

بَوَائِبُ الْإِصْرِ وَالْذُّنُوبِ

تعليق

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Motivations for Deliverance from Sins

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CULTIVATION UPON THE WAY OF AS-SALAF AS-SALIH

In the Name of Allah, the Most Gracious, the Most Merciful

مُقَدِّمَةٌ

Introduction

الحمد لله ربِّ العالمين، وصلى الله وسلّم على نبينا محمدٍ، وعلى آله وصحبه أجمعين، أمّا بعد:

All praise and thanks are due to Allah, the Lord of the worlds, and may peace and blessings be upon our Prophet Muhammad, and upon his family and all his companions. As for what follows:

فلما كانت الذنوب والمعاصي مصدرَ شؤمٍ وخزي للعبد، كان الواجب على كلّ مسلمٍ ناصحٍ لنفسه أن يسعى -بعد الاستعانة بالله تعالى- في البحث عن الأمور والأسباب التي تدفعه إلى مُجَانِبَتِهَا والبُعد عنها، فإنّ هذا بابٌ مهمٌ جدًّا يحتاجُ المسلمُ إلى استحضاره دائمًا -وهو:

Since sins and acts of disobedience are a source of evil and disgrace for a servant, it becomes obligatory upon every sincere Muslim—who wishes well for himself—to strive, after seeking Allah’s assistance, in searching for the means and causes that drive him to avoid and stay away from them. This is a highly significant matter that every Muslim must always keep in mind, and that is:

البواعثُ للخلاص من الذنوب-؛ ليسلم من العقاب، وليفوز بجزيل الثواب.

The motivations for deliverance from sins—so that he may be saved from punishment and attain immense rewards.

ولهذا نجد العلماء قد أوضحوا هذه البواعث التي تُعين على الخلاص من الذنوب قديمًا وحديثًا، وكان من جملتهم الإمام العلامة المُربي ابن القيم رَحِمَهُ اللهُ، فقد كتب فصلًا نفيسًا في كتابه: "عدة الصابرين وذخيرة الشاكرين"، ذكر فيه عشرين باعثًا لتقوية الدين والإيمان، والخلاص من الذنوب والآثام.

For this reason, we find that the scholars—both past and present—have explained these motivations that help in escaping from sins. Among them was the esteemed Imam and noble scholar Ibn Al-Qayyim (may Allah have mercy on him), who wrote an invaluable chapter in his book ‘Uddat As-Sabirin wa Dhakhirat Ash-Shakirin, in which he mentioned twenty motivations for strengthening the Faith and Religion, and for attaining deliverance from sins and bad deeds.

جمعها جمعًا متينًا، وبَيَّنَّها بيانًا نافعًا، فأحببتُ ذكرها في هذا المختصر والتَّعليق عليها بما يوضِّح مقاصدها، ويُجَلِّي معانيها، حتى يعمَّ نفعها بين المسلمين، وتكون لهم باب توبة وخلاصٍ من الذنوب.

He compiled them in a firm and comprehensive manner and explained them in a beneficial way. I wished to present them in this brief summary and provide commentary on them to clarify their objectives and elucidate their meanings, so that their benefit may spread among the Muslims and serve as a means of repentance and salvation from sins.

والله أسأل أن يرحمَ الإمام ابن القيم، وأن يرفعَ درجتهُ في جنات النعيم، وأن يغفر لنا وله ولجميع المسلمين، وصلى الله وسلم على نبينا محمد وعلى آله وصحبه أجمعين (١).

I ask Allah to have mercy on Imam Ibn Al-Qayyim, to raise his rank in the Gardens of Bliss, and to forgive us, him, and all the Muslims. May Allah's peace and blessings be upon our Prophet Muhammad, and upon his family and companions (1).

وكتبه: عبد الرزاق بن عبد المحسن البدر

Written by: Abdul-Razzaq ibn Abdul-Muhsin Al-Badr

(١) وأصل هذه الرسالة محاضرة ألقيتها في دولة الإمارات، في يوم السبت الموافق: ١٤٣٤ / ٣٠ / ١٠ هـ، وقد قام بعضُ الإخوة بتفريغها، وإعدادها للطباعة، وعرضها عليّ، فقمْتُ بمراجعتها وتصحيحها، وزدْتُ فيها بعض الزيادات والفوائد، وجزى الله خيرًا كلَّ من شارك في تفريغها وطباعتها ونشرها بين المسلمين، وأخصُّ منهم أخي خالد الكندري على جهوده ومساعدته في إخراج الكتاب.

(1) The origin of this book was a lecture that I delivered in the United Arab Emirates on Saturday, 30th of Shawwal, 1434 AH. Some of my brothers transcribed it and prepared it for publication, then presented it to me for review. I revised and corrected it and added some additional benefits and insights. May Allah reward all those who contributed to its transcription, publication, and dissemination among Muslims. I particularly express my gratitude to my brother Khalid Al-Kandari for his efforts in bringing this book to completion.

قال الإمام ابن القيم رَحِمَهُ اللَّهُ :

Imam Ibn Al-Qayyim (may Allah have mercy on him) said:

"فصل: وأما تقويةُ باعثِ الدِّينِ فإنه يكونُ بأمور:

"Chapter: As for strengthening the motivation for the Religion, it occurs through several means:

أحدها: إجلالُ الله -تبارك وتعالى- أن يُعَصَى وهو يَرى وَيَسْمَعُ، ومن قام بقلبه مَشْهُدُ إجلاله لم يطاوعه قلبه لذلك البتة."

One of them is revering Allah—Glorified and Exalted—by recognizing that He sees and hears when He is disobeyed. Whoever has this awareness in his heart will never allow his heart to yield to sin."

التعليق

Commentary

الباعثُ الأول للخلاص من الذُّنوب:
(إجلالُ الله سبحانه وتعالى وإِعْظَامُهُ)

The First Motivation for Avoiding Sins:
(Revering and Glorifying Allah, the Almighty)

وذلك أن يَشْهَدَ المرءُ في قلبه جلالَ الله سبحانه وتعالى وعظمته، كما قال: {وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَنَهُ، وَتَعَالَى عَمَّا يُشْرِكُونَ}

This means that a person should perceive in his heart the majesty and greatness of Allah, as He said: **"They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection, the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified be He, and High be He above all that they associate as partners with Him!"** (Az-Zumar: 67)

وقال الله سبحانه وتعالى: {مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا (١٣) وَقَدْ خَلَقَكُمْ أَطْوَارًا}

And Allah also said: **“What is the matter with you, that you fear not Allah (His punishment), and you hope not for reward (from Allah or you believe not in His Oneness). (13) While He has created you in (different) stages.”** (Nooh: 13-14)

قال ابن عباس رضي الله عنه في تفسيرها: "ما لكم لا تُعَظِّمُونَ اللهَ حَقَّ عَظَمَتِهِ." (١)

Ibn Abbas (may Allah be pleased with him) interpreted this verse, saying: "What is the matter with you that you do not magnify Allah as He deserves to be magnified?"

وقال القرطبي رَجَمَهُ اللَّهُ في تفسير قوله: (أَطْوَارًا): "أي: طَوْرًا بعد طورٍ إلى تمامِ الخلق... فمن فَعَلَ هذا وَقَدِرَ عليه فهو أَحَقُّ أَنْ تُعَظَّمُوهُ." (٢)

Al-Qurtubi (may Allah have mercy on him) explained the verse "in different stages (Atwara)", saying: "That is, stage after stage until the creation is complete... and whoever has done this and has power over it, is more deserving to be revered."

ومن شواهد تأثير هذا المشهد في النفوس ما جرى للصحابي الجليل جُبَيْر بن مُطْعَم رضي الله عنه لما قَرَعَ سَمْعَهُ بعضُ الآيات التي فيها بيانُ عَظَمَةِ الله، وقامَ في قلبه مقامُ إجلالِ الله وجَبَرُوتِهِ، وأنه هُوَ الخالقُ والرَّازِقُ والمُتَصَرِّفُ بجميعِ الخلق؛ دفعَهُ ذلك للإيمان ودخول الإسلام؛ حيث قال:

Among the examples of how this awareness impacts the soul is what happened to the noble companion Jubayr ibn Mut'im (may Allah be pleased with him). When he heard verses that described the greatness of Allah, reverence and awe of Allah settled in his heart, and he realized that He alone is the Creator, the Sustainer, and the One controlling all creation. This led him to embrace Islam. He said:

"سمعتُ النبي ﷺ قرأ في المغرب بالطُّور، فلما بلغ هذه الآية: {أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ (٣٥) أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ ۚ بَلْ لَا يُوقِنُونَ (٣٦) أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيِّطُونَ}،

"I heard the Prophet ﷺ reciting Surah At-Tur in the Maghrib prayer. When he reached the verse: **“Were they created by nothing? Or were they themselves the creators? (35) Or did they create the heavens and the earth? Nay, but they have no firm belief. (36) Or are the treasures of your Lord with them? Or are they the tyrants with the authority to do as they like?”** (At-Tur: 35-37)

قال: "كاد قلبي أن يطير." (٣)

He said, "My heart was about to fly (out of awe)."

وفي لفظٍ آخر: "وذلك أوَّل ما وقر الإيمان في قلبي." (٤)

In another narration, he said: "That was the first time faith firmly settled in my heart."

فالعبدُ إذا حدَّثته نفسه بارتكابِ ذنبٍ من الذُّنوبِ فليشَّهَدْ بقلبه جلالَ اللهِ سبحانه وتعالى وعظمتَهُ وجَبْرَتَهُ، وأنه مُطَّلِعٌ على أفعاله وأقواله؛ فإذا استشعر العبدُ ذلك بقلبه كَفَّ عن ارتكابِ الذنوبِ -بإذن الله- لا محالة.

Thus, when a person is tempted to commit a sin, he should remind himself of Allah's Majesty, His Greatness, and His Might. He should remember that Allah is watching all his actions and hearing all his words. When one internalizes this awareness, he will, by Allah's permission, refrain from committing sins.

قال بِشْرُ بن الحارث الحافي: "لو تفكَّرَ الناس في عظمة الله تعالى لما عصوه." (٥)

Bishr ibn Al-Harith Al-Hafi said: "If people truly contemplated the greatness of Allah, they would never disobey Him."

(١) أخرجه الطبري في «جامع البيان» (٢٣/٢٩٦).

(٢) الجامع لأحكام القرآن (١٨/٣٠٣).

(٣) صحيح البخاري رقم: (٤٨٥٤).

(٤) صحيح البخاري رقم: (٤٠٢٣).

(٥) انظر: تفسير القرآن العظيم للحافظ ابن كثير (٢/١٨٤).

