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مختصر زاد المعاد
**Provisions
for the
Hereafter**
(Abridged)

By

Imam Ibn Qayyim Al-Jawziyyah رحمته الله

Summarized by

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وبه الثقة والعصمة

“In the Name of Allâh, the Most Beneficent, the Most Merciful
and in Him We Trust and it is He Who Protects Us.”

All praise and thanks be to Allâh, the Lord of the worlds, and I testify that none has the right to be worshipped except Allâh, Alone, without partners and I testify that Muhammad is His slave and His Messenger.

As for what follows: Verily, all creation and choosing is in the Hands of Allâh, Most Glorified, Most High; He, Most High says:

﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى
عَمَّا يُشْرِكُونَ﴾

“And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified is Allâh, and exalted above all that they associate (as partners with Him).”^[1]

– and what is meant by choosing here is selecting and picking; and His Words:

﴿مَا كَانَ لَهُمُ الْخِيَرَةُ﴾

“no choice have they (in any matter).”

mean that they have no part in this choosing, so just as He is Alone in His Creating, so He is Alone in His Choosing, for He knows better regarding the circumstances of His Choice, as He, Most High says:

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

“Allâh knows best with whom to place His Message.”^[2]

and as He, Most High says:

^[1] *Sûrah Al-Qasas* 28:68

^[2] *Sûrah Al-An'âm* 6:124

﴿وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾ أَهَمْ يَقْسِمُونَ
رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ
بَعْضٍ دَرَجَاتٍ﴾

“And they say: “Why is not this Qur’an sent down to some great man of the two towns (Makkah and Ta’if)?” Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks.”^[1]

So He, Most Glorified has negated choice for them and informed us that that is for the One Who portions out for them their livelihood and He has raised some of them over others in rank. And in His Words:

﴿سُبْحَانَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾

“Glorified and Exalted be He above all that they associate as partners with Him!”

He declares Himself to be above all that their *shirk*^[2] necessitates, such as their suggestion or their choice. And their *shirk* does not include an affirmation of the attribute of creation for anyone besides Him, so that it would be necessary for Him to declare Himself above it. And the Verse is mentioned after His Words:

﴿فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ ﴿١٧﴾﴾

“But as for him who repented (from polytheism and sins), believed (in the Oneness of Allâh, and in His Messenger Muhammad ﷺ), and did righteous deeds (in the life of this world), then he will be among those who are successful.”^[3]

And just as He created them, He chose from among them and that choice comes back to the Wisdom of Him, Most Glorified and His Knowledge as to who is worthy of it, not to the choice or suggestion of

^[1] *Sûrah Az-Zukhruf* 43:31-32

^[2] *Shirk*: Associating partners with Allâh.

^[3] *Sûrah Al-Qasas* 28:67

those people. And this choice in this world is one of the mightiest signs of His Lordship and the greatest evidences of His Oneness and His perfect Attributes and of the truthfulness of His Messengers (ﷺ). And included in this is His selection from among the angels, as the Prophet (ﷺ) said:

«اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ،
عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ
يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ تَهْدِي مَنْ
تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ»

“Oh, Allâh! Lord of Jibreel, Meeka’eel and Israfeel, the Originator of the heavens and the earth, Knower of the unseen and the seen! You judge between Your slaves in the matters in which they used to differ; guide me by Your Leave to the truth in those matters in which there is differing, for verily, You guide whomsoever You will to the Straight Path.”^[1]

Likewise is His choice of the Prophets from among the sons of Adam (ﷺ) and His Choice of the Messengers from among them and His Choice of ‘Ulul-‘Azm from them – and they are the five mentioned in *Sûrahs Al-Ahzâb* and *Ash-Shu’râ*^[2] and His choice of *Al-Khaleelan* from them: Abraham and Muhammad – may the Peace and Blessings of Allâh be upon both of them and upon all of the Prophets and Messengers. And included in this is His selection of the sons of Isma’eel from among the nations of the sons of Adam, then He chose from them Banu Kinanah from Khuzaimah, then He chose from the

[1] Narrated by Muslim in his ‘*Saheeh*’ (770) regarding the prayer of the travellers, in the *Hadeeth* of ‘A’ishah (رضي الله عنها) and by Abu ‘Awanah.

[2] A reference to the Words of Him, Most High:

﴿وَإِذْ أَخَذْنَا﴾

“And (remember) when We took (33:7) and:

﴿شَرَعَ لَكُمْ﴾

“He (Allâh) has ordained for you (42:13).

sons of Kinanah Quraish and from Quraish He chose Banu Hashim. Then from Banu Hashim, He chose the Leader of the children of Adam (ﷺ) – Muhammad (ﷺ) and He chose his people over all of the peoples of the world, as reported in ‘*Al-Musnad*’^[1] on the authority of Mu’awiyah Ibn Haidah (رضي الله عنه) in a *Marfu*^[2] form: “You complete (in Arabic: *Tûfûna*) seventy nations. You are the best of them and the most noble of them in Allâh’s Sight.”^[3]

And it is reported in ‘*Musnad Al-Bazzar*’, in the *Hadeeth* of Abu Ad-Darda’ (رضي الله عنه): “Verily, Allâh, Most Glorified, Most High said to Jesus the son of Mary: “I will send after you a people who, when something which they like comes to them, praise Allâh and thank Him and if something they dislike afflicts them, they hope for a reward (from Allâh) and they patiently persevere without gentleness or knowledge” He (Jesus [‘Isa (ﷺ)]) said: “Oh, Lord! How can they be without gentleness or knowledge?” He said: “I give them from My Gentleness and My Knowledge.”



