the east or the west (in prayers). But (true) righteousness (*birr*) is to believe in Allāh, the Last Day, the angels, the Books, and the prophets; and to give of one's wealth — despite loving it — to the relatives, the orphans, the needy, the (stranded) wayfarer, to those who seek help, and for freeing slaves; and (*birr* also is) to establish prayers and give *zakāh*, to fulfill a covenant once it is made, and to be patient in poverty and hardship and during battle. Those (who fulfill these qualities) are the truthful, and those are the *muttaqūn* (possessors of *taqwā*).» ¹

Allāh informs here that believing in Him, His angels, His books, His messengers, and the Last Day are all required acts of *birr*. These are the five articles of faith ² without which *īmān* cannot stand.

Allāh (ﷻ) then indicates that *birr* also includes the apparent ordained acts of worship, such as performing *ṣalāh* and giving *zakāh*, and other forms of mandatory charities.

Allāh (ﷻ) then indicates that *birr* also comprises the concealed deeds of the heart, which are its essence, such as patience and the fulfillment of covenants.

Thus, the qualities mentioned in this *āyah* cover all aspects of the *Dīn*: essentials and rituals, deeds of the limbs and of the heart, as well as the five essential articles of faith.

At the end of this *āyah*, Allāh (ﷻ) expresses that these very conditions are also the conditions for *taqwā*.

1 *Al-Baqarah* 2:177.

2 In addition to these, belief in *qadar* (Allāh's decree) is also a vital article of faith, as is expressed in the well-known *ḥadīth* of Jibrīl (ﷺ).

Taqwā in Relation to Birr

DEFINING TAQWĀ AND İHTISĀB

In reality, *taqwā* is: obeying Allāh with *īmān* and *ihtisāb*¹ — in regard to His commands and prohibitions. This means: obeying Allāh’s commands while believing in them and in His promised rewards for them, and (also means) avoiding Allāh’s prohibitions, believing in them and fearing His retribution for them.

This is similar to what Ṭalq Bin Ḥabīb (رضي الله عنه)² said, “If tribulations appear among you, extinguish them with *taqwā*.” When asked, “What is *taqwā*?” He replied:

”أَنْ تَعْمَلَ بِطَاعَةِ اللَّهِ، عَلَى نَوْرِ مِنَ اللَّهِ، تَرْجُو ثَوَابَ اللَّهِ،
وَأَنْ تَتْرُكَ مَعْصِيَةَ اللَّهِ، عَلَى نَوْرِ مِنَ اللَّهِ، تَخَافُ عِقَابَ اللَّهِ.”

“*Taqwā* is to act in obedience to Allāh, with light (guidance) from Allāh, seeking Allāh’s reward, and to avoid disobeying Allāh, with light (guidance) from Allāh, fearing Allāh’s punishment.”³

This is one of the best definitions of *taqwā*. Every deed requires an origin and a goal. A deed would not count as an act of obedience that brings one closer to Allāh unless it originates from *īmān*. It must emanate from pure *īmān*, and not from custom, desire, pursuit of (worldly) praise or status, and so on. Furthermore, the deed’s goal must be attaining Allāh’s rewards and acceptance. This is the meaning of *ihtisāb*.

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- 1 *Ihtisāb*: Counting on Allāh’s promised rewards for a given deed.
 - 2 Ṭalq Bin Ḥabīb al-ʿAnazī is a *tābīʿī* who was known for knowledge, righteousness, and distinguished recitation of the Qurʾān. He died before 100 H (*Siyaru Aʿlām in-Nubalāʾ* 4:601).
 - 3 These words of Ṭalq were recorded by Ibn-ul-Mubārak (in *az-Zuhd*) and Abū Nuʿaym in (*al-Hulyah*). Al-Albānī (رضي الله عنه) verified this to be an authentic report from Ṭalq (in *al-Īmān* of Ibn Abī Shaybah).

ĪMĀN AND İHTISĀB

These two essential requirements for a good deed, i.e. *īmān* and *ih̥tisāb*, often appear together in the Prophet (ﷺ) *hadīths*. For instance, the Prophet (ﷺ) said:

«مَنْ صَامَ رَمَضَانَ إِيمَانًا وَأَحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.»

«Whoever fasts *Ramaḍān* with *īmān* and *ih̥tisāb*, all of his previous sins will be forgiven.»¹

And the Prophet (ﷺ) said:

«مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَأَحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.»

«Whoever stands up (in prayer) on the Night of *Qadr*² with *īmān* and *ih̥tisāb*, all of his previous sins will be forgiven.»³

TAQWĀ IMPLIES BIRR

Ṭalq's statement, "... with light (guidance) from Allāh," points to the first requirement, *īmān*, that should be the origin of a deed and the cause for initiating it.

And his statement, "... seeking Allāh's reward," points to the second requirement, *ih̥tisāb*, which is the purpose and goal for doing a deed.

Thus, *taqwā*, without doubt, comprises all of the fundamental and complementary elements of *īmān*, and *birr* is included in this meaning.

1 Recorded by al-Bukhārī (35, 38, 1901, 2014) and Muslim (760) from Abū Hurayrah (رضي الله عنه).

2 *Qadr*: Honor and Distinction. The most blessed night of the year is the Night of *Qadr*. It is one of the nights of the month of *Ramaḍān* during which Allāh's mercy descends abundantly.

3 This is part of Abū Hurayrah's (رضي الله عنه) previous *hadīth*. It is recorded by al-Bukhārī (37, 1901, 2008, 2009, 2014) and Muslim (759, 760).

Coupling *Birr* and *Taqwā*

MEANS AND GOALS

When these two terms, *birr* and *taqwā*, are coupled, as in, «**Help one another in *birr* and *taqwā*,**» the difference between them is a difference between a means and a goal.

Birr is sought for its own; it represents the integrity and excellence of a human being; one cannot attain any virtue without it, as was discussed earlier.

Taqwā, on the other hand, is the means and way leading to *birr*. The root of the word (in Arabic) means “protection”. A person who practices *taqwā* protects himself from the Fire. Protection is not sought for itself as much as to prevent harm. Consequently, the relationship between *birr* and *taqwā* is similar to that between well-being (which is a purpose) and medical care (which is a means to attain it).

BENEFICIAL KNOWLEDGE

This ability of distinguishing between the meanings of coupled pairs of words is a noble form of knowledge. It is extremely valuable in understanding some expressions and implications in the Qurʾān, and in knowing the varieties of the rulings that Allāh (ﷻ) revealed to His Messenger (ﷺ). Allāh (ﷻ) blames those who do not know the meaning of the word revealed to His Messenger (ﷺ)¹. So, lacking this knowledge leads to two great harms:

- 1) The first harm is that one would include under a given term an unintended meaning. Thus, one would treat equally matters that Allāh made distinct.
- 2) The other harm is that one would exclude from a term some meanings applicable to it. This would lead to changing some regulations and to separating between matters that Allāh joined.

¹ Refer to *at-Tawbah* 9:97.

A wise person would comprehend this and other similar rules, and would realize that many deviations have been caused by neglecting this. Discussing this matter in detail cannot be fully encompassed even in a large volume.

EXAMPLES

An example of this is *khamr*. It is a general term referring to all intoxicants; one may not exclude some intoxicants and remove the ruling of prohibition from them.

The same argument applies to the prohibition of various forms of *maysir* (gambling).

It applies to *nikāh* (lawful marriage); one may not include in its meaning some unlawful forms of marriage.

It applies *ribā*¹; usury-based transactions may not be excluded from its prohibition, nor may transactions without usury be included.

It also applies to other terms, such as *ẓulm* (injustice) and *'adl* (justice), *ma'rūf* (goodness) and *munkar* (evil), and many other terms that are beyond our encompassing here.

CONCLUSION

Therefore, whenever people gather or interact with each other, they are required to help one another in *birr* and *taqwā*. Each person should help his companion in this with knowledge and with action.

An individual cannot independently help himself. Allāh, in His supreme wisdom, has decreed that human survival should be through mutual help and support.

Sinning and Transgression

Allāh (ﷻ) then says (as cited in the earlier *āyah*):

﴿وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾ المائدة ٢

1 *Ribā*: Usury. It includes many form of dealings in which money produces money without toil or risk.

«... And do not help one another in *ithm* and '*udwān*.»¹

Forbidding *ithm* and '*udwān* is parallel to enjoining *birr* and *taqwā*.

The difference between *ithm* and '*udwān* is that "*ithm*" refers to deeds that are prohibited in themselves, such as adultery, drinking liquor, and stealing.

"*Udwān*", on the other hand, refers to deeds that exceed the limits² set by Allāh (ﷻ), such as marrying a fifth wife or demanding more than one's right in blood ransom. Allāh (ﷻ) says:

﴿ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا، وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ

هُمُ الظَّالِمُونَ ﴾ البقرة ٢٢٩

«These are the limits ordained by Allāh, so do not transgress them. Whoever transgresses the limits ordained by Allāh, such are the wrong doers.»³

And Allāh (ﷻ) says:

1 Al-Mā'idah 5:2.

2 In *Madārij-us-Sālikīn* (1:410-413), Ibn-ul-Qayyim explains the difference between these two terms as follows:

"*Ithm*" (sinning) refers to deeds that are prohibited in themselves, such as lying, adultery, drinking liquor, etc.

"*Udwān*" (transgression), on the other hand, refers to deeds that are prohibited in amount or excess. '*Udwān* is to exceed the permissible limits, such as demanding from others more than one's right — in money, body, or honor. For instance, if a man takes without right a piece of wood belonging to another man, it would be '*udwān* if the latter demands in settlement the first man's entire house. '*Udwān* is two types: that which relates to Allāh's right, and that which relates to people's rights.

Ithm and '*udwān* are coupled: when they appear together, each of them would carry its distinctive meaning. But when either of them appears separately, it includes the meaning of the other. This is because every form of *ithm* is also '*udwān*, constituting violating a prohibition or neglecting an obligation. Likewise, every form of '*udwān* is also *ithm* because a person who commits it is sinful.

3 Al-Baqarah 2:229.

﴿ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ﴾ الْبَقَرَةَ ١٨٧

«These are the limits set by Allāh, so do not approach them.» ¹

In the first *āyah*, Allāh (ﷻ) forbids transgressing His limits, whereas in the second *āyah* he forbids approaching them. Allāh's limits separate between *ḥalāl* and *ḥarām*. In some cases they are part of the prohibition, and thus may not be transgressed. In other cases they are not included in the prohibition, and one is instructed to stay away from them (as a safety measure).

The Two Obligations

(We have shown that) in dealing with other people, one has the obligation of helping them to act according to *birr* and *taqwā* — with both knowledge and action.

As for one's obligation toward his Lord (ﷻ), it is to favor obeying Him and avoid disobedience. This is indicated in the next part of the (earlier) *āyah*:

﴿...وَأَتَّقُوا اللَّهَ...﴾ الْمَائِدَةَ ٢

«... And revere and fear Allāh ...» ²

Therefore, this *āyah* indicates that there are two obligations upon every human being: one toward the creation and the other toward the Creator.

A person cannot fulfill the first obligation unless he associates with the people, sincerely offering them advice, kindness, and care.

Likewise, a person cannot fulfill the second obligation unless he prevents all created things from intruding between him and Allāh (ﷻ). He should do this for Allāh's sake, with sincerity, love and adoration.

These subtle rules must be well understood. Otherwise, faults will arise in fulfilling the two obligations — in terms of either knowledge

1 *Al-Baqarah* 2:187.

2 *Al-Mā'idah* 5:2.

or practice.

This is the meaning of what Shaykh ‘Abd ul-Qādir al-Jīlānī ¹, may Allāh bless his soul, said:

”كُنْ مَعَ الْحَقِّ بِلا خَلْقٍ، وَمَعَ الْخَلْقِ بِلا نَفْسٍ، وَمَنْ لَمْ
يَكُنْ كَذَلِكَ لَمْ يَزَلْ فِي تَخْبِيْطٍ، وَلَمْ يَزَلْ أَمْرُهُ فُرْطًا.“

“In your relationship with *al-Ḥaqq* ², let there be none of the creation ³. And in your relationship with the people, let there be no part for yourself ⁴. A person who does not do this will be in continuous confusion, and his affairs will always be at loss.”

1 He is ‘Abd ul-Qādir Bin ‘Abdillāh al-Jīlānī (471-561 H). He was born in Jīl (or Kīl), a district in central Asia, and died in Baghdad. He was a well-known scholar and teacher. The *Jīlānī* way, a *ṣūfī* way, is falsely attributed to him, as well as excessive *sūfī* statements (*Siyaru A’lām in-Nubalā* 20:439).

2 *Al-Ḥaqq*: the Truth. This is one of Allāh’s names.

3 I.e., do not let your attachment to the people come between you and Allāh.

4 I.e., do not allow selfishness to come between you and the people.

CHAPTER 2

MIGRATION TO ALLĀH

Migration of the Heart

UNDERTAKING THE JOURNEY

As the caravan (of *hijrah*) sets off, the traveler (to Allāh) enters into a foreign land, parting with the habits and customs of his homeland. This allows him to ponder carefully over his situation, seeking that which is most vital in his journey to Allāh — to the extent that it deserves his life’s pursuance.

The One (ﷻ) in whose hand is guidance (i.e., Allāh) reveals to him that his most important goal must be: “Migration to Allāh and His Messenger”¹. This migration is a continual obligation upon every individual, and no one is exempt from it. It is the act that Allāh (ﷻ) requires and demands from people.

TWO TYPES OF MIGRATION

Migration is of two types:

- 1) The first is the physical migration of the body from one land to another. The rulings regarding this type of migration are well known, and it is not our intention to discuss them here.
- 2) The second type is the migration of the heart to Allāh (ﷻ) and His Messenger (ﷺ). This is what we are concerned with, because it is the only true *hijrah*; it is the foundation that must precede the physical *hijrah*. The physical *hijrah* is only an

¹ Ibn-ul-Qayyim indicates here that even when a person seeks Allāh’s pleasure and truly intends to obey Him, he may not do this successfully unless Allāh (ﷻ) guides him to the correct approach for it.

outcome of the heart's *hijrah*.

Fleeing from Allāh unto Him

“FROM” AND “TO”

The *hijrah* of a migrator's heart requires migrating **from** one state **to** another.

The heart must migrate **from** loving others **to** loving Allāh alone.

It must migrate **from** according servitude to others **to** according it to Allāh alone.

It must migrate **from** fearing others **to** fearing Allāh alone.

It must migrate **from** having entertain hope in others **to** having hope in Allāh alone.

It must migrate **from** relying on others **to** relying on Allāh alone.

It must migrate **from** asking and imploring others **to** asking and imploring Allāh alone.

It must migrate **from** surrendering and submitting to others **to** surrendering and submitting to Allāh alone.

This is precisely the meaning of “fleeing unto Allāh”, as Allāh (ﷻ) says:

﴿فَفِرُّوا إِلَى اللَّهِ...﴾ الذاريات ٥٠

«Flee, then, unto Allāh ...»¹

Indeed, true *tawhīd*² requires fleeing from Allāh unto Him. Under this heading of “**from** and **to**”, therefore, falls a great reality of *tawhīd*.

1 *Ath-Thāriyāt* 51:50.

2 *Tawhīd* is the belief in Allāh's oneness. It is commonly divided into three elements:
(a) Allāh owns and controls the creation, i.e., He is the only True Lord or *Rabb*. This is called “the *tawhīd* of *Rubūbiyyah*”.

(b) Allāh possesses the most sublime attributes and excellent names. This is called “the *tawhīd* of *al-Asmā' waṣ-Ṣifāt* (the Names and Attributes)”.

(c) Allāh is solely worthy of worship and full obedience. This is called “the *tawhīd* of *'Ubūdiyyah* or *'Ibādah* (worship)”.

FLEEING UNTO ALLĀH

Fleeing unto Allāh (ﷻ) means directing worship purely to Him, together with all the acts that worship entails, such as appeal, love, fear, surrender, and reliance. Thus, it includes the *tawhīd* of *Ilāhiyyah*¹, which is the common theme among the messengers' messages (الرسالة) — may Allāh bestow His praise and peace upon them all.

FLEEING FROM ALLĀH

On the other hand, fleeing from Allāh (unto Him) includes the *tawhīd* of *Rubūbiyyah* and the affirmation of *Qadar*. It professes that whatever one hates or fears or evades in the creation only takes place by Allāh's will.

Indeed, whatever Allāh (ﷻ) wills must happen and exist because of Allāh's will, and whatever He does not will can never happen or exist.

Thus, when one flees unto Allāh, one would actually be fleeing from a thing that occurred by Allāh's will and decree. In other words, one would be fleeing from Allāh unto Him!

One who properly understands this will then understand the meaning of the Prophet's (ﷺ) words, « وَأَعُوذُ بِكَ مِنْكَ. » **<I seek refuge from You in You.>**²

1 *Tawhīd* of *Ilāhiyyah* or *Ulāhiyyah* is to believe that Allāh is the only true *Ilāh* (God). Therefore, it is the same as *tawhīd al-'Ubūdiyyah*.

2 This is a part of a *ḥadīth* recorded by Muslim (486) from 'Ā'ishah (رضي الله عنها) that one night she heard the Prophet (ﷺ) say in *sujūd*:

«اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِعَافَاتِكَ مِنْ عِقَابِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أَحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِي.»

«Allāhmma innī a'ūthū bi-riḍāka min sakhaṭik, wa bi-mu'āfātika min 'uqūbatik, wa a'ūthū bika mink; lā uḥṣī thanā'an 'alayk, anta kamā athnayta 'alā nafsik — O Allāh! Indeed I seek refuge in Your pleasure from Your wrath, in Your protection from Your punishment, and I seek refuge in You from You. I cannot offer You the praise You deserve. Indeed, You are as only You can

One will then also understand the Prophet's (ﷺ) saying:

« لا مَلْجَأَ وَلَا مَنجَا مِّنْكَ إِلَّا إِلَيْكَ. »

⟨There is no shelter or escape from You except to You.⟩¹

There is nothing in the creation from which one would flee or seek protection but that it is created and dominated by Allāh (ﷻ). Therefore, one flees from what is mandated by Allāh's decree, will, and creation; and one flees unto what is mandated by Allāh's mercy, goodness, kindness, and bounty. Hence, one flees from Allāh unto Him, and seeks refuge in Him from Him!

THE HEART'S ATTACHMENT

Understanding these two matters totally cuts the heart's attachment to other than Allāh in situations of fear, hope, and love. One would then know that anything from which one flees exists only by Allāh's will, power and creation. This will not leave in one's heart any fear from other than his Creator and Maker, causing one to turn to Allāh alone

praise Yourself.⟩

- 1 This is a part of a *ḥadīth* recorded by al-Bukhārī (247) and Muslim (2710) from al-Barā' Bin 'Āzib (رضي الله عنه) that the Messenger (ﷺ) instructed him to say when going to bed:

«اللَّهُمَّ اسَلِّمْتْ نَفْسِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي

إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنجَا

مِنَكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ. »

«Allāhumma aslamtu nafsī ilayk, wa-wajjahtu wajhī ilaykk, wa-fawwadtu amrī ilayk, wa-alja'tu zahrī ilayk, raghbatan wa-rahbatan ilayk. Lā malja'a walā manjā minka illā ilayk. Āmantu bi-kitābikal-lathī anzalt, wa-bi-nabiyikal-lathī arsalt — Oh Allāh, I submit myself to You, turn my face to You, relinquish my affairs to You, and support my back to (i.e., derive my strength from) You, out of hope (for rewards) and fear (of punishment) from You. There is no shelter or escape from You except with You. I believe in the Book You have revealed, and in the Prophet You have sent.»

in fear, hope, and love.