مسألة الخوف والتعظيم

THE AFFAIR OF FEAR AND REVERENCE

يقول الله جل وعلا: ﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا لَا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ (٥٩)﴾

Allah, the Most Glorious and Exalted, says: "And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. (59)

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ (٦٠)

It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) unto Him will be your return. Then He will inform you of that which you used to do. (60)

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ (٦١)

He is the Irresistible, (Supreme) over His slaves, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you,¹ until when death approaches one of you, Our Messengers (angel of death and his assistants) take his soul, and they never neglect their duty. (60)

ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۚ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحُسَيْنِ ﴿[الأنعام: آيات ٥٩-٦٢].﴾

Then they are returned to Allâh, their True Maulâ [True Master (God), the Just Lord (to reward them)]. Surely, for Him is the judgement and He is the Swiftest in taking account." (Al-An'am: 59)

قال الشيخ محمد الأمين الشنقيطي رحمه الله تعالى في كتابه العذب المنير (١/٣٩٢-٣٩٥):

Shaykh Muhammad Al-Ameen Al-Shanqiti (may Allah have mercy on him) said in his book Al-'Adhb Al-Muneer (1/392-395):

"وهذه الآية الكريمة وأمثالها في القرآن العظيم أجمع العلماء على أنه أكبر واعظ وأعظم زاجر نزل من السماء إلى الأرض، فهي أعظم موعظة تلقى يتعظ بها الناس، إلا أنه مع الأسف ثمر على آذانهم ولم تكن في قلوبهم!!

"This noble verse and similar ones in the Glorious Quran have been unanimously agreed upon by the scholars as the greatest admonition and the most profound deterrent that has ever descended from the heavens to the earth. It is the greatest reminder by which people should take heed. However, unfortunately, it passes through their ears without entering their hearts!

وهذا أكبر واعظ؛ لأنه أطبق العلماء على أن أعظم المواعظ، وأعظم الزواجر، هو واعظ المراقبة والعلم.

This is the greatest admonition because scholars have unanimously affirmed that the most powerful form of admonition and deterrence is the awareness of being watched (by Allah) and knowledge (of His complete surveillance over all things).

وَضَرَبَ العلماء لهذا مثلاً، قالوا - ولله المثل الأعلى - : لو فَرَضْنَا أن هذا البراح من الأرض، فيه مَلِكٌ قَتَّالٌ للرجالِ إن انْتَهَكَتْ حرَماته، سَقَّاءٌ للدماءِ إن انْتَهَكَتْ حرَماته، ذو قُوَّةٍ وعِزَّةٍ وَمَنْعَةٍ، وحوَلَه جِيشُهُ، وحوَلَ هذا الملكِ بنائُه ونسأؤُه وجوارِيه، أَيْخَطُرُ في بَالِ أَحَدٍ أن أولئك الحاضرين مجلسَ هذا الملكِ الجبارِ يقومُ واحدٌ منهم بغَمْزَةٍ عَيْنٍ إلى حَرَمِ ذلك الملكِ أو رِيبةٍ؟ لَا وَكَلَّا، كُلُّهُمْ خاضِعُونَ خاشِعَةٌ عيونُهُم، خاشِعَةٌ جوارِحُهُم، غايةُ أمانِيهِم السلامة!!

The scholars have provided an analogy to illustrate this, saying—and to Allah belongs the highest example: If we assume that in an open expanse of land, there is a king—one who is ruthless in avenging those who violate his sanctities, a spiller of blood if his sanctities are transgressed, possessing immense power, might, and an unassailable army surrounding him. Around this king are his daughters, wives, and maidservants. Would it ever cross the mind of anyone present in the court of this mighty king to so much as wink an eye in an inappropriate manner towards the sanctity of the king or act suspiciously? Certainly not! Rather, all those in his presence would be humbled, their gazes lowered, their limbs subdued, and their greatest aspiration would be simply to remain safe!

ولا شك أن خالق الكون - وله المثل الأعلى - أعظم بطشاً، وأشد نكالاً إن انتهكت حرمانه، وجماءه في أرضه محارمه.

Without a doubt, the Creator of the universe—to Whom belongs the highest example—is far greater in might and more severe in punishment when His sanctities are violated. And His sanctities on earth are His prohibitions.

ولو قيل لأهل بلد: إن أمير ذلك البلد يبيت عالماً بكل ما يفعلونه في الليل من الخسائس والدسائس لباتوا متأدبين، لا يفعلون إلا شيئاً طيباً!!

If the people of a town were told that their ruler spends the night fully aware of all the disgraceful and treacherous acts they commit under the cover of darkness, they would undoubtedly conduct themselves with the utmost decorum, doing nothing but that which is virtuous!

وهذا خالق السماوات والأرض، المليك الجبار، يُخبرهم في آيات كتابه، لا تكاد تُقْلِبُ ورقةً واحدةً من أوراق المصحف الكريم إلا وجدت فيها هذا الواعظ الأكبر والزاجر الأعظم.

Yet, the Creator of the heavens and the earth, the Almighty King and Compeller, has informed them in the verses of His Book. You can hardly turn a single page of the Noble Quran without encountering this greatest admonition and most severe deterrent:

﴿بِكُلِّ شَيْءٍ عَلِيمٌ﴾

“Allah is All-Knower of everything.” (An-Nisa: 176)

﴿وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

“And Allah is Well-Acquainted with what you do.” (Al-Baqarah: 234)

﴿يَعْلَمُ مَا تُسْرُونَ﴾

“He knows what you conceal.” (An-Nahl: 19)

﴿وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا﴾ [الأنعام: آية ٥٩]

“And not a leaf falls, but He knows it.” (Al-An'am: 59)

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ﴾ [ق: آية ١٦]

“And indeed We have created man, and We know what his own self whispers to him.” (Qaf: 16)

﴿وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ﴾ [البقرة: آية ٢٣٥]

“And know that Allah knows what is in your minds, so fear Him.” (Al-Baqarah: 235)

﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ﴾ [يونس: آية ٦١]

“And whatever you (O Muhammad ﷺ) are engaged in, and whatever you recite from the Quran, and whatever deed you (mankind) do (good or evil), We are Witness thereof when you are doing it.” (Yunus: 61)

فَيَنْبَغِي عَلَيْنَا جَمِيعًا أَنْ نَعْتَبِرَ بِهَذَا الزَّاجِرِ الْأَكْبَرِ، وَالْوَاعِظِ الْأَعْظَمِ، وَأَنْ لَا نَتَنَاسَاهُ؛ لِأَلَّا نُهْلِكَ أَنْفُسَنَا، وَنَعْتَقِدَ أَنَّا لَوْ كُنَّا فِي حَضْرَةِ مَلِكٍ جَبَّارٍ مِنْ مَلُوكِ الدُّنْيَا يَمُوتُ وَيَأْكُلُهُ الدُّودُ، أَنَّا بِحَضْرَتِهِ وَمَلَاقَاتِهِ لَا يُمَكِّنُنَا أَنْ نَفْعَلَ إِلَّا شَيْئًا يَسُرُّهُ وَيَرْضَاهُ.

Therefore, we must all take heed of this greatest deterrent and most powerful admonition, and never disregard it, lest we ruin ourselves. We should reflect on this reality: if we were in the presence of a mighty earthly king—one who is still mortal, who will eventually die and be consumed by worms—we would never dare to do anything in his presence except that which pleases and satisfies him.

فَعَلَيْنَا أَنْ نَعْلَمَ أَنَّنَا بَيْنَ يَدَيْ مَلِكِ السَّمَاوَاتِ وَالْأَرْضِ (جَلَّ وَعَلَا)، وَأَنَّهُ أَعْظَمُ بِطَشًا وَأَفْظَعُ نَكَالًا إِنْ انْتَهَكْتَ حَرَمَاتَهُ، وَأَنَّهُ عَالِمٌ بِكُلِّ مَا تُسِرُّ وَمَا تُعْلِنُ، فَعَلَيْنَا أَنْ نَعْتَبِرَ هَذَا لِنَتَعَظَّ.

Thus, we must be even more conscious that we are constantly in the presence of the King of the heavens and the earth (Glorified and Exalted be He). He is far mightier in retribution and more severe in punishment when His sanctities are violated. He knows all that we conceal and all that we reveal. We must internalize this awareness so that we may take heed.

فَقَدْ بَيَّنَّ النَّبِيُّ ﷺ فِي حَدِيثِ جَبْرِيلَ الْمَشْهُورِ أَنَّ جَبْرِيلَ أَرَادَ أَنْ يُبَيِّنَ هَذَا الْوَاعِظَ الْأَكْبَرِ، وَالزَّاجِرَ الْأَعْظَمَ لِأَصْحَابِ النَّبِيِّ ﷺ لَمَّا لَمْ يَنْتَبَهُوا لَهُ.

Indeed, the Prophet (ﷺ) clarified this greatest admonition and most profound deterrent in the well-known Hadith of Jibreel. Jibreel (peace be upon him) sought to explain this to the Companions of the Prophet (ﷺ) because they had not fully grasped it.

وإيضاح ذلك: أن الله يَبَيِّنُ لنا في آياتٍ من كتابه أن الحكمة التي خَلَقَ من أَجْلِهَا الخلقَ والسمواتِ والأرضَ، وخلقَ مِنْ أَجْلِهَا الموتَ والحياةَ، هي أن يَتَّبِلِيَ خَلْقَهُ، أي: يختبرهم بنقطةٍ واحدةٍ، هي نقطة العمل، مَنْ يُحْسِنُ عمله فيأتي به حَسَنًا كما يَنْبَغِي، وَمَنْ لَا يُحْسِنُهُ.

The clarification of this matter is that Allah has explained to us in several verses of His Book that the wisdom behind the creation of the heavens and the earth, as well as the creation of death and life, is to test His creation. This test revolves around a single point: their deeds—who among them will perfect their deeds and perform them in the best manner, and who will fail to do so.

وَلِذَا قَالَ فِي أَوَّلِ سُورَةِ هُودٍ: ﴿وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ﴾

For this reason, Allah says at the beginning of Surah Hud: “**And He it is Who has created the heavens and the earth in six Days, and His Throne was on the water.**” (Hud: 7)

ثم يَبَيِّنُ الحكمة والعلة الغائية قال: ﴿لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾ [هود: آية ٧]

Then He clarifies the wisdom and ultimate purpose behind this creation, saying: “**that He might try you, which of you is the best in deeds.**” (Hud: 7)

ولم يَقُلْ: أَيُّكُمْ أَكْثَرُ عَمَلًا، وقال في أول سورة الكهف: ﴿إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا﴾ ثم يَبَيِّنُ الحكمة في ذلك، قال: ﴿لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا﴾ [الكهف: آية ٧]

He did not say "which of you does the most deeds," but rather "the best in deeds." Similarly, at the beginning of Surah Al-Kahf, Allah says: “**Verily! We have made that which is on earth as an adornment for it.**” (Al-Kahf: 7) Then He clarifies the wisdom behind this, He said, “**that He may test them which of them is best in deeds.**”

وقال في أول سورة المُلْكِ: ﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ﴾ ثُمَّ يَبَيِّنُ الحكمة، فقال: ﴿لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾ [الملك: آية ٢] ولم يَقُلْ: أَكْثَرُ عَمَلًا.