[1] *Al-Musnad: Musnad Al-Imam Ahmad*.

[2] *Marfu*: With a chain of narrators connecting to the Prophet (ﷺ).

[3] In Imam Ahmad’s ‘*Musnad*’, 5/5, printed by Al-Maktab Al-Islami, it says: “*Waffaitum*” (not “*Tûfûna*”). As for “*Tûfûna*”, it is in another narration.

Chapter

Allâh Has Accorded to Himself Goodness

And what is meant by this is that Allâh, Most Glorified has chosen from every race the best of it and accorded it to himself, for He, Most Glorified, Most High does not love anything except that which is good and He does not accept words, deeds or charity except those which are good.

And from this the signs of the slave's happiness and wretchedness are known, for nothing suits the good person except that which is good and he does not accept anything except it, nor does he feel at ease except with it, nor is his heart at rest except with it.

He speaks good words which are the only words that ascend to Allâh and he is the most averse to obscene words, lying, backbiting, tale-bearing, slander, false testimony and every kind of evil speech.

Similarly, he does not like any deeds except the best of them – and they are those upon whose goodness sound natural instincts are agreed, along with the Prophetic Laws and which are attested to by rational minds, such as his worshipping Allâh, Alone, without partners and preferring His Pleasure to his own whims and desires and draws closer to Allâh due to his striving and he behaves towards His creation in the best way he can, treating them as he would like them to treat him.

His traits of character are the best, such as gentleness, dignity, patience, compassion, loyalty, honesty, a true heart, modesty and he protects his countenance from surrender or humility towards anyone besides Allâh.

Likewise, he does not choose any but the best and purest of foods, which are those that are lawful and wholesome and nourish the body

and the mind in the best way without causing any ill-effect to the body.

Nor does he select except the best of women as a wife, nor as friends and companions except those who are good. Such a person is one of those of whom Allâh said:

﴿الَّذِينَ نُوَفِّهِمُ الْمَلَائِكَةَ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ (٣٢)

“Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allâh Alone) saying (to them): “*Salamun 'Alaikum* (peace be on you) enter you Paradise, because of that (the good) which you used to do (in the world).”^[1]

– and to whom the guardians of Paradise say:

﴿سَلَامٌ عَلَيْكُمْ طَبِّئْتُمْ فَأَدْخُلُوهَا خَالِدِينَ﴾ (٣٣)

“*Salamun 'Alaikum* (peace be upon you)! You have done well, so enter here to abide therein forever.”^[2]

And the use of the letter (*Fa'*) in the Verse implies causality, i.e. because of your good deeds, enter it.

And Allâh, Most High says:

﴿الْحَيِثُتُ لِلْحَيِثِينَ وَالْحَيِثُونَ لِلْحَيِثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾ (٣٤)

“Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is forgiveness, and *Rizqun Karim* (generous provision, i.e. Paradise).”^[3]

[1] *Sûrah An-Nahl* 16:32

[2] *Sûrah Az-Zumar* 39:73

[3] *Sûrah An-Nûr* 24:26

This Verse has been explained as meaning that evil words belong to evil people and good words belong to good people. It has also been explained as meaning that good women are for good men and vice versa and (in fact,) it includes this meaning and others. And Allâh, Most Glorified has placed all manner of good in Paradise due to and all manner of evil in the Fire, so the former is an abode which was chosen for good, while the latter is an abode which was chosen for evil. And there is an abode in which good and evil are mixed and that is this abode (i.e. the life of this world). So when the Appointed Day comes, Allâh will distinguish between the evil and the good and then the matter will rest upon two abodes only.

And what is meant is that Allâh has made signs for the wretchedness and happiness by which they are known. And there might be two components in a man (i.e. good and evil), so whichever of them is preponderant, he belongs to its people; so if Allâh wishes good for His slave, He will purify him before death and he will not require cleansing by the Fire. The Wisdom of Him, Most High rejects that He should make the slave to be accompanied in his abode by his evil deeds and so He places him in the Fire in order to cleanse him of sins. And the time for which he will remain in the Fire is dependent upon the rapidity or slowness with which the sins are removed.

But since the polytheist is evil by nature, the Fire does not cleanse him, just as if a dog enters the sea (it is not cleansed), while because the Believer is free from sins, the Fire is forbidden to him, since there is nothing in him which necessitates cleansing; so Glorified be He Whose Wisdom overwhelms the minds.



Chapter

Regarding the Obligation to Know the Guidance of the Messenger ﷺ

From here it is understood the overriding necessity for the slaves to know the Messenger ﷺ and the Message which he brought, because there is no path to success except at his hands, nor to know good from evil except through him, so no matter how urgent the need or how great the necessity, the need of the slave for the Messenger ﷺ is far above it.

And what is your opinion regarding one whose guidance is concealed from you and whose message corrupts your heart in a moment? But only a living heart feels this, for a wound is not felt by a dead man.^[1]

And if happiness is dependent upon his ﷺ guidance, then it is incumbent upon every person who loves salvation for himself to know his guidance and his life story (*Seerah*) and all his affairs in order to avoid the path of the ignorant.

And the people in this matter vary between those with a little knowledge, this with much knowledge and those who know nothing whatsoever; and Bounty is in Allâh's Hand, He gives it to whom He wills and Allâh is the Owner of great Bounty.



^[1] The end of a verse of poetry by Al-Mutanabbi: That begins: Whoever dwells in disgrace, gets used to it.