



Obligation to Know Path of the Muminoon and Mujrimoon

Taken from Ibnul Qayyim's book *Al-Fawaa'id* [Page:167-180]

Allaah said:

"And thus do We explain the Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the Mujrimoon (criminals, polytheists, sinners), may become manifest." [Surah An-aam, Ayah:55]

And He (*subhaanah*) said:

"And whoever contradicts and opposes the Messenger (Muhammad) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen" [Surah Nisaa, Ayah:115]

Imaam Ibnul Qayyim (*rahimahullaah*) said:

"Indeed Allaah in His Book, has clarified the path of the believers in detail and that of the *mujrimoon* in detail; and He has (clarified) the end result of (believers) in detail and that of the (*mujrimoon*) in detail; and He has (clarified) the actions of the believers in detail and that of the (*mujrimoon*) in detail; and He has made known the allies of the (believers) in detail and that of the (*mujrimoon*) in detail; and He has (clarified) his forsaking the (*mujrimoon*) in detail and his bestowal of success upon the (believers) in detail; and He has (clarified) the reasons for the success of the (believers) in detail and the reasons for the failure of the (*mujrimoon*) in detail.

And He (*Subhaanah*) has placed great importance on these two affairs in His Book, and has manifested, illustrated and clarified both of them with an utmost clarification; to the extent that both (affairs) become clearly visible in the same way as light and darkness are visible to the eyesight.

Those who know Allaah, His Book and His Religion are acquainted with the path of the *Mumineen* and that of the *Mujrimeen* in detail. The two paths are made clearly visible to them, just as a path leading to its destination and the path leading to destruction are made clearly visible to one treading upon it. They are the most knowledge amongst the creation. They benefit (the people) the most; they have the most useful advice for (the people) and are an evidence of right guidance.

This is why the *Sahaabah* excel all those to come after them until the Day of Judgment; for they were brought up upon the path of misguidance, shirk and paths leading to destruction, and they knew (those paths) in detail. Then the Messenger (*sallal-laahu-alayhi-wasallam*) came to them and took them out from darkness into complete light; out from *shirk* into *Tawheed*; out from ignorance into knowledge; out from misguidance into guidance; out from oppression into justice; out from confusion and blindness into guidance and clear sightedness.



They (*Sahaabah*) knew the worth of that which they received and were triumphant by way of it. (They knew the worth) of that which was contained in what they (received), since what is in opposition to the (truth and right guidance) reveals the goodness of what it opposes, because affairs are made clear by way of their opposites.

So they (*Sahaabah*) increased in desire and love of that which they converted to, and disliked and hated that which they had turned away from. And of all the people, they had the most love for *Tawheed*, *Imaan* and *Islaam*, and the most hatred for that which was in opposition to it. They were the most knowledgeable of the path in detail.

As for those who came after the *Sahaabah*, amongst them is that one who was brought up in *Islaam* but knows not what is in opposition to it. Therefore, some of the details of the path of the believers and that of the criminals became confusing to him; for indeed confusion occurs with weakness of one's knowledge of both paths or one of them, as Umar Ibnul Khattaab (*radiyallaahu-anhu*) said:

'The ties of Islaam will be demolished one after the other when a people brought up in Islaam know not what Jaahiliyyah (Pre-Islamic Ignorance) is.' This is from the perfection of Umar's knowledge.'

And if you do not know what pre-Islamic ignorance and its rulings are, then it is all that is in opposition to what the Messenger came with. All of that is from pre-Islamic ignorance and is attributed to ignorance. All (affairs) that are in opposition to the Messenger is ignorance.

The one who is not acquainted with the path of *the Mujrimeen* nor has it been made clear for him, or is doubtful and thinks that some of the ways (of the *Mujrimeen*) are from the ways of the believers, as has occurred in this *Ummah* in many affairs pertaining to *Aqeedah*, Knowledge and Action; this is from the path of the criminals, the disbelievers and the enemies of the Messengers, (which) was brought into the path of the believers by the one who knows not the path of believers from the path of the (disbelievers and enemies of the messengers);

So he calls to (this path of the disbelievers and enemies of the Messengers), declares the one in opposition a disbeliever and declares lawful that which *Allaah* and His Messenger made unlawful; as has occurred with many of the people of *bidah*, from the *Jahmiyyah*, *the Qadariyyah*, *the Khawaarij*, *the Rawaafid* and their likes, of those who initiated an innovation, called to it and declared those in opposition disbelievers.