And in the beginning of Surah Al-Mulk, He says: “**Who has created death and life.**” (Al-Mulk: 2) Then He explains the purpose behind this creation, saying: “**that He may test you which of you is best in deeds.**” (Al-Mulk: 2) Again, He does not say, "who does the most deeds," but rather "who is best in deeds.”

فَدَلَّتْ هَذِهِ الْآيَاتُ الْقُرْآنِيَّةُ أَنَّا خُلِقْنَا لِنُحْتَبَرَ وَنُبْتَلَى فِي شَيْءٍ، هُوَ إِحْسَانُ الْعَمَلِ.

These Quranic verses make it clear that we were created to be tested and tried in one fundamental matter: the perfection of our deeds.

وَلَا شَكَّ أَنَّ الْعَاقِلَ يَقُولُ: إِذَا كَانَ رَبِّي (جَلَّ وَعَلَا) خَلَقَ الْخَلَائِقَ وَالسَّمَاوَاتِ وَالْأَرْضَ وَالْمَوْتَ وَالْحَيَاةَ؛ لِأَجْلِ الْإِبْتِلَاءِ فِي إِحْسَانِ الْعَمَلِ، يَا لَيْتَنِي عَرَفْتُ الطَّرِيقَ إِلَى إِحْسَانِ الْعَمَلِ لِأَنْجَحَ بِهَذَا الْإِخْتِبَارِ.

Undoubtedly, any rational person would say: "If my Lord (Glorified and Exalted be He) created all creation—the heavens, the earth, death, and life—for the purpose of testing us in the perfection of deeds, then how I wish I could know the path to perfecting my deeds so that I may succeed in this great test!"

وَجَاءَ جَبْرِيلُ يُبَيِّنُ هَذَا الْمَغْزَى الْأَكْبَرَ وَالْمَقْصَدَ الْأَعْظَمَ لِأَصْحَابِ النَّبِيِّ ﷺ حَيْثُ قَالَ لِلنَّبِيِّ ﷺ: يَا مُحَمَّدُ (صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ) أَخْبِرْنِي عَنِ الْإِحْسَانِ - الْمَعْنَى الَّذِي خُلِقَ الْخَلْقُ لِأَجْلِ الْإِخْتِبَارِ فِيهِ.

Jibreel (peace be upon him) came to clarify this greatest purpose and supreme objective to the Companions of the Prophet (ﷺ). He asked the Prophet (ﷺ): "O Muhammad (ﷺ), inform me about Ihsaan (excellence in worship)—the very purpose for which creation was made and is being tested in."

فَبَيَّنَ النَّبِيُّ ﷺ أَنَّهُ لَا طَرِيقَ إِلَى الْإِحْسَانِ الَّذِي خُلِقْنَا مِنْ أَجْلِهِ إِلَّا بِاعْتِبَارِ هَذَا الزَّاجِرِ الْأَكْبَرِ وَالْوَاعِظِ الْأَعْظَمِ، وَهُوَ مِرَاقِبَةُ خَالِقِ السَّمَاوَاتِ وَالْأَرْضِ، وَالْعِلْمُ بِأَنَّهُ رَقِيبٌ، عِلْمُهُ مُحِيطٌ بِكُلِّ شَيْءٍ.

The Prophet (ﷺ) explained that there is no path to achieving Ihsaan, for which we were created, except through recognizing this greatest deterrent and most profound admonition—being constantly aware of the Creator of the heavens and the earth and knowing that He is ever watchful, with His knowledge encompassing everything.

وَلِذَا قَالَ لَهُ: "الْإِحْسَانُ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ."

Thus, the Prophet (ﷺ) said: **"Ihsaan is that you worship Allah as if you see Him, for if you do not see Him, then (know that) He sees you."**

وَلَا شَكَّ أَنْ مَنْ عَبَدَ اللَّهَ كَأَنَّهُ يَرَى اللَّهَ، وَإِذَا تَنَزَّلَ، فَقَالَ: لَا أَرَى اللَّهَ، فَهُوَ عَالِمٌ أَنَّ اللَّهَ يَرَاهُ، مُطَّلِعٌ عَلَيْهِ.

Undoubtedly, whoever worships Allah as if he sees Him, and if he descends from this level and does not see Him, then he should at least be certain that Allah sees him and is fully aware of him.

من كان يعملُ أمامَ الملكِ الجبارِ، وهو مطلعٌ عليه، ناظرٌ إليه، لا يمكنُ أن يسيءَ العملَ، فلا بُدَّ أن يحسنَ العملَ ﴿فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ﴾ [الأعراف: آية ٧].

Whoever works before a mighty and powerful king, knowing that the king is watching him and looking at him, cannot possibly perform his work improperly—he will inevitably strive for perfection in his actions. As Allah says: “**So, by Our Knowledge, We will certainly recount their whole story (in detail), and We were never absent.**” (Al-A’raf: 7)

في هذه الآياتِ القرآنيةِ زاجرٌ أعظمُ، وواعظٌ أكبرُ.

These Quranic verses contain the greatest deterrent and the most powerful admonition.”

قال الإمام ابن القيم رَحِمَهُ اللَّهُ :

Imam Ibn Al-Qayyim (may Allah have mercy on him) said:

"الثاني: مشهّد محبته سبحانه، فيترك معصيته محبة له؛ ف (إِنَّ الْمُحِبَّ لِمَنْ يُحِبُّ مُطِيعٌ).

"The second motivation: The awareness of love for Allah, the Almighty. A person refrains from sinning out of love for Him; for 'Indeed, the one who loves is obedient to the one he loves.'

وأفضل التّرك ترك المحبّين، كما أنّ أفضل الطّاعة طاعة المحبّين.

The best form of abandoning sins is that of the lovers of Allah, just as the best form of obedience is the obedience of the lovers of Allah.

فبين ترك المحبّ وطاعته وترك مَنْ يخافُ العذابَ وطاعته بؤن بعيد.

There is a vast difference between the one who abstains from sin and obeys out of love, and the one who does so merely out of fear of punishment."

التعليق
الثاني من هذه البواعث
(محبة الله سبحانه وتعالى)

Commentary
The Second Motivation
(The Love of Allah, the Almighty)

كما قال تعالى: {وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ}،

As Allah says: “**And those who believe, love Allah more (than anything else).**” (Al-Baqarah: 165)

فإذا أشغل العبد قلبه بحب الله سبحانه وتعالى صرفه هذا الانشغال عن الوقوع فيما يُغضبه - عَزَّ وَجَلَّ - لأنَّ المعاصي والذنوب تُفَوِّت على العبد حظه ونصيبه من محبة الله - عَزَّ وَجَلَّ - له بحسب ما وَقَعَ فيه من الذنوب والخطايا.

When a servant fills his heart with love for Allah, this preoccupation diverts him from engaging in what displeases Him because sins and transgressions deprive a person of his share of Allah’s love in proportion to the sins he commits.

ولأنَّ المحبة الصادقة لله - عَزَّ وَجَلَّ - مُستلزمة لامتنال أوامره، واجتناب ما يُسخطه.

Moreover, true love for Allah necessarily entails compliance with His commands and avoidance of what incurs His wrath,

كما قال تعالى: {قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ}.

as He says: “**Say (O Muhammad ﷺ to mankind): ‘If you (really) love Allah then follow me, Allah will love you and forgive you your sins.’**” (Aal-e-Imran: 31)

ولذلك قيل:

Thus, it has been said:

تَعْصِي الْإِلَهَ وَأَنْتَ تُظْهِرُ حُبَّهُ
هَذَا مُحَالٌ فِي الْقِيَاسِ بَدِيعٌ
لَوْ كَانَ حُبُّكَ صَادِقًا لَأَطَعْتَهُ
إِنَّ الْمُحِبَّ لَمَنْ يُحِبُّ مُطِيعٌ (١)

"You disobey the Lord while claiming to love Him?

This is indeed a repugnant and strange analogy!

If your love were true, you would have obeyed Him;

For the lover is always obedient to the beloved."

(١) تُنسب هذه الأبيات إلى جماعةٍ منهم الإمام الشافعي وابن المبارك وغيرهما، انظر: (ديوان الشافعي) (ص ٦٧)، و(ديوان ابن المبارك) (ص ١٥).

مسألة المحبة

THE AFFAIR OF LOVE

قال ابن القيم رحمه الله في المدارج (٣/٣٩٤) في مسألة "المحبة":

Ibn Al-Qayyim (may Allah have mercy on him) said in Madaarij As-Saalikin (3/394) regarding the issue of love:

"فإنَّها روح كلِّ مقامٍ ومنزلةٍ وعملٍ، فإذا خلا منها فهو ميتٌ لا روحَ فيه. ونسبتها إلى الأعمال كنسبة الإخلاص إليها، بل هي حقيقة الإخلاص، بل هي نفس الإسلام.

"Love is the soul of every station, rank, and deed. If a deed is void of love, it is lifeless, without any soul. Its relation to actions is like the relation of sincerity to them—rather, love is the essence of sincerity, and even more than that, it is the very essence of Islam itself.

فإنَّه الاستسلام بالذلِّ والحبِّ والطاعة لله، فمن لا محبة له لا إسلام له البتَّة.

Islam is submission through humility, love, and obedience to Allah. Therefore, whoever lacks love has no Islam at all.

بل هي حقيقة شهادة أن لا إله إلا الله، فإنَّ الإله هو الذي تألَّهُه العباد حبًّا وذلًّا، وخوفًا ورجاءً، وتعظيمًا وطاعةً،

In fact, love is the true essence of the testimony "La ilaha illa Allah" (There is no god worthy of worship except Allah), for the ilaah (deity) is the one whom servants worship with love, humility, fear, hope, reverence, and obedience.

«إله» بمعنى مألوه، وهو الذي تأله القلوب، أي: تُحبه وتذلُّ له. وأصل التأله التَّعْبُدُ، والتَّعْبُدُ آخر مراتب الحبِّ.

The word ilaah means "the one who is deeply loved and revered", the one whom hearts adore and humble themselves before. The root of "ta'alluh" (divine adoration) is 'ibadah (worship), and worship is the highest level of love.

يقال: عبَّده الحبُّ وتَّيمَّه: إذا ملكه ودلَّه لمحبوبه.

It is said, "Love has enslaved him and conquered him", meaning that it has taken hold of him entirely and subdued him to his beloved.

Thus, love is the essence of servitude to Allah.

وهل يمكن الإنابة بدون المحبة والرضا، والحمد والشكر، أو الخوف والرجاء؟ وهل الصبر في الحقيقة إلا صبر المحبين؟ فإنهم إنما يتوكلون على المحبوب في حصول محابته ومراضيه.

Can repentance to Allah (Inabah) truly exist without love, contentment, gratitude, or hope and fear? Is patience, in reality, anything other than the patience of lovers? For they place their reliance on their Beloved to attain what He loves and desires.

وكذلك "الزهد" في الحقيقة هو زهد المحبين، فإنهم يزهدون في محبة ما سواه لمحبهته.