Were the thing from which one flees not subject to Allāh's will and power, one could then be justified in fearing it. But this would be like running from one being to a more powerful being, without having full confidence that the second being is powerful enough to protect against the first one.

Contrary to the above, the knowledge that the One Whose protection is sought is the One Who decrees, wills, and creates (and controls) all what is evaded — should not leave in the heart any interest in seeking other protectors.

Understand well, dear reader, this important meaning in the above words of the Prophet (ﷺ). The scholars have explained them in various ways, but very few among them have realized this meaning, which is the words' core and moral. This facilitation (in understanding) is indeed from Allāh (ﷻ).

Thus the whole matter resolves to fleeing from Allāh unto Him, which is the meaning of *hijrah* to Allāh (ﷻ). Because of this, the Prophet (ﷺ) said:

«المُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ.»

«A true migrator is he who abandons what Allāh prohibited.»¹

This is also why Allāh (ﷻ) associates between *īmān* and *hijrah* in several places of His Book² — the two terms being closely linked, and each one of them implying the other.

1 This is a part of a *ḥadīth* recorded by al-Bukhārī (10, 6484) from 'Abdullāh Bin 'Amr (رضي الله عنه) that the Prophet (ﷺ) said:

«المُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ.»

«A Muslim is he who other Muslims are safe from his tongue and hand; and a migrator is he who deserts what Allāh prohibited.»

2 See, for example, *al-Baqarah* (2:218), *al-Anfāl* (8:72,74,75) and *at-Tawbah* (9:20).

The Importance of Migrating to Allāh

THE *HIJRAH* IS PROPELLED BY LOVE

In conclusion, *hijrah* to Allāh (ﷻ) consists of abandoning what He hates and doing what He loves and accepts. *Hijrah* then arises from love and hatred. Obviously, a migrator from one place to another must have more love for the place *to* which he migrates than that *from* which he migrates, thereby giving preference to the location that is dearer to him.

A person's *nafs*¹, desire, and devil keep inviting him to that which opposes what Allāh (ﷻ) loves and approves, and he is constantly tried by these three things as they call him to what displeases his Lord. At the same time, the call of *īmān* continues directing him to what pleases his Lord. Therefore, he should keep migrating to Allāh at all times, and should not abandon this *hijrah* until death.

This *hijrah* becomes stronger or weaker in a person depending on his heart's level of love for Allāh. The stronger this level is, the more complete and perfect the *hijrah*. When this level weakens, the *hijrah* weakens too, until he would barely be able to detect its presence or have the willingness to act upon it.

WHERE THE TRUE EMPHASIS SHOULD BE

It is most amazing to find a man extensively and profoundly discussing the (physical) *hijrah* from the land of disbelief (*dār-ul-kufr*) to the land of Islām (*dār-ul-Islām*), and the *hijrah* that ended with conquering Makkah² — though these forms of *hijrah* are incidental, and may

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- 1 *Nafs*: Self, soul or spirit. In the present context it refers to the lustful self that lures a person to commit evil.
 - 2 Ibn-ul-Qayyim refers here to the *ḥadīth* recorded by al-Bukhārī (1834) and Muslim (1353) from Ibn 'Abbās (رضي الله عنه) that the Prophet (ﷺ) said:

« لا هجرة بعد الفتح، ولكن جهاد ونية. وإذا استنفرتم فانفروا. »

«There is no *hijrah* after conquering Makkah, but there will only be *jihād* and sincerity. And when you are summoned (for the fighting), hasten to join.»

never be required from him during his entire life.¹

But as for the *hijrah* of the heart, which is required from him as long as he breathes, you find that he does not seek any knowledge regarding it, nor does he develop any intention to undertake it! Thus he turns away from that for which he has been created, and which alone can save him, and involves himself in that which, of itself, cannot save him. This is the situation of those whose vision has been blinded, and who have weak perception regarding the priorities of knowledge and action.

¹ This applies mostly to those who are already in a land of Islām, and who do not need to undertake physical *hijrah*. However, the physical *hijrah* is obligatory for those who are unable to establish their *dīn* in their place of residence, and who are capable of migrating to another place where it is easier for them to establish their *dīn*. This form of *hijrah* continues till the Last Day. Mu'āwiyah (رضي الله عنه) reported that the Prophet (ﷺ) said:

« لَا تَنْقَطِعُ الْهِجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ، وَلَا تَنْقَطِعَ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا. »

«*Hijrah* will not cease until *tawbah* ceases. And *tawbah* will not cease until the sun rises from its setting place (the West).»

This *hadīth* was recorded by Abū Dāwūd, Aḥmad, and others, and verified to be authentic by al-Albānī (*Irwā'ul-Ghalīl* no. 1208).

Also, Junādah Bin Umayyah (رضي الله عنه) reported that some of the *ṣaḥābah* differed as to whether *hijrah* ended by conquering makkah, and the Prophet (ﷺ) corrected them saying:

« إِنَّ الْهِجْرَةَ لَا تَنْقَطِعُ مَا دَامَ الْجِهَادُ. »

«Indeed, *hijrah* does not cease as long as *jihād* continues.»

This *hadīth* was recorded by Aḥmad and aṭ-Ṭahāwī, and verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 1674).

And 'Abdullāh Bin Wāqīd as-Sa'dī (رضي الله عنه) reported that the Prophet (ﷺ) said:

« لَا تَنْقَطِعُ الْهِجْرَةُ مَا قَاتَلَ الْكُفَّارُ. »

«*Hijrah* does not cease as long as the pagans are fought against (by the Muslims).»

This *hadīth* was recorded by an-Nasā'ī, and verified to be authentic by al-Albānī (*Ṣaḥīḥ un-Nasā'ī* nos. 3889, 3890 and *Irwā'ul-Ghalīl* no. 1208).

Indeed, Allāh is the One from Whom we seek help, and He alone does facilitate our affairs. There is no god except Him and no Lord besides Him.

CHAPTER 3

MIGRATION TO THE MESSENGER

Description of a Migrator to the Messenger

A LONE TRAVELER

Migration to the Messenger (ﷺ) is a clear landmark. Yet, it has been lost to people, so that now only its name exists. It is a course that has been abandoned (by them, and they went) to smaller paths so that only its outline remains. It is a road whose features have been obliterated by dusty winds, and whose water sources have been dried by the enemies.

A person upon this course is a stranger among the people, unique in every region and gathering, distant despite physical proximity, and lonely despite numerous neighbors. He is dejected with what delights them (the common people), and is delighted with what dejects them. He resides when they travel, and travels when they reside.

He is alone in the way that he chose for seeking his goal, feeling no satisfaction until he achieves his prize. He is with the people by body, but remote from them by goal. Their eyes sleep indifferently, neglecting the pursuit of guidance, while he spends his nights awake. They are lax about migration to the Prophet (ﷺ), while he vigorously pursues it. They scorn his disagreement with their views, and they condemn him for denouncing their ignorance and deviation. They cast their doubts on him, keeping close watch over him. They anxiously await his death to rid them of him.

THE TRAVELER'S RESPONSE TO HIS PEOPLE

He would respond to them by reciting:

﴿قُلْ: "هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ؟ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِّنْ عِنْدِهِ أَوْ بِأَيْدِينَا. فَتَرَبَّصُوا، إِنَّا

مَعَكُمْ مُتَرَبِّصُونَ. ﴿٥٢﴾ التوبة

«Say: “Do you await for us anything except one of the two best things (martyrdom or victory) while we await for you that Allāh will afflict you with a punishment from Himself or at our hands? So wait; we too are waiting with you.”»¹

And he would recite:

﴿قُلْ: ”رَبِّ أَحْكُم بِالْحَقِّ، وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَيَّ“﴾

مَا تَصِفُونَ. ﴿١١٢﴾ الأنبياء

«He (the Messenger) said, “My Lord! Judge (between us) in truth! Our Lord is the Most Merciful, the One whose help is sought against that which you describe.”»²

He would further remind them of what an Arab poet said:

نَحْنُ وَإِيَّاكُمْ نَمُوتُ فَمَا أَفْلَحَ عِنْدَ الْحِسَابِ مَنْ نَدِمَا

“Both we and you will die, and then,
The true loser, at the time of reckoning, is he who will be regretful.”

Definition of Migration to the Messenger

BE YOUR OWN JUDGE

Migration to the Prophet (ﷺ) is therefore a most important matter. It is a long and difficult way, except for those who are yearning for it, as a poet once said:

1 At-Tawbah 9:52.

2 Al-Anbiyā’ 21:112.

بَعِيدٌ عَلَى كَسْلَانٍ أَوْ ذِي مَلَالَةٍ أَمَّا عَلَى الْمُشْتَقِ فَهُوَ قَرِيبٌ

“It is far for the lazy or languid,
But as for a person with yearning, it is near.”¹

By Allāh's Life, this migration is nothing but a radiant light. Any darkness that dims it is only because of you!

It is a full moon illuminating the east and west corners of Earth. Any clouds or dust that mar it are only because of you!

It is a clear and sweet spring of water. Any contaminants falling into it are only because of you!

It is the origin of a great bounty of which you could be totally unaware.

Listen then to the importance of this migration, together with the evidence for it. Be a judge of yourself before Allāh: Are you among those who run away from it or among those who run toward it?

THE DEFINITION

The definition of this migration is: **the soul's journey in each of the issues of belief, in each of the heart's dispositions, and in each of the affairs that arise and require a ruling, to the origin of guidance and source of light: coming from the mouth of the truthful and trustworthy (Muḥammad ﷺ). Allāh (ﷻ) describes him as:**

﴿مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۚ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ
إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾ النجم ٢-٤

«Your companion (Muḥammad) has not strayed, nor has he erred, nor does he speak of (his own) desire. It is only a Revelation being revealed (to him).»²

An issue is acceptable only if the light of his Message irradiates it; otherwise, it deserves to be sunk into the seas of darkness. A witness is acceptable only if he is approved by this pure and truthful one (ﷺ);

1 This is said by the well-known poet, Jamīl Buthaynah.

2 *An-Najm* 53:2-4.

otherwise, you can deem him among the suspected and accused.

LAZINESS AND INDIFFERENCE

How then could a man who is enslaved by his base instincts and earthly inclinations undertake this migration? A man who does not want to part with the place where he was born and raised? A man who says: “We only follow our fathers’ way, hold to their tradition, and trace their footsteps?” How could he undertake it when his ancestors were incapable of doing so, and yet he fully relies on them in determining his way for success and salvation, claiming that their opinion should be better and sounder than his?

If you investigate the reason for saying this, you find it a combination of laziness and indifference.

The Obligation of Migrating to the Messenger

This migration to the Messenger (ﷺ) is required from every Muslim. It follows directly from the (second part of the) *Shahādah* :

أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ

“I bear witness that Muḥammad (ﷺ) is Allāh’s Messenger,”

This is similar to that the first type of migration (to Allāh) follows from the first part of the *Shahādah*:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

“I bear witness that there is no (true) god except Allāh.”

Every person is required to ascribe to these two forms of migration in this worldly life, the *barzakh*, and the Home of Final Abode. He will also be questioned about them — both in *barzakh*¹ and on the

1 *Barzakh*: Life in the grave. This is different from the life we currently live — extending from death until resurrection. This is discussed in the Translators’s book, “Life in *al-Barzakh*”.

Day of Resurrection. One. Qatādah ¹ (رضي الله عنه) said:

”كَلِمَتَانِ يُسْأَلُ عَنْهُمَا الْأُولُونَ وَالْآخِرُونَ:
”مَاذَا كُنْتُمْ تَعْبُدُونَ، وَمَاذَا أَجَبْتُمُ الْمُرْسَلِينَ؟“

“The earlier and later people will be asked two questions (on Judgment Day), ‘What did you worship,’ and, ‘What was your response to the messengers.’” ²

These two things are the content of the two parts of the *Shahādah*.

The Messenger’s Judgment

THE GREATEST OATH

Allāh (ﷻ) says:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ، ثُمَّ لَا يَجِدُوا
فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ النساء ٦٥

«But no, by your Lord, they will not (truly) believe until they make you (O Muḥammad) judge in all disputes that arise among them, and then find within themselves no resistance against your judgment and submit (to it) the fullest submission.» ³

Here Allāh (ﷻ) makes the greatest oath, swearing by Himself (ﷻ), that *īmān* will not be confirmed for a person, nor would he count as one of the (true) believers, until he makes His Messenger (ﷺ) the

1 Qatādah Bin Da‘āmah as-Sudūsī, from al-Baṣrah in Iraq, is one of the ‘*ulamā’* of *tābī‘īn*. He was born in 60 H and died in 118 H.

2 This statement derives from *al-Qaṣaṣ* 28:62-74. In *Ighāthat-ul-Lahfān*, Ibn-ul-Qayyim also attributed it to Qatādah, whereas he attributed it in *Madārij-us-Sālikīn* to Abu-l-‘Āliyah, as Ibn Jarīr aṭ-Ṭabarī did in his *tafsīr*.

3 *An-Nisā’* 4:65.

judge in all issues of dispute and in all aspects of the *Dīn*.

The term “all disputes” in this *āyah* serves in negating *īmān* if the Messenger’s (ﷺ) judgment is not accepted in all disputes.

Furthermore, Allāh (ﷻ) requires the heart’s contentment with the Messenger’s judgment, so that one would find no resistance to it within oneself. Thus, one must receive his judgment with satisfaction, submission, and contentment. Receiving it with dissatisfaction or reluctance is contradictory to *īmān*.

AN IMPORTANT TEST

If a person wishes to know where he stands in regard to this matter, he should examine himself and inspect his heart when a judgment from the Messenger (ﷺ), regarding a major or a minor issue, comes conflicting with his desire or differing from the way of his ancestors. Allāh (ﷻ) says:

﴿بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ۚ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ﴾ ١٥-١٤ القيامة

«Rather, the human being will be a witness against himself, even though he would present his excuses.»¹

Exalted be Allāh. How often do some people loathe statements said by the Messenger (ﷺ) and wish that they were never said. What aversion in their hearts and what dryness in their throats did some of the texts leave! Their secret thoughts will surely be revealed to them, causing them pain and humiliation on that Day:

﴿يَوْمَ تُبْلَى السَّرَائِرُ﴾ الطارق ٩

«The Day when all the secrets (of hearts and intentions) will be uncovered and tried.»²

NO LESS THAN THE FULLEST SUBMISSION

Allāh (ﷻ) concludes the above *āyah* (*an-Nisā* 4:65) by requiring

1 *Al-Qiyāmah* 75:14-15.

2 *At-Tāriq* 86:9.

absolute submission to the Messenger (ﷺ) (i.e., to his judgments and commands).

This submission is not that of a defeated fighter who is forced to surrender to his enemy. Rather, it is the submission of an obedient subordinate to his master who is dearest to him, realizing that only through this submission will he achieve happiness and success. It is the submission of a person who realizes that, compared to himself, his master has more right on him, has more concern and compassion for him, and is a superior counselor who has better knowledge of what benefits him, and is, therefore, more capable of assisting him.

TRUE LOVE AND SURRENDER TO THE MESSENGER

When a person realizes these meanings¹ with respect to the Messenger (ﷺ), he would surely submit himself to him (ﷺ) and surrender every desire in his heart out of obedience to him. He would comprehend that he cannot attain happiness except through this submission and obedience.

This matter is not easy to express with words. The heart needs to open up for it to allow it to sink down to its depths. It cannot be attained by mere claims or wishes. A poet once said:

وَكُلُّ يَدْعِيٍّ وَصَلَا بَلِيْلِي وَلَيْلِي لَا تُفِرُّ لَهُمْ بِذَاكَ

“Everyone claims to be the lover of Laylā,
But Laylā does not commit to any of them.”

Indeed, there is a great difference between knowing the meaning of love and being truly in love. The people often confuse between

1 When applied to the Prophet (ﷺ), these meanings must be understood within the boundaries of Islām. They should not be influenced by extreme tendencies like the *sūfis*' who glorify him beyond his honorable human status, bestowing on him some divine attributes, and believing that he can answer their supplications and help and protect them while he is in his grave.

Thus he (ﷺ) should be dearer to a person than himself. Submitting to him means submitting to his Sunnah. His mercy, compassion, and ability to counsel and save the people are by virtue of what Allāh (ﷻ) taught him. After his death, this takes place through his Sunnah and teachings.

knowledge and experience.

Similar to this is the example of a sick man who is under the influence of disease. He knows the meaning of health and well-being; however, his knowledge does not enable him to experience the health enjoyed by a healthy person, even if the latter could not describe his healthy condition in an expressive manner.

Another example is that of two persons, one of them knowing the meaning of fear, and the other being subjected to it and really experiencing it.

Emphasizing Submission to the Messenger

In the above *āyah* (*an-Nisā* 4:65), Allāh (ﷻ) emphasizes the obligation of obeying the Messenger (ﷺ) in several ways as follows.

1. PRECEDING AN OATH WITH NEGATION

Allāh (ﷻ) precedes the oath with the negation, «**But no, by your Lord ...**»

This is a well-know style in the (original) language of the Arabs. When a sentence contains a negation ¹, it starts with a negated oath. For instance as-Ṣiddīq (Abū Bakr (رضي الله عنه)) said:

”لاها الله، إذا لا يعمدُ إلى أسدٍ من أسدِ الله
يُقاتلُ عن الله ورسوله، فيُعْطيك سلبه.“

“No, by Allāh! He shall not proceed to one of Allāh's lions who fought for Allāh and His Messenger and give you his booty.” ²

1 In this case, *īmān* is what is being negated.

2 The occasion for this saying is what was recorded by al-Bukhārī (3142) and Muslim (1751) from Abū Qatādah (رضي الله عنه) that he was with the Prophet (ﷺ) during the battle of Hunayn. While the Muslims were in the heat of the fight, Abū Qatādah observed a man from among the pagans about to kill a Muslim. He ran to him from behind and hit him with his sword between the shoulders. The pagan turned toward Abū Qatādah, held him, and squeezed him so hard that Abū Qatādah felt he was about

There are numerous examples of this style in the Arabic poetry, as in the following two lines:

فَلَا وَأَبِيكَ أُبْنَةُ الْعَامِرِ يَا لَا يَدْعِي الْقَوْمُ أَنِّي أَفِرُّ

“No, by your father ¹, O daughter of the one from the tribe of ‘Āmir, The people cannot claim that I ever run away (in the battlefield).” ²

فَلَا وَاللَّهِ لَا يُلْفَى لِمَا بِي وَلَا لِمَا بِهِمْ أَبَدًا دَوَاءُ

“No, by Allāh! One cannot find for what ails me, Nor what ails them — ever — a cure.” ³

If we examine the Qur’ānic statements that contain oaths preceded by a negation, we find in most of them that the object of the oath is negated as well. This general rule is not revoked by Allāh’s saying:

﴿فَلَا أُفْسِمُ بِمَوَاقِعِ النُّجُومِ ○ وَإِنَّهُ، لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ ○
إِنَّهُ، لَقُرْآنٌ كَرِيمٌ ○﴾ الواقعة ٧٥-٧٧

to die. But then death came to the pagan, and he released Abū Qatādah. After the battle, the Prophet (ﷺ) said three times:

«مَنْ قَتَلَ قَتِيلًا لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلْبُهُ.»

◀Whoever kills an enemy and has proof of it, he has the right to his booty.▶

Abū Qatādah asked around if anyone would testify before the Prophet (ﷺ) that he had killed that pagan. A man then confessed, “He tells the truth, O Allāh’s Messenger. I took his booty; so substitute it for him with something satisfactory.”

