

# Biography of Imam Ibn ul Qayyim al Jawziyyah

Abu `Abdillah, Shamsuddin Muhammad, son of Abu Bakr, son of Ayyub, son of Sa`d, son of Hurayz, of Damascus. He is best known as Ibn ul-Qayyim (Son of the Custodian), named so after al-Jawziyyah school in Damascus which was under custody of his father. His family was one of honor and knowledge.

He was born on Safar 7, 691 AH (1292 CE), in the village of Zar`, to the south-east of Damascus.

## Teachers

He moved to Damascus and learned the Islamic knowledge under a number of prominent scholars.

His most notable teacher was Ahmad bin `Abdil Halim Ibn Taymiyyah. He valued him most and he stayed with him continuously in his years of youth: from 712 AH (1312 CE) until Ibn Taymiyyah's death in 728 AH (1328 CE). He loved him dearly, he comprehended his thought, and he worked on clarifying and spreading his knowledge after his death.

## Writings

Ibn ul Qayyim wrote more than sixty books in various areas of Islam. Some of these are:

- `Uddat us-Saabirin wa Thakhirat ush-Shakirin
- Al-Fawa'id
- Ar-Ruh
- Badaa`l ul-Fawaa'id
- Haadil-Arwahi ila Bilad il-Afrah

- I`lam al-Muwaqqi`een `an Rabb il-`Aalamin
- Ighathatul Lahfan Min Masaa`id ash-Shaytan
- Madarij us-Salikeen fi Manazili Iyyaka Na`budu wa Iyyaka Nasta`in
- Zad ul Ma`adi fi Hadyi Khayr il-`Ibad

## Students

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

Al Hafidh Abul Faraj ibn Rajab  
 Al Hafidh Ismail ibn Kathir  
 Al Hafidh Muhammad bin Abdul Hadi

## Death

He died on the evening of Thursday, Rajab 23, 751 AH (1350 CE). People prayed on him (the Janazah prayer) on the following day in the Great Masjid in Damascus. He was buried in al-Bab us-Saghir cemetery.

He was highly praised by the `ulama' after him, such as al-Hafidh Ibn Rajab, al-Hafidh adh-Dhahabi, ibn Nasir ad-Dimashqi, Al Hafidh ibn Hajar and Muhammad

A Point of Benefit



*In the Name of Allâh, the Most Beneficent, the Most Merciful*

**Ibn**

**Qayyim**

**al-Jawziyyah**

**al-Fawaaid- (174)**

'So also if the father, who is compassionate towards his son, knowing what is good for him, sees that some bad blood has to be removed from his son for his own good, by incurring severe pain by cutting his skin and cutting his veins. If he knows that his cure lies in cutting off one of his limbs, he does so and does all of this out of compassion and mercy to his son. If he sees that the betterment of his son lies in him withholding something from him, he

withholds it from him, and is not lavish towards him because he knows that this causes his corruption and destruction and he often withholds from his son what he desires, for his own good and to protect him, not out of miserliness towards him.

So, if the wisest of all judges, the Most Merciful, the Most Knowledgeable, who is more merciful towards His servants than they are to themselves or their parents are to them, sends down upon them that which they dislike, then it is better for them than Him not sending it upon them, rather it is a benevolence and kindness to them. For if they were left to choose for themselves they would be incapable of knowing, intending or doing that which benefits them, but He - how perfect He is - has taken charge of managing their affairs according to His knowledge, wisdom and mercy, whether they like or dislike it. This being known to those who believe with certainty in Allaah's Names and Attributes, so they do not find fault in any of His laws. This is hidden to those ignorant of Allaah, His Names and Attributes, so they disputed with Him in His regulations and found reproach in His wisdom and did not submit to His decisions, but rather opposed them with their corrupt intelligence, false opinions and unjust behaviour. So they did not know their Lord nor did they achieve that which benefits them. And Allaah is the One who bestows.

Hence when the servant succeeds, by way of this knowledge, he lives in a Paradise in this world before the Hereafter, whose comforts can only be compared to the comforts of Paradise in the Hereafter. Verily he does not cease to remain pleased with his Lord and this pleasure is the Paradise of this world and a comfort to those who have knowledge. Indeed his soul is content with all that it encounters from the decree which Allaah has chosen for him, and his soul is at peace with His religious laws and this is pleasure with Allaah being the Lord, with Islaam as the way of life and Muhammad as being the Messenger, and whoever has not achieved this has not tasted eemaan."

