

The State of Repentance

Imam Ibn ul Qayyim al Jawziyyah

Madaarij as-Saalikeen
AlJumuah Magazine

The state of repentance, tawbah, is at the beginning, the middle and the end of all states of submission to the will of Allah. The servant who seeks the pleasure of Allah never abandons tawbah. He remains in the state of tawbah until his death. Whatever his state of belief, the servant makes tawbah his constant companion. Thus, tawbah is at the beginning and at the end of his servitude to his Creator. His need for tawbah at the end, just as at the beginning, overrides, and supersedes all other needs. Allah says: "And turn to Allah altogether (make tawbah), O you who believe so that you may succeed," (24:31)

The verse above is contained within a Madinan Surah (revealed after the migration to Madinah), in which Allah addresses the people of emaan, who are the best of His creation. He calls upon them to make tawbah "turn in repentance" to Him after they had already believed, gone through hardships, trials of faith, executed patience, migrated and performed jihad. Allah then made success conditional on perfecting such tawbah, as the effect is often conditional on the cause. No one can hope for success, except: those who make tawbah. Allah says: "And those who do not make tawbah are indeed the dhaalimoon (wrongdoers)." (49:11)

Allah divides His servants into two categories only: the repentant and the wrongdoers. There is no third category. Allah calls those who do not make tawbah, "dhaalimoon" (wrongdoers and transgressors) and no one is more of a wrongdoer and a transgressor than a person who does not repent for his evil actions. This state is a result of a person's ignorance of his Lord and the rights due to Him, as well as, his own defects and the evil of his deeds. The Prophet, sallallahu alayeh wa sallam, is reported to have said: "O people, make tawbah to Allah. By Allah, I make tawbah to Him more than seventy times each day." (Bukhari)

His companions used to count for him in each congregation his saying one hundred times: "My Lord, forgive me and accept my repentance, for You are At-Tawwab (the One who accept repentance), Al-Ghafoor (The Oft Forgiving)." The Prophet, sallallahu alayeh wa sallam, is also reported to have said: "No one will be rescued (on the Day of Judgment) by his deeds. They (his companions) asked even you Messenger of Allah? He said, even me, unless Allah would grant me His mercy and Grace."

May Allah's blessings and peace be upon His Messenger, the most knowledgeable among His creation of Him, His Rights, His Greatness and what servitude He deserves. He is the most knowledgeable of servitude and its requirements and the most committed in servitude to Allah.

The Starter (Fatihah) of Tawbah

Tawbah is the return of the servant to Allah. It is also his turning away from the path of those with whom Allah is angry and those who are astray. This returning cannot be done

except by Allah's guidance to the Straight Path. The servant will not attain guidance except through Allah's help and the servant's submittal through tawbah. Surat-ul-Fatihah explains this concept in the most complete and eloquent manner.

Whoever appreciates Surat-ul-Fatihah and gives it its right estimate, through knowledge, contemplation upon its facts and by living its directives, will realise that one cannot recite it, with the true recitation of a servant, unless one makes sincere tawbah. The perfect guidance to the Straight Path cannot be attained with the indifference to sins or the persistence on sins. Indifference to sins negates the knowledge of guidance. Persistent sinning negates the intention and the will of the servant. Thus, tawbah will not be valid except after one recognises the sins, admits to them and seeks to rid oneself of their evil consequences.

Seeking Refuge from Sin

The first aspect of tawbah, then, is to see how one was taken away from seeking the pleasure of Allah, by committing sins. Next, one has to recognize that Allah didn't safeguard him from sin. One should also ponder how happy one was while sinning and being persistent on the sin, while knowing with surety that Allah ever watches over whatever is done in the heavens or on the earth. If the servant had sought refuge in Allah, he would not have gone away from the guidance of obedience, "And whoever holds firmly to Allah, then he is indeed guided to a Right Path." (3:101)

If one's holding onto Allah is firm, one would never be forsaken by Allah, "And hold firmly to Allah, He is your Mawlaa (Protector) and what an excellent Mawlaa and what an excellent Naseer (Helper)." (22:78)

In other words, whenever we hold firm to Him, He will become our Protector and He will support us against our nafs (inclinations) and the Shaytan. These two enemies, the nafs and Satan, are the ones that do not leave the servant for even a moment. Their enmity is more harmful to the servant than the enemies from without. Attaining victory over such enemies is more difficult, and the servant's need for such a victory is far more important. The degree of help rendered to defeat these enemies is dependent upon the degree of our dependence and holding onto Allah. If we do not hold firmly to Allah, we will go away from Allah's protection. This is indeed the true loss. Allah could have aided us in staying away from sins, however, because we deserted Him, we were allowed to listen to any obey our nafs. If He wished to protect us, the sin would not have found a way to get to us.

When the servant becomes heedless of the consequences of sin, he finds pleasure when he satisfies unlawful desires. This pleasure in disobedience is evidence of his ignorance of the Greatness of the One of disobeys, and his ignorance of the evil consequences of sins and evil actions. His pleasure with sin has concealed all of this from his sight. In fact, his pleasure with sin is more harmful to him than perpetrating the sin itself. The believer can never have any pleasure from sin. He cannot have complete satisfaction with it. On the contrary, he would not even pursue it, except with grief in his heart. But the intoxication of the desires obscures one from feeling this remorse. When the heart becomes empty from such grief and one is happy with sin, then one should question his faith and weep for the death of his heart. If one were alive, he would be sad for the perpetration of any sin, big or small. The evil effects of sin, more times than not, go unnoticed in us and in our brothers and sisters in Islam. Diligences in constant self-

evaluation is necessary in leading us away from sin and its destructive ends. One can do this by focusing on the following.

1. The fear of dying before making tawbah.
2. Remorse about the good that was missed because of the disobedience of Allah.
3. Working seriously on regaining what has been missed.

If one becomes completely heedless then one becomes persistent, which means constant disobedience with the intention to perform the sin again and again. This by itself is another sin that could be far greater than the first. Part of the punishment for sin is that it leads to a greater sin, then another, and so on until it completely and certainly destroys the person if he does not repent.

Persistence on sin is another sin. Not attempting to rectify the sin means persistence on it and satisfaction with it. This is the sign of ruin. Worse than all of that, is the commission of sin in public when we are sure that Allah watches and sees everything from above His Throne. If we believe that Allah watches us, yet we proceed to commit sins publicly, this is a great contradiction. But if we don't believe that He watches us, then we are completely out of the realm of Islam.