Abū Bakr (رضي الله عنه) interjected with the above statement, and the Messenger (ﷺ) agreed. «صَدَقَ!» «He is right!» So the man gave Abū Qatādah his booty.

- 1 As explained in a footnote below, swearing by the fathers is prohibited in Islām.
- 2 This was said by a Umru’-ul-Qays Bin Ḥujr al-Kindī, a poet who died before Islām.
- 3 This was said by Muslim Bin Ma’bid al-Wālibī, a poet from the Umawī era.

«But no! I swear by the setting of the stars — and indeed, it surely is a great oath, if you could know. Indeed, it is a noble Qurʾān.»¹

The purpose of this oath is to negate the disbelievers' fallacies regarding the Qurʾān: that it is poetry, magic, or fables of the past. Thus, Allāh (ﷻ) preceded the oath with a negation and then affirmed that the truth is contrary to what they claimed. Therefore, these *āyāt* carry the meaning that, "But no! It is not as you claim; rather, it is a noble Qurʾān".

In other places, Allāh (ﷻ) explicitly mentions both the negation and the affirmation. For example, He (ﷻ) says:

﴿فَلَا أُقْسِمُ بِالْخُنُوسِ ۝ الْجَوَارِ الْكُنُوسِ ۝ وَاللَّيْلِ إِذَا عَسَسَ ۝
وَالصُّبْحِ إِذَا تَنَفَّسَ ۝ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝ ذِي قُوَّةٍ عِنْدَ ذِي
الْعَرْشِ مَكِينٍ ۝ مُطَاعٍ ثَمَّ أَمِينٍ ۝ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ۝ وَلَقَدْ
رَأَاهُ بِالْأَفُقِ الْمُبِينِ ۝ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ۝ وَمَا هُوَ بِقَوْلِ
شَيْطَانٍ رَجِيمٍ ۝﴾ التكویر ۱۵-۲۵

«But no! I swear by the retreating stars — those that run their courses and disappear, and by the night as it settles in (or departs), and by the dawn as it stirs. Indeed, this (the Qurʾān) is surely the words (conveyed) by a noble messenger (Jibrīl). He (Jibrīl) is endowed with power and has a secure position before the Lord of the Throne (Allāh); he is there (in the heavens) obeyed and trustworthy.

And your companion (Muḥammad) is certainly not mad. Indeed, he saw him (Jibrīl) in the clear horizon. And he does not withhold (from you) any knowledge of the *ghayb*. And it (the Qurʾān) is not the word of an outcast devil.»²

1 Al-Wāqīʿah 57:75-78.

2 At-Takwīr 81:15-25.

And Allāh (ﷻ) says:

«لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ ۖ وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۖ أَيَحْسَبُ الْإِنْسَانُ
أَلَّن نَجْمَعَ عِظَامَهُ؟ ۖ بَلَىٰ أَلْبَدِ قَدِيرِينَ عَلَيَّ أَنْ نُسَوِّيَ بَنَانَهُ، ﴿١-٤﴾ القيامة ١-٤»

«But no! I swear by the Day of Resurrection, and I swear by the self-reproaching soul (of a believer). Does the human being think that We will not assemble his bones? Yes, We surely are Able to even proportion his fingertips.»¹

Therefore, preceding an oath with a negation leads to confirming the object of the oath and emphasizing the absence of falsehoods regarding it.

2. USING AN OATH

The second method (that Allāh uses in the above *āyah*, *an-Nisā* 4:65, to emphasize the obligation of obeying the Messenger (ﷺ)) is the very use of an oath.²

3. ALLĀH SWEARS BY HIMSELF

The third method of emphasis is that Allāh (ﷻ) chooses to swear by Himself and not by any of His creation — which He does on many occasions³.

4. REQUIRING THE ABSENCE OF ANY RESISTANCE

The fourth method of emphasis is that Allāh (ﷻ) requires submission to the Messenger's (ﷺ) judgment to an extent that leaves no resistance

1 *Al-Qiyāmah* 75:1-4.

2 Allāh (ﷻ) uses the oath to negate *īmān* from those who do not fulfill the conditions of submitting to the Prophet's judgment as set forth in the rest of the *āyah*.

3 People, however, may only swear by Allāh (ﷻ), His names, or His attributes. The Messenger (ﷺ) instructed that anyone who wants to make an oath should either make it by Allāh (ﷻ) or remain silent. (Al-Bukhārī and Muslim)

in the heart.

5. COMPLETE SUBMISSION

And the fifth method of emphasis is in repeating the term “submit” in the abstract form. ¹

The Prophet’s Right on the Believers

The various methods of emphasis applied here ², and the great care taken to establish this important matter (of submission to the Messenger ﷺ) in the people’s hearts, only reflect its great significance. Allāh (ﷻ) says:

﴿النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ﴾ الْأَحْزَابُ ٦

«The Prophet has a higher claim ³ on the believers than (they have on) themselves.» ⁴

This *āyah* indicates that anyone who does not give more regard to the Messenger (ﷺ) than oneself is not one of the believers.

This Prophet’s claim on the believers involves the following two important matters:

1. DEARER THAN ONESELF

The Messenger (ﷺ) should be more beloved than one’s own self. This

¹ Literally, this would translate as, “... And submit a submission.” In Arabic, this reflects the meaning: “... And submit a full submission.”

² In his book, “*aṣ-Ṣawā’iq-ul-Mursalāh*”, Ibn-ul-Qayyim mentions five additional forms of emphasis present in this *āyah*, making a total of ten. Those other five forms rely on knowledge of the Arabic language so deep that we do not find it suitable to discuss them here.

³ The Arabic word used here is *awlā* which means that the Prophet (ﷺ) has more right and claim on one than oneself. It also carries the meaning of closeness, i.e., that the Prophet (ﷺ) must be closer to one than oneself.

⁴ *Al-Aḥzāb* 33:6.

is so because the Prophet's claim on a believer is based on love. A person normally loves himself more than others; yet, the Messenger (ﷺ) should have more claim on him, and should be dearer to him than himself. With this, he acquires the quality of *īmān*.

Recognizing the Prophet's claim on oneself and loving him truly results in all of the true consequences of love, such as full compliance and obedience, satisfaction with his judgment, submission to his commands, and favoring him above anyone else.

2. THE RULER OVER ONESELF

A person should not have an independent rule over himself; this authority is the right of the Messenger (ﷺ). His (ﷺ) rule is superior to a master's rule over his slave or a father's rule over his child. Thus, a person has no right of disposal over himself except in accordance with what the Messenger (ﷺ) disposes, for he (ﷺ) has more claim on him than himself.

DEVIATION FROM THE TRUE LOVE

How then could such a closeness (to the Messenger) be attained by a person who isolates the Messenger's message from the position of authority (over himself and his life)? A person who is more satisfied and pleased with someone else's judgment than with the Messenger's? A person who claims that the guidance is not to be sought from him (ﷺ) but from the dictates of the minds, and who claims that the Messenger's message does not offer certitude? These and other similar views reflect deviation from the Prophet (ﷺ) and his Message, and substitution of the beneficial knowledge by what is inferior to it. This indeed is clear misguidance.

There is no way of establishing the closeness to the Messenger (ﷺ) except by isolating oneself from all but him (ﷺ), following him in everything, and checking what anyone else says against his (ﷺ) guidance. If the Messenger's (ﷺ) testimony supports it, it is accepted, and if it invalidates it, it is rejected. And if it is unclear whether the Prophet's (ﷺ) testimony is for or against it, it is treated as the talk of the People of the Scripture, and no decision is made concerning it until it becomes clear to which of the two judgments it is nearer.

When a person follows this understanding, his journey of *hijrah* will be straightforward, his knowledge and actions will be upright, and the people will aspire after him from every direction.

CHAPTER 4

JUSTICE AND FAIR TESTIMONY

Establishing Justice

FALSE CLAIMS OF LOVE

It is surprising that some people claim closeness to the Messenger (ﷺ) and complete love for him and yet they strive to follow and establish someone else's opinions.

Those opinions become their criteria for indignation, love, satisfaction, and judgment.

They compare the Messenger's (ﷺ) statements to those opinions; if the Messenger's (ﷺ) statements agree with them, they accept them; otherwise, they apply every possible trick and take every possible measure to reject them and turn away from them. Allāh (ﷻ) says:

﴿فَلَا تَتَّبِعُوا الْهَوَىَٰ أَنْ تَعْدِلُوا، وَإِنْ تَلَوْا أَوْ تُعْرَضُوا
فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾ النساء ١٣٥

«So follow not (your) desire, lest (it makes) you stray from justice. If you distort (your testimony) or refuse (to provide it), then indeed Allāh is ever Acquainted with what you do.»¹

AN IMPORTANT ĀYAH

The above *āyah* (in full) carries important meanings that should be emphasized because of the great need for them. Allāh (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ، شُهَدَاءَ لِلَّهِ، وَلَوْ عَلَىٰ

¹ *An-Nisā* '4:135.

أَنْفُسِكُمْ أَوْ الْوَالِدَيْنِ وَالْأَقْرَبِينَ. إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ
 بِهِمَا، فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا، وَإِنْ تَلَوْا أَوْ تُعْرَضُوا فَإِنَّ اللَّهَ
 كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾ النساء

«O you who believe, always stand firmly for justice, as witnesses for Allāh, even if it be against yourselves or your parents and relatives. Whether one is rich or poor, Allāh can best protect both. So follow not (your) desire, lest you stray from justice. If you distort (your testimony) or refuse (to provide it), then indeed Allāh is ever Acquainted with what you do.»¹

Allāh (ﷻ) commands the believers to establish equity and justice. This should be extended to everyone, enemy or friend.

JUSTICE IN VIEWS AND OPINIONS

It is most important to establish justice in regard to views, opinions, and inclinations, because they relate to Allāh's commands and teachings.

Establishing views, opinions, and inclinations upon desire and prejudice is contradictory to Allāh's commands and the guidance of His messengers. On the other hand, establishing them upon justice is the mission of the Messenger's (ﷺ) successors from his nation — the trustworthy among his followers.

No one deserves this description of trust except those who establish absolute justice in these matters, thereby offering pure advice for Allāh, His Book, His Messenger, and His servants. These are indeed the true inheritors (of the glorious Message) — and not a person who makes his companions, opinions, and inclinations the measure and indicator of truth, loathing and befriending for them.

How far is such a person from establishing the justice that Allāh enjoined on every individual, especially in these matters (of views and opinions) that carry a greater obligation and a higher mandate!

¹ An-Nisā' 4:135.

Fair Testimonies

TWO RELATED ĀYĀT

In the above *āyah*, Allāh (ﷻ) says:

﴿شُهَدَاءَ لِلَّهِ﴾ النساء ١٣٥

«... As witnesses for Allāh ...»¹

A witness is a reporter. If he reports truthfully then he is acceptable and just; but if he reports falsehoods then he is a false witness.

In addition to establishing justice, Allāh requires one to be a witness for Him alone. Thus, the testimony should also be performed with justice, and should be for Allāh alone.

In another *āyah* Allāh (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ﴾ المائدة ٨

«O you who believe, always stand firmly for Allāh, witnesses to justice ...»²

Together, these two *āyāt* require four things: establishing justice, establishing it for Allāh, maintaining truthful testimony, and doing this for Allāh as well.

The *āyah* in *Sūrat an-Nisā* emphasizes standing for justice and being a true witness for Allāh, whereas that of *Sūrat al-Mā'idah* emphasizes standing firmly for Allāh and being a fair witness. This difference has an intricate rationale that we discuss elsewhere.³

THE TEST OF FAIRNESS AND ĪMĀN

In the above *āyah*, Allāh (ﷻ) then says:

1 *An-Nisā* '4:135.

2 *Al-Mā'idah* 5:8.

3 Some scholars indicate that the difference arises from that the *āyah* (4:135) is part of a discussion of fairness and justice, whereas the *āyah* (5:8) is part of a discussion of *fiqh* regulations [*Malāk-ut-Ta'wīl* (1:221) by Aḥmad al-Ghumāṭī].

﴿وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ﴾ النساء ١٣٥

«... Even if it be against yourselves or parents and relatives.»¹

Allāh (ﷻ) requires establishing justice and maintaining true testimony against everyone, including one's most beloved. A person is required to be fair against himself, his parents, who are his roots, and his relatives, who are usually closer to him and who support him more than other people.

A person's love for himself, his parents, and his kin, tends to prevent him from establishing truth and justice against them, especially when this involves the right of someone whom he dislikes or hates. In such a case, none will establish this justice except a person who loves Allāh (ﷻ) and His Messenger (ﷺ) more than anything else. This criterion, therefore, may be used to test the strength and level of *īmān* in the heart.

On the other end, a person should be just toward his enemies and those whom he dislikes. Hatred should not cause him to be unjust to them, just as love for himself and his kin should not prevent him from establishing justice against them. This hatred should not make him do wrong, just as love should not stop him from doing right.

One of the *salaf* said:

“A just person is he whose anger does not make him do wrong, nor does satisfaction prevent him from doing right.”

Thus these two *āyāt* (of *an-Nisā'* and *al-Mā'idah*) together require two things: establishing justice, and maintaining fair witness against friend and enemy.

WEALTH-BASED PREJUDICE

In the above *āyah*, Allāh (ﷻ) then says:

¹ *An-Nisā'* 4:135.

﴿إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا﴾ النساء ١٣٥

«... Whether one is rich or poor, Allāh can best protect both.»¹

This indicates that in the case of a wealthy person, people may not establish fair witness against him, hoping to attain benefit and favor from him because of his wealth. As for a poor person, they would not fear him or expect benefit from him. Allāh tells such people that: He has more right to both (the wealthy and the poor) than you do. He is their Lord and Master, and they are His subjects and servants just as you are. So, show no bias toward a wealthy man because of his wealth, nor against a poor man because of his poverty; Allāh (ﷻ) has a greater claim on both of them.

A possibly better interpretation of this is that people may be reluctant to establish justice or testify against the wealthy or poor for other reasons. As for the wealthy, they may fear to cause them a loss in wealth; and as for the poor, they may treat them indifferently because of their poverty and shortage. So they are told, “Allāh is closer than you to both the wealthy and poor; He is more knowledgeable about the first and more merciful toward the second; thus, do not stop establishing truthful witness against either.”

Two Ways of Hiding the Truth

In the above *āyah*, Allāh (ﷻ) then says:

﴿فَلَا تَتَّبِعُوا الْهَوَىَٰ أَنْ تَعْدِلُوا﴾ النساء ١٣٥

«... So follow not your desire, lest you stray from justice.»²

Here, Allāh prohibits following desires to the extent that they would lead to forsaking justice. Allāh (ﷻ) then says:

1 *An-Nisā* '4:135.

2 *An-Nisā* '4:135.

﴿وَإِنْ تَلَوْا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾ النساء ١٣٥

«If you distort (your testimony) or refuse (to provide it), indeed Allāh is ever Acquainted with what you do.»¹

Allāh (ﷻ) here mentions and warns against two ways of hiding the truth: distorting the testimony and refusing to provide it.

When the truth is apparent and clear, hiding it is done in one of two ways: turn away from it and avoid to mention it — as a mute devil does, or alter and distort it.

Distortion of truth can be in words or meaning. Distorting words is done by adding, removing, or replacing some terms. It can also be done by uttering words in such a way as to make the listener think that he heard something different from what was actually meant. This is similar to what the Jews did in greeting Allāh's Messenger (ﷺ)².

Distorting the meaning is done by interpreting the words differently from what the speaker intended, introducing that which he did not mean, dropping some of what he meant, and so on.

Summary

Thus Allāh (ﷻ) warns against all kinds of distortion of the testimony. A witness is required to provide a precise testimony, without hiding or distorting it.

Just contemplate, then, on the great amount of wisdom and knowledge contained in this *āyah*.

In summary, a person's *īmān* is either nonexistent or incomplete — unless he submits to the Texts (of the Qur'ān and Sunnah) with acceptance and satisfaction, proclaiming them and inviting others to them, without rejection or distortion.

1 *An-Nisā'* 4:135.

2 When greeting the Messenger (ﷺ), some Jews pretended to say, "As-Salāmu 'Alaykum," when they actually said, "As-Sāmmu 'Alaykum (Death be upon you)." (Al-Bukhārī (6024) and Muslim (2165) from 'Ā'ishah (رضي الله عنها)).

CHAPTER 5

OBEYING THE MESSENGER

Submission to the Decisions of Allāh and His Messenger

Allāh (ﷻ) says:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ،
أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ.﴾ الأَحْزَاب ٣٦

«After Allāh and His Messenger had decided a matter, it is not (allowed) for a believing man or woman that they should have any (different) choice about their affair.» ¹

This *āyah* indicates that: when it is confirmed that Allāh (ﷻ) and His Messenger (ﷺ) have made a decision or have informed about a particular matter, then no believer, male or female, may choose differently. Any opposing choice would contradict *īmān*.

Ash-Shāfi'ī (رحمته) reported that there is a consensus among the *ṣahābah*, the *tābi'ūn*, and their followers, that:

“If a *sunnah* of Allāh’s Messenger (ﷺ) becomes manifest to a person, he would not have any choice but to follow it, regardless of other people’s opinions.” ²

No Muslim *‘ālim* would dispute or doubt the truth of this statement. The only (human) evidence that the people are required to follow is the words of the Infallible (Muḥammad ﷺ) who does not say anything out of desire. ³

1 *Al-Aḥzāb* 33:36.

2 *Ar-Risālah*.

3 As in *an-Najm* 53:3.

Other people's views could, at best, be acceptable to follow. But in no way may they be used to oppose or outweigh the Texts (of the Qur'ān and Sunnah). We ask Allāh (ﷻ) to protect us from the failure (incurred on those who do not abide by this).

Guidance in Obeying the Messenger

Also, Allāh (ﷻ) says:

﴿قُلْ: "أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ، فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَّا حَمَلْتُمْ، وَإِن تُطِيعُوهُ تَهْتَدُوا، وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ."﴾ النور ٥٤

«Say, "Obey Allāh and obey the Messenger; but if you turn away then upon him (the Messenger) is that with which he has been charged, and upon you that with which you have been charged. If you obey him, you will be rightly guided. The Messenger's duty is only clear deliverance (of the Message).»¹

Here Allāh (ﷻ) makes obeying the Messenger (ﷺ) a condition for guidance; guidance cannot be acquired without this obedience. The duty of the Messenger (ﷺ) is to deliver the Message; and the people's duty is to follow, obey, and submit to him. Al-Bukhārī (رحمته) reported that Az-Zuhrī² said:

"From Allāh (comes) the knowledge; from the Messenger (ﷺ) (occurs) the deliverance (of the knowledge); and from us (is required) the submission (to the Message)."

Thus if the people neglect their duty of belief and obedience, they

1 An-Nūr 24:54.

2 One of the *Tābi'in*. He is a famous scholar of *Ḥadīth* and one of the important teachers of al-Bukhārī.

will harm themselves, not the Messenger (ﷺ). His responsibility is not to make them guided and successful, but only to deliver the Message to them.

Referring Disagreements to Allāh and His Messenger

ADDRESSING THE BELIEVERS

Allāh (ﷻ) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ، فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾ ﴿النساء، ٥٩

«O you who believe, obey Allāh, and obey the Messenger and those in authority among you. If you disagree over anything, refer it to Allāh and the Messenger — if you (truly) believe in Allāh and the Last Day. That is the best (way) and best in result.»¹

Allāh (ﷻ) requires obedience to Him and to His Messenger (ﷺ). He starts the *āyah* with an address to the believers, hinting that what is required thereafter is a consequence of this title with which they are addressed.