## Addressing the Believers



*In the Name of Allâh, the Most Beneficent, the Most Merciful*

### **Imam Ibn ul Qayyim al Jawziyyah**

And Allah ta`ala said:

"Believers! Obey Allah, and obey the Messenger and those charged with authority among you; if you differ in anything, refer it to Allah and the Messenger (for judgment) if you truly believe in Allah and the Last Day: that is best and most suitable for final determination."

[4:59]

Allah ta`ala is requiring obedience to Him and to His Messenger (sallallahu `alayhi wa sallam). He starts the aayah with an address to the "believers", hinting that what is required thereafter is a consequence of that name with which they are addressed.

This is similar to saying: "You whom Allah has favored and enriched with His bounties, be good to others as Allah has been good to you." And like, "Learned men, teach people what would benefit them." And, "Ruler, rule with justice." And so on.

For this reason, legislative matters in the Qur'an are frequently addressed to the believers, starting the address with "Believers". For example Allah says:

"Believers, fasting is prescribed for you." [2:183]

And He says:

"Believers, when the call is proclaimed for prayer on Friday, hasten earnestly to the remembrance of Allah." [62:9]

And He says:

"Believers, fulfill the contracts." [5:1]

Addressing the believers like this carries the implication that: "If you are true believers, you should perform the following action, because it is a requirement for the integrity and sincerity of Iman."

## Al-`Uboodiyyah



*In the Name of Allâh, the Most Beneficent, the Most Merciful*

### **Imam Ibn ul Qayyim al Jawziyyah**

`Uboodiyyah is a comprehensive term that asserts the meaning of the Aayah:

### **You Alone do we worship and You Alone do we seek for Help. (Qur'aan 1:5)**

It comprises the slavery of the heart, tongue and limbs to Allaah *ta`aala*. The slavery of the heart includes both the *Qawl* (saying of the heart) and *`Amaal* (actions of the heart). The *Qawl* of the heart is the belief (*I`tiqaad*) in what Allaah has informed about His Self, His Names and Attributes, His Actions, His Angels, and that which He revealed in His Book and sent upon the tongue of His Messenger Muhammad *sallallahu `alayhi wa sallam*.

The *`Amaal* of the heart include love for Allaah, reliance upon Him, turning to Him in repentance, fearing Him, having hope in Him, devoting the Deen sincerely to Him, having patience in what He orders and forbids, having patience with His decrees and being pleased with them, having allegiance for His pleasure, having humility for Him and humbling oneself in front of Him, and becoming tranquil with Him.

The *Qawl* (saying) of the tongue is to convey what Allah has revealed (in the *Qur'aan* and authentic *Sunnah*) regarding Himself, His Names and Attributes, His Actions, His Commands, His Prohibitions, and all that is related to this Deen), to call to it, defend it, to expose the false innovations which oppose it, and to establish its remembrance and to convey what it orders.

The *`Amaal* (actions) of the limbs include the *Salaat* (prayers), *Jihaad*, attending the *Jumu`ah* prayers and the rest of the *Jamaa`aat* (congregational prayers), assisting those who are unable, and acting with goodness and kindness to creation, and other such acts.

This comprehensive meaning of the *`Uboodiyyah* pertains to its **specific** type. The people who fall under this type of *`Uboodiyyah* are the **believers** who obey, love, and sincerely follow the *Deen* of Allaah *ta`aala*.

The second type of *`Uboodiyyah* is the **general** one in which all creatures in the heavens and in the earth are subdued to Allaah's sovereign Authority and Power; everything is subservient to His Will, and Authority; nothing occurs or ceases to occur except by His leave; His is the Kingdom and He disposes the affairs as He pleases. This type of *`Uboodiyyah* is known as the *`Uboodiyyah* of **Qahr** (Subduing) and **Mulk** (Sovereignty, Kingship, Possession, Mastership, etc.).

So, the part of the *Aayah* signifying "**You do we worship**" asserts the adherence to the four principles of *`Uboodiyyah*:

1. The sayings of the heart
2. The actions of the heart,
3. The sayings of the tongue, and
4. The actions of the limbs.

The other part, "**You Alone do we seek for Help,**" stresses the fact that the believer must ask Allaah alone to help him establish the *`Uboodiyyah* and succeed in executing all what it requires.