Similarly, renunciation (Zuhd) is, in reality, the renunciation of the lovers, as they renounce everything else for the sake of their love for Him.

وكذلك "الحياء" في الحقيقة إنما هو حياء المحبين، فإنه يتولد من بين الحب والتعظيم. وأما ما لا يكون عن محبة فذاك خوف محض.

Likewise, modesty (Hayaa) is, in truth, the modesty of the lovers, for it emanates from a combination of love and reverence. As for what is not based on love, it is mere fear and nothing more.

وكذلك مقام "الفقر"، فإنه في الحقيقة فقر الأرواح إلى محبوبها، وهو أعلى أنواع الفقر. فإنه لا فقر أتم من فقر القلب إلى من يحبه، لا سيما إذا وحده في الحب، ولم يجد منه عوضاً سواه. وهذا حقيقة الفقر عند العارفين.

Similarly, the station of poverty (Faqr) is, in reality, the poverty of souls for their Beloved. This is the highest form of poverty, for there is no poverty more absolute than the poverty of the heart for the one it loves—especially when it has devoted itself entirely to this love and finds no substitute for it. This is the true essence of poverty, according to those who have deep knowledge of Allah.

وكذلك "الغنى" هو غنى القلب بحصول محبوبه. وكذلك "الشوق"، إلى الله تعالى ولقائه، فإنه لبُّ المحبة وسرّها.

Likewise, wealth (Ghinaa) is the wealth of the heart through the attainment of its Beloved. Similarly, longing (Shawq) for Allah, the Most High, and for meeting Him is the very core and secret of love."

عشرة الأسباب الجالبة للمحبة

TEN AFFAIRS THAT BRING ABOUT LOVE

قال ابن القيم رحمه الله في المدارج (٣٨١/٣-٣٨٣):

By Ibn Al-Qayyim (may Allah have mercy on him) in Madarij As-Salikin (3/381-383):

فصل

Chapter

في الأسباب الجالبة للمحبة والموجبة لها، وهي عشرة:

Regarding the causes that bring about and necessitate love, which are ten:

أحدها: قراءة القرآن بالتدبر والتفهم لمعانيه وما أُريد به، كتدبر الكتاب الذي يحفظه العبد ويشرحه ليتفهم مراد صاحبه منه.

The First of them: Reciting the Quran with reflection and understanding of its meanings and what is intended by it—just as one reflects upon a letter from a beloved one, carefully preserving it and explaining it in order to grasp its message.

الثاني: التّقرّب إلى الله بالتّوافل بعد الفرائض، فإنّها تُوصِله إلى درجة المحبوبة بعد المحبة.

The Second: Drawing closer to Allah through voluntary deeds after performing the obligatory acts. This leads one to the station of being beloved by Allah after attaining love for Him.

الثالث: دوام ذكره على كلّ حالٍ: باللسان والقلب، والعمل والحال. فنصيبه من المحبة على قدر نصيبه من هذا الذّكر.

The Third: Constant remembrance of Him in all states— with the tongue, heart, actions, and overall state. One's portion of love is in accordance with one's portion of this remembrance.

الرّابع: إثّار مَحابّه على مَحابّك عند غلبات الهوى، والتّسَنُّم إلى مَحابّه وإن صُعِبَ المرتقى.

The Fourth: Preferring what Allah loves over one's own desires during moments of strong temptation and striving towards what pleases Him, even if it is difficult to attain.

الخامس: مطالعة القلب لأسمائه وصفاته، ومشاهدتها ومعرفتها، وتقلُّبه في رياض هذه المعرفة وميادينها. فمن عرف الله بأسمائه وصفاته وأفعاله أحَبّه لا محالة. ولهذا كانت المعطّلة والفرعونيّة والجهميّة قُطّاع الطّريق على القلوب بينها وبين الوصول إلى المحبوب.

The Fifth: Contemplating the Names and Attributes of Allah, recognizing them, witnessing them, and understanding them deeply—this allows the heart to travel through the gardens of this knowledge. Whoever truly knows Allah through His Names, Attributes, and Actions will inevitably love Him. This is why those who deny His Names and Attributes—such as the Mu'attilah, Fir'awniyyah, and Jahmiyyah sects—have acted as barriers preventing hearts from reaching their beloved.

السادس: مشاهدة بَرّه وإحسانه وآلائه ونِعَمه الباطنة والظّاهرة، فإنّها داعيةٌ إلى محبّته.

The Sixth: Witnessing Allah's kindness, favors, and blessings, both hidden and apparent, for these inspire love for Him.

السّابع: وهو من أعجبها، انكسار القلب بكليّته بين يديه، وليس في التّعبير عن هذا المعنى غير الأسماء والعبارات.

The Seventh: The complete submission and brokenness of the heart before Him—something that cannot be fully expressed in words and descriptions.

الثّامن: الخلوة به وقت التّزول الإلهيّ، لمناجاته وتلاوة كلامه، والوقوف بالقلب والتّأدّب بين يديه. ثمّ حَتَمَ ذلك بالاستغفار والتّوبة.

The Eighth: Seeking seclusion with Him during the time of divine descent, engaging in intimate supplication, reciting His words, standing before Him with one's heart present, and maintaining proper etiquette in His presence—then concluding this session with seeking forgiveness and repentance.

التاسع: مجالسة المحييين الصادقين، والتقاط أطيب ثمرات كلماتهم كما تنتقي أطيب الثمر، ولا تتكلم إلا إذا ترجحت مصلحة الكلام، وعلمت أن فيه مزيدًا لحالك ومنفعة لغيرك.

The Ninth: Sitting with sincere lovers of Allah, gathering the best of their words just as one picks the finest fruits, and speaking only when there is clear benefit in doing so—when it enhances one's spiritual state and benefits others.

العاشر: مبادعة كل سبب يحول بين القلب وبين الله عز وجل.

The Tenth: Avoiding anything that acts as a barrier between the heart and Allah, the Almighty.

فمن هذه الأسباب العشرة وصل المحبون إلى منازل المحبة، ودخلوا على الحبيب.

Through these ten affairs, the lovers of Allah have reached the stations of love and entered upon their Beloved.

وملاك ذلك كله أمران: استعداد الروح لهذا الشأن، وانفتاح عين البصيرة. وبالله التوفيق.

The foundation of all this lies in two matters: The soul's readiness for this reality. The opening of the eye of insight. And success is from Allah.

قال الإمام ابن القيم رَحِمَهُ اللَّهُ:

Imam Ibn Al-Qayyim (may Allah have mercy on him) said:

"الثالث: مَشْهَدُ النِّعْمَةِ وَالْإِحْسَانِ؛ فَإِنَّ الْكَرِيمَ لَا يُعَامِلُ بِالْإِسَاءَةِ مَنْ أَحْسَنَ إِلَيْهِ، وَإِنَّمَا يَفْعَلُ هَذَا لِثَأْمِ النَّاسِ،

"The Third Motivation: The awareness of Allah's blessings and favors. Indeed, a noble person does not respond with evil to the one who has done good to him. Only the most ignoble of people behave this way.

فَلِيَمْنَعَهُ مَشْهَدُ إِحْسَانِ اللَّهِ وَنِعْمَتِهِ عَنْ مَعْصِيَتِهِ حَيَاءً مِنْهُ؛ أَنْ يَكُونَ خَيْرُ اللَّهِ وَإِنْعَامُهُ نَازِلًا إِلَيْهِ، وَمُخَالَفَاتُهُ وَمَعَاصِيهِ وَقَبَائِحُهُ صَاعِدَةً إِلَى رَبِّهِ،

Thus, a person should let his awareness of Allah's favors and blessings prevent him from disobedience out of shyness before Him. How could he allow Allah's kindness and bounties to descend upon him while his own sins and misdeeds ascend to his Lord?

فَمَلَكٌ يَنْزِلُ بِهَذَا وَمَلَكٌ يَعْرُجُ بِهَذَا، فَأَقْبَحُ بِهَا مِنْ مُقَابَلَةٍ!"

One angel descends with Allah's blessings, while another ascends with his transgressions —how disgraceful is such a response!"

التعليق

الأمر الثالث من هذه البواعث:
(نِعْمُ اللَّهُ سُبْحَانَهُ وَتَعَالَى وَاحِسَانُهُ)

Commentary

The Third Motivation: (Recognizing Allah's Blessings and Favors)

فيستشعرُ العبدُ نعمَ الله - عَزَّ وَجَلَّ - الكثيرةَ عليه، كما قال تعالى: {وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا}. .

A servant should reflect on the countless blessings that Allah, the Almighty, has bestowed upon him, as Allah says: **“And if you count the Blessings of Allah, never will you be able to enumerate them.”** (Ibrahim: 34)

فيحذر أن يُقابِلَ هذا الإحسانَ بالإساءة، فالله - عَزَّ وَجَلَّ - يُسَبِّحُ عليه النعم، وهو يُقابِلُها بالإساءة والمعصية!

Thus, he should be wary of responding to these blessings with disobedience. How can a person receive Allah's favors while simultaneously using them to commit sins?

وقد ذكر الإمام عبدُ الغني المقدسي رحمه الله في كتابه: (التَّوَابِين) قصةً عن إبراهيم بن أدهم أنه جاءه رجلٌ فقال له:

Imam Abdul-Ghani Al-Maqdisi narrated in his book At-Tawwabeen a story about Ibrahim ibn Adham, in which a man came to him and said:

"يا أبا إسحاق إني مُسْرِفٌ على نفسي فأعرضْ عليَّ ما يَكُونُ لها زاجِرًا ومُسْتَنْقِذًا لقلبي." فقال له: "إِنْ قَبِلْتَ خَمْسَ خِصَالٍ وَقَدِرْتَ عَلَيْهَا لَمْ تَضُرَّكَ مَعْصِيَةٌ، وَلَمْ تَوْبِقْكَ لَذَّةٌ!" قال: "هَاتِ يَا أبا إسحاق."

"O Abu Ishaq, I have been excessive in sinning against myself. Offer me something that will deter me and save my heart." Ibrahim said: "If you can accept five things and act upon them, no sin will harm you, nor will any pleasure ruin you." The man replied: "Tell me, O Abu Ishaq."

فقال له: "أما الأولى: فإذا أردت أن تعصي الله - عَزَّ وَجَلَّ - فلا تأكل رِزْقَه." فقال الرجل: "فمن أين أكل وكُلُّ ما في الأرض من رزقه؟!" قال له: "يا هذا أفيحسُن أن تأكل رِزْقَه وتعصيه!" قال: "لا، هات الثانية."

Ibrahim said: "First: If you want to disobey Allah, then do not eat from His provision." The man said: "How can I do that when everything on earth is from His provision?" Ibrahim replied: "O man, does it befit you to eat from His provision and then disobey Him?" The man said: "No. Tell me the second one."

قال إبراهيم: "وإذا أردت أن تعصيه فلا تَسْكُنْ شيئًا من بلاده." قال الرجل: "هذه أعظم من الأولى، إذا كان المشرق والمغرب وما بينهما له فأين أسكن؟!" فقال إبراهيم: "يا هذا أفيحسُن أن تأكل رِزْقَه وتَسْكُنْ بلاده وتعصيه؟!" قال: "لا، هات الثالثة."