This is similar to saying, “You whom Allāh has favored and enriched with His bounties, be good to others as Allāh has been good to you.” And also, “O learned man, teach the people what benefits them.” And, “O ruler, rule with justice.” And so on.

For this reason, legislative matters in the Qur’ān are frequently started by addressing the believers. For example, Allāh says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ﴾ ﴿البقرة ١٨٣

¹ An-Nisā’ 4:59.

«O you who believe, fasting is enjoined upon you.»¹

And He (ﷺ) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ﴾ الجمعة ٩

«O you who believe, when the call for prayer is proclaimed on the day of *Jumu'ah* (Friday), hasten to the remembrance of Allāh.»²

And He (ﷺ) says:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ﴾ المائدة ١

«O you who believe, fulfill the contracts.»³

Addressing the believers like this carries the implication that, “If you are true believers, perform such and such, because it is a requirement for the integrity and truthfulness of *īmān*.”

OBEYING THE MESSENGER IS PART OF OBEYING ALLĀH

In the above *āyah* (*an-Nisā* '59), Allāh demands obedience to Him, His Messenger (ﷺ), and those in authority. Allāh differentiates between obeying Him and obeying His Messenger by repeating the verb “obey”. But He joins between obeying His Messenger and those in authority by applying one verb, “obey”, to them together. One might expect the opposite — (that the verb “obey” would be applied only once to both Allāh and the Messenger) because:

﴿مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾ النساء ٨٠

1 *Al-Baqarah* 2:183.

2 *Al-Jumu'ah* 62:9.

3 *Al-Mā'idah* 5:1.

«He who obeys the Messenger has obeyed Allāh.»¹

However, this (repetition of the verb) has a subtle reason. It indicates that the Messenger must be independently obeyed in all that he commands, even in matters not specifically required in the Qur'ān. Therefore, it is mandatory to obey the Messenger (ﷺ) independently and jointly (with Allāh).

Let no one then presume that the Messenger (ﷺ) should only be obeyed in commands that exist in the Qur'ān, and that he need not be obeyed otherwise. (In refutation of such a fallacy,) the Prophet (ﷺ) said :

«يُوشِكُ رَجُلٌ شَبَعَانٌ مُتَكَيُّ عَلَى أَرِيكَتِهِ يَأْتِيهِ الْأَمْرُ مِنْ أَمْرِي
فَيَقُولُ: "بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ؛ مَا وَجَدْنَا فِيهِ مِنْ شَيْءٍ أَتَّبَعْنَاهُ."
أَلَا وَإِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ.»

«In future times, a man with a full stomach, reclining on his pillow, will hear a command from me and say, "Let the judge between us (in this matter) be Allāh's Book: we follow whatever we find in it." (Know that) indeed, I have been given the Book and, with it, that which is similar to it (the Sunnah).»²

OBEYING THOSE IN AUTHORITY

As for those who are in authority, obeying them is not required as an independent obligation, but only as part of obeying the Messenger (ﷺ). This is confirmed by what is authentically reported from the Prophet (ﷺ) said:

«عَلَى الْمَرْءِ السَّمْعُ وَالطَّاعَةُ فِيمَا أَحَبَّ وَكَرِهَ، مَا لَمْ يُؤْمَرْ
بِمَعْصِيَةِ اللَّهِ، فَإِذَا أُمِرَ بِمَعْصِيَةِ اللَّهِ فَلَا سَمْعَ وَلَا طَاعَةَ.»

1 An-Nisā' 4:80.

2 Recorded by Aḥmad, Abū Dāwūd, and others from al-Miqdām Bin Ma'di Yakrib and Abū Rāfi' (رضي الله عنه). Verified to be authentic by al-Albānī (aṣ-Ṣaḥīḥah no. 2870 and Hidāyat ur-Ruwāh nos. 161, 162).

«One should listen and obey (those in authority) in matters that one likes or dislikes — as long as one is not commanded to disobey Allāh (ﷻ). When one is commanded to disobey Allāh, one should neither listen nor obey.»¹

In the above *āyah* (*an-Nisā'* 59), Allāh then emphasizes obeying the Messenger (ﷺ) by requiring that matters of disagreement should be referred to “Allāh and the Messenger”. He did not say, “To Allāh and to the Messenger”². The reason for this is that referring matters to the Qur’ān is equivalent to referring them to Allāh and the Messenger. Referring them to the Sunnah is also equivalent to referring them to Allāh and the Messenger. Thus, Allāh’s judgment is the same as His Messenger’s (ﷺ); and the Messenger’s (ﷺ) judgment is the same as Allāh’s.

Therefore, if you refer your disputes to Allāh, i.e., to His Book, you have referred them to His Messenger (ﷺ) as well. And if you refer them to His Messenger (ﷺ), you have referred them to Allāh as well. This is one of the subtleties of the Qur’ān.

WHO ARE THE PEOPLE IN AUTHORITY?

Two views have been expressed by the *ṣahābah* and the *‘ulamā’* as to who are those in authority. The first is that they are the *‘ulamā’*, and the other is that they are the rulers.³

In reality, it applies to both groups, because both the *‘ulamā’* and the rulers are placed in charge of the affairs concerning which Allāh sent His Messenger.

As for the *‘ulamā’*, they are charged with protecting the *Dīn*, explaining it, teaching it, and refuting those who deviate from it or try

1 Recorded by al-Bukhārī (2955, 7144) and Muslim (1839) from ‘Abdullāh Bin ‘Umar (رضي الله عنه).

2 Which would then have separated between Allāh’s (ﷻ) judgment and His Messenger’s (ﷺ) judgment.

3 Abū Hurayrah (رضي الله عنه) said that they are the commanders, and Ibn ‘Abbās said that they are the commanders and the *‘ulamā’*. Both are reported by aṭ-Ṭabarī and others and verified to be authentic by al-Ḥāfiẓ (al-Hilālī’s commentary on *at-Tabūkiyyah* p. 129).

to alter it. Allāh (ﷻ) gave them this charge, as He says:

﴿أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَ، فَإِن يَكْفُرْ بِهَا هَٰؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ﴾ ﴿الأنعام ٨٩﴾

«Those (prophets) are the ones to whom We gave the Book, authority, and prophethood. If these people (the disbelievers) reject it, then We have entrusted it to a people who do not reject it.» ¹

This is indeed a great assignment to the *‘ulamā* that compels the other people to obey them, accept their commands, and follow them.

As for the rulers, they are charged with establishing the *Dīn*, safeguarding it, compelling the people to adhere to it, and punishing those who deviate from it.

Thus these two groups are in charge of the affairs of people, and other people are their followers and subjects.

A BELIEVER'S STANCE IN REGARD TO MATTERS OF DISAGREEMENT

In the above *āyah*, Allāh (ﷻ) says:

﴿فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾ ﴿النساء ٥٩﴾

«If you disagree over anything, refer it to Allāh and the Messenger — if you believe in Allāh and the Last Day.» ²

This provides decisive evidence that differences in all aspects of the *Dīn* should be referred to Allāh and His Messenger (ﷺ), and to no one else.

Those who refer their differences to other than Allāh and His Messenger would be opposing Allāh's command. And those who, in

1 *Al-An'ām* 6:89.

2 *An-Nisā* '4:59.

resolving their differences, seek other than the judgment of Allāh (ﷻ) and His Messenger (ﷺ), would be calling to *Jāhiliyyah*.

One does not truly enter the realm of *īmān* until one refers the differences that arise among people to Allāh and His Messenger. Since this *āyah* sets the condition, «... if you believe in Allāh and the Last Day,» *īmān* would be lacking for a person who does not refer the differences to Allāh and His Messenger (ﷻ).

This *āyah* should be a sufficient clarification and guidance in this matter of obeying the Messenger. It provides protection and backing for those who abide by it, and is a powerful refutation and attack against those who deny it, as Allāh (ﷻ) says:

﴿لِيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَن بَيِّنَةٍ، وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ﴾ (الأنفال ٤٢)

«... That he who would perish might perish in clear evidence (of the truth), and that he who would remain alive might live in clear evidence (of the truth). Indeed, Allāh is Hearing and Knowing.»¹

REFERRING MATTERS TO THE PROPHET AFTER HIS DEATH

The earlier and later Muslims agree that referring matters to Allāh means referring them to His Book, and referring matters to the Messenger (ﷺ) means referring them to him personally during his life, and to his Sunnah after his death.

THE EXCELLENCE OF OBEYING THE MESSENGER

In the above *āyah*, Allāh (ﷻ) then says:

﴿ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾ (النساء ٥٩)

«That is the best (way) and best in result.»²

1 *Al-Anfāl* 8:42.

2 *An-Nisā'* 4:59.

This means, “What I have commanded you (to obey Me and obey My Messenger and those in authority, and to refer disputes to Me and My Messenger) is better for you in this life and in the hereafter, and leads to your happiness in both lives. Therefore, it is best and most rewarding for you.”

This indicates that obeying Allāh (ﷻ) and His Messenger (ﷺ) and making them the referees is the means to immediate and continued happiness. All good results from obeying the Messenger (ﷺ). Obedience to him (ﷺ) resembles a cave that provides safety and security for those who enter it. If people properly obey him (ﷺ), there would be no evil on earth.

All evil of this world is caused by disobeying the Messenger (ﷺ). This applies both to natural catastrophes and calamities, and to harm, pain, and grief that afflict an individual in his person. Furthermore, all evil and pain in the hereafter results from disobeying him (ﷺ).

Therefore, the evil of both lives arises from ignoring the Messenger’s (ﷺ) teachings and disobeying him. This clearly proves that a person will not attain prosperity and happiness until he strives to learn the Messenger’s (ﷺ) teachings and then implement them with true action.

The Human Excellence

The happiness that arises from truly obeying the Messenger (ﷺ) can be complemented by two additional requirements. The first is inviting people to obey him (ﷺ), and the second is maintaining perseverance while striving to fulfill this mission.

Thus, human excellence is confined to four matters:

1. Knowing the Message of the Messenger (ﷺ).
2. Acting in accordance with this knowledge.
3. Spreading this knowledge among the people and inviting them to it.
4. Persevering and striving to accomplish all of this.

One who seeks to learn how the *ṣaḥābah* (رضي الله عنهم) lived and wishes to follow them should know that this was indeed their way, so it must be pursued. A poet once said:

فَإِنْ شِئْتَ وَصَلَ الْقَوْمَ فَاسْأَلْكَ طَرِيقَهُمْ فَقَدْ وَضَحَتْ لِّلسَّالِكِينَ عَيَانًا

“If you want to catch up with those folks, follow their way:
It has become quite manifest for those who aspire to it.”

CHAPTER 6

THE PEOPLE OF MISERY

Deviating from the Messenger

BETWEEN GUIDANCE AND DEVIATION

Addressing His Messenger (ﷺ), Allāh (ﷻ) says:

﴿قُلْ: "إِن ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي، وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي، إِنَّهُ سَمِيعٌ قَرِيبٌ."﴾ ﴿سبأ ٥٠﴾

«Say, "If I should stray, I would only stray against myself. But if I am guided, it is because of what my Lord reveals to me. Indeed, He is Hearing and Near.»¹

This carries a clear evidence that the guidance of Allāh's Messenger (ﷺ) came only through the *Wahy* (Revelation). Amazing it is then to find men with confused minds and conflicting opinions claiming to be guided! How does this guidance reach them? Indeed:

﴿مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ، وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا﴾ ﴿الكهف ١٧﴾

«He whom Allāh guides is rightly guided. But as for him whom He leaves to stray, you will never find a protecting guide for him.»²

What misguidance is worse than that of a person who claims that

1 *Saba'* 34:50.

2 *Al-Kahf* 18:17.

guidance does not occur through the *Wahy*! He would rather refer matters to the opinions of this-and-that and so-and-so! Great indeed is Allāh's favor upon one whom He guarded from such a serious deviation and great disaster. All praise is due to Allāh, Lord of the nations.

FOLLOWING EITHER THE MESSENGER OR FALSEHOOD

Also, Allāh (ﷻ) says:

﴿كِتَابٌ أَنْزَلْنَا إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِ
وَذِكْرَىٰ لِلْمُؤْمِنِينَ ۝ أَتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ، وَلَا
تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ، قَلِيلًا مَّا تَذَكَّرُونَ ۝﴾ الأعراف ٢-٣

«A Book has been revealed to you — so let there not be in your breast any distress concerning it — with which to warn (the people), and as a reminder to the believers. Follow (O people) what has been sent down to you from your Lord, and do not follow any allies besides Him. Little do you remember (the admonition).»¹

In this, Allāh (ﷻ) requires following what He revealed to His Messenger and forbids following others. One can either follow His Revelation or follow allies other than Him — Allāh gives only these two alternatives. Thus, anyone not following the *Wahy* is indeed following falsehoods and other allies instead of Allāh. By Allāh's Grace, this should be clear and obvious.

The Hostile Confidants

REGRET ON THE DAY OF JUDGMENT

Allāh (ﷻ) says:

¹ Al-A'rāf 7:2-3.

﴿وَيَوْمَ يَعْصُ الْأَطْلَامُ عَلَىٰ يَدَيْهِ يَقُولُ: "يَلَيْتَنِي اتَّخَذْتُ مَعَ
 الرَّسُولِ سَبِيلًا ۗ يُؤْيَلْتَنِي، لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ۗ
 لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي،" وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ
 خَذُولًا﴾ الفرقان ٢٧-٢٩

«(Consider) the Day when the wrongdoer will bite his hands (in regret) and say, "Oh! I wish I had followed a path (of guidance) with the Messenger! Oh! Woe to me! I wish I had never taken so-and-so as a confidant! Indeed, he led me astray from the Message (of Allāh) after it had come to me." And Satan is ever a betrayer of the human being.»¹

Anyone who follows a person other than the Messenger (ﷺ), abandoning his guidance for the sake of that person's words or opinions, will surely say these same words. This is why Allāh refers here to the confidant as 'so-and-so', which is a general term that could apply to any person taken as a confidant instead of Allāh.

This applies then to confidants whose relationship is based on what is contrary to obeying the Messenger (ﷺ): their friendship will eventually turn into enmity and accusations, as Allāh (ﷻ) says:

﴿الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ۗ﴾ الزخرف ٦٧

«The confidants on that Day will be foes to each other — except for the pious.»²

THE FOLLOWERS AND THE FOLLOWED

Allāh (ﷻ) describes the plight of the followers and of those whom they followed in several places in His Book. For instance, He says:

﴿يَوْمَ تَقَلَّبُ وُجُوهُهُمْ فِي النَّارِ، يَقُولُونَ: "يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَأَطَعْنَا

1 Al-Furqān 25:27-29.

2 Az-Zukhruf 43:67.

الرُّسُولَ. ۞ وَقَالُوا: "رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلًا ۞ رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنُتُمْ لَعْنَا كَبِيرًا." ۞ الْأَحْزَابِ ٦٦-٦٨

«(Consider) the Day when their faces will be turned about in the Fire. They will say, "How we wish that we had obeyed Allāh and obeyed the Messenger!" And they will say, "Our Lord! Indeed we obeyed our chiefs and dignitaries, and they led us astray from the (right) path. Our Lord! Double their punishment, and curse them with a great curse."»¹

After being too late, those people will wish that they had obeyed Allāh (ﷻ) and His Messenger (ﷺ). They will confess that they had obeyed their chiefs and leaders and disobeyed the Messenger (ﷺ), acknowledging that they had no excuse in doing so. This realization will lead them to request doubling the punishment and curses for those leaders.

This carries an important lesson and a useful admonition for a person of reason. Indeed, assistance (in seeing the truth) is from Allāh (ﷻ) only.

PARTNERS IN DEVIATION

Allāh (ﷻ) says:

﴿فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ؟ أُولَٰئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِّنَ الْعَذَابِ حَتَّىٰ إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا: "أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِن دُونِ اللَّهِ؟" قَالُوا: "ضَلُّوا عَنَّا. وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ" ۞ قَالَ: "أَدْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ الْجِنِّ وَالْإِنسِ فِي النَّارِ." كُلَّمَا دَخَلَتْ أُمَّةٌ لَعْنَتْ أُخْتَهَا. حَتَّىٰ إِذَا آدَارُكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَهُمْ لِأُولَاهُمْ: "رَبَّنَا هَؤُلَاءِ أَضَلُّونَا

¹ Al-Ahzāb 33:66-68.

فَنَاتِبُهُمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ. قَالَ: «لِكُلِّ ضِعْفٍ وَلَكِن لَّا تَعْلَمُونَ.» ﴿٣٧﴾
 وَقَالَتْ أُولَاهُمُ لِأَخْرَاهُمْ: «فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ فَذُوقُوا الْعَذَابَ
 بِمَا كُنْتُمْ تَكْسِبُونَ.» ﴿٣٨﴾ الأعراف ٣٧-٣٩

«Who could be more unjust than one who fabricates a lie against Allāh or denies His signs? Those will attain their appointed portion of the Decree until, when Our messengers (of death) come to them to take them in death, they will say, “Where are those that you used to invoke besides Allāh?” They will reply, “They have forsaken us!” They will thus testify against themselves that they were disbelievers.

He (Allāh) will say, “Join those nations who have preceded you, of *jinn* and human beings, in the Fire.” Every time a nation enters, it will curse its sister nation (that preceded it).

Once they have all joined each other in it, the last of them will say about the first, “Our Lord! It is these who have misled us, so give them a double punishment in the Fire.” He will reply, “For each is double, but you do not understand.” And the first of them will say to the last, “See then! You have no advantage over us, so taste the punishment you earned!”»¹

A sensible person should reflect on these *āyāt* and the lessons they carry.

THE TWO CLASSES OF EVILDOERS

The first *āyah* above (*al-A'rāf* 37) mentions the two classes of evildoers:

- a) Those who start fallacies, establish injustice, and call other people to it. Thus they distort the truth and initiate

1 *Al-A'rāf* 7:37-39.

falsehood.

b) Those who reject or deny the truth.

Every evildoer belongs to one (or both) of these two classes. If, in addition, he invites the people to his evil and drives them away from the truth, he would deserve double the penalty because of his added disbelief and evil. For this reason Allāh (ﷻ) says:

﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ
الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ﴾ النحل ٨٨

«Those who disbelieve and obstruct others from Allāh's path — We will add for them penalty over penalty because of the corruption that they used to cause.»¹

They deserve a double punishment because of their double evil: their disbelief, and their obstructing from Allāh's way.

But as for those who commit *kufir* without coaxing others toward it, Allāh (ﷻ) does not mention a doubled punishment for them, as in the following:

﴿وَاللَّكَفِرِينَ عَذَابٌ أَلِيمٌ﴾ المجادلة ٤

«For those who disbelieve, there is a grievous punishment...»²

In the above *āyāt* (7:37-39), Allāh (ﷻ) indicates that all what is decreed for the evildoers in the first life, such as life span, sustenance, etc. is sure to reach them.

Then, when death comes to them, they will part with their old claims, acknowledge their falsehood, and become witnesses against themselves.

On Judgment Day, Allāh (ﷻ) will command them to enter into the Fire where many previous nations have preceded them. Every time a

1 *An-Nahl* 16:88.

2 *Al-Baqarah* 2:104, and *al-Mujādalah* 58:4.

new nation enters, its members will curse their ancestors who preceded them into the Fire. When they are all in it, the later nations will request doubled penalties for the earlier ones because they led them astray and obstructed them from obeying Allāh’s messengers.