There are two considerations for a sinner: lack of embarrassment from Allah knowing that Allah's sight watches over all, and lack of fear to go out of the deen. Therefore, one of the conditions of the acceptance of tawbah is that a person should firmly believe that Allah was watching and that He will always watch over him. He sees everything during the perpetration of sins.

The reality of tawbah is to return to Allah is not sound or complete without the knowledge of the Lord's names and attributes and their manifestations within Himself and in the world. The repenting servant should know that he was running away from his Lord, captured in the grip of his enemy. He didn't fall into the claws of his enemy except as a result of his ignorance of his Lord and his daring to go against Him. He should know how and when he became ignorant, and how and when he was captured. He should believe that tawbah requires great determination and complete awareness to rescue himself from the enemy and be able to return and run back, to his Lord Ar-Rahman Ar-Rahim. He should realise that returning to his Lord is actually turning away from the road of destruction, where his enemy had taken him. He should know the number of steps taken away from his Lord and the efforts and obstacles that he must strongly work on to get back to the Straight Path.

The Station of Fear

Imam Ibn ul Qayyim al Jawziyyah

Madarij us Salikeen

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Translated by Uwaymir Anjum

From among the stations of worshipping Allah and seeking His help is the station of fear.

Fear is one of the most important stations on the path and most beneficial for the heart. Fear is an obligation upon everyone, Allah said, **"So fear them not, and fear Me alone, if you are believers."** [3:175] (The actual word used for fear in this verse is 'khawf.') Another verse says, **"And Me alone you all should fear,"** [2:40] the actual word being a derivative of 'rahba.' And, **"So do not fear people, but fear Me,"** [5:44] the actual word in Arabic being 'khashya.' Different connotations of these various terms in Arabic for fear will be discussed shortly.

Allah has praised those who possess the attribute of fear saying, **"And such (are the believers) who are humbled by the fear of their Lord..."** [23:57]

Fear (of Allah's displeasure or punishment) is not only for grave sinners, but also for the pious, observant believers, as in the following hadeeth: Aisha said, "O Messenger of Allah, is the verse **"And those who dispense their charity while their hearts fear that to their Lord they must return"** [23:60] referring to someone who commits fornication, drinks alcohol and steals and still fear Allah? The Prophet, sallallahu alayhe wa sallam, said, "No, O daughter of as-Siddiq, but it refers to one who fasts, perform salah and gives charity, and fears that it may not be accepted from him." (Tirmithi) Al-Hasan, commenting on this, said, "By Allah, they (the Companions) obeyed Him and strove hard in it, yet they feared it might be rejected. A believer combines righteousness with fear in his heart, while a hypocrite combines evil with impunity."

The terms 'wajal,' 'khawf,' 'khashya' and 'rahba,' are used in the Qur'an to refer to what we have translated as 'fear', but they are not synonyms. Abul-Qasim al-Junayd said, "Al-khawf is the anticipation of punishment." Another scholar said, "Al-khawf is the moving of the heart upon the cognizance of that which is feared."

The word khashya is more specific than khawf, for it is specific to the true knowers of Allah - as Allah, subhanahu wa ta'ala, said, **"Truly, those who fear Allah from among His servants are the knowers."** [35:28] Hence, khashya. is fear associated with the intimate knowledge (ma'rifa) of Allah-as the Prophet, sallallahu alayhe wa sallam, said, "I am most mindful of Allah among you, and most intense in fearing Him." (Bukhari, Muslim) Khawf is movement in its essence, while khashya is concentration, stillness, and holding of breath. For example, someone who sees a fierce enemy or a flood or something like that has two states: first, movement in order to flee from it, and this is the state of khawf. Second, his stillness in a place safe from the danger-and this is khashya.

Ar-Rahba means the urge to run away from the danger-which is the opposite of ar-Raghba, which means the urge of the heart to journey towards that which it likes.

Al-Wajal is the trembling of the heart upon the cognition or remembrance of someone whose power or punishment one fears.

Al-Haybah is fear associated with awe and glorification, and its greatest form is that which occurs in association with love and intimate knowledge (ma'rifa).

Al-Khawf, then, is for the common believers, while al-kbasha is for the scholars with profound knowledge, while at-haybah is for those nearest to Allah. The extent of one's fear for Allah is proportional to one's knowledge, both formal and experiential, of Allah. As the Prophet, sallallahu alayhe wa sallam, said, "I am the most knowledgeable of Allah among you, and most intense in His khashya." In another narration of the same hadeeth, the word used is khawf instead of khashya. The Prophet, sallallahu alayhe wa sallam, also said, "if you knew what I know, you would laugh little and weep much, and would not enjoy intimacy with women, and would go out wandering in the wildernesses and praying to Allah." (Ahmad)

When faced with his object of fear, a man with khawf turns to fleeing and grabbing, while a man with khashya seeks the support of knowledge. For example, when a lay person is faced with an illness, he seeks to protect himself (and seeks someone who could help) while a skilled physician turns to investigating the illness and the cure.

Abu Hafs says, "Al-khawf is Allah's lash with which He straightens up those fleeing from His door." He also said, "Al-khawf is a lamp in the heart, with which the good and the evil inside of the heart can be seen-and everyone you fear from, you run away from him, except Allah-when you fear Him, you run towards Him for refuge."

Hence, the one who fears Allah is a refugee towards His Lord's [mercy] from his Lord's [displeasure].

Abu Suleiman said, "Whenever fear (of Allah) departs a heart, it is ruined." Ibraheem ibn Sufyan said, "When fear of Allah resides in hearts, it burns away the sources of lust and eradicates worldly attachments." Thun-Noon said, "People will stay on the path so long as they have (Allah's) fear when this fear leaves them, they will go astray."

Fear, however, is not the end in itself, but a means towards an end. When that end, Allah's ultimate pleasure, is attained, there is no need for fear. As Allah says to the people of Paradise: "there is no fear upon them, nor do they grieve."

Fear is associated with actions, while love is connected with being and attributes. When the believers enter the Realm of Allah's eternal blessings, their love will multiply, while their fear will disappear. Hence, the place of love is higher and nobler than the place of fear.

The true and praiseworthy fear is that which stops a person from the prohibitions of Allah. But when fear exceeds this boundary, it may bring hopelessness and despair.

Abu Uthman said, "Sincerity of fear is vigilance from sins, open and secret." I also heard Shaykhul Islam Ibn Taymiyyah, may Allah honor his soul, say, "The praiseworthy fear is that which prevented you from the prohibitions of Allah."

The author of al-Manazil, Shaykh al-Harawi, said, "Al-khawf, or fear, is to do away with careless sense of security by envisioning the great news (of the Last Day)."

