

# رسالة المسترشدين

Treatise for the Seekers of Guidance  
by  
Imam Abu Abdullah al-Haarith bin Asad al-Muhasibi

Taught by: Sheikh Suhaib Webb  
Class 2

[www.suhaibwebb.com](http://www.suhaibwebb.com)

# ” Examine the intention, know its motive, for surely recompense is according to intention.”

- Intention is defined as, “the trajectory of the heart to a given action.”
- Imam Ibn al-Qayyim said “It is the head of every affair, its pillar, foundation and origin on which it is based. It is the spirit of an action, its supervisor and driver, and actions follow it; based on it. They are sound, if it is sound; corrupted if it is corrupted. With it, guidance is brought... and according to its purity, one’s stations are raised.”
- Ibn ‘Attallah al-Askandari echoed these words when he wrote in his euphemisims:  
”الأعمال صورة قائمة وأرواحها سر الإخلاص فيها”
- **“Actions are a merely propped up figures, and the breath of life is the secret of sincerity in them.”**
- Sayyid Hawwa commented on this saying, “Meaning: any action from the righteous actions is either dead or alive. It is alive if coupled with sincerity; dead if the latter is absent.”

## **” Examine the intention, know its motive, for surely recompense is according to intention.”**

- Abdullah, the son of Ahmed said to his father, “Advice me. His father responded, “Always intend good.”
- Ibrahim al-Nakhi said that: Abdurahman al-Nakh’i did nothing unless it was accompanied by an intention. In fact, he said, “He even drank water with intention.”
- Sufyan al-Thawri said, “I found nothing more difficult to control than my intention. Every time I subdued it, it would overcome me.”

# **“Call your self to account at every breath.”**

Ibn al-Qayyim wrote: “Repel evil thoughts! If you fail to do so, they will turn into desires, so you must declare war on them. If you fail to, they will become ambitions. If you fail to repel them, they will turn into actions. If you don't counter them with their opposites, they will become habits and it will prove difficult for you to leave them.”

# “Be observant of Allah at every breath.”

- The word “observant” comes from the word رقبة which means neck. Al-Raghib al-Asfahani stated that the Raqib is called so because he watches the other person’s neck, or he lifts his neck to look after others.”
- The foundation of this quality is knowing Allah’s names and attributes:
  - “If you isolate yourself one day even for a moment don’t say – I am alone.  
Say there is one observing me.  
And do not suppose that Allah is negligent even for an hour.  
And that what is hidden from Him is unseen”