Allāh (ﷻ) will reply that the punishment will be doubled for both the “followers” and the “followed”, in accordance with their deviation and disbelief — but a nation will not know about the doubled punishment of its sister nations.

The former nations will then tell the former, “You do not have any advantage over us. You had your own messengers who showed you the truth, warned you against our deviation, and forbade you from following or imitating us. Yet you rejected them and insisted on following and imitating us, and on forsaking the guidance of the messengers. What advantage do you then have over us when you strayed just as we did, and abandoned the truth just like us? You strayed because of us, just as we strayed because of other people. You can claim no advantage over us, and thus you should taste the suffering because of what you earned yourselves.”

By Allāh, this is indeed a strong admonishment and an eloquent advice for any living heart. These, and similar *āyāt*, should awaken the hearts of those who migrate to Allāh (ﷻ). But as for the lazy people, they are not moved by them in the least bit.

Untrue Followers

The above discussion deals with the followers who participate in the deviation of those whom they follow.

Another case is that of followers who disagree with those whom they claim to follow, taking a different course than theirs, while maintaining false claims of true compliance with them. Allāh (ﷻ) mentions such people in the following:

﴿إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا، وَرَأَوْا الْعَذَابَ وَتَقَطَعَتْ بِهِمُ الْأَسْبَابُ ۚ وَقَالَ الَّذِينَ اتَّبَعُوا: "لَوْ أَنَّ لَنَا كَرَّةً فَنَتَّبَرَأَ مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا." كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ، وَمَا

هُم بِخَرَجَيْنَ مِنَ النَّارِ ﴿البقرة ١٦٦-١٦٧﴾

«(It is on the Day of Judgment) when those who had been followed will disown their followers. They (all) will see the punishment (awaiting them), and all ties (of relationship) between them will be broken. The followers will then say, “If we can only have another chance so we could disown them as they have disowned us.” Thus will Allāh show them their deeds as nothing but bitter regrets. And they will never emerge from the Fire.»¹

In this *āyah*, the “followed” were (in the first life) upon guidance.² Their “followers” claimed to be upon their way and guidance when, in reality, they disobeyed them and followed other than their guidance. They claimed to love them, and thought that this love would benefit them despite their deviation from them. They took them as allies instead of Allāh, imagining this to benefit them. But the followed will disown them on the Day of Judgment.

This is the situation of a person who takes allies and confidants other than Allāh (ﷻ) and His Messenger (ﷺ), making peace or hostility for their sake, and becoming satisfied or angry for their cause. Regardless of how numerous his deeds are, or how much effort and toil he put into them, they will be futile on the Day of Judgment, and will only add to his misery and regret.

Allegiance and enmity, love and hatred, satisfaction and anger — all of this should be sincerely maintained for Allāh and His Messenger. If a person does not do this, Allāh renders his deeds worthless and disrupts his relationships.

The Only Unsevered Tie

On Resurrection Day, all love, relationships, and allegiances that were

1 *Al-Baqarah* 2:166-167.

2 This is not the only possibility. The followed can be guided or misguided, and the *āyah* is general and can encompass both possibilities. The same is true for the subsequent discussion.

not for Allāh will be severed, leaving only one tie: that which connects a ‘*abd* to his Lord. This tie is maintained by continuously performing the following acts (in this life):

- a) Migration to Allāh (ﷻ) and to His Messenger (ﷺ).
- b) Purification of one’s acts of worship for Allāh (ﷻ). These include love, hatred, giving, preventing, taking as allies or enemies, and so on.
- c) Purification of one’s adherence to the Messenger (ﷺ). This includes abandoning other people’s opinions when they conflict with what he says, discarding anything that disagrees with his guidance, and associating none with him in this adherence.

This is the only tie that will not be severed. It is the true relationship between a ‘*abd* and his Lord — the relationship of pure ‘*ubūdiyyah*. It is the only thing that he continues to long for, regardless of how far he departs from it. It is as a poet once said:

نَقْلُ فُؤَادِكَ حَيْثُ شِئْتَ مِنَ الْهَوَىٰ مَا الْحُبُّ إِلَّا لِلْحَبِيبِ الْأَوَّلِ
كَمْ مَنْزِلٍ فِي الْأَرْضِ يَأْلَفُهُ الْفَتَىٰ وَحَنِينُهُ أَبَدًا لِأَوَّلِ مَنْزِلِ

“Let your heart wander in love affairs as you wish:
True love will only be for the first lover.
How many houses does a man habituate!
But he will always long for his first home.”¹

This relationship (with Allāh) is the only one that profits a person. Nothing else will profit him in any of his three abodes — the first life, the intermediate (*al-barzakh*), and the final eternal life. He cannot live, endure, attain joy, or succeed without this relationship. Indeed, a poet well described this, saying:

إِذَا تَقَطَّعَ حَبْلُ الْوَصْلِ بَيْنَهُمْ فَلِلْمُجِبِّينَ حَبْلٌ غَيْرُ مُنْقَطِعٍ

1 The poet is Abū Tammām Ḥabīb Bin Aws aṭ-Ṭāī, and these two lines can be found in his printed collection of poems.

وَإِنْ تَصَدَّعَ شَمْلُ الْوَصْلِ بَيْنَهُمْ فَلِلْمُجِبِّينَ شَمْلٌ غَيْرُ مُنْصَدَعٍ

“When the unity ties will break off between them, the bond of the true lovers (of Allāh) will never break; And when the unity link shatters between them, the link of the true lovers (of Allāh) will be impossible to splinter.”

Conclusion

Therefore, on Judgment Day, Allāh (ﷻ) will sever all relationships and ties among the people in this life, sparing only the ties between them and Him — the ties that reflect pure ‘ubūdiyyah. This ‘ubūdiyyah can only be accomplished through true adherence to the messengers (ﷺ), because it was only taught by them, known through them, and can only be fulfilled through following them.

Allāh (ﷻ) says:

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنَّ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا﴾ الفرقان ٢٣

«And We will proceed to whatever deeds they did (in the first life) and will turn them into dispersed dust.»¹

So all deeds of the first life conflicting with the way and guidance of Allāh’s messengers, and that are not for Allāh’s pleasure, will be transformed by Allāh into scattered pieces of dust that avail their owners nothing.

This is indeed one of the greatest miseries on Judgment Day — that one would find one’s toil completely lost and worthless, at a time when one will be in the greatest need for every good deed. Only the good doers will then be pleased.

1 Al-Furqān 26:23.

CHAPTER 7

THE PEOPLE OF BLISS

Contrary to the miserable people discussed in the last chapter, our discussion will now focus on the people of happiness and bliss. These can be divided into two classes.

First Class of the People of Bliss

THE COMPANIONS AND THEIR TRUE FOLLOWERS

The first class consists of those who possess the quality of intellectual independence. Allāh (ﷻ) describes them as follows:

﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ مِنَ الْمُهْجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ.﴾ التوبة ١٠٠

«The first and foremost (to embrace Islām) of the *Muhājirīn* and the *Ansār*, and also those who follow them in the best way; Allāh is well-pleased with them, and they are pleased with Him.»¹

These are the happy ones for whom Allāh's acceptance is confirmed. They are Allāh's Messenger's (ﷺ) companions and those who follow them in the best way until the Day of Resurrection.

The conventional term "*rābī'ūn*" normally means the companions' followers who met them in person. However, the description of "following" here is not restricted to them, but includes anyone who righteously follows the *ṣaḥābah*'s way. Any such person is of those with whom Allāh (ﷻ) is pleased and who are also pleased with Him.

1 At-Tawbah 9:100.

FOLLOWING WITH *IHSĀN*

The manner of following the *ṣaḥābah* is not ambiguous. Allāh (ﷻ) restricted it by being “in best way”. It cannot be fulfilled merely by wishing, or by following them in some matters while rejecting them in others. It should always be performed with *Ihsān*¹. This is a condition for deserving Allāh’s (ﷻ) acceptance and Gardens. He (ﷻ) says:

﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ، وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿٢٠٠﴾
وَأَخْرَجَ مِنْهُمْ لِمَا يَلْحَقُوا بِهِمْ، وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٠١﴾ ذَلِكَ فَضْلُ
اللَّهِ يُؤْتِيهِ مَن يَشَاءُ، وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٠٢﴾﴾ الجمعة ٢-٤

«It is He Who has sent among the unlettered a messenger (Muḥammad) from themselves, reciting to them His *āyāt*, purifying them, and teaching them the Book and Wisdom (the Sunnah) — although they were previously in clear misguidance. And (He sent him also to) others who have not yet joined them. He is Almighty and Wise. That is Allāh’s favor that He grants to whom He wills. Allāh is the One of great bounty.»²

The first group of people mentioned here are those who met the Messenger (ﷺ) and accompanied him. The other group are those who did not meet the first group. This applies to anyone who comes after them, adhering to their way, until Resurrection Day. This group falls behind the first group (the *ṣaḥābah*) both in time and in stature, though both of these groups constitute the people of bliss.

THREE KINDS OF HEARTS

Contrary to the people of bliss described above are those who neither accept the guidance that Allāh (ﷻ) sent with His Messenger (ﷺ), nor

1 *Ihsān* means righteousness, perfection, and superior approach.

2 *Al-Jumu'ah* 62:2-4.

benefit from it. They are described by Allāh (ﷻ) in the following *āyah*:

﴿مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا
كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا﴾ الجمعة ٥

«The likeness of those who were entrusted with the Torah but did not carry it (i.e., fulfill it) is like a donkey carrying volumes of books (but not benefitting from them.)»¹

The Prophet (ﷺ) classified people into three groups based on their response to his Message and Guidance. He said:

﴿مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا
فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةٌ قَبِلَتِ الْمَاءَ، فَأُتْبِتَتِ الْكَلَأَ وَالْعُشْبَ
الْكَثِيرَ؛ وَكَانَ مِنْهَا أَجَادِبٌ أَمْسَكَتِ الْمَاءَ، فَسَقَى النَّاسُ وَزَرَعُوا؛
وَأَصَابَ طَائِفَةٌ أُخْرَى إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلَأً،
فَذَلِكَ مَثَلُ مَنْ فَقَهُ فِي دِينِ اللَّهِ، وَتَفَعَّاهُ مَا بَعَثَنِي اللَّهُ بِهِ، وَمَثَلُ
مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ.﴾

«The example of the guidance and knowledge with which Allāh sent me is like rain that falls on different kinds of land:

- 1) One kind of land is good. It accepts the water and produces vegetation and grass in plenty.
- 2) A second kind of land is dry, with a solid bed that reserves the water so that people can drink and irrigate from it.
- 3) A third kind is a porous land that can neither retain water nor produce vegetation.

This is an example of those who acquire the knowledge of the *Dīn* and benefit from the guidance

1 Al-Jumu'ah 62:5.

that Allāh gave me, and of those who do not take heed nor accept Allāh's Guidance.»¹

The Messenger (ﷺ) likens the knowledge that he was given to rain because both cause life. Rain is the body's cause of life, whereas knowledge is the heart's cause of life. He (ﷺ) also likens the hearts to valleys, as Allāh (ﷻ) says:

﴿أَنْزَلَ مِنَ السَّمَاءِ مَاءً، فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا﴾ الرعد ١٧

«He sends down water from the sky, making valleys flow according to their different capacities...»²

Just as there are three kinds of land, there are three kinds of hearts:

1) The first is a good land that is receptive of water and productive of vegetation. When the rain falls on it, it absorbs the water eagerly, producing all sorts of pleasant vegetation.

This is an example of a person with a healthy, pure, and intelligent heart. His heart embraces the knowledge, and is guided by its true intelligent nature, blossoming by that wisdom and true faith. Therefore, because of its good nature, it is eager to take the knowledge, and ready to bear fruits.

This person is also like a rich merchant who has experience in different trades and investments, which enables him to invest his wealth in what brings the best profit.

2) The second kind is a hard and solid land prepared to keep and preserve the water. This benefits the people who frequent it for drinking and irrigation.

This is an example of a person whose heart preserves the knowledge and safeguards it so as to convey it just as he hears it, without alteration or conjecturing. This type of person is also described by the Prophet (ﷺ) as follows:

«فَرُبَّ حَامِلٍ فِ فِيهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ، وَرُبَّ حَامِلٍ فِ فِيهِ غَيْرُ فِقِيهِ.»

«There is often a person who conveys the knowledge to those who are more knowledgeable than himself;

1 Recorded by al-Bukhārī (79) and Muslim (2282) from Abū Mūsā al-Ash'arī (رضي الله عنه).

2 Ar-Ra'id 13:17.

and there is often a person who carries the knowledge when he himself is not knowledgeable.> ¹

This is also like a rich man who does not possess the knowledge or experience to invest his wealth, but who knows very well how to preserve it.

3) The third is a barren land incapable of holding the water or producing vegetation. Regardless of the amount of rain falling on it, it does not benefit it.

This is an example of a person whose heart does not accept any knowledge or wisdom. It is also like a poor man who neither possesses wealth nor knows how to preserve it.

The first of the above three examples applies to a learned teacher of knowledge, calling to Allāh's (ﷻ) path with clear guidance. Such are the inheritors of the prophets.

The second example applies to a person who preserves the knowledge, precisely conveying what he hears. He carries to other people precious goods that they can use for trade and investment.

The third example applies to a person who neither accepts Allāh's guidance nor benefits from it.

Thus, this *ḥadīth* covers the different types of people and their positions in regard to the Prophet's (ﷺ) message, the first two types being the happy ones, and the third being the miserable.

Second Class of the People of Bliss

The second class of the “people of happiness” consists of the believers' followers from their offspring who die before reaching the status of *taklīf*². In the hereafter, they will be with their parents, as Allāh (ﷻ) says:

﴿وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِذْنِ الْحَقِّنَا بِهِمْ ذُرِّيَّتُهُمْ وَمَا أَلْتَنَّهُمْ

1 Recorded by Abū Dāwūd, at-Tirmidhī, Aḥmad, and others from Zayd Bin Thābit, Anas Bin Mālik and others (ﷺ). Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 404).

2 *Taklīf*: Responsibility for one's deeds.

مَنْ عَمَلِهِمْ مِنْ شَيْءٍ، كُلُّ أَمْرٍ بِمَا كَسَبَ رَهِيْنٌ ﴿٢١﴾ الطور ٢١

«As for those who believe and whose offspring follow them in faith, We will join with them their offspring, and We will not deprive them of any of their deeds. Every person is responsible for what he earns.» ¹

Allāh (ﷻ) indicates that He will join the offspring with the parents in *Jannah*, just as they are joined in faith (*īmān*).

Because the offspring did not do (enough) deeds to deserve the (parents') high position, Allāh (ﷻ) expresses that this joining will not reduce the deeds of the parents. They will receive their full reward for what they did, plus the bonus of uniting them with their offspring.

Also, because this union applies to rewards and ranks, and is a favor from Allāh (ﷻ), one might imagine that it would be a violation of the rules of justice. To clarify this, the *āyah* indicates that if the children committed sins, they alone would be liable for punishment, and that every person is responsible for what he does without involving others with him in punishment. Thus this union takes place in terms of rewards and favors, but not in terms of justice and penalty.

This is indeed one of the keys and treasures of the Qur'ān, and is a knowledge that Allāh (ﷻ) gives only to those whom He wills.

Thus these *āyāt* (of the last two chapters) cover all people: the miserable and the happy, the followed and the followers.

Consequently, let a prudent person who cares for his well being see to which class he belongs. Let him not be influenced by habits or ruled by laziness. If he finds that he belongs to a happy class, let him strive to move to a higher rank, seeking Allāh's help and facilitation. And if he finds that he belongs to the miserable class, let him move out of it into a happy class while it is still possible, and before he would have to say:

﴿يَلِيْتَنِي اَنْحَدْتُ مَعَ الرَّسُوْلِ سَبِيْلًا ﴿٢٧﴾ الفرقان ٢٧

«Oh! I wish I had followed a path (of guidance) with the Messenger!» ²

1 *Aḷ-Ṭūr* 52:21.

2 *Al-Furqān* 25:27.

CHAPTER 8

REQUIREMENTS OF THE JOURNEY

One of the greatest forms of mutual help in righteousness and piety is helping one another in the journey of migration to Allāh and His Messenger (ﷺ). This help should be offered by hand, tongue, and heart — through teaching, advising, educating, guiding, and caring.

If a person has this attitude toward Allāh’s creation, prosperity will rush to him from all directions, Allāh will move His creation’s hearts toward him, will open the gates of knowledge for his heart, and will facilitate the path of bliss for him.

Conversely, one with an opposite attitude will receive opposite consequences.

One might then ask, “You have described a great journey and important matter; but what provisions should be taken along, which way to follow, and what vehicle to use for transportation?” The answers to these questions are provided in the following sections.

The Journey’s Provisions

The provisions for this journey are the knowledge inherited from the Seal of Prophets (ﷺ) — there are no other provisions.

Anyone who is not prepared with these provisions should stay at home and sit with those who lag behind. He will then find multitudes of other laggards to accompany. He may follow their example — but let him know that this company will not avail him on the Day of Distress. Allāh (ﷻ) says:

﴿وَلَنْ يَنْفَعَكُمُ الْيَوْمَ، إِذْ ظَلَمْتُمْ، أَنْكُمُ فِي
الْعَذَابِ مُشْتَرِكُونَ﴾ الزخرف ٣٩

**«On that Day, it will never benefit you, since you
have done wrong, that you are all sharing the**

punishment.»¹

Thus Allāh (ﷻ) assures that the wrongdoers' association in punishment will not profit them. In this life, people find comfort in sharing misery, as Al-Khansā'² said:

فَلَوْلَا كَثْرَةُ الْبَاكِينَ حَوْلِي عَلَى إِخْوَانِهِمْ لَقَتَلْتُ نَفْسِي
وَمَا يَبْكُونَ مِثْلَ أَخِي وَلَكِنْ أُسَلِّي النَّفْسَ عَنْهُمْ بِالنَّاسِي

“If it were not for the numerous people wailing around me over their brothers — I would have killed myself. And none of them wails over the likes of my brother. Yet, I comfort myself in that we all share (the misery).”

However, this kind of consolation will not exist among those sharing the punishment on the Day of Resurrection.

The Way

The way for accomplishing this journey is by exerting full capacity and striving to the extreme. It cannot be accomplished by wishing, nor attained through loitering. It is as a poet once said:

فُحْضُ غَمْرَاتِ الْمَوْتِ وَأَسْمُ إِلَى الْعُلَا لِكَيْ تُدْرِكَ الْعِزَّ الرَّفِيعَ الدَّعَائِمِ
فَلَا حَيْرَ فِي نَفْسٍ تَخَافُ مِنَ الرَّدَى وَلَا هِمَّةَ تَصْبُو إِلَى لَوْمٍ لَائِمِ

“Dive into the darkness of death, and rise to eminence.
Thus will you earn a distinguished and lasting honor.
No good is there in a soul that fears death, nor in a will

1 Az-Zukhruf 43:39.

2 Her actual name is Tamāḍur Bint ‘Amr Bin al-Hārith from the Salīm tribe — an Arab poetess who lived in *Jāhiliyyah* and the early days of Islām. She visited the Prophet (ﷺ) and embraced Islām together with the rest of her tribe. She is most famous for what she composed in praise of her brother Şakhr who was killed during *Jāhiliyyah* times.

that worries about a reproacher's criticism.”

It is not possible for a person to undertake this way unless he satisfies two matters:

1) First, as long as he is on the right way, he should never be concerned about the reproaches of those who like to find faults. Some types of reproach can strike a strong knight so hard as to drop him from his horse to the ground dead.