He further said, "The beginning of fear is the fear of punishment, and this kind of fear is sufficient to establish the soundness of one's faith. It is born out of one's affirmation of the warning (of Allah's punishment), recognition of one's transgressions and consideration of the punishment." Thus, fear is preceded by cognition and knowledge for a man cannot fear what he does not know.

Two more things are related to fear: the thing or occurrence that is feared, and the way that leads one to it. Lack of knowledge of either of these leads to a concomitant lack of fear. If one does not know that a certain act leads to a feared outcome or he knows so but does not know the value or might of that which he claims to fear, one does not really have true fear. Similarly, an active awareness of the punishment or loss that one fears, not just a passive and abstract knowledge of it, is an indication of the sincerity of fear and sound faith.

Another praiseworthy category of fear is to fear returning to the state of sinfulness and heedlessness after one has attained closeness to Allah and sincere fear of His displeasure-for if one feels unduly secure in one's state, it is likely that one will go back to the state of sinfulness.

Balancing Fear with Hope

The heart in its journey towards Allah, subhanahu wa ta'ala, is like a bird whose head is love, and hope and fear are its two wings. When the head and the two wings are sound and healthy the flight of the bird is good, but when the head is cut off, it immediately dies, and when either or both wings are deficient, the bird cannot properly fly and may become victim of any hunter or snare. The righteous predecessors preferred to strengthen the wing of fear during good times when heedlessness is feared, and to strengthen the wing of hope at times of calamity and when near death.

Some have said that it is better to strengthen fear more than hope because when vain hopes overcome a person he is ruined. Others say that the best of situations is a complete balance of hope and fear with overwhelming love, for love is composite, while hope is a sharpener and fear a driver.

The Station of Firasah

Imam Ibn ul Qayyim al Jawziyyah

From "Madarij As-Salikeen"
Aljumuah 10/8&9

Firasah is a sense of visual acumen, perception and insight. Allah says, "Surely! In this are the signs for the mutawassimeen." [15:75]

And with the regard to the meaning of mutawassimeen, here is what some of the great interpreters of the Qur'an said about it: Mujahid said it is "those who have visual acuity". Ibn Abbas said that it means "those who watch closely". Qatadah said that it means "those who learn the lessons". And Muqatel said that it means "those who reflect". There is no contradiction or apparent incompatibility amongst these interpretations. For example, one who sees the ruins and houses of those who belied Allah's Messengers would receive insight, admonition and reflection.

Allah, subhanahu wa ta`ala, says the following with the regards to the hypocrites, "Had He willed, We could have shown them to you and you would have known them by their marks, but surely you will know them by the lahn of the speech!" [47:30] The first thing mentioned is the firasah of the eye and watching and the second thing noted is the firasah of the ear and hearing. The lahn of their speech is namely two varieties. One is proper and the other is wrong.

The proper lahn may mean eloquence as stated in the hadeeth: "And perhaps some of you are more eloquent in their claim than others." (Bukhari and Muslim) Or it may mean an indirect reference or indication. The wrong lahn is the speech that has grammatical mistakes. By using it, people tend to change the meaning to something incorrect or to a hidden meaning which may not have been intended.

The meaning of the verse is that Allah has confirmed to His Prophet, sallallahu `alayhe wa sallam, that he would know them from the lahn of their speech. It is more likely that one may know more about the speaker and what is within his mind from his speech and the tone of his voice than from his physical appearance. The words and the tone of voice can tell much more, than the appearance, about the intention of the speaker. Firasah can be either visual or auditory. The Prophet, sallallahu `alayhe wa sallam, is reported to have said, "Beware of the firasah of the believer, for he sees with the light of Allah," then he recited the verse, "Surely,?çâ,→A!.mutawassimeen." (Tirmidhi) The firasah of the believer is always truthful.

The firasah is a light which Allah, subhanahu wa ta`ala, deposits in the heart of His servant. By this light, His servant distinguishes between truth and falsehood and between right and wrong.

The reality of firasah is a sharp thought that enters the heart and dominates its opinion. It overwhelms the heart just as the lion does to its pray, fareesah. Note the similarity between firasah and fareesah in Arabic. However, in their linguistic forms, fareesah is an object whereas firasah is similar in form to wilayah (authority and power), imarah (authority and command) and siyasah (administration and leadership).

The strength of firasah is dependent on the strength of faith. A person with stronger faith has sharper firasah. Amr bin Nujaid said that Shah al-Kermani had sharp firasah and was never wrong. He also used to say that whoever lowers his gaze away from prohibitions, restrains himself from vain desires, constructs his interior according to muraqabah (knowledge that Allah is watching over us), his exterior according to the Sunnah, and accustoms himself to eat only halal, his firasah will never be wrong.

Ibn Masoud said, "There are three people with the sharpest firasah. The Egyptian who bought Yusuf and then said to his wife, 'Make his stay comfortable, maybe he will profit for us or we shall adopt him as a son.' [12:21]. The other was the daughter of Shuaib, who said to her father with regards to Musa, 'Hire him!' [28:26] And Abu Bakr, for he appointed Omar as his successor." Another narration includes the wife of Pharaoh who said about Musa, "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." [28:9]

Abu Bakr As-Siddeeq is considered to be the one with the greatest firasah in the ummah and Umar was the second. The incidents that prove Umar's firasah are numerous, familiar and well-known. He never said with regards to anything, "I think this is so," but it was what he thought. The fact that the Quran approved of his opinion in many incidents is sufficient evidence of his sharp firasah. One of which was his opinion regarding the redemption of the captives from the Battle of Badr.

Once a man named Sawad Bin Qarib passed by and Umar didn't know him. Umar said, "This is either a soothsayer or he was so in the days of jahiliyyah." Upon sitting before Umar, Sawad said, "O commander of the faithful! You never received any of your guests the way you did me." Umar said, "What we used to do in the days of jahiliyyah is worse than this. But tell me about what I have asked you." Sawad said, "You were true, O commander of the faithful! I was a soothsayer in the days of jahiliyyah, then he told him the story."

The sahabah, in general, had the most accurate and sharpest firasah. The true firasah is obtained from life and from the light Allah grants to whom He wishes from amongst His true servants. The heart receives life and light and then its firasah will almost never be wrong. Allah says, "Is he who was dead and We gave him life and set for him a light whereby he can walk amongst men, like him who is in the darkness from which he can never come out?" [6:122]

The verse describes the person as "dead" because of the disbelief in his heart and the life of jahiliyyah or ignorance he was leading, but then Allah gave him life through emaan or faith of knowledge. Upon his acceptance of these gifts, the Qur'an and faith become the light by which he sees his way out of the darkness (of disbelief and ignorance) and onto the straight path.