## The Excellence of the Scholars



*In the Name of Allâh, the Most Beneficent, the Most Merciful*

**By Ibn Qayyim al-Jawziyyah**

Allaah, the Mighty and Majestic, says in the Noble Qur'aan:

**"Allaah bears witness that none has the right to be worshipped but He, and the angels, and those having knowledge (Oolul-'Ilm) (also bear witness to this; (He is**

**always) maintaining His creation in justice. None has the right to be worshipped but He, the All-Mighty, the All-Wise." (Soorah Aal-'Imraan (3):18)**

This verse shows the superiority of knowledge ("ilm) and its people; the following points can be inferred from this verse:

1. Allaah chose the people of knowledge (Oolul 'ilm) to bear witness to His Oneness (Tawheed) over and above the rest of His creation.
2. Allaah honoured the people of knowledge by mentioning their testimony along with His testimony.
3. He raised high the status of the scholars by associating their testimony with the testimony of the angels.
4. This verse bears witness to the superiority of those who possess knowledge. Allaah does not make any of His creation bear witness except the upright amongst them.

There is a well-known narration from the Prophet (sallallahu `alaihi wa sallam), who said: "The upright in every generation will carry this knowledge, rejecting the distortions of the extremists, the false claims of the liars, and the (false) interpretations of the ignorant." (hasan)

5. Allaah, the One free from all defects. Himself bears witness to His Oneness, and He is the greatest of witnesses. Then He chose from His creation the angels and the scholars - this is sufficient to show their excellence.
6. Allaah made the scholars bear witness with the greatest and the most excellent testimony and that is, "None has the right to be worshipped but Allaah." Allaah, the One free of all defects and the Most High, does not bear witness except to matters of great importance and only the greatest from Allaah's creation bear witness to this.
7. Allaah made the testimony of the people of knowledge a proof against the rejecters. Thus they are its proofs and its signs, indicating His Oneness (Tawheed).
8. Allaah, the Most High, used a single verb (*shahida*) to refer to His testimony and the testimony of the angels and the scholars. He did not use an additional verb for their testimony; thus he connected their testimony to His. This shows the strong link between their testimony and Allaah's testimony, as if He himself bore witness to His Oneness upon their tongues and made them utter this testimony.
9. Allaah, the One free from all defects, made the scholars fulfil His right (that none has the right to be worshipped but Him) through this testimony and if they fulfill it then they have fulfilled and established this right of Allaah upon them. Then it is obligatory upon mankind to accept this testimony which is the means to reach happiness in this life and in their final return (to Allaah). Whosoever takes this guidance from the scholars and accepts this truth because of their testimony, then for the scholars there is a reward equal to them. And none knows the value of this reward but Allaah.

## Description of Paradise



*In the Name of Allâh, the Most Beneficent, the Most Merciful*

**Ibn Qayyim al-Jawziyyah**

## Description of Paradise

by Imaam Ibn al-Qayyim, Rahimahullaah

Ibn al-Qayyim said, in regards to the description of the Paradise and the delights that it contains:

**"And if you ask about its ground and its soil,** then it is of musk and saffron.

**And if you ask about its roof,** then it is the Throne of the Most Merciful.

**And if you ask about its rocks,** then they are pearls and jewels.

**And if you ask about its buildings,** then they are made of bricks of gold and silver.

**And if you ask about its trees,** then it does not contain a single tree except that its trunk is made of gold and silver.

**And if you ask about its fruits,** then they are softer than butter and sweeter than honey.

**And if you ask about its leaves,** then they are softer than the softest cloth.

**And if you ask about its rivers,** then there are rivers of milk who's taste does not change, and rivers of wine that is delicious to those who drink it, and rivers of honey that is pure, and rivers of water that is fresh.

**And if you ask about their food,** then it is fruits from whatever they will choose, and the meat of whatever birds they desire.

**And if you ask about their drink,** then it is *Tasneem*, ginger, and *Kaafoor*.

**And if you ask about their drinking cups,** then they are crystal-clear and made of gold and silver.

**And if you ask about its shade,** then a fast rider would ride in the shade of one of its trees for a hundred years and not escape it.

**And if you ask about its vastness,** then the lowest of its people would have within his kingdom and walls and palaces and gardens the distance that would be travelled in a thousand years.

**And if you ask about its tents and encampments,** then one tent is like a concealed pearl that is sixty miles long.

**And if you ask about its towers,** then they are rooms above rooms in buildings that have rivers

running underneath them.

**And if you ask about how far it reaches into the sky**, then look at the shining star that is visible, as well as those that are far in the heavens that the eyesight cannot possibly reach.