2) Second, his life should be completely worthless to him when he risks it for Allāh's sake. He should rush forward, fearless of any perils. When the soul becomes frightened, it retreats and turns away from facing dangers, preferring the lowliness of the earth.

Furthermore, these two matters cannot be fulfilled without patience. A person who exercises patience just briefly will find that the dangers turn into a smooth breeze that carries him where he wishes. Thus the danger that he feared suddenly changes to become his best helper and assistant. This is a matter that cannot be well comprehended except by those who have experienced it.

The Means of Transportation

The vehicle of transportation in this journey (of migration) is in:

- * Truthfully taking shelter in Allāh (ﷻ);
- * Turning to Allāh (ﷻ) wholeheartedly;
- * Imploring Allāh sincerely;
- * Exhibiting absolute reliance on Allāh;
- * Putting full confidence in Allāh;
- * Falling before Allāh like a subdued and defeated person who possesses nothing — a person who looks up to his Master for dignity and security and for attaining some of His bounties, hoping that He would shelter him.

When a person fulfills this, we hope that Allāh will guide him and

show him what has been concealed from others concerning this journey of *hijrah* together with its various sections and stops.

Reflecting on Allāh's Āyāt

The pinnacle of the whole affair (of performing a successful journey) and its central pillar is the continued contemplation on Allāh's *āyāt* — to such an extent that these *āyāt* would overpower one's thoughts and fascinate one's heart.

When the Qur'ānic meanings replace the heart's passing thoughts, when these meanings take charge of a person's heart so that it only turns to them (the Qur'ānic meaning) for help and security — when this is fulfilled, his journey is smooth, his course becomes manifest, and even if it appears as though he is standing still, he would, in fact, be moving ahead so fast, like he is racing the wind. (As Allāh (ﷻ) says:)

«وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ، صُنِعَ اللَّهُ
الَّذِي أَتَقَنَ كُلَّ شَيْءٍ، إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ﴿٨٨﴾ النمل

«You see the mountains and think them firmly fixed.
But they pass as the passing of clouds. (It is) the
work of Allāh who perfects all things. Indeed, He is
Acquainted with all that you do.»¹

One might ask, “You have pointed to a great aspiration. Would you disclose the door that opens into it, and would you raise the curtain that conceals it? Would you reveal how to thoroughly understand the meanings of the Qur'ān, and how to reflect upon its extraordinary delights and treasures? We have in our hands the books of *tafsīr* of various *imāms*; are there any additional interpretations beyond what they have already done?”

I will then present (in the next chapter) some examples that may be followed and taken as guides in this endeavor.

1 An-Naml 27:88.

CHAPTER 9

THOROUGH UNDERSTANDING OF THE QUR'ĀN

Magnificent Meanings in Ibrāhīm's Narration

Allāh (ﷻ) says:

﴿هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ؟﴾ إِذْ دَخَلُوا عَلَيْهِ
فَقَالُوا: "سَلَامًا." قَالَ: "سَلَامٌ قَوْمٍ مُنْكَرُونَ." ﴿فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ
بِعِجْلِ سَمِينٍ﴾ فَقَرَّبَهُ إِلَيْهِمْ، قَالَ: "أَلَا تَأْكُلُونَ؟" ﴿الذاريات ٢٤-٢٧﴾

«Has the story reached you of the honored guests of Ibrāhīm? (That was) when they entered upon him and said, "Peace (be upon you)!" He answered, "(And upon you be) peace, unfamiliar people!" Then he turned quietly to his household, brought forth a fat (roasted) calf, and placed it before them. He said, "Will you not eat?"»¹

﴿فَأَوْجَسَ مِنْهُمْ خِيفَةً، قَالُوا: "لَا تَحْزَنْ،" وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ﴾
﴿فَأَقْبَلَتِ أَمْرَأَتُهُ فِي صَرَءٍ فَصَكَتْ وَجْهَهَا، وَقَالَتْ: "عَجُوزٌ عَقِيمٌ."﴾
﴿قَالُوا: "كَذَلِكَ قَالَ رَبُّكَ، إِنَّهُ، هُوَ الْحَكِيمُ الْعَلِيمُ."﴾ ﴿الذاريات ٢٨-٣٠﴾

«(When they did not reach for the meat) he conceived a fear of them. They said, "Fear not," and gave him good tidings of (the birth of) a learned son.

(Upon hearing this,) his wife approached with a cry (of alarm) and struck her face (in shock) and exclaimed, "A barren old woman (like me)!" They

¹ Ath-*Thāriyāt* 51:24-27.

answered, “Thus has your Lord decreed. Indeed, He is the Wise and the Knowing.”»¹

﴿قَالَ: "فَمَا حَظُّكُمْ أَيُّهَا الْمُرْسَلُونَ؟" ﴿٢٧﴾ قَالُوا: "إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٢٨﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ﴿٢٩﴾ مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ. ﴿٣٠﴾ فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣١﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ ﴿٣٢﴾ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٣﴾﴾ الذاريات ٢٧-٣١

«He said, “And what (other) mission do you have, O (heavenly) messengers?” They answered, “Indeed, we are sent to a criminal people to launch stones of clay upon them, marked out in your Lord’s presence for (the punishment of) the excessive.”

So (soon thereafter) We evacuated whoever was therein (i.e., in the criminal cities) of believers. But We did not find in them except a single house of Muslims (who have surrendered themselves to Us). And so We left therein a (warning) sign for those who fear the grievous punishment.»²

A SUPERFICIAL UNDERSTANDING

As one reads these *āyāt*, peering into their meanings and contemplating over them, one may gather that:

- * The angels came to Ibrāhīm (ﷺ) in the form of guests who would normally eat and drink.
- * They announced to him the glad tidings of begetting a learned son.
- * His wife was astounded by the news, and that the angels told her that this was Allāh’s command; and so on.

1 *Ath-Thāriyāt* 51:28-30.

2 *Ath-Thāriyāt* 51:31-37.

Most people would not perceive except these meanings.

A DEEPER UNDERSTANDING

Let me then reveal just a few of the numerous marvels hidden in these *āyāt*. Let me demonstrate how they contain:

- * High praise for Ibrāhīm;
- * A collection of the manners of hospitality, host's obligations, and guest's rights;
- * Refutation of the dogmas of philosophers and *mu'aṭ ṭilah* ¹;
- * A great sign of prophethood;
- * Reference to all of Allāh's *ṣifāt* ², which all stem from "knowledge" and "wisdom";
- * A brief and clear reference to the Resurrection, and to the certainty of its occurrence;
- * Description of the Lord's justice and His revenge against disbelieving nations;
- * Reference to Islām and *īmān* and the difference between them;
- * Reference to the consistency of Allāh's signs pointing to His oneness, His messengers' truthfulness, and the Last Day;
- * No one profits from all of this except the true believers whose hearts fear the punishment of the Last Day. As for those who do not fear the Last Day nor believe in it, they will not profit from this.

I will next present a detailed clarification of the preceding points.

Emphasis Through Interrogation

Allāh (ﷻ) starts the narration with a question:

-
- 1 *Mu'aṭ ṭilah*: Those who deny the existence or reality of a number of Allāh's attributes.
 - 2 *Ṣifāt*: Plural of *ṣifah*, which means attribute. In the present context, it refers to Allāh's supreme attributes.

﴿هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ؟﴾ ﴿الذاريات ٢٤﴾

«Has the story reached you of the honored guests of Ibrāhīm?»¹

This is not really intended as a query. Some scholars of the Arabic language assert that the question here means “indeed”. Starting the discussion in situations like this with an interrogation carries a subtle message and an intricate meaning.

When a speaker wants to relate to the listeners an important matter requiring special emphasis, he would start with an interrogatory article to attract their attention. He would say for instance, “Do you know about such-and-such ...?” Along this line, Allāh (ﷻ) says:

﴿هَلْ أَتَاكَ حَدِيثُ مُوسَى؟﴾ ﴿طه ٩﴾

«Has the story reached you of Mūsā?»²

And:

﴿وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ؟﴾ ﴿ص ٢١﴾

«Has the story reached you of the (two) disputants?»³

And:

﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ؟﴾ ﴿الغاشية ١﴾

«Has there reached you the tiding of the Overwhelming Event?»⁴

The purpose of the interrogation in all of these *āyāt* is to emphasize the importance of the ensuing narrations, and to encourage pondering over them and comprehending the wisdom they carry.

It also serves another purpose, which is a reminder that this

1 *Ath-Thāriyāt* 51:24.

2 *Tāhā* 20:9.

3 *Ṣād* 38:21.

4 *Al-Ghāshiyah* 88:1.

knowledge is one of the clear signs of Muḥammad's (ﷺ) prophethood. It belongs to *ghayb*, and neither he nor his people could have otherwise known about. Could it have reached him without Allāh's teaching and revelation, or through any way other than Allāh's?

Glance then at this address appearing in the interrogatory form, and reflect over its great influence from all aspects. This will convince you that it is the peak of eloquence.

Ibrāhīm's Excellent Manners

HONORED GUESTS

The previous *āyah* then mentions "the honored guests of Ibrāhīm". This carries a commendation from Allāh (ﷻ) for His *Khalīl* ¹, Ibrāhīm. The word "honored" carries two meanings:

1. The first is that Ibrāhīm honored them, which is a compliment to his hospitality.
2. The second is that they are honored by Allāh (ﷻ). This is similar to describing them elsewhere as:

﴿بَلْ عِبَادٌ مُّكْرَمُونَ﴾ الْاَنْبِيَاء ٢٦

«(The angels are) only (His) honored servants.» ²

This is another compliment for Ibrāhīm because the *honored* angels were sent to visit *him*.

Thus, both interpretations carry praise for Ibrāhīm.

RETURNING THE SALĀM IN A BETTER WAY

In the next *āyah*, Allāh (ﷻ) says:

﴿اِذْ دَخَلُوا عَلَيْهِ فَقَالُوا: "سَلَامًا." قَالَ: "سَلَامٌ قَوْمٍ مُّنْكَرُونَ."﴾ الذَّارِيَات ٢٥

1 *Khalīl*: A confidant and beloved friend. In the Qur'ān, Allāh (ﷻ) declares that He has taken Ibrāhīm as His *Khalīl* (*an-Nisā'* 4:125).

2 *Al-Anbiyā'* 21:26.

«(That was) when they entered upon him and said, “Peace (be upon you)!” He answered, “(And upon you be) peace, unfamiliar people!”»¹

This contains further praise for Ibrāhīm. He responded to the angels’ greeting with a better one. Their greeting was “*Salāman*”. This Arabic expression constitutes a verbal sentence² which, more precisely, means: “We greet you with peace.” His response was “*Salāmun*”. This is a nominal sentence which, more precisely, means: “Lasting and constant peace be on you.” No doubt, the latter sentence implies constancy whereas the formal sentence implies change. Thus, Ibrāhīm’s greeting was better and more complete.

GOOD MANNERS IN CRITICIZING

The next words in this *āyah*, «**unfamiliar people**,» display two forms of good manners in addressing the guests, even when there is need to express concern about their behavior:

1. Ibrāhīm dropped the subject (*mubtadaʿ*) of the sentence. Otherwise, he would have said, “You are unfamiliar people.” Thus he expressed concern without confronting them directly with it — which would have carried some rudeness.

This was also the manner of the Prophet Muḥammad (ﷺ) who, when criticizing some people’s actions, instead of confronting them with what would hurt them, would rather say, <**Why do some people say such-and-such, or do such-and-such?**>³

1 *Ath-Thāriyāt* 51:25.

2 In Arabic, a sentence can either be verbal or nominal. A verbal sentence starts with a verb. For example, “The man came” would be expressed in Arabic as a verbal sentence, “Came the man”. A nominal sentence, on the other hand, does not contain a verb. It consists of two nouns or their equivalents: a *mubtadaʿ* (starting noun or subject) and a *khbar* (describing noun). For example, “The man is tall” would be expressed in Arabic as a nominal sentence, “The man tall”, where “the man” is the *mubtadaʿ* and “tall” is the *khbar*. In this sense, a verbal sentence describes a changing process (a process that took place at a certain time), whereas a nominal sentence describes a constant process.

3 As he (ﷺ) said, for example, in the *ḥadīth* recorded by al-Bukhārī and Muslim from

2. Ibrāhīm (ﷺ) omitted mentioning the party affected by their unfamiliarity, namely, himself. This is more appropriate than saying, “You are unfamiliar to me.” Allāh (ﷻ) says elsewhere (describing Ibrāhīm’s apprehension):

﴿فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً﴾ هود ٧٠

«But when he saw their hands not reaching for it, he deemed their conduct strange and became apprehensive of them.»¹

GOOD MANNERS OF HOSPITALITY

Next, Allāh (ﷻ) says:

﴿فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾ فَقَرَّبَهُ إِلَيْهِمْ، قَالَ: «أَلَا تَأْكُلُونَ؟» ﴿٢٧﴾﴾ الذاريات ٢٦-٢٧

«Then he turned quietly to his household, brought forth a fat (roasted) calf, and placed it before them. He said, “Will you not eat?”»²

1. The verb used to describe Ibrāhīm's action is *rāgha*, which means “went quietly and secretly”. This indicates his hastening to honor and serve his guests in a secret manner so as not to embarrass them or make them feel shy.

This can be contrasted with a person who would purchase and prepare the food slowly and lazily, all in plain view of his guests. Such action would surely cause them to be bashful and disturbed.

2. Then the fact that Ibrāhīm turned to no place other than his own household carries another compliment for Ibrāhīm (ﷺ). It indicates that all what is usually needed to honor and serve the

Anas (رضي الله عنه) when he criticized the three individuals who inquired about his manner of worship and pledged to exceed it.

1 *Hūd* 11:70.

2 *Ath-Thāriyāt* 51:26-27.

- guests is present and available within his household. There is no need to seek anything from the neighbors or elsewhere.
3. Bringing forth a fat and roasted calf carries three compliments for Ibrāhīm's hospitality:
 - a) He served his guests personally rather than sending someone to serve them.
 - b) He brought before them a complete animal and not just a portion of it. This allows them to select any part of it that they may favor.
 - c) He did not bring before them a thin or lean animal, but rather a fat one. Furthermore, being the young calf of a cow, this is an expensive animal which would please the guests. His generosity and hospitality made him slaughter it despite its value.
 4. Ibrāhīm (~~سأ~~) placed the calf right in front of the guests. This carries another compliment, because Ibrāhīm brought the food in front of the guests rather than putting it in another place out of their reach and having them move to reach it.
 5. Ibrāhīm's words of invitation to his guests, "Will you not eat?" carry still another compliment for his fine manners of hospitality. Rather than saying, "Go ahead — eat!" he invited them to eat with these polite and kind words, giving them the choice to eat or not.

Tidings of Ishāq's Birth

IBRĀHĪM'S APPREHENSION

Indeed, when the guests eat from their host's food, the host is pleased and pacified. Thus when Ibrāhīm noticed that his guests did not reach for the meat, he conceived a fear in himself that they might have evil intentions.

When they perceived this, they comforted him by revealing their identity, and they announced to him the news of the birth of a learned child:

﴿فَأَوْجَسَ مِنْهُمْ خِيفَةً، قَالُوا: "لَا تَحْزَنْ،" وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ﴾ الذاريات ٢٨

«(When they did not reach for the meat) he conceived a fear of them. They said, "Fear not," and gave him good tidings of (the birth of) a learned son.»¹

This child was Ishāq (إِسْحَاقَ), not Ismā'īl (إِسْمَاعِيلَ), because his wife was surprised and mentioned that a barren old woman like herself cannot bear children. As for Ismā'īl, he was his first-born child, and was born from his (younger) concubine Hājar. Allāh (ﷻ) clarifies this in the following:

﴿وَأَمْرَأَتُهُ، قَائِمَةٌ فَضَحِكَتْ، فَبَشَّرْنَاهَا بِإِسْحَاقَ،
وَمَنْ وَرَاءَ إِسْحَاقَ يَعْقُوبَ﴾ هود ٧١

«And his wife was standing nearby, and she smiled. Then We gave her good tidings of (the birth of) Ishāq and, after Ishāq, of (his son) Ya'qūb.»²

THE NATURE OF WOMEN

Allāh (ﷻ) then says:

﴿فَأَقْبَلَتْ أَمْرَأَتُهُ، فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا،
وَقَالَتْ: "عَجُوزٌ عَقِيمٌ."﴾ الذاريات ٢٩

«(Upon hearing this,) his wife approached with a cry (of alarm) and struck her face (in shock) and exclaimed, "A barren old woman (like me)!"»³

This displays women's weakness and their emotional nature. As soon as Ibrāhīm's wife heard the news, she cried out and slapped her face, exclaiming, "A barren old woman!"

1 Ath-Thāriyāt 51:28..

2 Hūd 11:71.

3 Ath-Thāriyāt 51:29..

This presents some of the good manners for a woman when talking to strangers. She should be brief and only use the words necessary to make herself clear. Thus Ibrāhīm's wife dropped the subject of the sentence which would otherwise be, "I am a barren woman," and she briefly mentioned what would prevent her from bearing children (old age). In *Surat Hūd*¹, Allāh tells us that she mentioned the reason preventing Ibrāhīm as well (old age) from begetting children.

Affirming Allāh's Attributes

WISDOM, KNOWLEDGE AND OTHER DIVINE ATTRIBUTES

Allāh (ﷻ) then says:

﴿ قَالُوا: "كَذَّالِكَ قَالَ رَبُّكَ، إِنَّهُ، هُوَ الْحَكِيمُ الْعَلِيمُ." ﴾ الذاريات ٣٠

«They replied, "Thus has your Lord decreed. Indeed, He is the Wise and the Knowing."»²

The angels' reply affirms the attributes of speech for Allāh (ﷻ).

It also affirms Allāh's attributes of wisdom (*al-Ḥakīm*) and knowledge (*al-'Alīm*), which are the source of creation and decree. All of Allāh's creation, as well as His decree and law, result from His knowledge and wisdom.

Furthermore, knowledge and wisdom include all of Allāh's other perfect attributes.

Allāh's perfect knowledge implies His perfect life (*al-Ḥayy*) and all that derives from it such as the support for all the creation (*al-Qayyūm*), might (*al-Qadīr*), perseverance (*al-Bāqī*), hearing (*as-Samī'*), and seeing (*al-Baṣīr*).

His perfect wisdom implies perfect will, justice, mercy, benevolence, generosity, and kindness. It implies perfect judgment in doing things in the best possible way. It also implies justly decreeing and delivering rewards or punishment. All these meanings then derive

1 *Hūd* 11:72.

2 *Ath-Thāriyāt* 51:30.

from Allāh's (ﷻ) name: the Wise (*al-Ḥakīm*). This is a Qur'ānic style whereby all these great matters are related to this attribute of wisdom. It strongly rebukes those who claim that Allāh (ﷻ) created all the creation futilely and uselessly (without wisdom).

PROOFS OF RESURRECTION

Because of the above, it is most plausible to conclude that reason leads to the basic belief in the Resurrection, and that the Revelation comes with further confirmation and details of this belief.

The Qur'ānic approach concerning Resurrection supports this conclusion. Allāh (ﷻ) gives two types of rational proofs concerning it:

- 1) The first type deals with the likelihood of its occurrence. Proofs for this derive from Allāh's power. ¹
- 2) The second type deals with the certainty of its occurrence. Proofs for this derive from Allāh's wisdom. ²

Anyone who examines these proofs will realize that they are quite sufficient and, praise be to Allāh (ﷻ), they leave no need for any other proofs. They are sound and satisfactory, they address the issue in a most direct way, and they include refutation and clarification of doubts and misconceptions that occur to many people.