Firasah is linked to three human organs: the eye, ear and heart. His eye examines the look and the signs, his ear examines the speech, the over expressions, oblique inferences and hints, content, logic and tone of voice. And his heart analyzes both what is seen and hear to perceive hidden thoughts of others. His analysis and examination of the interior compared to the exterior is like one who examines currency to see if it is counterfeit after examining the outside. It is also similar to Ahlul-Hadeeth (scholars who specialize in the knowledge of the hadeeth), who will read a hadeeth that has a sound

isnad (chain of narrators) but upon examination of the matn (text of the hadeeth), it is found that it is a fabricated hadeeth.

There are two factors in firasah. One is the quality of one's mind, the sharpness of the heart and the intelligence. The second is the appearance of the signs and indications on others. When both factors are present than one's firasah may not be wrong. Iyaas bin Mu`awiyah had great firasah and he was well-known because of it , as was Imam Shafiee who was also reported to have written about it.

The Station of Tuma'aneenah (Tranquillity)

[Imam Ibn ul Qayyim al Jawziyyah](#)

From "Madarij As-Salikeen"

Toma'aneenah is tranquillity. Allah says,

"Those who believe and whose hearts find toma'aneenah in the remembrance of Allah. Verily in the remembrance of Allah do hearts find toma'aneenah."

[13:28]

"O you the one with toma'aneenah! Come back to your Lord, well-pleased and well-pleasing unto Him! Enter you, then among My honored slaves, and enter My Paradise." [89:27-30]

Toma'aneenah is the satisfaction of the heart with circumstances without any sense of anxiety or restlessness. It was mentioned in one narration that: *"Truthfulness is a cause of toma'aneenah and lying is a cause of suspicion and doubt."* This suggests that one who hears the truth will have toma'aneenah and satisfaction within his heart as a result, whereas lying causes disturbance and doubt within the heart. This meaning is also seen in the hadeeth which states: ***"Righteousness is what the heart has toma'aneenah with."*** This shows that the heart feels satisfied with truth and has no anxiety or sense of unease because of it.

There are two opinions regarding the meaning of remembrance of Allah in the (aforementioned) verse. The first opinion holds that the remembrance is of the servant to his Lord. This remembrance causes toma'aneenah to settle within the heart. Should the heart become anxious or disturbed, then the servant will have no means for attaining toma'aneenah except through the remembrance of Allah. The second opinion holds that the meaning of this remembrance is the Qur'an, and this is the more sound. It is His Remembrance that he revealed to His Messenger. The hearts of the believers will have toma'aneenah as a result of it. For the heart will not have trust or toma'aneenah except by faith and certainty. There are no means of attaining faith and certainty except

through the Qur'an. The toma'aneenah of the heart is due to its firm faith. The heart's anxiety and disturbance are a result of its doubts and uncertainty. The Qur'an is the means to attain certainty and firmness in faith, and to remove doubts. That is why the hearts of the believers cannot have tranquillity except through the Qur'an. It is impossible for anyone who doesn't study the Qur'an, or deeply understand it, to have a benefit from it and its guidance. The benefit from the Qur'an, will not be sound unless one's heart perceives the reflections of His Lord's Names and Attributes, in His Laws within himself and in everything around him within this universe. The same two opinions are also applied to the meaning for the remembrance of Allah, as stated in the following verse, **"And whosoever turns away from the remembrance of Ar-Rahmaan, We appoint for him a shaytaan to be an intimate companion to him."** [43:36]

Again, the sound opinion here is that Allah's Remembrance is that which He sent to His Messenger, i.e., His Book. Whoever turns away from this, Allah will appoint a shaytaan for him, who will misguide and deter him from the straight path although the person may think that he is righteously guided. The two opinions are also prevalent with the verse: **"But whosoever turns away from My Remembrance, verily for him is a life of hardship and We shall raise him up blind on the Day of Resurrection."** [20:124]

The sound opinion is that Allah's Remembrance is His Book that He sent to His Messenger. This is why the one that turns away from it will say, **"O my Lord! Why have you raised me up blind while I had sight before?"** [20:125] And Allah will respond by saying, **"Like this, Our Aayat came unto you but you disregarded them, and so this Day you will be neglected."** [20:126]

Allah deposits toma'aneenah in the hearts and souls of the believers. He will then grant the joy, delight and good news of admission into Paradise to those with toma'aneenah. As a result, for these people there is great happiness and a beautiful place for the final return. The verse **"O you with toma'aneenah! Come back to your Lord..."**, indicates that the soul will not return to Allah unless it is characterized by toma'aneenah. Then it will return to Him, be from among His honored slaves and be allowed to enter His Paradise.

Toma'aneenah's final product is tranquillity. At that final stage the heart will have tranquillity with a sense of sound security. There is a difference between a sense of sound security and a deceitful sense of security. It is possible that the heart may have a feeling of satisfaction caused by a deceitful sense of security, but this satisfaction and peace do not endure. Besides the sound security because of the tranquillity produced by toma'aneenah, there is an atmosphere of joy and attachment.

Toma'aneenah is something more than tranquillity. It includes knowledge, faith and the attainment of what is known. The example of this is the toma'aneenah the hearts find with the Qur'an. When hearts believe in it and attain knowledge of its guidance, it is sufficient for them. Their total loyalty is to the Qur'an. They rule their lives with it and go to it when they have a dispute.

Toma'aneenah is extremely beneficial for those overwhelmed by obligations and responsibilities, especially for those who call others to Allah and struggle against Allah's enemies. These people face and bear much more than others. They are faced by many circumstances that may weaken their patience. So if Allah wishes to relieve them of the heaviness of their obligations, He will have tranquillity descend upon them and toma'aneenah with His Commands and Decrees. If the servant has toma'aneenah with Allah's Commands, then he knows that Allah's religion is the truth and that Allah will certainly support him and be sufficient for him and his family. If the servant has toma'aneenah with Allah's Decrees then he knows that nothing will reach him except for what Allah has written for him. This servant knows that whatever Allah wishes will be and whatever Allah doesn't wish will not be. Therefore there is no reason for worries or concerns, unless there is weak faith. Nothing will happen unless it is written and if it is written, nothing can stop it. Therefore, there should be no fear or concern for those with faith. If an adversity occurs and the believer can do something, then he should do so. However, if he cannot, then he should not be annoyed or dismayed.

