

Imaam ibn Qayyim al-Jawziyyah wrote about the People of Bliss he spoke about the Classes of Happy People.

from the book Ar-Risaalat ut-Tabukiyyah

"The likeness of those who were entrusted with the responsibility of the Torah, but who subsequently failed in that, is as the likeness of a donkey which carries a huge burden of books [but understands nothing of them]..." [Soorah Al-Jumu'ah 62:5]

The Prophet (S) also classified people into three groups based on their response to his Message and Guidance. He said:

"An example of the guidance and knowledge with which Allah (T) has sent me is that of a rain that falls on different kinds of land:

- 1) One land is good; it accepts water and produces vegetation and grass in plenty.
- 2) Another land is dry with a solid bed that reserves water so that people can drink and irrigate with it.
- 3) The third kind is a porous land that can neither retain water nor produce vegetation.

This is an example of those who acquire the knowledge of the Deen and benefit from that with which Allah (T) sent me, and of those who do not take heed and who insist on rejecting Allah's (T) Guidance." 3

The Messenger (S) likens the knowledge (with which he came) to rain, because both are causes of life. Rain is the cause of life for the body, while knowledge is the cause of life for the heart. He (S) also likens different hearts to different valleys, as Allah (T) said:

"He sends down water from the sky, making different valleys flow according to their different natures..." [Soorah Ar-Rad 13:17]

Thus, just as there are three kinds of land, there are three kinds of hearts:

- 1) The first is a good land which accepts water and is ready to produce vegetation. When rain falls on it, it absorbs the water eagerly, giving rise to all sorts of pleasant vegetation.

This is an example of one with a healthy, pure, and intelligent heart, which embraces knowledge, and is guided by its true intelligent nature, blossoming by that wisdom and true faith. Therefore, it is eager to take the knowledge, and ready to bear fruits because of its good nature.

It is also like a rich business man who has experience in different trades and investments, which enables him to invest his wealth in that which brings the best profit.

- 2) The second kind is a hard, solid land prepared to preserve and keep water: It benefits people who visit it to drink or irrigate.

This is an example of one whose heart preserves knowledge and safeguards it so as to convey it just as he hears it, without changing it or deriving conclusions from it. This is also described in another hadeeth:

"There is often one who conveys knowledge to one who is more knowledgeable than himself; and there is often one who carries knowledge when he himself is not knowledgeable." 4

It is also like a rich man who does not possess the knowledge or experience to invest his wealth, but who knows very well how to preserve it.

3) The third is a barren land which is incapable of holding water or producing vegetation: no matter how much rain falls, it does not profit by it.

This is an example of one whose heart does not accept any knowledge or wisdom. It is also like a poor man who neither possesses wealth nor knows how to preserve it.

The first of the above three examples applies to a learned man who teaches knowledge, and who calls people to Allah (T) with clear guidance; such are the inheritors of the Prophets.

The second applies to one who preserves the knowledge, and who transmits what he hears precisely; he carries to other people precious goods that they can use for trade and investment.

The third applies to one who neither accepts Allaah's Guidance nor benefits from it.

Thus this hadeeth covers the different types of people and their different attitudes toward the Prophet's (S) Da'wah, which make them either happy or miserable.

The Second Class of Happy People

The second class of Happy People consists of the believers' followers from their offspring who die before reaching the status of takleef 5. They will be with their parents [in the Hereafter], as Allaah (T) said:

"As for those who believe and whose offspring follow them in faith, We shall unite them with their offspring, and We shall not let any of their deeds go to waste; every person is responsible for that which he has earned." [Soorah At-Tur 52:21]

Allah (T) tells that He unites the offspring with the parents in the Jannah⁶, just as He united them in faith (Eemaan). And because the offspring did not do deeds that would make them deserve this high honour, Allah (T) informs that this union does not waste any of the deeds of the parents. They receive their full reward for what they did, plus the bonus of uniting them with their offspring.

Also, because this reunion in rewards and ranks is a bounty from Allah (T), one might imagine that it would be in violation of the rules of justice. To clarify this, the ayah indicates that if the children committed sins, they alone would be liable for punishment, and that every person is responsible for what he does without involving others with him in punishment. Thus this union takes place in terms of rewards and bounties, but not in terms of justice and penalty.

This is indeed one of the keys and treasures of Qur'aan, the knowledge of which Allah (T) gives only to those whom He wills.

Thus this ayah covers all people: the miserable and the happy - those who are followed, and those who follow them.

Consequently, let a prudent person who cares about his well-being see to which class he belongs. Let him not be influenced by habits or ruled by laziness. If he finds that he belongs to a happy class, let him strive to move to a higher rank, seeking Allah's help and facilitation. And if he finds that he belongs to the miserable class, let him move out of it into a happy class while it is still possible, and before he would have to say:

"Oh! Would that I had followed the path shown to me by the Messenger."
[Soorah Al Furqan 25:27]

FOOTNOTES:

1 Muhaajir: A migrator - one who undertakes hijrah. Plural: muhaajiroon or muhaajireen. Reference here is specifically to those who migrated from Makkah to al-Madeenah in obedience to Allah.

2 Ansaar: Those who give help and aid. It usually refers to the citizens of al-Madeenah who gave aid to the Muhaajireen when they migrated to their town.

3 Al-Bukharee and Muslim.

4 Narrated by Zayd bin Thaabit, Anas bin Maalik and others; recorded by Aboo Daawood, at-Tirmitheh, Ahmad, and others; authenticated by al-Albaanee (as-Saheehah no.404).

5 Takleef: Responsibility for one's deeds.

6 Jannah: Literally: garden. It usually refers to the Gardens of Paradise.

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