Ibrahim said: "Second: If you want to disobey Him, then do not live in His land." The man said: "This is even greater than the first! If the east and the west and everything between them belong to Him, then where shall I live?" Ibrahim replied: "O man, does it befit you to eat from His provision, live in His land, and then disobey Him?" The man said: "No. Tell me the third one."

قال إبراهيم: "إذا أردت أن تعصيه وأنت تحت رِزْقِه وفي بلاده فانظر موضعًا لا يراك فيه مبارزًا له؛ فاعصِه فيه." قال: "كيف هذا وهو مُطَّلَع على ما في السرائر؟!" قال: "يا هذا أفيحسُن أن تأكل رِزْقَه، وتَسْكُنْ بلاده، وتعصيه وهو يراك ويرى ما تجاهره به؟!" قال: "لا، هات الرابعة."

Ibrahim said: "Third: If you insist on disobeying Him while eating from His provision and living in His land, then find a place where He does not see you, and sin there." The man said: "How is that possible when He knows what is in the hearts?" Ibrahim replied: "O man, does it befit you to eat from His provision, live in His land, and disobey Him while He sees you?" The man said: "No. Tell me the fourth one."

قال إبراهيم: "إذا جاءك مَلَكُ الموت ليقبض روحك فقل له: أَجِزْنِي حتى أتوبَ توبةً نصوحًا، وأعملَ لله عملاً صالحًا." قال: "لا يقبل مني." قال: "يا هذا فأنت إذا لم تَقْدِرْ أن تدفعَ عنك الموتَ لتتوبَ، وتعلم أنه إذا جاء لم يكن له تأخيرٌ فكيف ترجو وَجَهَ الخلاص؟!" قال: "هات الخامسة."

Ibrahim said: "Fourth: When the Angel of Death comes to take your soul, tell him: 'Give me a delay so that I may repent sincerely and do righteous deeds for Allah.'" The man said: "He will not accept that from me." Ibrahim replied: "O man, if you know that you cannot delay death when it comes, then how can you hope for salvation?" The man said: "Tell me the fifth one."

قال إبراهيم: "إذا جاءتك الرّبانيّة يوم القيامة ليأخذوك إلى النار فلا تذهب معهم." قال: "لا يدعونني، ولا يقبلون مني." قال: "فكيف ترجو النّجاة إذّا؟" قال له: "يا إبراهيم حسبي حسبي، أنا أستغفر الله وأتوب إليه." (١)

Ibrahim said: "Fifth: When the angels of the Hellfire come to take you to the Fire on the Day of Judgment, do not go with them." The man said: "They will not let me go, nor will they accept my plea." Ibrahim said: "Then how do you hope for salvation?" At this, the man said: "O Ibrahim, enough, enough! I seek forgiveness from Allah and repent to Him."

(١) (كتاب التّوأمين) (ص ٢٨٥).

قال الإمام ابن القيم رَحِمَهُ اللهُ: "الرابع: مَشْهَدُ الغضب والانتقام، فَإِنَّ رَبَّ تَعَالَى إِذَا تَمَادَى الْعَبْدُ فِي مَعْصِيَتِهِ غَضِبَ، وَإِذَا غَضِبَ لَمْ يَقُمْ لِعُصْبِهِ شَيْءٌ، فَضُلًّا عَنِ هَذَا الْعَبْدِ الضَّعِيفِ."

Imam Ibn Al-Qayyim (may Allah have mercy on him) said: "The Fourth Motivation is the awareness of Allah's anger and retribution. When a servant persists in disobedience, the Lord, the Almighty, becomes angry. And when He becomes angry, nothing can withstand His wrath—let alone this weak servant."

التعليق

الأمر الرابع من هذه البواعث
(غَضَبُ اللَّهِ ﷻ وَاِنْتِقَامُهُ)

Commentary

The Fourth Motivation for Abandoning Sins (Allah's Wrath and Retribution)

فَاللَّهُ عَزَّ وَجَلَّ يَسْخَطُ وَيَغْضَبُ مَنَّ عَصَاهُ، كَمَا قَالَ تَعَالَى: {فَلَمَّا عَاسَفُونَا انْتَقَمْنَا مِنْهُمْ}.

Allah becomes displeased and angry with those who disobey Him, as He says: **"So when they angered Us, We punished them."** (Az-Zukhruf: 55)

فَإِذَا حَدَّثَتْ النَّفْسُ صَاحِبَهَا بِالْمَعْصِيَةِ فَلْيَذْكُرْ غَضَبَ اللَّهِ ﷻ وَاِنْتِقَامَهُ الَّذِي لَا يَقَاوِمُهُ شَيْءٌ، فَكَيْفَ بِهَذَا الْعَبْدِ الضَّعِيفِ؟!

Thus, when the soul tempts a person toward sin, he should remember Allah's anger and retribution, which nothing can withstand—so how can a weak servant like himself endure it?

وَاللَّهُ تَعَالَى يَقُولُ: {وَمَنْ يَخْلُلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَى}. فليحذر العبد من فعل موجبات حلول غَضَبِ اللَّهِ عَلَيْهِ، وَأَسْبَابِ نِقْمَتِهِ وَسَخَطِهِ.

Allah also says: **"And whomsoever My Wrath is upon, he is indeed ruined."** (Taha: 81) Therefore, a servant must be cautious of committing acts that provoke Allah's wrath, bring about His punishment, and cause His displeasure.

قال الإمام ابن القيم رَحِمَهُ اللَّهُ: "الخامس: مشهَدُ الْفَوَاتِ؛ وهو ما يفوتُهُ بالمعصية من خَيْرِ الدُّنْيَا وَالْآخِرَةِ، وما يحدثُ له بها من كُلِّ اسمٍ مَذْمُومٍ عَقْلًا وَشَرْعًا وَعُرْفًا.

Imam Ibn Al-Qayyim (may Allah have mercy on him) said: "The fifth motivation is the awareness of loss. This refers to the immense good that a person misses out on in both this world and the Hereafter due to sin, as well as the disgraceful attributes that he acquires because of it—attributes that are condemned by reason, religion, and societal norms.

وَتَزُولُ عَنْهُ مِنَ الْأَسْمَاءِ الْمَمْدُوحَةِ شَرْعًا وَعَقْلًا وَعُرْفًا.

Likewise, sin causes a person to lose praiseworthy qualities that are recognized as noble in Islam, intellect, and society.

وَيَكْفِي فِي هَذَا الْمَشْهَدِ: مشهَدُ فَوَاتِ الْإِيمَانِ الَّذِي أَدْنَى مِثْقَالِ ذَرَّةٍ مِنْهُ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا أضعافًا مضاعفةً، فكيفَ يبيعهُ بشهوةٍ تَذْهَبُ لَدُنَّهَا، وتبقى سوءَ مَعِيشَتِهَا؟! تذهب الشهوةُ وتبقى الشَّقْوَةُ.

It is enough to consider the loss of Faith, for even the smallest particle of true faith is better than all that the world contains, multiplied countless times over. How, then, could a person sell his faith for a fleeting pleasure—one that disappears quickly, leaving behind a life of misery? The pleasure of sin vanishes, but its consequences remain.

وقد صحَّ عن النبي ﷺ أنه قال: "لا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ."

It is authentically reported from the Prophet ﷺ that he said: **"The adulterer does not commit adultery while he is a believer."**

قال بعض الصحابة: "يُنزَعُ مِنْهُ الْإِيمَانُ حَتَّى يَبْقَى عَلَى رَأْسِهِ مِثْلُ الظُّلَّةِ، فَإِنْ تَابَ رَجَعَ إِلَيْهِ."

Some of the Companions explained: "His faith is taken from him until it hovers above him like a shadow, and if he repents, it returns to him."

وقال بعض التابعين: "يُنزَعُ عَنْهُ الْإِيمَانُ كَمَا يُنزعُ عَنْهُ الْقَمِيصُ فَإِنْ تَابَ لَبِسَهُ."

Some of the Tābi'īn said: "His faith is stripped from him like a garment is removed from his body, and if he repents, he puts it back on."

ولهذا رأى النبي ﷺ في الحديث الذي رواه البخاري في صحيحه الزُّنَاةَ في التَّنُّورِ عُرَاةً؛ لأنهم تَعَرَّوْا من لباس الإيمان، وعَادَ تَنُّورُ الشهوةِ الذي كان في قلوبهم تَنُّورًا ظاهراً يُحْمَى عليه في النار.

This is why the Prophet ﷺ, as recorded in Sahih al-Bukhari, saw the fornicators in the furnace as being naked—because they had stripped themselves of the garment of faith. The furnace of lust that had once burned within their hearts became an actual furnace in Hellfire, in which they are tormented."

التعليق

الأمر الخامس من بواعث ترك المعاصي:
(فوات الخير والفضل)

Commentary

The Fifth Motivation for Abandoning Sins: (The Loss of Goodness and Virtue)

فلو عَلِمَ الْمُقْدِمُ عَلَى المعصيةِ كم سيفوته من الخير والفضل لأَحْجَمَ عنها؛ ومن ذلك جِرمَانُهُ من تمام الإيمان وكمالهِ، كما قال النبي ﷺ: "لا يَزْنِي الزَّانِي حِينَ يَزْنِي وهو مؤمن، ولا يشرب الخمر حين يشربها وهو مؤمن، ولا يسرق السَّارِق حين يسرق وهو مؤمن." (١)

If a person about to commit a sin knew how much goodness and virtue he would forfeit, he would certainly refrain from it. Among these losses is being deprived of complete and perfect faith, as the Prophet ﷺ said: **"The adulterer does not commit adultery while he is a believer, the one who drinks alcohol does not drink it while he is a believer, and the thief does not steal while he is a believer."**

فهذا العاصي بفعله لهذه الكبيرة قد حُرِمَ اسمَ الإيمان التَّامَ، واستحقَّ أن يوصَفَ بأنَّه: "مؤمن فاسق" أو "مؤمن فاجر" أو "مؤمن عاصٍ."

Thus, the one who commits such major sins loses the title of complete faith and instead is described as "a sinful believer", "a wicked believer", or "a disobedient believer."

وَقَوَّتْ عَلَى نفسه خيرات عظيمة في دنياه وآخره.

In doing so, he has deprived himself of great blessings in both this life and the Hereafter.

(١) صحيح البخاري، رقم: (٢٤٧٥)، وصحيح مسلم، رقم: (٥٧).

وَمِنْ فَوَاتِ الْخَيْرِ الَّذِي قَدْ يَلْحَقُ الْعَاصِيَ أَيْضًا ذَهَابُ حَسَنَاتِهِ وَأَعْمَالِهِ الصَّالِحَةِ. فَعَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: "لَأَعْلَمَنَّ أَقْوَامًا مِنْ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ بِحَسَنَاتٍ أَمْثَالِ جِبَالِ تِهَامَةَ بَيضًا، فَيَجْعَلُهَا اللَّهُ عَزَّ وَجَلَّ هَبَاءً مَنْثُورًا."