Toma'aneenah is also beneficial for those who are subjected to trials and hardship. There is no doubt when a person is suffering and has strong faith in the reward for his patience, then his heart will be content. He will have tranquillity and toma'aneenah. The adversity may become stronger against him and he may not see the reward. Seeing the reward may become so powerful that there may be a sense of joy felt from the adversity and be considered a gift. This is not surprising. Many wise persons upon seeing the results of distasteful medication may begin to like the taste of the medicine. Observing its benefit makes one not pay attention to the taste.

The Station of Muraqabah (Knowing that Allah is watching over us)

[Imam Ibn ul Qayyim al Jawziyyah](#)

From "Madarij As-Salikeen"

Muraqabah is knowing that Allah is watching over us. Allah, subhanahu wa taa'la, says,

"And know that Allah knows what is in your minds, so fear Him." [2:235]

"And Allah is Ever a Watcher over all things." [33:52]

"And He is with you wherever you may be." [57:4]

There are many other similar verses stating the same concept.

In the hadith of Jibril, when he asked the Prophet about ihsan (goodness and excellence), the Prophet replied, **"Ihsan is to worship Allah as if you see Him, but since we do not see Him we should know that He sees us at all times."** (Bukhari and Muslim) The meaning of this hadith is the definition of muraqabah. Namely, the endurance of the servant's knowledge and his conviction and certainty that Allah is watching over his internal and external affairs. To have this knowledge and certainty at all times is called muraqabah. It is the fruit of the servant's knowledge that Allah is his Watcher, Over-seeing him, Hearing his utterances, and Observing all of his deeds at all times.

Al-Junaid said, *"The one firm in muraqabah fears the waste of even a moment for other than his Lord."* Dhun-Nun said: *"The sign of muraqabah is to favor what Allah has sent down (of the revelation), to glorify what Allah has glorified, and to despise what Allah has despised."*

Ibrahim Al-Khawas said: *"Muraqabah is the sincerity of both the internal and external to Allah."* It has been said that *"The best that man may cling to on this road to Allah is muhasabah (reckoning of the self), muraqabah, and governing his conduct with knowledge."*

The people of true knowledge have unanimously agreed that having muraqabah for Allah in one's hidden thoughts is a means for it to manifest in the deeds and the behavior externally. So, whoever has muraqabah for Allah in secret and internally, Allah will preserve him in his actions and behavior, both internally and externally.

One of the finest definitions for muraqabah is the following: muraqabah of Allah is being on the way to Him at all times with over-whelming glorification, inciting nearness and urging joy. The

overwhelming glorification is to have the heart filled with glorification of Allah. Such a state makes the servant unconcerned with glorifying others or paying attention to others beside Allah. A servant should always have this state, especially when he is remembering Allah. To be with Allah provides one with intimacy and love. If these are not associated with glorification, they may take one outside of the limits of servitude. Any love that is not associated with glorification of the Beloved One is a reason to distance him away from the Beloved and lose His respect.

The overwhelming glorification includes five components: walking towards Allah, constantly walking towards Him, presence within the heart for Him, glorification of Him, and being overwhelmed by His glorification to be concerned with others. The inciting nearness is the closeness to Allah that incites the servant to have these five components. This closeness makes him glorify Allah in a manner that he pays no attention to himself or others. The closer the servant becomes to Allah, the more he glorifies Him and the less mindful he will be for others. The urging joy is happiness and glorification. It is the delight one finds in this nearness. There is nothing in this world comparable in any way to the joy and happiness of the heart and the delight of the eye with Allah and His closeness. This is one of the states in Paradise. A knowledgeable person said, *"There are times when I would say that if the people of Paradise can be in a state like this, they are indeed living a good life."* This joy, no doubt, urges him to be constant in walking to Allah and doing his best to seek Allah's Pleasure. If one didn't achieve this joy or even a portion of it, then one should doubt their faith and deeds. Faith has grace and sweetness. If one has not tasted it, then one should go back and achieve the true faith and its sweetness.

The Prophet mentioned the sweetness of faith in many ahadith, including: **"...tasted the taste of faith, those who take Allah as their Lord, Islam as their religion and Muhammad as a Messenger."** (Muslim and Ahmad) He also said: **"Whoever possesses the following three qualities attains the sweetness of faith: To have Allah and His Messenger dearer to him than anything else, to love a person only for the sake of Allah, and to hate to return to kufr after Allah has rescued him from it like he hates to be thrown into fire."** (Bukhari & Muslim) I heard Shaykhul-Islam Ibn Taymiyyah saying: **"If you don't find sweetness and joy in the deed you perform, then doubt its sincerity, for Allah is Shakur (Most Appreciative and Rewarding)."** He meant that Allah will certainly reward His servant for his deeds in this world as long as the servant is delighted and happy with his deeds. But if he doesn't find the delight and the joy in his heart, then his deed is imperfect, defective.

This imperfection and defectiveness is the reward of what the servant receives for his deeds. Deeds have consequences and effects that return to the servant that performed them, affecting his life and all of his affairs. Salah, for example, prevents the servant from unlawful and evil deeds. It also refines his morals and brings him up in the best manner that Allah loves.

Siyam strengthens his will and enlightens self-reproach and insight, so the person may see the straight path and become among the righteous. Such are all the good and righteous deeds, they have a reward that affords prosperity in all of man's affairs. As a result, family life and the society become joyful and prosperous. The evil deeds have their consequences as well. Allah said, **"For those who have done good is best (reward)."** [10:26] and **"The evil was the end of those who did evil."** [30:10]

The opposition in people is of three kinds. Only those that Allah protects are free from these. The first kind is the opposition to His Names and Attributes by presenting false and unclear matters. These falsities are negated because of what Allah and His Messenger have ascribed for Him. These people have ascribed to Allah what He negated for Himself. By doing so, they became loyal to His enemies and enemies to His Allies. They changed the words from the correct status and have abandoned, as a result, a great part of what was sent to them.

They are those that have divided their religion into differing sects with each group rejoicing in its belief. The only thing that protects from this is the pure submission to the wahi (Divine inspiration). When the heart submits to the wahi (revelation), it will witness its soundness, realize intellectually and in the light of fitrah (sound nature) that it is the truth. Such a submissive person submits by way of hearing, the mind, and the fitrah. This is the most perfect faith.