# “Be observant of Allah at every breath.”

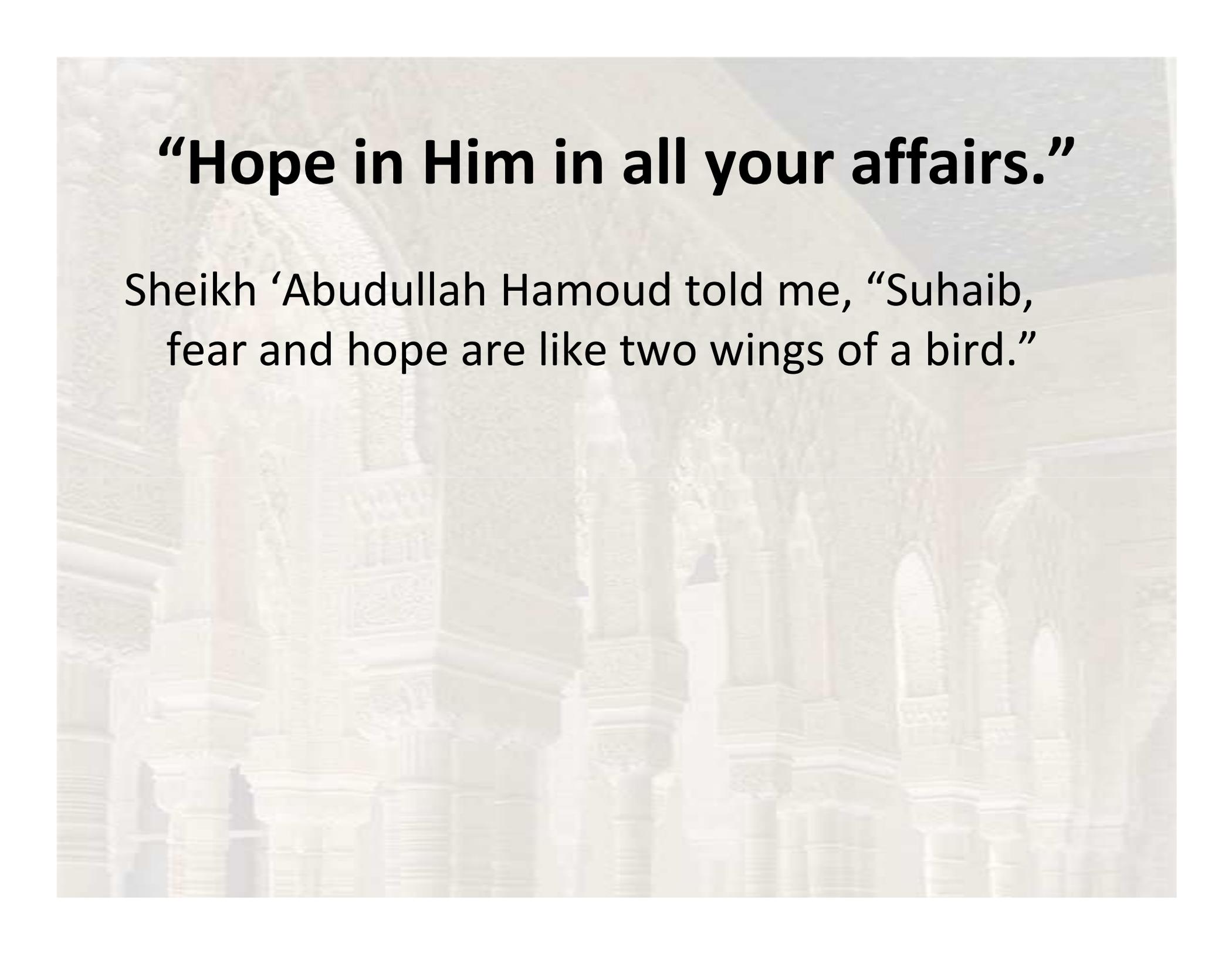
- قال عامر بن قيس: ما نظرتُ إلى شيءٍ إلا رأيتُ الله تعالى أقرب إليه مني.
- ‘Amir bin Qais said, “I never glanced at anything except I saw Allah closer to it than myself.”
- Once Ibn Umar passed by a poor Shepherd boy requesting from him to purchase a sheep. The boy responded, “Its lord is not here.” Ibn Umar said, “Tell him a wolf ate it.” The boy raised his face to the sky and said, “Then where is Allah?” Upon hearing this Ibn ‘Umar purchased the boy, freed him and all of his sheep.”

**“Umar, may Allah be pleased with him, said:  
Audit yourself before you’re audited.”**

- Maymona bin Mihran said, “A servant will not be pious until he audits himself like a businessman audits his partner; where did he get his food and his dress.”
- Al-Hasan said,  
إنما أخف الحساب يوم القيامة على قوم حاسبوا أنفسهم في الدنيا, وإنما شقّ الحساب يوم القيامة على قوم أخذوا هذا الأمر من غير محاسبة.
- “The lightest accounting on the Day of Judgment will be upon reserved for those who accounted themselves in this life; the most difficult accounting on the Day of Judgment will be for those who to this affair with no accountability.”

**“Umar, may Allah be pleased with him, said:  
Audit yourself before you’re audited.”**

- Start a Diary:
- Ibn Arabi stated that the scholars of his day would keep notebooks with them; jotting down what they did. After they got home and prepared for bed they would look at what they had written “seeking Allah forgiveness for sins; praise Him for any good done.”



**“Hope in Him in all your affairs.”**

Sheikh ‘Abudullah Hamoud told me, “Suhaib,  
fear and hope are like two wings of a bird.”

**“Patiently preserve with anything  
that afflicts you.”**

Sh. Abdul Fattah Abu Ghuda wrote that “Allah says, “Extend good tidings to the believers.”

Allah didn't say “Comfort the believers” but “Extend good tidings” because the one whose patient is granted aide, reward, help, forgiveness etc.

# **“Be occupied with rectifying yourself instead of focusing on others.”**

One a man mentioned another fellow in a bad way in the presence of Iyaas bin Mu’awiyah al-Muzni. The latter looked at the man in his face and said, “Did you fight the Romans?”

The man said, “No.”

“Did you fight the people of Sind, India and the Turks?” The man responded, “No?” Al-Muzani said, “The armies of Rome, Sind and the Turks are free from you, but your brother is not?”

**How to stop any sin?**

**Ibn Wahb said, "I imposed a toll upon myself if I slandered anyone, I would fast for one day."**