If Allāh (ﷻ) grants me facilitation, I will write a large volume on this subject. I see that evidences presented in the Qur'ān carry cure, guidance, immediate clarification, clear expression, and warning and refutation of misconceptions. All of this is presented in a way that pleases the heart and increases conviction, contrary to evidences from other sources. However, it is not possible to expound on this here.

RELATIONSHIP OF WISDOM AND KNOWLEDGE TO THIS STORY

In conclusion, both Allāh's creation and His commands result from His Knowledge and Wisdom. This story specifically mentions these two

1 Since Allāh is Powerful, He is Able to establish the Resurrection Day.

2 Since Allāh is Wise and Just, He will establish the Resurrection Day in order to judge among the creation.

attributes because the people tend to be surprised to hear of a baby being born to a couple who, normally, cannot conceive. Thus there was need to point out that Allāh knows the reason and purpose of this creation, and that this decree conforms well to His Wisdom.

Destroying the People of Lūt

Next, Allāh (ﷻ) describes sending these same angels to destroy Lūt's people by stoning them with marked stones:

﴿قَالَ: "فَمَا حَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ؟" ○ قَالُوا: "إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ○ لِتُرْسِلَ عَلَيْهِمْ حِجَارَةٌ مِّن طِينٍ ○ مُّسَوَّمَةٌ عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ." ○﴾ الذاريات ٣١-٣٤

«He said, "And what (other) mission do you have, O messengers?" They answered, "Indeed, we are sent to a criminal people to launch stones of clay on them, marked out in your Lord's presence for (the punishment of) the excessive."»¹

This shows that Allāh (ﷻ) supports His messengers and destroys their enemies. It points to the Resurrection, and it shows that reward and punishment clearly take place in this world as well. This is one of the strongest proofs of the truthfulness of the messengers in delivering their Lord's Message.

Islām and Imān

Next, Allāh (ﷻ) says:

﴿فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ○ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ السُّلَمِيِّينَ ○﴾ الذاريات ٣٥-٣٦

1 *Ath-Thāriyāt* 51:31-34.

**«So We evacuated whoever was therein of believers.
But We did not find in them except a single house of
Muslims»¹**

Allāh (ﷻ) makes a distinction between Islām (or Muslims) and *īmān* (or believers). There is a subtle reason for this, dictated by the context.

The evacuation and deliverance from severe punishment was meant only for the believers who followed the messengers both openly and secretly. This applied to just one household (that of Lūṭ), which could be described as a Muslim household.

Lūṭ's wife was a member of this household, and was apparently Muslim. But she was not to be among the rescued believers. Allāh (ﷻ) exposed her betrayal of her husband. Her betrayal was not in regard to his honor, but in accepting her people's ways to such an extent that she went secretly to inform them about his guests. Thus she was apparently a member of the Muslim household, but not one of the true believers who deserved to be rescued.

This gives answer to a famous question, "Why is the more general term, Islām, excluded from the more specific term, *īmān*? Does not the rule of exclusion dictate the opposite?"

A Warning for Those Who Fear

Next, Allāh (ﷻ) says:

﴿ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ۝۳۷ ﴾ الذاريات ۳۷

**«And so We left therein a (warning) sign for those
who fear the grievous punishment.»²**

This points to Allāh's awesome signs that He decreed in this world, preserving them as reminders of Himself and of the truthfulness of His messengers. These reminders are beneficial only for those who believe

1 *Aḥ-Ṭḥāriyāt* 51:35-36.

2 *Aḥ-Ṭḥāriyāt* 51:37.

in the hereafter and fear Allāh's punishment. This is similar to what Allāh (ﷻ) says elsewhere:

﴿إِنَّ فِي ذَٰلِكَ لَآيَةً لِّمَنۢ خَافَ عَذَابَ الْآخِرَةِ﴾ هود ١٠٣

«Therein lies a message indeed for all who fear the punishment of the hereafter.»¹

And He says:

﴿سَيَذَكِّرُهُمۢ مِّنۢ يَّخۡشَى ۗ﴾ الأعلى ١٠

«He who fears (Allāh) will be reminded.»²

As for those who do not believe in the hereafter, when they see such signs they just say, “These are people who, like many others, were struck by misfortune. This is the norm of time: it gives happiness to some people and misfortune to others!”

But those who believe in the hereafter and are afraid of it are the ones who benefit from these signs and reminders.

Conclusion

When a person understands the meanings and implications of the Qurʾān in the correct way, he will perceive marvels and wisdom that amaze the mind; and he will realize that it is indeed revealed by the Wise and Praiseworthy (ﷻ).

This was meant to point out and give examples as to how people vary in understanding the Qurʾān and in extracting its treasures and marvels. Indeed, the bounties are in Allāh's hand and He gives of them to whom He wills.

1 Hūd 11:103.

2 Al-A'lā 87:10.

CHAPTER 10

COMPANIONS ALONG THE WAY

(As indicated in the preface, this chapter was lost from previous Arabic manuscripts of *ar-Risālat-ut-Tabūkiyyah*. This is why we did not include it in the first edition of the English translation. It is important to note, though, that this chapter carries a strong *ṣufī* spirit that can introduce wrong concepts — unless it is controlled and explained according to the earlier discussions of this book. This is what we have attempted below.)

The Company of the Journey

When you set your heart on undertaking this journey of migrating to Allāh (ﷻ) and His Messenger (ﷺ), you should seek a companion to travel with, realizing, however, that you may not find such a companion.

What you will usually find are those who contradict and oppose you, constantly and openly blaming and rebuking you, or those who avoid you, or those who show absolutely no inclination to consider such a journey.

I wish that all of the disagreeing people were of this latter type. A person would indeed be kind to you if he spares you and does not inflict his harm on you. A poet once said:

إِنَّا لَفِي زَمَنِ تَرَكُ الْقَبِيحِ بِهِ مِنْ أَكْثَرِ النَّاسِ إِحْسَانًا وَإِجْمَالًا

“We live at a time when refraining from evil is viewed by most people as a (sufficient) act of benevolence and kindness.”¹

1 This was said by Abū aṭ-Ṭayyib il-Mutanabbī (d. 354 H).

With this being the people's common practice nowadays, you should avoid them and establish mutual help (with the few who agree with you) in undertaking this journey. You should also forsake criticizing and blaming (your selected companions) — except for those scarce individuals who drop out along the way, making of themselves easy and worthless preys (for Satan).

You should not interrupt your journey because of such dropouts, but should move along, even if you have to be a lone stranger. Pursuing this journey without company would then constitute a strong proof of the truthfulness of one's love (for Allāh ﷻ and His Messenger ﷺ).

The Living and the Dead

He who intends to undertake this journey should accompany the dead who are in reality alive ¹. Their company will enable him to reach his goal.

He should avoid the company of the living people who are in reality dead — they will only disrupt his course. ²

Nothing is more important to a traveler than associating with the former company and disowning the latter. One of the *salaf* said:

“Great indeed is the difference between those who are dead but whose remembrance brings life to the heart, and those who are alive but whose company causes death to the heart.”

Thus, nothing is more harmful for a person than his peers and associates. In their company, his vision and aspirations become limited to imitating them, competing with them, and following their footsteps:

1 The “dead” are the *ṣaḥābah* and other learned and righteous people who passed away, but whose knowledge and bounties continue to benefit people. This company is a spiritual one, whereby one attempts to learn and adhere to the way of the *ṣaḥābah* and the early people of piety and knowledge.

2 This should not be understood as a call to monasticism and isolation. Rather, it is a call to avoid deep involvement in the worldly futile pastimes that divert from the most important mission of migration to Allāh (ﷻ) and His Messenger (ﷺ).

even if they enter a lizard's hole, he would love to enter with them.

You must then avoid the company of the ignorant associates, seeking instead the company of those who are absent in person, but whose bounties and good influence continue to exist in the world.

Good Manners in Dealing with the Ignorant

A CHERISHED STRANGER

When you do the above, you will acquire a new zeal and direction, and will become a stranger among people — even if you are known or related to them. You will be a distinguished stranger among them: clearly seeing the obscurity they suffer, though they cannot see the splendor you enjoy.

You would then excuse them as much as you can, while enjoining and advising them, with all your power, to do good. Thus you look at them with two eyes:

- a) One eye recognizes Allāh's commands and prohibitions, leading you to advise and warn them, befriend or disown them, giving them their rights and requiring yours.
- b) The other eye recognizes Allāh's decree and measure, leading you to sympathize with them, supplicate and seek forgiveness for them, and seek excuses for them in matters that do not involve violation of Allāh's commands and *Shar'*. Thus, you engulf them with kindness, compassion, and forgiveness, heeding Allāh's command (to His Messenger ﷺ):

«خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾ الأعراف ١٩٩»

«Show forgiveness, enjoin what is good, and turn away from the foolish.»¹

¹ Al-A'rāf 7:199.

THREE REQUIRED QUALITIES IN DEALING WITH PEOPLE

Indeed, this *āyah* should suffice and cure those who abide by it. It calls to:

- a) Exercising good manners in dealing with people, forgiving them and showing them compassion to the limits of one's character and nature.
- b) Fulfilling Allāh's right upon people, enjoining what is good in matters that the intellect attests to their goodness and merit — based on what Allāh has commanded.
- c) Avoiding their evil, warding off the harm resulting from their ignorance without taking personal revenge against them.

How else can you attain excellence? And what policy and behavior can be better in this world than this? If you try to consider every evil reaching you from the people — I mean true evil that would cause a loss of honor before Allāh (ﷻ) — you will find that it arises from neglecting one or more of these three matters.

If you abide by these three qualities, whatever the people inflict on you will be good, even if it appears evil — only good can result from enjoining good, even if it is encased in a situation of evil and harm. Allāh (ﷻ) says:

﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ، لَا تَحْسَبُوهُ شَرًّا لَّكُمْ، بَلْ هُوَ خَيْرٌ لَّكُمْ﴾ النور ١١

«Verily! Those who brought forth the great slander (against 'Ā'ishah رضي الله عنها) are a group among you. Do not consider it a bad thing for you. Rather, it is good for you.»¹

1 An-Nūr 24:11.

THE MESSENGER'S WAY OF DEALING WITH HIS FOLLOWERS

Allāh (ﷻ) also addresses His Messenger (ﷺ), saying:

﴿فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ
فَتَوَكَّلْ عَلَى اللَّهِ﴾ آل عمران ١٥٩

«So pardon them, seek Allāh's forgiveness for them, and consult them in the affair. Then when you have taken a decision, rely fully on Allāh.»¹

This *āyah* instructs the Messenger (ﷺ) to fulfill Allāh's rights and the people's rights. When the people do wrong, it is either a violation of Allāh's limits or a harm directed to His Messenger personally.

If they harm the Messenger (ﷺ), he should respond by forgiving them. But if they overstep Allāh's limits, the Prophet (ﷺ) should ask Allāh (ﷻ) to forgive them and attract their hearts (to the guidance). Also, he (ﷺ) should extract their opinions by consulting them, because this tends to make them more obedient and willing to advise. Once he forms his decision, he should seek advice no more, but should rather put his trust in Allāh and go forth in fulfilling what he decided, for Allāh loves those who rely on Him.

This is one example of the excellent manners with which Allāh (ﷻ) equipped his Messenger (ﷺ). He described him as:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾ القلم ٤

«Indeed, you (O Muḥammad) are of an exalted character.»²

‘Ā’ishah (رضي الله عنها) described him as:

“كَانَ خُلُقَهُ الْقُرْآنُ.”

1 *Āl-‘Imrān* 3:159.

2 *Al-Qalam* 68:4.

“His character was (a reflection of) the Qur’ān.”¹

Three Conditions for Acquiring Excellent Manners

A person cannot attain excellent character without three conditions:

1. He must possess good ground (or nature) that can help him pursue this excellence through knowledge, determination, and action. A rough and dry nature makes it hard to submit to this, whereas a mild and smooth nature makes it possible to receive the plowing and the seeds.
2. He must possess a strong soul capable of conquering calls of laziness, transgression, and desire — all of which contradict perfection. The souls that cannot defeat this will always be defeated and conquered.
3. He must possess a discerning knowledge of the truth of matters, which would enable him to put things in their rightful position and to distinguish between flesh and cancer, beads and gems.

If these three qualities are present in a person, and Allāh grants him facilitation, he will be among those to whom the best achievement (*ḥusnā*) has been decreed and for whom Allāh’s care has been secured.

A Gift for the Lovers of Allāh and His Messenger

If you peer into the words contained in these pagets, you will perceive that they describe what is most required for mutual help in *birr* and *taqwā*, and in migrating to Allāh and His Messenger. This is what the author intended when he wrote this treatise, making it an early and expedited gift to his friends and companions in seeking the knowledge.

Allāh is the witness, and sufficient is He as witness², that if this

1 Recorded by Muslim, Abū Dāwūd, and Aḥmad.

2 This meaning comes, for example, from *an-Nisā* 4:79.

treatise reaches any such friends, he will receive it with pleasure, hasten to understand it, and will consider it as one of the best possible gifts among friends.

Other types of (material) bountiful gifts — even if people look forward to them — have little benefit and are extremely trivial because anyone can give them. Indeed, a useful gift is a (good) word that a person presents to his Muslim brother.

Conclusion

The summary of the above, from beginning to end, is that one should have regard for Allāh (ﷻ) alone, turning the heart fully to Him, and offering Him continued submission and absolute reliance.

If a *‘abd* rightly fulfills this status, he will see amazing outcomes reflecting his Lord’s bounties, benevolence, kindness, and protection. Allāh (ﷻ) will turn people’s hearts to him with mercy, love (and respect).

But we only say, “Our Lord, we have been overcome by sin, ignorance, transgression, and wrong. We hereby admit our lack and shortcomings. Anyone among us who claims a position of honor before You is but a despicable and disgraceful person. If you relinquish our affairs to ourselves, we would surely be in loss, helplessness, sin, and vice. Woe be to us — how regretful we are for not pleasing You, even if this would be at the cost of displeasing everyone else. How lacking are we in giving preference to Your obedience and love over obeying and loving everyone else. How lacking are we in behaving truthfully with You.” This is similar to what a poet once said:

فَلَيْتَكَ تَحَلُّوْا وَالْحَيَاةُ مَرِيْرَةٌ وَلَيْتَكَ تَرْضَى وَالْأَنَاْمُ غَضَابُ
 وَلَيْتَ الَّذِي بَيْنِي وَبَيْنَكَ عَامِرٌ وَبَيْنِي وَبَيْنَ الْعَالَمِيْنَ حَرَابُ
 إِذَا صَحَّ مِنْكَ الْوُدُّ فَالْكُلُّ هَيِّنٌ وَكُلُّ الَّذِي فَوْقَ الثَّرَابِ ثُرَابُ

“I wish You are sweet (to me), even if the rest of my life is bitter. I wish You are pleased, even if all people are angry.

I wish the relationship between me and You is sound,
even if that between me and all people is in ruin.

If I receive true love from You, all else is trivial, and
(to me) all that is above earth is (worthless) as earth.”¹

Instead of the above elaborate discussion, we may be content by merely the following three statements, of which some learned men among the *salaf* reminded each other:

”مَنْ أَصْلَحَ سَرِيرَتَهُ، أَصْلَحَ اللَّهُ عَلَانِيَتَهُ،
وَمَنْ أَصْلَحَ مَا بَيْنَهُ وَبَيْنَ اللَّهِ، أَصْلَحَ اللَّهُ مَا بَيْنَهُ وَبَيْنَ النَّاسِ،
وَمَنْ عَمِلَ لِآخِرَتِهِ كَفَأَهُ اللَّهُ مَوْنَهُ دُنْيَا.”

“1. Whoever rectifies his hidden intentions, Allāh rectifies his apparent deeds.

2. And whoever rectifies his relationship with Allāh, Allāh rectifies his relationship with the people.

3. And whoever strives for the last life, Allāh suffices him of the worries of the first life.”

The proof of these words is in their very existence. Even if a person engraves them in his heart, so as to read them as frequently as he breathes, this may not suffice him. Indeed, facilitation is in Allāh’s hand, there is no god worthy of being worshiped except Him, and there is no lord besides Him.

Let my friends pardon some of my words because, by Allāh, they are the blows and breaths of an ill and feverish person² (to whom the saying of a poet applies):

أَقْلَبُ طَرْفِي لَا أَرَى مَنْ أُحِبُّهُ وَفِي الْحَيِّ مِمَّنْ لَا أُحِبُّ كَثِيرُ

“I look around but do not see him whom I love,

1 This is attributed to a poetess called Rābi’ah al-’Adawiyah (died in 180 H) who was known for remarkable piety and renunciation of worldly pleasures..

2 A true migrator to Allāh is ever sick of his shortcomings and of people’s opposition.

Though in my neighborhood are many whom I dislike.”

My illness and fever are intense and perpetual, and, at the same time, are the source of my singing and delight. (This is because I find no one to understand me, as a poet once said in regard to his beloved woman Laylā):

ما في الخيامِ أخوٌ وجدٍ يُطارِحُهُ حَدِيثُ لَيْلَى، وَلَا حُبُّ يُجَارِيهِ

“There is not in these tents any lover (like me) who is inflamed by the memory of Laylā, nor is there a love that compares with my love (for her).”

Thus I love Him (ﷺ), whom you (O my friends) should also love, with longing similar to that of a person whose beloved one is far and inaccessible to him, as another poet said:

يَا ثَاوِيَا بَيْنَ الْجَوَانِحِ وَالْحَشَا مَيِّ وَإِنْ بَعُدَتْ عَلَيَّ دِيَارُهُ
عَطْفًا عَلَى قَلْبٍ بِحُبِّكَ هَانِمِ إِنَّ لَمْ تَصِلْهُ تَقَطَّعَتْ أَوْتَارُهُ
وَأَرْحَمُ كَنِيْبًا فِيكَ يَقْضِي آسِفًا شَوْقًا إِلَيْكَ وَلَمْ يَنْلُ أَوْطَارُهُ
لَا يَسْتَفِيْقُ مِنَ الْعَرَامِ وَكُلَّمَا أَعْرَضْتَ عَنْهُ تَهْتَكْتَ أَسْتَارُهُ

“O you who dwell between my two sides and within my heart, though your residence is far away,

Sympathize with a heart that is inflamed with your love, and if you do not join with it, its chords (of life) will break.

Have mercy on a depressed one who is about to die grieving for you — longing for you without attaining his wish.

He is never sober from his state of adoration, and every time you neglect him, his veils fall off (exposing his weak situation).”

Every person with passion applies these meanings to his own

passion. They may give the depressed partial tranquility and consolation.

But no! The (living) heart (of a believer) never attains tranquility and satisfaction until it is placed in its proper place (of submission to its Lord) and until it abides in its only abode (in Paradise), as a poet said:

إِذَا وَضَعْتَ الْقَلْبَ فِي غَيْرِ مَوْضِعٍ بِغَيْرِ إِنْاءٍ فَهُوَ قَلْبٌ مُضَيِّعٌ

“A heart placed in a wrong place, without a (protecting) container, is a wasted heart.”

This verse has a very important meaning that I explained in a separate book. ¹

Allāh (ﷻ) indeed knows best.

(In conclusion,) Absolute praise is to Allāh alone, and may Allāh (ﷻ) bestow His blessings and peace on our Prophet Muḥammad and his family and companions until the Day of Judgment.

¹ Salīm al-Hilālī indicated, “This booklet to which Ibn-ul-Qayyim refers is currently lost, but there is a printed booklet by his teacher Ibn Taymiyyah discussing this verse and titled, ‘Risālat ul-Qalb — the Heart’s Message’.”