Among the great losses that may afflict a sinner is the nullification of his good deeds and righteous actions. Thawban (may Allah be pleased with him) narrated that the Prophet ﷺ said: **"Indeed, I know of people from my Ummah who will come on the Day of Judgment with good deeds like mountains of white Tihamah, yet Allah, the Almighty, will turn them into scattered dust."**

قال ثوبان: "يا رسول الله صِفْهُمْ لَنَا، جَلِّهِمْ لَنَا، أَنْ لَا نَكُونَ مِنْهُمْ وَنَحْنُ لَا نَعْلَمُ."

Thawban asked: "O Messenger of Allah, describe them to us, clarify them for us, so that we do not unknowingly become one of them."

قال: "أَمَّا إِنَّهُمْ إِخْوَانُكُمْ، وَمَنْ جَلَدَتْكُمْ، وَيَأْخُذُونَ مِنَ اللَّيْلِ كَمَا تَأْخُذُونَ، وَلَكِنَّهُمْ أَقْوَامٌ إِذَا خَلَوْا بِمَحَارِمِ اللَّهِ انْتَهَكُوهَا." (١)

The Prophet ﷺ said: **"Indeed, they are your brothers, from among your people, and they pray at night as you do. However, they are a people who, when they are alone with the prohibitions of Allah, they violate them."**

قال قتادة رَجِمَهُ اللَّهُ: "مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ لَا يُيْطَلَ عَمَلًا صَالِحًا عَمَلُهُ بِعَمَلٍ سَيِّئٍ فَلْيَفْعَلْ، فَإِنَّ الْخَيْرَ يَنْسُخُ الشَّرَّ، وَإِنَّ الشَّرَّ يَنْسُخُ الْخَيْرَ." (٢)

Qatadah (may Allah have mercy on him) said: "Whoever among you can ensure that his good deeds are not nullified by his bad deeds, let him do so. For indeed, good erases evil, and evil erases good."

(١) أخرجه ابن ماجه في السنن، برقم: (٤٢٤٥)، وصححه الألباني في صحيح الجامع، برقم: (٥٠٢٧).

(٢) أخرجه الطبري في جامع البيان (٢٢٦/٢١)، وذكرته مختصراً.

من آثار المعصية والغفلة عن ذكر الله

THE CONSEQUENCES OF SIN AND HEEDLESSNESS OF THE REMEMBRANCE OF ALLAH

Ibn Al-Qayyim (may Allah have mercy on him) said:

قال ابن القيم -رحمه الله-:

- Lack of divine guidance
- Corruption of judgment
- Concealment of truth
- A diseased heart
- Loss of reputation
- Wasting time
- Alienation from people
- A sense of estrangement between the servant and his Lord
- Prevention of supplications being answered
- Hardness of the heart
- The removal of blessings in sustenance and lifespan
- Deprivation of beneficial knowledge
- Being clothed in humiliation
- Empowerment of one's enemies
- Narrowness of the chest
- Being afflicted with evil companions who corrupt the heart and waste time
- Long-lasting anxiety and sorrow
- A life of hardship
- Mental distress and unease

- قلة التوفيق،
- وفساد الرأي،
- وخفاء الحق،
- وفساد القلب،
- وحُمول الذِّكر،
- وإضاعة الوقت،
- ونفرة الخلق،
- والوحشة بين العبد وبين ربه،
- ومنع إجابة الدعاء، وقسوة القلب،
- ومحقق البركة في الرزق والعمر،
- وحرمان العلم، ولباس الذُّلِّ،
- وإدالة العدو، وضيق الصدر،
- والابتلاء بقرناء السَّوء الذين يفسدون القلب ويضيعون الوقت،
- وطول الهمِّ والغمِّ،
- وضنك المعيشة،
- وكسف البال:

- All of these arise from sin and neglecting the remembrance of Allah —just as crops grow from water and fire causes burning.
- Conversely, the opposites of these outcomes arise from obedience to Allah.

- تتولَّد من المعصية والغفلة عن ذكر الله كما يتولَّد الزرع عن الماء والإحراق عن النار. وأضداد هذه تتولَّد عن الطاعة.

قال الإمام ابن القيم رَحِمَهُ اللَّهُ: "السادسُ: مَشْهَدُ الْقَهْرِ وَالظَّفَرِ.

Imam Ibn Al-Qayyim (may Allah have mercy on him) said: "The sixth motivation is the awareness of overpowerment and victory.

فَإِنَّ قَهْرَ الشَّهْوَةِ وَالظَّفَرَ بِالشَّيْطَانِ لَهُ حَلَاوَةٌ وَمَسَرَّةٌ وَفَرَحَةٌ عِنْدَ مَنْ ذَاقَ ذَلِكَ أَعْظَمُ مِنَ الظَّفَرِ بَعْدَوكَ مِنَ الْآدَمِيِّينَ، وَأَحْلَى مَوْقِعًا، وَأَتَمَّ فَرَحَةً.

Indeed, overpowering one's desires and defeating Shaytan brings a sweetness, joy, and delight to those who have experienced it—a feeling even greater than triumphing over a human enemy. The satisfaction of this victory is more profound, its joy is more complete, and its outcome is far better.

وَأَمَّا عَاقِبَتُهُ فَأَحْمَدُ عَاقِبَةٍ، وَهُوَ كَعَاقِبَةِ شُرْبِ الدَّوَاءِ النَّافِعِ الَّذِي أزالَ دَاءَ الْجَسَدِ وَأَعَادَهُ إِلَى صِحَّتِهِ وَاعْتِدَالِهِ.

Its result is as beneficial as drinking a healing medicine that removes the illness from the body, restoring it to health and balance."

التعليق

الأمر السادس من بواعث ترك الذنوب:
(لَذَّةُ قَهْرِ النفس وإِرْغَامِ الشَّيْطَانِ)

Commentary

The Sixth Motivation for Abandoning Sins: (The Pleasure of Subduing the Soul and Humiliating Shaytan)

فالنفس والشيطان هما مصدرُ الآثامِ وَمَنْبُعُ الشرور. فالعبدُ إذا جانب المعصية فإنه قد قَهَرَ نفسه، وأَرْغَمَ الشَّيْطَانَ، وذاقَ حلاوة العِزَّةِ بطاعة الرحمن عَزَّ وَجَلَّ.

The soul and Shaytan are the sources of transgressions and the roots of evil. When a servant avoids sin, he conquers his own desires, subdues Shaytan, and experiences the sweetness of honor through obedience to the Most Merciful, the Almighty.

وشاهد ذلك ما صحَّ عن النبي ﷺ أنه قال: "إِنَّ الْمُؤْمِنَ لَيُنْضِي شَيْطَانَهُ كَمَا يُنْضِي أَحَدُكُمْ بَعِيرَهُ فِي السَّفَرِ." (١)

The evidence for this is the authentic Hadith of the Prophet ﷺ: **"Indeed, the believer wears down his Shaytan just as one of you wears down his camel during travel."**

وقوله: "يُنْضِي" أي: يُضْعِفُ وَيُهْزِلُ شَيْطَانَهُ، كَالدَّابَّةِ الَّتِي أَهْرَلَتْهَا الْأَسْفَارُ وَأَذْهَبَتْ لَحْمَهَا.

The phrase "wears down" means weakens and emaciates his Shaytan, just like a riding animal that becomes exhausted and thin from long travel.

وذلك بتركه الشهوات وإقباله على الطاعات ومخالفته لأوامر شيطانه. (٢)

This occurs when a believer: abandons desires, engages in acts of worship, and opposes the commands of his Shaytan.

(١) أخرجه الإمام أحمد في المسند، برقم: (٨٩٤٠)، وصححه الألباني في السلسلة الصحيحة، برقم: (٣٥٨٦).

(٢) انظر: التنوير شرح الجامع الصغير للصنعاني (٥٢٧/٣)، وبدائع الفوائد لابن القيم (٧٩٢/٢).

وممّا يدلُّ أن النَّفْسَ والشَّيْطَانَ هما مصدرُ الآثامِ والشرورِ، أَمَرَ النَّبِيُّ ﷺ بالاستعاذةَ منهما في كلّ صباحٍ ومساءٍ وعند أخذِ المضجعِ.

One of the clearest evidences that the soul and Shaytan are the sources of transgressions and evils is that the Prophet ﷺ commanded seeking refuge from them every morning, evening, and before sleeping.

فقال لأبي بكر: "قل: اللهم فاطر السموات والأرض، عالم الغيب والشهادة، ربّ كل شيءٍ ومليكه، أشهد أن لا إله إلا أنت، أعوذ بك من شرّ نفسي ومن شرّ الشيطان وشركه."

He said to Abu Bakr (may Allah be pleased with him): **"Say: O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, Lord of everything and its King. I bear witness that there is no deity worthy of worship but You. I seek refuge in You from the evil of myself and from the evil of Shaytan and his traps."**

قال: "قلها إذا أصبحت وإذا أمسيت، وإذا أخذت مضجعك." (١)

Then he said: **"Say this when you wake up, when you go to bed, and when you enter the evening."**

قال ابن القيم: "ذَكَرَ النَّبِيُّ ﷺ مَصْدَرَيِ الشَّرِّ؛ وهما: النفس والشيطان، وذكر مَوْرِدَيْهِ ونَهائِيَّتَيْهِ؛ وهما: عودُهُ على النَّفْسِ أو على أخيه المسلم؛ فجمع الحديثُ مصادر الشر وموارده، في أوجز لفظٍ وأخصّره وأجمعه وأبينّه." (٢)

Ibn Al-Qayyim (may Allah have mercy on him) said: "The Prophet ﷺ mentioned the two primary sources of evil: the self and Shaytan. He also pointed out their two final outcomes: either their harm returns to oneself or extends to another Muslim. Thus, this Hadith comprehensively encapsulates the origins and consequences of evil in the most concise, precise, and eloquent expression."

فالعبدُ إذا استحضَرَ هذا المعنى وتَرَكَ المعصيةَ قَهْرًا للنفسِ الأَمَّارةَ بالسُّوءِ، وإِِرْغَامًا لعدوِّه الشَّيْطَانِ، واعتزازًا بطاعة الله سبحانه وتعالى فازَ فوزًا عظيمًا في الدنيا والآخرة.

When a servant internalizes this understanding and abandons sin overcoming his evil-commanding soul, humiliating his enemy Shaytan, and taking pride in obeying Allah, the Almighty, Then he has attained a great success—both in this world and the Hereafter.

(١) أخرجه أبو داود في السنن، برقم: (٥٠٦٧)، والترمذي في الجامع، برقم: (٣٣٩٢)، وصححه الألباني في صحيح الجامع، برقم: (٤٤٠٢).

(٢) بدائع الفوائد (٧١٨/٢).