The second type of person is the one who is in opposition to His Message and Command. These people can vary slightly and can be further categorized. Some may oppose with their opinions and analogies. They make lawful what Allah has made unlawful, and make unlawful what Allah has made lawful. They void what Allah has made obligatory and make obligatory what Allah has voided. Another type amongst these people are those that oppose the facts of faith and the Message with their visions, personal experiences, and false devilish inspirations. These compose a religion that Allah has not allowed, invalidate the religion that Allah sent to His Messenger, and oppose the facts of faith using the devil's tricks. These people have religions to worship other than Allah's religion and place these before Allah's religion. Because of their analogies, opinions and personal experiences, the entire world could have been ruined and the pillars of the religion destroyed. But Allah has preserved this religion and promised to protect those that will preserve and protect it from the plots of these plotters.

Another group of those in opposition are those that oppose the Law of Allah with their unjust rules. They put their rules before the rules of Allah and His Messenger . Thus they suspend Allah's Law, justice and His Hudud (legislated punishments).

The third type of opposition is of those who oppose Allah's actions, decrees and ordinances. This opposition comes primarily from ignorant people. It has many forms, some are clear and some are not. This kind of opposition exists within many souls. If we were to contemplate our utterances, actions and desires, we would see this clearly. Most of us have some kind of opposition to Allah's decree and His portioning of livelihood.

The ones that are free of this type of opposition are those that know Allah with a true knowledge and accept Him with complete satisfaction.

The Rich Meanings of Tawbah and Istighfaar

Imam Ibn ul Qayyim al Jawziyyah

Madarij us-Salikin

Translated by Uwaymir Anjum

Al Jumuah Vol. 16, Issue 04/05

Scholars interpret tawbah (repentance) to mean all of the following: (i) immediate renunciation of the sin, (ii) firm intention and determination to not return to the sin ever again, (iii) regret over having committed a sin, and, if the sin was against the rights of another human being, then one must also, (iv) compensate for it.

These are known to be the conditions of tawbah, or repentance. However, in the words of Allah and His Messenger, sallallahu alayhe wa sallam, tawbah has a wider meaning, and includes not only the aforementioned conditions, but also generally carrying out all the commandments of Allah with persistence. Tawbah also requires disliking and renouncing those people who refuse to repent, encouraging them to repent and advising them against ignoring the practice of repentance. So repentance is the opposite of committing sins in every way, and, in its general sense, does not consist merely of renouncing the sin and regret over it.

The word tawbah is like the word taqwa, in the sense that the latter is used sometimes in a specific sense where it means, "immediately stopping from disobeying Allah or carrying out an obligation." However, the actual meaning of taqwa is more general: "taking all that Allah has given us of wealth, children, security and pleasure and all else as a means to protect ourselves from what we dislike or fear in our journey to Allah." For this journey is full of pitfalls and replete with the enemies of our soul beginning with our own baser selves that incite us towards evil and unrestrained desires and ensnare us in the traps of Satan whose mission it to prevent us from this journey to Allah and make us return to baseness and ruin. The essence of tawbah is to return to Allah and to adhere to what He loves and renounce that which He dislikes. Tawbah is a journey from the disliked to the liked.

Istighfaar and Tawbah

Istighfar, meaning seeking forgiveness, is mentioned in the Qur'an in two ways: either by itself or coupled with tawbah (repentance). The single mention of istighfar (without the mention of tawbah) finds an example in the saying of Nuh alayhes salam in the Noble Qur'an: **"Seek forgiveness of your Lord, you all, (for) He is Oft-Forgiving: He sends the heavens over you raining;"** [10:11] and in the saying of Saleh to his people: **"If only you (were to) ask Allah for forgiveness, you may hope to receive mercy."** [27:46] Allah, subhanahu wa ta'ala, also says: **"And seek forgiveness of Allah, for Allah is Forgiving, Merciful."** [2:199] and **"But Allah was not going to send them a penalty whilst you [O Prophet] were amongst them; nor was he going to send it whilst they were asking for forgiveness."** [8:33]

The mention of istighfar coupled with tawbah appears in the following verses: **"Ask forgiveness of your Lord, then turn to Him; He will provide you with a goodly provision to an appointed term and bestow His grace on every one endowed with grace, and if you turn back, then surely I fear for you the chastisement of a great day."** [11: 3] And: **"And, O my people! Ask forgiveness of your Lord**

(istighfar), then turn to Him (tawbah); He will send on you clouds pouring down abundance of rain and add strength to your strength, and do not turn back guilty." [11:52] Saleh said to his people: **"And to Thamood (We sent) their brother Salih. He said: O my people! serve Allah, you have no god other than He; He brought you into being from the earth, and made you dwell in it, therefore ask forgiveness of Him, then turn to Him; surely my Lord is Near, Answering."** [11: 61]

Istighfar: not just cover up, but total removal of sins. Therefore, istighfar (seeking forgiveness) singly is similar to tawbah (repentance); rather, it is indeed repentance. Seeking forgiveness, moreover, fully removes the sin, undoes its effects and prevents its evil, and not merely hides the sins as some people have conjectured. For Allah may cover and hide the sins of those who seek forgiveness and even of those who do not; but istighfar is more than just a cover.

The essence of istighfar (seeking forgiveness) is that it earns one the prevention from the evil of the sin. Its literal meaning is related to that of *al-mighfar*, **"what saves and covers the head from discomfort or harm (from sun, sand, rain, etc.)"** and covering is necessary to this meaning, but not sufficient: for other coverings of the head like 'emamah or qubba' are not called mighfar. We conclude that **something cannot be called a mighfar unless it provides more than covering: it must also save and protect**. It is in this meaning that istighfaar saves one from the punishment: **"And Allah was not going to send his punishment whilst they were asking for forgiveness."** [8:33] Of course, if one insists on sinning and demands from Allah forgiveness (without fulfilling its conditions), then this is not a true istighfar, and it does not prevent the punishment. Istighfar (seeking forgiveness) includes tawbah (repenting), and tawbah includes istighfar: each one is implied by the other in its entirety.

This comprehensiveness of the meanings of istighfar includes its meaning of asking for forgiveness as a shield or cover: cover from our human shortcomings and faults that are harmful and destructive. And the greatest and most harmful of all human shortcomings are his ignorance (of one's faults) and transgression. By virtue of this ignorance and transgression, the enemy drags a human being into what utterly destroys him. The shield against these two errors is to be aware of one's faults and be keen to bring out in one's character the God-given virtues of knowledge, justice and righteousness. The more a person ignores his human nobility bestowed upon him by Allah when Allah breathed into him His spirit (rooh), the more he lowers himself to the animalistic ground, and the most his ignorance and transgression are fuelled.

When the two words tawbah and istighfar are used together, (always istighfar followed by tawbah), then the first one (istighfaar) means asking for safety from the evil and harm of what has occurred, and the second one (tawbah) means returning to Allah and begging for safety from the evil of what one fears in future.