APPENDIX: ARABIC TERMINOLOGY

Introduction

TRANSLATING AND REFERENCING QUR'ĀN AND ḤADĪTH

The Qur'ān contains Allāh's exact words that cannot be precisely translated into other languages because of possible misinterpretation and limited human understanding. Therefore, we only translate the meanings as understood by trustworthy Islāmic scholars. Our Qur'ān quotes include the Arabic text, the English meaning in «**boldface**», and a footnote specifying the location of the *āyah*(s) cited.

Similarly, our *ḥadīth* quotes include the Arabic text, the English meaning in «**boldface**», and a footnote briefly specifying its location in *Ḥadīth* compilations and its status of authenticity. If the *ḥadīth* contains a supplication or exaltation, we generally include a full transliteration of its text.

RELEVANT CHARTS

Near the end of this appendix, we present two important charts. The first defines the transliteration symbols employed in this book. The second defines terms that should be uttered at the mention of Allāh or one of His righteous worshipers.

ARABIC TERMS

A number of Arabic terms are frequently used in Islāmic discussions, and seem to constitute a basic vocabulary that needs to be available to the readers of Islāmic material. We attempt to provide such terms, together with brief definitions, in the following glossary. The glossary is followed with a list of the Arabic days of the week, and a list of the Islāmic lunar months.

Other terms specifically pertinent to the current book are included in the "Index" section at the end of this appendix, together with a page-reference indicating where they are first defined in this book.

Glossary of Common Terms

Term	Definition
' <i>Abd</i>	Slave, servant, or worshiper. Pl.: ' <i>ibād</i> or ' <i>abīd</i> .
<i>Adab</i>	Good characters or manners; etiquettes. Pl.: <i>Ādāb</i> .
<i>Ākhirah</i>	The last (or hereafter) life.
<i>Al-Fātihah</i>	The first chapter of the Qur'ān.
' <i>Ālim</i>	A scholar or learned man in Islām.
' <i>Allāmah</i>	Exaggerated form of " <i>ālim</i> ".
<i>Āmīn</i>	"O Allāh, answer my supplication." said at the end of a supplication.
<i>Anṣār</i>	Madīnah residents who supported the Prophet (ﷺ).
' <i>Aṣr</i>	Afternoon. It is usually applied to the third daily obligatory prayer.
<i>Athān</i>	Call to the prayer.
' <i>Awrah</i>	A weakness that requires protection, or body-parts that must be covered from others.
<i>Āyah</i>	Miracle or sign. Also, the smallest subdivision of the Qur'ānic text — usually one sentence in length. Pl.: <i>āyāt</i> .
<i>Bid'ah</i>	Unacceptable innovation in any of the Islāmic teachings.
<i>Dā'wah</i>	Call or mission.
<i>Dīn</i>	Religion — usually used in reference to the religion of Islām.
<i>Dīnār</i>	An old currency equaling 4.25 g of 22k gold in today's standards.
<i>Dirham</i>	An old currency equaling 3.0 g of pure silver in today's standards.
<i>Du'ā'</i>	Supplication.
<i>Dunyā</i>	The lower (i.e., worldly) life.
<i>Fajr</i>	Dawn. It usually applies to the first daily obligatory prayer.

Term	Definition
<i>Fard</i>	Obligation. <i>Fard Kifāyah</i> : A communal obligation that must be performed by at least a few Muslims. <i>Fard 'Ayn</i> : An obligation that must be performed by every Muslim.
<i>Fatwā</i>	A religious verdict. Pl.: <i>fatāwā</i> or <i>fatāwī</i> .
<i>Fiqh</i>	Understanding. It is often applied to the subject of “Islāmic jurisprudence” that deals with the practical regulations in Islām.
<i>Fitnah</i>	Trial, test, temptation, or affliction.
<i>Fiṭrah</i>	The pure nature upon which Allāh (ﷻ) created people.
<i>Ghayb</i>	All knowledge that is beyond the reach of human perception.
<i>Ghusl</i>	A ritual bath required after intercourse, ejaculation, and after a woman completes her menses.
<i>Hadūth</i>	Reports of the Prophet’s (ﷺ) sayings, actions, and tacit approvals.
<i>Ḥajj</i>	Major pilgrimage to Makkah.
<i>Ḥalāl</i>	Permissible.
<i>Ḥalqah</i>	A circle or ring. It normally refers to a study circle.
<i>Ḥarām</i>	Prohibited.
<i>Ḥasan</i>	Good or acceptable.
<i>Hilāl</i>	Crescent.
<i>Hijāb</i>	Cover. It usually refers to the Muslim woman’s proper clothing.
<i>Hijrah</i>	Migration — usually refers to the Prophet’s migration to al-Madīnah.
<i>‘Īd</i>	Festival. Pl.: <i>a’yāḍ</i> .
<i>Ihrām</i>	Prohibition. This is a state assumed by a pilgrim, prohibiting for him (or her) specific acts, such as hunting, perfume, marriage, etc.
<i>Ijmā’</i>	Consensus.
<i>Ijtihād</i>	Striving to reach a correct conclusion from the available evidence.
<i>Imām</i>	A leader (of a nation, prayer, etc.), or a distinguished Islāmic scholar.

Term	Definition
<i>Īmān</i>	Faith or belief.
<i>'Ishā'</i>	Night. It is usually applied to the fifth daily obligatory prayer.
<i>Isnād</i>	Chain of narrators of a <i>ḥadīth</i> .
<i>Jahannam</i>	Hell.
<i>Jāhiliyyah</i>	The era of ignorance (<i>jahl</i>) and disbelief prior to Islām.
<i>Jamā'ah</i>	A Muslim congregation or community.
<i>Janābah</i>	A state of "uncleanliness" arising from ejaculation or intercourse. <i>Janābah</i> is ended with <i>ghusl</i> .
<i>Janāzah</i>	A funeral, or a deceased's prepared body.
<i>Jannah</i>	The Garden (of paradise).
<i>Jihād</i>	Striving or fighting for Allāh's cause.
<i>Jinn</i>	A creation that Allāh (ﷻ) made from fire and smoke, sometimes translated as "demon". Satan is one of the <i>jinn</i> s.
<i>Jumū'ah</i>	Friday. It also applies to the Friday prayer.
<i>Junub</i>	A person in a state of <i>janābah</i> .
<i>Kāfir</i>	A person who practices <i>kufr</i> . Pl.: <i>kuffār</i> .
<i>Khalīfah</i>	Successor. It commonly refers to a Muslim ruler who succeeded the Prophet (ﷺ) in leading the Muslims. Pl.: <i>khulafā'</i> .
<i>Khamr</i>	Alcoholic beverages.
<i>Khilāfah</i>	Successorship. It usually refers to the period of rule of a <i>khalīfah</i> .
<i>Kufr</i>	Disbelief or rejection of the faith of Islām.
<i>Khuṭbah</i>	Speech or sermon.
<i>Maghrib</i>	Sunset. It is usually applied to the fourth daily obligatory prayer.
<i>Makrūh</i>	An act that is disapproved in Islām.

Term	Definition
<i>Mahram</i>	A man closely related to a woman and permanently prohibited from marrying her, such as her father, son, brother, uncle, nephew, father-in-law, son-in-law, son through nursing, etc. Examples of non- <i>mahrams</i> : cousins, step brothers, and brothers-in-law.
<i>Masjid</i>	Place designated for <i>sujūd</i> ; mosque.
<i>Maḥhab</i>	Way or approach. It usually refers to one of the four Islāmic schools of <i>fiqh</i> : the Ḥanafī, Mālikī, Shāfi'ī, and Ḥanbalī.
<i>Minbar</i>	Steps mounted by an <i>imām</i> in a <i>masjid</i> for delivering a <i>khuṭbah</i> .
<i>Muhājir</i>	A migrator — a person who undertakes <i>hijrah</i> . Pl.: <i>muhājirūn</i> or <i>muhājirīn</i> . It usually refers to those who migrated to Madīnah.
<i>Mujāhid</i>	A person who performs <i>jihād</i> . Pl.: <i>mujāhidūn</i> or <i>mujāhidīn</i> .
<i>Munkar</i>	Disapproved; rejected.
<i>Muṣallā</i>	A place designated for prayer.
<i>Muṣḥaf</i>	A collection of “ <i>ṣuḥuf</i> ” or sheets. Most commonly, it refers to a book that contains the Qur'ānic text.
<i>Mushrik</i>	A person who practices <i>shirk</i> . Pl.: <i>mushrikūn</i> or <i>mushrikīn</i> .
<i>Nafī</i>	Extra, voluntary, or supererogatory deeds.
<i>Qadar</i>	Allāh's decree and measure.
<i>Qiblah</i>	The direction of al-Ka'bah in Makkah.
<i>Qiyām</i>	Literally means standing. It usually refers to the night prayer.
<i>Qudsī</i>	Holy. A <i>qudsī ḥadīth</i> is quoted by the Prophet (ﷺ) from Allāh.
<i>Rak'ah</i>	A full prayer unit, containing one <i>rukū'</i> . Pl.: <i>rak'āt</i> .
<i>Ribā</i>	Usury or interest.
<i>Rukū'</i>	The act of bowing in the prayer.
<i>Ṣadaqah</i>	Charity.
<i>Ṣaḥābah</i>	The Prophet's companions; singular: <i>ṣaḥābī</i> .

Term	Definition
<i>Ṣaḥīḥ</i>	True or authentic.
<i>Salaf</i>	The early righteous pioneers and scholars of Islām.
<i>Ṣalāh</i>	Prayer.
<i>Salām</i>	Peace. It also means the greeting with peace (<i>as-salāmu ‘alaykum</i>).
<i>Sanad</i>	Same as <i>isnād</i> .
<i>Shahādah</i>	Testimony; it is mostly applied to the testimony of Islām: “There is no true god but Allāh, and Muḥammad is Allāh’s Messenger.” Also, it is often applied to martyrdom for Allāh’s (ﷻ) cause.
<i>Shahīd</i>	A person martyred for Allāh’s cause. Fem.: <i>shahīdah</i> , Pl.: <i>shuhadā’</i> .
<i>Shām</i>	The Middle-Eastern area of Palestine, Jordan, Syria, and Lebanon.
<i>Shar’</i> or <i>Sharī’ah</i>	The Islāmic Law. “ <i>Shar’i</i> ” means a legislated or permissible matter in Islām. And “ <i>ash-Shāri’</i> ” is the Legislator: Allāh (ﷻ).
<i>Shaykh</i>	An elderly man. It is commonly used as a title of respect for a man with some level of Islāmic knowledge.
<i>Shayṭān</i>	Satan.
<i>Shirk</i>	Polytheism or paganism — ascribing divinity to others besides Allāh.
<i>Siwāk</i>	A stick from a desert tree used for brushing the teeth.
<i>Ṣiyām</i>	Fasting.
<i>Sujūd</i>	The act of prostration in the prayer.
<i>Sunnah</i>	Way, guidance, or teachings. Most commonly, it refers to the Prophet’s (ﷺ) way and guidance.
<i>Sūrah</i>	Qur’ānic chapter.
<i>Tābī’ī</i>	Literally, follower. It normally refers to a student of the <i>ṣaḥābah</i> . Pl.: <i>tābī’ūn</i> or <i>tābī’in</i> .
<i>Tafsīr</i>	Qur’ānic commentaries and interpretations.
<i>Takbīr</i>	Saying, “ <i>Allāhu Akbar</i> — Allāh is the greatest.”

Term	Definition
<i>Tahlīl</i>	Saying, “ <i>Lā ilāha illallāh</i> — There is no (true) god except Allāh.”
<i>Tahmūd</i>	(Also, <i>ḥamd</i>): saying, “ <i>Al-ḥamdu lillāh</i> — Praise be to Allāh.”
<i>Taqīd</i>	Imitation, especially without knowledge.
<i>Taqwā</i>	Fearing and revering Allāh.
<i>Tasbīḥ</i>	Saying, “ <i>Subḥān Allāh</i> — Exalted is Allāh.”
<i>Tashahhud</i>	Pronouncing the <i>Shahādah</i> . It is mostly applied to the last part of the prayer that includes the <i>Shahādah</i> and <i>ṣalāh</i> upon the Prophet (ﷺ).
<i>Taslīm</i>	Saying <i>salām</i> , especially to conclude the prayer.
<i>Tawāf</i>	Circumambulation around the Ka’bah.
<i>Tawḥīd</i>	Belief that Allāh is the only Lord and God who deserves to be worshiped, and who possesses the excellent and perfect attributes.
<i>Tayammum</i>	A symbolic ablution, in the absence of water, performed by wiping clean dust over the hands (to the wrists) and face.
<i>Thikr</i>	Extollment: remembering and mentioning Allāh (تذكّر). Pl.: <i>athkār</i> .
‘ <i>Ulamā</i> ’	Plural of “‘ <i>ālim</i> ”.
<i>Ummah</i>	Community, nation, or followers.
‘ <i>Umrah</i> ’	A minor form of pilgrimage to Makkah that may be performed at any time of the year.
<i>Waḥy</i>	Revelation or inspiration.
<i>Wājib</i>	Obligatory or required.
<i>Walī</i>	Friend, helper, or guardian.
<i>Witr</i>	Odd number. The entire night prayer is sometimes called <i>witr</i> because the total number of its <i>rak’āt</i> is odd.
<i>Wuḍū’</i>	Ritual ablution for the prayer, which includes washing the face and forearms, wiping over the head, and washing the feet.
<i>Zakāh</i>	Obligatory charity. <i>Zakāt ul-Fiṭr</i> : a charity in the form of food given to the needy at the end of <i>Ramaḍān</i> .

Term	Definition
<i>Zinā</i>	Adultery or fornication.
<i>Zuhr</i>	Noon. It usually refers to the second daily obligatory prayer.

Arabic Days of the Week, and Islāmic Hijrī Months

	Weekday	Arabic Name	اليوم
1	Friday	<i>Al-Jum‘ah</i>	الجمعة
2	Saturday	<i>As-Sabt</i>	السبت
3	Sunday	<i>Al-Aḥad</i>	الأحد
4	Monday	<i>Al-Ithnayn</i>	الاثنين
5	Tuesday	<i>Ath-Thulāthā</i>	الثلاثاء
6	Wednesday	<i>Al-Arbu‘ā</i>	الأربعاء
7	Thursday	<i>Al-Khamīs</i>	الخميس

	Lunar Month	الشهر
1	<i>Muḥarram</i>	محرم
2	<i>Ṣafar</i>	صفر
3	<i>Rabi‘ al-Awwal</i>	ربيع أول
4	<i>Rabi‘ al-Ākhir</i>	ربيع آخر
5	<i>Jumāda Ūlā</i>	جمادى أول
6	<i>Jumāda Ākhirah</i>	جمادى آخر

	Lunar Month	الشهر
7	<i>Rajab</i>	رجب
8	<i>Sha‘bān</i>	شعبان
9	<i>Ramaḍān</i>	رمضان
10	<i>Shawwāl</i>	شوال
11	<i>Thul-Qa‘dah</i>	ذو القعدة
12	<i>Thul-Hijjah</i>	ذو الحجة

Transliteration

Except for proper nouns, transliterated Arabic terms are *italicized*. In general, the rules of English pronunciation are applicable. The following table includes additional

symbols employed in this book to help pronounce the Arabic terms.

Symbol	Stands for	English Equivalent Sounds
ā, Ā	(ا) <i>Alif</i> (long vowel a)	Mostly: <u>M</u> an, <u>s</u> ad. At times: <u>F</u> ather, <u>h</u> ard, <u>g</u> od.
ū, Ū	(و) <i>Wāw</i> (long vowel u)	<u>R</u> oot, <u>s</u> oup, <u>f</u> lute.
ī, Ī	(ي) <i>Yā'</i> (long vowel i)	<u>S</u> eed, <u>l</u> ean, <u>p</u> iece, <u>r</u> ecieve.
ء	(ء) <i>Hamzah</i>	The first consonant vocal sound uttered when saying: <u>a</u> t, <u>i</u> t, <u>o</u> h.
Th, th	(ث) <i>Thā'</i>	<u>T</u> hree, <u>m</u> oth.
H, h	(ح) <i>Hā'</i>	No equivalent. Produced in the lower throat, below "h". It somewhat resembles the "h" in "ahem".
Kh, kh	(خ) <i>Khā'</i>	No equivalent. Produced in the back of the mouth and top of the throat.
<u>Th</u> , <u>th</u>	(ذ) <i>Thāl</i>	<u>T</u> here, <u>m</u> oth <u>er</u> .
Ṣ, ṣ	(ص) <i>Ṣād</i>	A deeper "s" sound. Somewhat close to the "sc" in "muscle".
Ḍ, ḍ	(ض) <i>Ḍād</i>	Sounds deeper than a "d". Produced by touching the tongue to the mouth's roof, with the sides of the tongue pressed against the top molars.
Ṭ, ṭ	(ط) <i>Ṭah</i>	Similar but deeper than a "t".
Z, z	(ظ) <i>Zah</i>	A deeper <i>thāl</i> , produced by touching the backside of the tongue to the tip of the upper front teeth.
ء	(ع) <i>'Ayn</i>	Produced in the bottom of the throat, underneath "h".
Gh, gh	(غ) <i>Ghayn</i>	A gurgling sound produced in the back of the mouth, just above the <i>khā'</i> . Similar to the "R" in some French accents.
Q, q	(ق) <i>Qāf</i>	Somewhat similar to the "c" in "coffee".

Notable Utterances

Out of love, appreciation, gratitude and other noble feelings, a Muslim is urged to utter the following phrases at the mention of Allāh, His messengers, or other righteous individuals.

Phrase & Transliteration	Meaning	Mentioned with
<i>Subhānahū wa ta'ālā;</i> <i>Jalla jalāluh;</i> <i>'Azza waja</i>	He is exalted above weakness and indignity; exalted is His glory; He is exalted and glorified.	Allāh
<i>Ṣallallāhu 'alayhi wasallam</i>	May Allāh's peace and praise be on him.	Muḥammad or another prophet
<i>'Alayhis-salām</i> <i>'Alayhas-salām</i> <i>'Alayhimas-salām</i> <i>'Alayh as-salām</i>	Peace be on him, her, both of them, or all of them.	Remarkably righteous individuals (prophets, angels, etc.)
<i>Raḍiyallāhu 'anhu</i> <i>Raḍiyallāhu 'anhā</i> <i>Raḍiyallāhu 'anhumā</i> <i>Raḍiyallāhu 'anhum</i>	May Allāh be pleased with him, her, both of them, or all of them.	<i>Ṣaḥābah</i>
<i>Raḥimahullā</i> <i>Raḥimahallāh</i> <i>Raḥimahumallāh</i> <i>Raḥimahumullāh</i>	May Allāh have mercy on him, her, both of them, or all of them.	Past <i>'ulamā'</i> or righteous Muslims

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Toward the end of the book, Ibn-ul-Qayyim stipulates the requirements of the Journey of Migration, presenting along the way important guidelines for sound comprehension of the Qur'ān.

The last chapter features important qualities that must be satisfied in a person to be a worthy companion along the path of migration to Allāh (ﷻ) and His Messenger (ﷺ). It also emphasizes some vital qualities required in a person who migrates along this glorious path — qualities that are crowned by ultimate love and devotion to Allāh (ﷻ).

In addition to its valuable methodological coverage, this book is very touching in its address to the soul and heart. This is a characteristic that is rarely found in writings of other authors. May Allāh (ﷻ) reward Ibn-ul-Qayyim profusely.



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