قال الإمام ابن القيم رَحِمَهُ اللَّهُ: "السابع: مَشْهَدُ الْعَوَضِ؛ وهو ما وَعَدَ اللَّهُ سبحانه به مِنْ تعويض من تَرَكَ المحارم لأَجْلِهِ، ونهى نفسه عن هواها.

Imam Ibn Al-Qayyim (may Allah have mercy on him) said: "The seventh motivation is the awareness of compensation. This refers to what Allah, the Almighty, has promised as a reward for those who abandon forbidden things for His sake, restrain their souls from following desires, and control their inclinations.

ولِيُوزَنَ بين الْعَوَضِ وَالْمُعَوَّضِ. فَأَيُّهُمَا كَانَ أَوْلَى بِالْإِثَارِ اخْتَارَهُ وَارْتَضَاهُ لِنَفْسِهِ."

A person should weigh between what is being sacrificed and what is being granted in return. Whichever of the two is more worthy of preference, he should choose it and be content with it for himself."

التعليق

الأمر السابع من هذه البواعث:
(الفوز بالعرض من الله سبحانه وتعالى)

Commentary

The Seventh Motivation for Abandoning Sins: (Attaining Divine Compensation from Allah, the Almighty)

فإن تركت يا عبد الله المعصية خوفاً من الله وطلباً لرضاه، ورعايةً للإيمان، فإن الله سيعوّضك في الدنيا بلذة في القلب وسعادة في النفس وبركة في الحياة، كما قال تعالى: {مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنْتَبَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةًۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ}.

O servant of Allah, if you abandon sin out of fear of Allah, seeking His pleasure, and preserving your Faith, then Allah will compensate you in this world with joy in the heart, inner peace, and tranquility, blessings in life, As Allah says: **"Whoever works righteousness – whether male or female – while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment, and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter)."**

وسيعوّضك في الآخرة بدخول الجنة، والتمتع بنعيمها المقيم جزاء تركك للآثام والمعاصي، كما قال تعالى: {وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ (٤٠) فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ}.

And in the Hereafter, Allah will reward you with admittance into Paradise and eternal enjoyment of its pleasures as a recompense for abandoning sins and disobedience, as He says: **“But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts (40) Verily, Paradise will be his abode.”**

وقال رسول الله ﷺ: "إِنَّكَ لَنْ تَدَعَ شَيْئًا اتَّقَاءَ اللَّهَ إِلَّا أَعْطَاكَ اللَّهُ خَيْرًا مِنْهُ." (١)

The Messenger of Allah ﷺ said: **“Indeed, you will never leave something out of fear of Allah except that Allah will give you something better in return.”**

وشاهد هذا الباعث في الشرع كثيرة جدًا، فَإِنَّ مَنْ امْتَنَعَ عَنْ شُرْبِ أَمِّ الْخَبَائِث - الخمر - بالدنيا عَوَّضَهُ رَبُّ الْعَالَمِينَ بِنَهْرٍ فِي الْجَنَّةِ مِنْ خَمْرٍ لَمْ يَتَغَيَّرْ طَعْمُهُ.

There are numerous examples in Islamic teachings proving this motivation. For instance, whoever refrains from drinking alcohol (the mother of all evils) in this world, Allah will compensate him in Paradise with a river of pure wine whose taste never changes.

بِخِلَافٍ مَنْ تَعَاطَىٰ هَذِهِ الْمَحْرَمَاتِ وَاعْتَادَ فِعْلَهَا وَلَمْ يَتُبْ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْهَا، فَإِنَّهُ سَيُحْرَمُهَا فِي الْآخِرَةِ كَمَا صَحَّ عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ: "مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا، ثُمَّ لَمْ يَتُبْ مِنْهَا، حُرِمَهَا فِي الْآخِرَةِ." (٢)

On the other hand, those who indulge in these prohibited matters and persist in them without repenting will be deprived of them in the Hereafter. The Prophet ﷺ said: **“Whoever drinks alcohol in this world and does not repent from it will be deprived of it in the Hereafter.”**

(١) أخرجه الإمام أحمد في المسند، برقم: (٢٠٧٣٩) وسنده صحيح.

(٢) أخرجه البخاري، برقم (٥٥٧٥)، ومسلم، برقم: (٢٠٠٣).

فائدة جلية

A Profound Benefit: The Ease of Abandoning Habits for Allah

إنما يجدُ المشقة في ترك المألوفات والعوائد من تركها لغير الله.

A person only finds difficulty in leaving familiar habits and customs when he abandons them for a reason other than Allah.

فأما من تركها صادقًا مخلصًا من قلبه لله؛ فإنه لا يجد في تركها مشقةً إلا في أول وهلة، ليُمتحن أصادق هو في تركها أم كاذب؟ فإن صبرَ على تلك المشقة قليلًا استحالت لذة.

However, whoever sincerely abandons them from his heart for the sake of Allah alone will only experience hardship in the beginning. This initial difficulty serves as a test. Is he truly sincere in abandoning it, or is he insincere? If he endures this hardship for a short while, it transforms into delight and ease.

قال ابن سيرين: سمعتُ شريحًا يحلفُ بالله ما ترك عبدٌ لله شيئًا فوجدَ فقده.

Ibn Sirin (may Allah have mercy on him) said: “I heard Shurayh swear by Allah that no servant ever abandoned something for the sake of Allah and felt its loss.”

وقولهم: "من ترك لله شيئًا عوّضه الله خيرًا منه." حق.

And the statement: “Whoever leaves something for the sake of Allah, Allah will replace it with something better.” is true.

والعوض أنواعٌ مختلفة، وأجلُّ ما يعوّضُ به: الأنسُ بالله، ومحبتُه، وطمأنينةُ القلب به، وقوّته، ونشاطُه، وفرحُه، ورضاهُ عن ربِّه تعالى. (١)

This replacement comes in various forms, but the greatest compensation is: Closeness to Allah, His love, tranquility of the heart, spiritual strength and energy, inner joy, contentment with one's Lord.

وقال ابن القيم في المدارج (٢/٣٠٩): "وسمعت شيخ الإسلام ابن تيمية - قدس الله روحه - يقول: 'إذا لم تجد للعمل حلاوة في قلبك وانشراحاً فأتهمه، فإنَّ الربَّ تعالى شكور.'"

Ibn Al-Qayyim (may Allah have mercy on him) said in Madarij As-Salikin (2/309): "I heard Shaykh al-Islam Ibn Taymiyyah—may Allah sanctify his soul—say: 'If you do not find sweetness and openness in your heart from your deed, then suspect it, for the Lord, the Almighty, is Most Appreciative (Ash-Shakoor).'"

يعني: أنَّه لا بدَّ أن يثيب العامل على عمله في الدُّنيا من حلاوة يجدها في قلبه وقوَّة وانشراحٍ وقوَّة عيني، فحيث لم يجد ذلك فعمله مدخولٌ.

This means that Allah always rewards a person for his deeds even in this world by granting him a sweetness he feels in his heart, strength in his soul, and inner peace and contentment. Thus, if a person does not experience this, it is a sign that his action is flawed."

فوائد

Benefits

- A sincere deed performed according to the Legislation brings about spiritual joy, happiness, and contentment.
- A lack of sweetness in worship is an indication of a deficiency in sincerity or focus.
- Allah, being Most Appreciative, grants a taste of reward even in this world for the righteous who uphold the obligations of Faith.
- If worship feels burdensome or lacks fulfillment, one should take themselves to account and examine their intention and approach.

جنة الدنيا

PARADISE IN THIS LIFE

وقال ابن القيم في الوابل الصيب (ص ١٠٩): "وسمعت شيخ الإسلام ابن تيمية قدس الله روحه يقول: "إنَّ في الدنيا جَنَّةً من لم يدخلها لا يدخل جنة الآخرة".

Ibn Al-Qayyim (may Allah have mercy on him) said in Al-Wābil As-Sayyib (p. 109): "I heard Shaykh al-Islam Ibn Taymiyyah—may Allah sanctify his soul—say: ‘Indeed, there is a paradise in this world. Whoever does not enter it will not enter the paradise of the Hereafter.’"

وقال لي مرة: "ما يصنع أعدائي بي؟!، أنا جنتي وبستاني في صدري، أين رُحْتُ فهي معي لا تفارقني، أنا حبسي خلوة، وقتلي شهادة، وإخراجي من بلدي سياحة."

He once told me: "What can my enemies do to me? My paradise and my garden are in my heart. Wherever I go, it is with me and never leaves me. My imprisonment is solitude, my execution is martyrdom, and my exile from my homeland is a journey."

وكان يقول في محبسه بالقلعة: "لو بذلت لهم ملء هذه القلعة ذهبًا ما عدل عندي شكر هذه النعمة." أو قال: "ما جزيتهم على ما تسبَّبوا لي فيه من الخير." ونحو هذا.

While imprisoned in the Citadel, he would say: "If I had given them the entire weight of this citadel in gold, it would not have been enough to express my gratitude for this blessing." Or he would say: "I have never repaid them for the good they have caused me."

وكان يقول في سجوده وهو محبوس: "اللهم أعنِّي على ذكرك وشكرك وحسن عبادتك." ما شاء الله.

During his imprisonment, in prolonged sujood, he would repeatedly say: "O Allah, help me to remember You, thank You, and worship You in the best way."

وقال لي مرة: "المحبوس من حُسِ قلبه عن ربه تعالى، والمأسور من أسره هواه."

One day, he told me: "The true prisoner is the one whose heart is imprisoned from his Lord, and the true captive is the one taken captive by his own desires."

ولما أُدْخِلَ إِلَى القلعة وصار داخل سورها نظر إليه وقال: { فَضْرَبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ } [الحديد: ١٣].

When he was taken into the fortress and passed through its walls, he recited the verse: **“A wall will be set up between them, with a gate inside it: mercy on one side, and punishment on the other.”** (Al-Hadid: 13)

وَعَلِمَ اللَّهُ مَا رَأَيْتَ أَحَدًا أَطْيَبَ عَيْشًا مِنْهُ قَطُّ، مَعَ مَا كَانَ فِيهِ مِنْ ضَيْقِ الْعَيْشِ، وَخِلَافِ الرِّفَاقِ وَالنَّعِيمِ، بَلْ ضِدِّهَا، وَمَعَ مَا كَانَ فِيهِ مِنَ الْحَبْسِ وَالتَّهْدِيدِ وَالْإِرْجَافِ، وَهُوَ مَعَ ذَلِكَ مِنْ أَطْيَبِ النَّاسِ عَيْشًا، وَأَشْرَحَهُمْ صَدْرًا، وَأَقْوَاهُمْ قَلْبًا، وَأَسْرَهُمْ نَفْسًا، تَلُوحُ نَضْرَةُ النَّعِيمِ عَلَى وَجْهِهِ.

By Allah, I have never seen anyone living a more joyful life than him—despite his hardship, lack of comforts, and the complete opposite of luxury. Even though he was imprisoned, threatened, and faced constant distress, he was one of the most content people, with the most open heart, the strongest spirit, and the happiest soul. His face radiated with the glow of tranquility and divine blessings.