So here we are concerned with two things: one is the sin that has already occurred, and istighfar (in its specific sense) is to seek protection from its evil effects; and the other is the repetition of the same sin in future, which we fear, and tawbah is the determination to not do it again. A complete return to Allah (rujoo`) includes and necessitates both of these: istighfar as well as tawbah. When used in a couple, both aspects of this return to Allah are emphasized individually, whereas, when used alone, either one of these two words implies the other.

Love of Allah subhanahu wa ta`ala

Imam Ibn ul Qayyim al Jawziyyah

Madarij as-Saalikeen, vol. 3, pp. 17-18.

Quoted in "The Delight of Faith" by Abdullah bin Jarullah al-Jarullah

(Transl. J. Zarabozo; © Dar as-Salaam, 1996)

Ibn al-Qayyim mentioned ten causes that result in Allah's love for His slave and the slave's love for his Lord. [These ten are:]

First, reciting the Qur'an while pondering over its meanings and what is meant by it.

Second, getting closer to Allah by performing voluntary deeds after completing obligatory deeds. This is as is stated in a Hadith Qudsi: "My slave continues getting closer to Me by performing voluntary deeds until I love him." [al-Bukhari]

Third, continual remembrance of Allah under all circumstances, with one's tongue, heart and actions. The extent of one's love of Allah is determined by this.

Fourth, giving precedence to what He loves over what you love when you are overtaken by your desires.

Fifth, the heart being avid of Allah's Names, and Attributes and the heart roaming in that garden of knowledge.

Sixth, observing Allah's kindness, goodness and bounties, both hidden and open.

Seventh, and this is the most wonderful, the heart being soft, subdued and meek before Allah.

Eighth, being alone with Allah during the time when the Lord descends during the last portion of the night while reading His Book and ending that by asking for forgiveness and repenting.

Ninth, sitting with the beloved and sincere, benefitting from the most fruitful of their speech. And not to speak unless speaking is more beneficial and you know that it will improve your state and be beneficial to others.

Tenth, remaining away from every cause that comes between the heart and Allah.

These ten causes take the lovers to the station of true love and bring them to their Beloved.

Remembering the Destination of Mankind in the Hereafter – a Cure for Weak Iman

Imam Ibn ul Qayyim al Jawziyyah

Madaarij us-Saalikeen

Quoted in "The Weakening of Faith – Its Symptoms, Causes and Cure" of Shaykh M. S. al-Monajjid

When one's mind is clear, he will be able to see clearly, thus giving such a person a light in his heart that will allow him to almost witness the Warning and the Promise, Paradise and Hell, and what Allah has prepared in this (Paradise) For His Awliyaa` (loyal friends) and in that (Hell) for His enemies. He will then witness people rushing out of their graves following the call of the Truth (Resurrection). The angels in the heavens will descend and will surround them (creation). Allah will then come to judge (between creation) and His Kursi (literally a footstool or chair) will be raised. The earth will shine with the Light of its Lord (Allah, when He comes to judge between His creation), the Book (of Records) will be opened and the Prophets and the witnesses will be brought forward. The Mizan (Scale) will then be established, the books of (individual) records will fly around and the foes will converge, each holding to its foe. Al-Houdh (the pool that runs outside the gates of Paradise from a river inside it) will then appear and its cups will appear close by. Thirst will intensify, but those who are allowed to drink are few. Al-Jisr (the bridge over Hell that everyone must pass over into Paradise) will then be laid (over Hell) so that (mankind and the Jinn) can pass over it (as for the disbelievers and those whose sins outweigh their good deeds, they will fall into Hell, where only the disbelievers will reside for eternity). People will then be gathered in its direction. The Fire (Hell) will appear, each part harshly consuming the other parts beneath it. Those who fall into it are far more than those who are saved from it. Then, an eye will be opened in his (the man who is thinking about these scenes) heart with which he will be able to see clearly. His heart will then witness some scenes of the Last Life, along with imagining the various stages of the Last Life which will last for eternity, as compared to this Dunya (the life of this world) and its briefness.

The Unavoidable Obstacle

Imam Ibn ul Qayyim al Jawziyyah

Translated by Abu Sabaayaa

Madaarij us-Saalikeen

In '*Madarij as-Salikin*' (2/218-222), Ibn al-Qayyim has a section about the obstacles that Satan puts into the path of the one who chooses to live his life for Allah. He mentions the six commonly known obstacles in the order that they will be thrown into the path of the believer, such that whoever passes through one obstacle is then faced with the next (disbelief, followed by innovation in religion, followed by major sins, followed by minor sins, followed by permissible acts that distract one from acts of obedience, followed by acts of obedience that are of lower reward than others).

However, he mentions a seventh and final obstacle for the one who passes through the above six successfully:

"...So, if he successfully passes through these, there remains only one obstacle from which the enemy (Satan) calls him from, and this is an obstacle that he must face. If anyone were to be saved from this obstacle, it would have been the Messengers and Prophets of Allah, and the noblest of His Creation.

This is the obstacle of Satan unleashing his troops upon the believer with various types of harm: by way of the hand, the tongue, and the heart. This occurs in accordance with the degree of goodness that exists within the believer. So, the higher he is in degree, the more the enemy unleashes his troops and helps them against him, and overwhelms him with his followers and allies in various ways.

There is no way he can overcome this obstacle, because the firmer he is in calling to Allah and fulfilling His commands, the more the enemy becomes intent upon deceiving him with foolish people. So, he has essentially put on his body armor in this obstacle, and has taken it upon himself to confront the enemy (Satan) for Allah's Sake and in His Name, and his worship in doing so is the worship of the best of the worshippers...and none are aware of this except those with complete and perfect insight."

Ibn al-Qayyim's words here are worthy of reflection (as always). Notice here how, as opposed to the other six obstacles, this particular obstacle is something that the believer has no control over. If one is a *kafir*, it is in his hands to abandon *kufr* for faith. If one is upon *bid'ah*, it is in his hands to abandon *bid'ah* for the *Sunnah*. If one is indulged in major or minor sins, it is in that person's hands to abandon those sins and instead indulge in acts of worship and goodness, and so on and so forth. This is because each of these actions emanate from the person himself, and he thus has the ability to cease from and repel these actions and traits whenever he chooses.

As for the harm that others seek to inflict upon the person due to his faith, there is no way to avoid this obstacle. Why not? Because if one has passed through all of the other obstacles successfully, there is no other way for Allah to test and distinguish him. This is the ultimate test, the test of a lifetime, the test that only the strongest can pass - and this is why this was the test reserved for the Prophets, Messengers, and their true followers.