**And if you ask about the clothing of its inhabitants**, then they are of silk and gold.

**And if you ask about its beds**, then its blankets are of the finest silk laid out in the highest of its levels.

**And if you ask about the faces of its inhabitants and their beauty**, then they are like the image of the Moon.

**And if you ask about their age**, then they are young ones of 33 years in the image of Adam, the father of humanity.

**And if you ask about what they will be hearing**, then it is the singing of their wives from among the *Hoor al-'Ayn*, and better than that are the voices of the Angels and the Prophets, and better than that is the Speech of the Lord of the Worlds.

**And if you ask about their servants**, then they are young boys of everlasting youth who resemble scattered pearls.

**And if you ask about their brides and wives**, then they are young and full-breasted and have had the liquid of youth flow through their limbs; the Sun runs along the beauty of her face if she shows it, light shines from between her teeth if she smiles; if you meet her love, then say whatever you want regarding the joining of two lights; he sees his face in the roundness of her cheek as if he is looking into a polished mirror, and he sees the brightness from behind her muscles and bones; if she were to be unleashed upon the World, she would fill what is between the Heavens and the Earth with a beautiful wind, and the mouths of the creation would glorify, praise, and exclaim greatness, and everything between the East and the West would be adorned for her, and every eye would be shut from everything but her, and the light of the Sun would be outshone just as the light of the Sun outshines the light of the stars, and everyone on the face of the Earth would believe in the Ever-Living, the One who Sustains and Protects all the exists.

And the covering on her head is better than the World and all that is in it, and she does not increase with age except in beauty; free from an umbilical cord, childbirth and menses, and pure of mucous, saliva, urine and other filthy things; her youth never fades, her clothing is never worn out, no garment can be created that matches her beauty, and no one who is with her can ever become bored; her attention is restricted to her husband, so she desires none but him, just as his attention is restricted to her so she is the sole object of his desire, and he is with her in utmost safety and security, as none has touched her before of either humans or *Jinn*.

**And if you ask about the Day of Increase** (in reward) and the visit of the all-Mighty, all-Wise, and the sight of His Face - free from any resemblance or likeness to anything - as you see the Sun in the middle of the day and the full Moon on a cloudless night, then listen on the day that the caller will call: '*O People of Paradise! Your Lord - Blessed and Exalted - requests you to visit Him, so come to visit Him!*' So they will say: 'We hear and obey!'

Until, when they finally reach the wide valley where they will all meet - and none of them will turn down the request of the caller - the Lord - Blessed and Exalted - will order His Chair to be brought there. Then,

pulpits of light will emerge, as well as pulpits of pearls, gemstone, gold, and silver. The lowest of them in rank will sit on sheets of musk, and will not see what those who are on the chairs above them are given. When they are comfortable where they are sitting and are secure in their places, and the caller calls: '*O People of Paradise! You have an appointment with Allaah in which He wishes to reward you!*' So they will say: 'And what is that reward? Has He not already made our faces bright, made our scales heavy, entered us into Paradise, and pushed us away from the Fire?'

And when they are like that, all of a sudden a light shines that encompasses all of Paradise. So, they raise their heads, and, behold: the Compeller - Exalted is He, and Holy are His Names - has come to them from above them and majestified them and said: '***O People of Paradise! Peace be upon you!***' So, this greeting will not be responded to with anything better than: 'O Allaah! You are Peace, and from You is Peace! Blessed are You, O possessor of Majesty and Honor!' So the Lord - Blessed and Exalted - will laugh to them and say: '***O People of Paradise! Where are those who used to obey Me without having ever seen Me? This is the Day of Increase!***'

So, they will all give the same response: 'We are pleased, so be pleased with us!' So, He will say: '***O People of Paradise! If I were not pleased with you, I would not have made you inhabitants of My Paradise! So, ask of Me!***' So, they will all give the same response: 'Show us your Face so that we may look at it!' So, the Lord - Mighty and Majestic - will remove his covering and will majestify them and will cover them with His Light, which, if Allaah - the Exalted - had not Willed not to burn them, would have burned them.

And there will not remain a single person in this gathering except that his Lord - the Exalted - will speak to him and say: '***Do you remember the day that you did this and that?***' and He will remind him of some of his bad deeds in the Worldly life, so he will say: 'O Lord! Will you not forgive me?' So, He will say: '***Of course! You have not reached this position of yours (in Paradise) except by my forgiveness.***'

So, how sweet is this speech to the ears, and how cooled are the righteous eyes by the glance at His Noble Face in the Afterlife...

***{Some faces that Day will be shining and radiant, l***