وَكُنَّا إِذَا اشْتَدَّ بِنَا الْخَوْفُ، وَسَاءَتْ مِنَّا الظُّنُونُ، وَضَاقَتْ بِنَا الْأَرْضُ = أَتَيْنَاهُ، فَمَا هُوَ إِلَّا أَنْ نَرَاهُ، وَنَسْمَعَ كَلَامَهُ، فَيَذْهَبُ ذَلِكَ كُلُّهُ، وَيَنْقَلِبُ انْشِرَاحًا وَقُوَّةً وَيَقِينًا وَطَمَآنِينَةً.

Whenever we were overcome by fear, negative thoughts, or distress, we would visit him. As soon as we saw him and heard his words, all our worries would disappear and transform into peace, strength, certainty, and reassurance.

فَسَبِّحَانَ مِنْ أَشْهَدِ عِبَادِهِ جَنَّتَهُ قَبْلَ لِقَائِهِ، وَفَتَحَ لَهُمْ أَبْوَابَهَا فِي دَارِ الْعَمَلِ، فَأَتَاهُمْ مِنْ رَوْحِهَا وَنَسِيمِهَا وَطِيبِهَا مَا اسْتَفْرَغَ قُورَاهُمْ لَطْلِبَهَا، وَالْمَسَابِقَةَ إِلَيْهَا.

Glory be to the One who allowed His servants to witness His paradise before meeting Him and opened its doors for them in this world of action. He granted them a taste of its fragrance, breeze, and blessings, which filled them with overwhelming passion and determination to seek it and race toward it.

وكان بعض العارفين يقول: "لو علم الملوك وأبناء الملوك ما نحن فيه لجالدونا عليه بالسيوف."

Some of the righteous scholars used to say: "If the kings and the sons of kings knew the happiness we experience, they would fight us with swords to take it from us."

وقال آخر: "مساكينُ أهل الدنيا، خرجوا منها وما ذاقوا أطيب ما فيها! " قيل: وما أطيب ما فيها؟ قال: "محبةُ الله تعالى ومعرفةُ وذكره"، أو نحو هذا.

Another said: "The people of this world are truly unfortunate; they leave it without ever tasting the best thing in it!" It was asked: "And what is the best thing in it?" He replied: "The love of Allah, knowing Him, and remembering Him."

وقال آخر: "إنه لتمرُّ بالقلبِ أوقاتٌ يرقُّص فيها طربًا."

Another said: "There are moments that pass over my heart in which I feel so overwhelmed with joy that my heart would dance in delight."

وقال آخر: "إنه لتمرُّ بي أوقات أقول: إن كان أهل الجنة في مثل هذا إنهم لفي عَيْشٍ طَيِّبٍ."

Another said: "There are times when I say: If the people of Paradise experience what I am feeling now, then truly, they are living in the most blessed life."

فمحبةُ الله تعالى، ومعرفةُ، ودوام ذكره، والسكون إليه، والطمأنينة إليه، وإفراده بالحب، والخوف، والرجاء، والتوكل، والمعاملة، بحيث يكون هو وحده المستولي على هموم العبد وعزماته وإرادته هو جَنَّةُ الدنيا.

The love of Allah, knowing Him, and constantly remembering Him—along with finding peace and tranquility in Him, placing full trust in Him, directing all love, fear, hope, and reliance upon Him alone. When Allah becomes the center of a person's concerns, ambitions, and desires, then this is the true paradise on earth.

والنعيم الذي لا يشبهه نعيم، وهو قرة عين المُحِبِّين، وحياة العارفين."

It is a joy like no other, the delight of the devoted lovers of Allah, and the true life of those who know Him."

فوائد

Benefits

- True paradise begins in the heart through seeking nearness to Allah.
- No hardship can take away the tranquility of one whose soul is sincerely connected to Allah.
- Imprisonment, exile, and hardship mean nothing when one's heart is free with Certain Faith.
- True captivity is being a slave to one's desires, not external restrictions.
- The righteous find peace even in tribulation, as their hearts are filled with divine joy and contentment.
- True happiness is found in knowing and loving Allah the Most High.
- The people of this world who neglect this reality are truly deprived and the greatest losers.
- Spiritual joy and contentment of the soul surpass all material pleasures.
- A heart connected to Allah experiences a paradise even before reaching the Hereafter by the grace of Allah, who is Ash-Shakoor.
- The ultimate fulfillment in life is having Allah as the sole focus of one's heart and actions.

قال الإمام ابن القيم رَحِمَهُ اللَّهُ: "الثامن: مَشْهَدُ الْمَعِيَّةِ، وهي نوعان: مَعِيَّةٌ عَامَّةٌ، وَمَعِيَّةٌ خَاصَّةٌ. فالعامة: اِطْلَاعُ الرَّبِّ تَعَالَى عَلَيْهِ، وَكَوْنُهُ بَعِيْنِهِ؛ لَا تَخْفَى عَلَيْهِ حَالُهُ، وَقَدْ تَقَدَّمَ.

Imam Ibn Al-Qayyim (may Allah have mercy on him) said: "The eighth motivation is the awareness of Allah's accompaniment (Ma'iyyah), and it is of two types. A general accompaniment and a special accompaniment. The general accompaniment refers to Allah's awareness and knowledge of His servant at all times, as nothing about him is hidden from Allah. This was previously discussed.

والمقصودُ هنا المَعِيَّةُ الْخَاصَّةُ كَقَوْلِهِ: {إِنَّ اللَّهَ مَعَ الصَّابِرِينَ} وقوله: {إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ} وقوله: {وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ}.

What is intended meaning here is the special accompaniment, as in His statement: **"Indeed, Allah is with the patient."** (Al-Baqarah: 153) And His statement: **"Indeed, Allah is with those who fear Him and those who are good in deeds."** (An-Nahl: 128) And His statement: **"And verily, Allah is with the good-doers."** (Al-Ankabut: 69)

فهذه المَعِيَّةُ الْخَاصَّةُ خَيْرٌ لَهُ وَأَنْفَعُ فِي دُنْيَاهُ وَآخِرَتِهِ مِنْ قَضَاءِ وَطَرِهِ وَتِلْ شَهْوَتِهِ عَلَى التَّمَامِ مِنْ أَوَّلِ الْعُمُرِ إِلَى آخِرِهِ.

This special accompaniment is far greater and more beneficial in both this world and the Hereafter than fulfilling one's desire and indulging in lust from the beginning of ones life until the end.

فكَيْفَ يُؤَثِّرُ عَلَيْهَا لَذَّةُ مُنْعَصَةٍ مُنْكَدَّةٍ فِي مُدَّةٍ يَسِيرَةٍ مِنَ الْعُمُرِ؟! إِنَّمَا هِيَ كَأَحْلَامٍ نَائِمٍ أَوْ كظِلٍّ زَائِلٍ.

How could one prefer a momentary, troubled, and tainted pleasure over the accompaniment of Allah—an accompaniment that brings lasting peace, guidance, and divine support? Indeed, worldly pleasures are like the dreams of a sleeper or the fading shadow of an illusion."

التعليق

الأمر الثامن من بواعث ترك الذنوب:
(معية الله عز وجل الخاصة)

Commentary

The eighth motivation for abandoning sins: (Allah's Special Accompaniment)

والمقصود بمعية الله عز وجل الخاصة، تلك المعية التي اختصها الله بعباده المتقين المحسنين الصابرين، والتي تقتضي الحفظ والنصرة والرعاية والتأييد.

The special companionship of Allah refers to the unique nearness that Allah grants to His righteous, pious, and patient servants. This companionship entails divine protection, support, care, and assistance.

فالعبد إذا دعت نفسه إلى المعصية فصبر عنها، وجاهد هواه فإنه سيفوز بهذه المعية الخاصة، كما قال الله تعالى: {إِنَّ اللَّهَ مَعَ الصَّابِرِينَ}، وقال تعالى: {وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ}.

When a servant is tempted by sin, yet remains patient and fights against his desires, he will attain this special companionship from Allah, as He says: "Indeed, Allah is with the patient." (Al-Baqarah: 153) And the Most High said: "And verily, Allah is with the good-doers." (Al-Ankabut: 69)

ومن شواهد هذه المعية الخاصة قصة الثلاثة الذين آواهم المبيت إلى غار، فانحدرت عليهم صخرة من الجبل وأغلقت عليهم الغار. فقالوا: "إنه لا يُنجيكم من هذه الصخرة إلا أن تدعوا الله بصالح أعمالكم."

One of the greatest examples of this companionship is the story of the three men who sought shelter in a cave, and a boulder fell and blocked the entrance. They said: "Nothing will save you from this rock except calling upon Allah with your righteous deeds."

وكان من كلام أحدهم: "اللهم كانت لي بنتٌ عَمّ، كانت أحبّ الناسِ إليّ، فأردْتُها عن نَفْسِها، فامْتَنَعَتْ مِنِّي، حتّى أَلَمْتُ بها سَنَةً من السنين، فجاءتني، فأعطيتها عشرين ومائة دينار على أن تُحَلِّيَ بيني وبين نَفْسِها فَفَعَلَتْ، حتّى إذا قَدِرْتُ عليها، قالت: "لا أُحِلُّ لك أن تُفَضَّ الخاتمَ إلا بِحَقِّهِ".

One of them said: "O Allah, I had a cousin whom I loved more than anyone else. I desired her, but she refused—until a year of hardship struck her, and she came to me in need. I gave her one hundred and twenty gold dinars on the condition that she let me be with her. She agreed. But when I was finally able to have her, she said: 'Fear Allah! Do not break the seal except in its rightful way.'

فَتَحَرَّجْتُ من الوقوعِ عليها، فانصرفتُ عنها وهي أحبُّ الناسِ إليّ، وتركتُ الذَّهَبَ الذي أُعْطِيتُها. اللهم إن كنتُ فَعَلْتُ ابتغاءَ وَجْهِكَ، فافْرُجْ عَنَّا ما نحن فيه.

So, I restrained myself from her, even though she was the most beloved person to me, and I left the gold for her. O Allah, if I did this sincerely seeking Your pleasure, then relieve us from our distress."

فانْفَرَجَتِ الصخرة. (١)

At that moment, the rock shifted slightly, allowing them to see the sky."

فهذا تَرَكُ فعل الفاحشة التي تهيأت له أسبابها ابتغاءَ وجهِ الله، فكان اللهُ مَعَهُ بحفظِهِ ورعايته، وأنجاهُ سبحانه وتعالى من الهلاك في الغار.

This man had every opportunity to commit sin, yet he abandoned it solely for the sake of Allah. As a result, Allah was with him—protecting him, caring for him, and delivering him from danger. Those who sacrifice sinful pleasures for Allah's sake will find His special assistance in times of distress.

(١) أخرجه البخاريُّ في صحيحه، برقم: (٢٢٧٢) - واللفظ له-، ومسلمٌ في صحيحه، برقم: (٢٧٤٣).