When it is said that the obstacle is unavoidable, what is meant is its occurrence, not the possibility of reducing and easing the hardship related to that obstacle. So, one is not to sit with his hands on his knees and abandon supplication to Allah, seeking permissible means of help from others, etc. in addition to the other means available to deal with this obstacle. Yes, the Prophet said: **“Know that if the entire world were to gather to do you some harm, they would be unable to harm you except with something that Allah has Decreed for you,”** but he also said: **“Be keen in doing that which will benefit you.”** In fact, part of the test of this final obstacle is for you to display your dependence and trust in Allah by calling upon Him, perfecting your worship, strengthening your resolve, making your connection and dedication to Him stronger than it ever was before, and remaining in such a state until the end. This is how you pass the test, overcome the obstacle, and become part of that blessed group that Ibn al-Qayyim described as being “the best of the worshippers” and “those with complete and perfect insight.”

"So, he is strange..."

[Imam Ibn ul Qayyim al Jawziyyah](#)

Translated by Abu Sabaayaa
Madaarij us-Saalikeen

Here are bits and pieces from the Ibn al-Qayyim's chapter on *al-ghurbah* from 'Madarij as-Salikin':

"The strangeness of the people of Allah, and the people of the *Sunnah* of the Messenger of Allah from amongst the Creation...it is the strangeness whose possessors were praised by the Messenger of Allah, and he informed us that the religion that he was brought with **"...began as something strange,"** and that it will **"...return to being strange as it began,"** and that its adherents will become strangers.

And this type of strangeness can occur in one location in exclusion to another, and in one era in exclusion to another, and amongst one group of people in exclusion to another. However, those who are described with this strangeness are the true people of Allah. This is because they do not lean towards anything but Allah, do not ascribe themselves to anyone besides His Messenger, and do not call to anything other than what he was brought with. They are the ones who abandoned the people when they needed them most. So, when the people go about behind their deities on the Day of Resurrection, they will remain where they are, and it will be said to them: 'Will you not go along with the people?' And they will reply: 'We abandoned the people when we were more in need of them than we are today, and we are instead waiting for our Lord Whom we used to worship.'

So, this strangeness does not result in any loneliness for its possessor. In fact, he is as happy and sociable as can be when he abandons the deviant people, and as lonely as can be when he socializes with them. So, his allies are Allah, His Messenger, and the believers, even if the majority of the people oppose him and push him aside..."

Ibn al-Qayyim continued:

"And al-Hasan al-Basri said: "The believer in this world is like a stranger: he does not become upset when it puts him down, and he does not compete for it to make him honorable. The people are in a certain state, and he is in another state: the people are relieved of him, and he is exhausted of himself."

And from the characteristics of these strangers who were praised by the Prophet are:

- holding tightly to the *Sunnah*, even if the people abandon it;
- leaving what they have introduced into the Religion, even if it is something good in their eyes;
- freeing oneself completely and purely for *Tawhid*, even if most people criticize him for this;

- not ascribing oneself to anyone other than Allah and His Messenger - not a *shaykh*, a path, or a group. Rather, these strangers ascribe themselves to Allah by serving Him, and to His Messenger by following only what he came with;

And such people are the ones who are truly holding onto the burning piece of coal, and most people will criticize them. Due to their strangeness between the Creation, these people consider them to be odd and innovators, and accuse them of separating themselves from the majority..."

Ibn al-Qayyim continued:

"And how can it not be that this one sect (the people of the *Sunnah*) be very small and strange between seventy-two other sects who have followers and leaders, position and alliances, and do not gain power except by going against that which the Messenger came with? The essence of what he came with goes against their whims, and what they are upon of the doubts and innovations that are the end result of their actions, and the desires that are their goal and intention.

So, how can the believer who is travelling to Allah upon the road of adherence to the *Sunnah* not be strange between those who have followed their whims, obeyed their lusts, and have each become impressed with their own opinion? And because of this, Allah will give to the truthful Muslim in such a time - if he holds tightly to his religion - the reward of fifty of the Companions, as both Abu Dawud and at-Tirmidhi report that the Prophet said: **"After you, there will be days that require much patience, such that the one who holds onto his religion in such a time will have the reward of fifty of you."** And this great reward is due only to their strangeness between the people, and the fact that they held tightly to the *Sunnah* despite the dark clouds of desires and whims they were surrounded with.

So, if the believer who has been provided by Allah with insight into His Religion, understanding of the *Sunnah* of His Messenger, comprehension of His Book, and has been shown what the people are upon of desires, innovations, deviance, and turning away from the straight path that the Messenger of Allah and his Companions were upon - if such a person wishes to traverse this path, he must prepare himself for how the innovators and ignorant people will criticize him, insult him, turn the people away from him, and warn against him, just as their predecessors from the *kuffar* used to do with the one he has chosen to follow, peace and blessings be upon him..."

Ibn al-Qayyim continued:

"So, he is strange in his practice of the Religion because of the corrupt manner in which they practice it, and he is strange in his firm adherence to the *Sunnah* because of their adherence to innovations, and he is strange in his beliefs because of the corruption in their beliefs, and he is strange in how he prays due to the bad manner in which they pray, and he is strange in his ways due to the misguidance and corruption of their ways, and he is strange in what he has ascribed himself to because of what they have ascribed themselves to, and he is strange in how he deals with them because he does not deal with them in accordance with what their desires dictate.

Basically, he is strange in both the matters of this world and the next. He does not find any of the common people who will help and assist him. He is a learned one amongst

ignorants. He is a person of the *Sunnah* amongst people of innovation. He is a caller to Allah and His Messenger amongst callers to desires and innovations. He commands that which is good and forbids that which is bad amongst people who see the good as being bad, and the bad as being good..."

['*Madarij as-Salikin*'; 3/182-185]

What should one do if he is unsure as to the ruling on a particular issue?

Imam Ibn ul Qayyim al Jawziyyah

Translated by Abu Sabaayaa

Madaarij us-Saalikeen

"If the onlooker or the one who has taken the path to Allah is confused in regards to the ruling on a particular issue - is it *halal*, or is it *haram*? - he should look to the harm that this action would bring about, its results, as well as its objectives. So, if it leads to clear harm, there is no way that the Legislator would enjoin it or allow it. In fact, the knowledge of its prohibition in His *Shari'ah* is clear cut, let alone if it were to constitute a path to the Anger of Allah and His Messenger."

['*Madarij as-Salikin*'; 1/472]