The People Are Of Four Groups With Regards To This Subject [i.e. the obligation of having knowledge of the path of the believers and that of the criminals]

The First Group:

Those with whom the path of the believers and that of the criminals is clarified in detail, in both knowledge and action. They are the most knowledgeable of the creation.

The Second Group:

Those with whom both paths are invisible, from amongst those resembling animals. The path of the criminals is conjured for them and they follow it.

The Third Group:

It is that one who concerns himself with (seeking) knowledge of the path of the believers and not it's opposite. He only knows (the path of the criminals) by way of its opposition to the (path of the believers) and in a general way, and that all that is in opposition to the path of the believers is falsehood, even though that is not illustrated to him in detail. Rather, when he hears some of that which contradicts the path of the believers, he turns away and does not pre-occupy himself in understanding and knowing its falsity.

This person is in a state (similar) to one who is safeguarded from following desires, whose heart is neither put at risk nor is he summoned to (such desires), as opposed to those who are aware of (such desires) and their souls are inclined towards it, and they strive against it for the Sake of *Allaah*.

Umar Ibnul Khattaab (*radiyallaahu-anhu*) was written (a letter) and asked about this affair, as to which of the two men is the best; a man who is not put at risk by way of desires and does not go through its difficulties, or a man who is pushed towards it but abandons it for the Sake of *Allaah*? Umar (*radiyallaahu-anhu*) wrote back saying:

'The one who is desirous of sin but abandons it for the Sake of *Allaah* is from 'those whose hearts *Allaah* has tested for piety. For them is forgiveness and a great reward.' [Surah Hujuraat. Ayah:3]'

Allaah (subhaanah) does not test His believing slave with love of desires, disobedience and inclination towards that; except that he is urged (by way of that test) towards loving what is greater in excellence, and of that which is better, more beneficial and everlasting. And due to his striving to abandon (these desires) for the sake of *Allaah (subhaanah)*, he is made to get closer to the most beloved One (*Allaah*).



This wish, yearning and love (of disobedience) are exchanged with a more everlasting quality whenever his desire, wish and yearning for (disobedience) increases. His quest and eagerness (for obedience) becomes stronger and more perfect, as opposed to the cold soul devoid of that. And even though (the cold soul) may quest for that which is loftiest, however there is a great difference between the two quests (i.e. the quest of the cold soul and that of the one who struggles with his desires in order to obey his Lord)

And have you not seen that the one who goes towards his beloved whilst treading upon embers and prickles is greater than the one who goes towards his beloved whilst riding on large single hump-back camels.

Therefore, the one who gives precedence to his beloved (*Allaah*) whilst struggling with himself, is not like the one who gives precedence to Him but is not in struggle with others. So He (*subhaanah*) tests His slave with desires, either as a barrier for him from (those desires) or as a barrier that will (enable) him to obtain the pleasure, closeness and kindness of His Lord.

The Fourth Group:

This group knows the path of evil, innovation and disbelief in detail and the path of the believers in general. This is the situation of many of those who concern themselves with the sayings of the nations and that of the people of innovation. They are acquainted with (these affairs) in detail, but not with what the Messenger (*sallal-laahu-alayhi-wasallam*) came with; rather they are acquainted with it in general even though they may know some of it's affairs in detail.

Whoever examines their books will see that.

Likewise, those who know the paths of evil, oppression and corruption in detail and are followers of it; if they repent, abandon these (affairs) and return to the path of the pious believers, then their knowledge of it will only be general. They will not be acquainted with it in that detailed manner known to those who spend their lives (studying) its regulations and ways.

The Objective:

Indeed, *Allaah* (*subhaanah*) loves that one should know the path of His enemies in order to avoid and hate it, just as the path of the His *awliyaa* (close friends) is to be known and followed."

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