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Good Morals Among the Conditions of Turning to Allah in the Thought of Ibn Qayyim al-Jawziyya

Mustafa Salih EDİS*

Abstract

Turning towards Allah plays a primary role in the servant's recognition of Allah and fulfilling his duties to Him. In this respect, there are different ways of turning towards Allah. One of these is morality. According to Ibn Qayyim, the basis and center of moral education and training in Islam is the Qur'an and the Sunnah. The aim of this study is to reveal Ibn al-Qayyim's construction of morality by using sūfi elements in turning towards Allah. Even though he is not a Sufi, he puts forward serious views on Sufism issues. In this respect, he always mentions husn al-khuluq (good moral) as a condition for turning to Allah. This study aims to present the good moral values that Ibn Qayyim considers essential to turning to Allah and the conditions necessary to perform good morals.

Keywords: Sufism, Ibn Qayyim, Turning to Allah, Riyāzah (Abstemiousness), Morals, Good Moral.

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2023, 7 (4), 663-678 | Araştırma Makalesi

İbn Kayyim el-Cevziyye Düşüncesinde Allah'a Yönelmenin Şartları Arasında Güzel Ahlak

Mustafa Salih EDİS¹

Öz

Allah'a yöneliş, kulun Allah'ı tanınmasında ve O'na olan görevlerini ifa etmede birincil rolü üstlenmektedir. Bu yönüyle Allah'a yönelmenin farklı yolları vardır. Bunlardan biri de güzel ahlakıdır. İbn Kayyim'e göre İslâm'da ahlaki eğitim ve öğretimin temelinde ve merkezinde ise Kuran ve sünnet bulunmaktadır. Bu çalışmanın amacı İbn Kayyim'in Allah'a yönelişte tasavvufi öğeleri kullanarak güzel ahlak inşa etmesini serdetmektedir. Kendisi sûfi olmasa dahi tasavvufa dair konularda görüşler ortaya koymaktadır. Bu yönüyle Allah'a yönelmenin şartları arasında güzel ahlakı daima zikretmektedir. Bu çalışma İbn Kayyim'in Allah'a yönelmesinde şart addettiği güzel ahlakı ve bunu kazanmak için gerekli şartları sunmayı hedeflemektedir.

Anahtar Kelimeler: Tasavvuf, İbn Kayyim, Allah'a yönelmek, Riyâzet, Ahlak, Güzel Ahlak.

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Introduction

Ibn al-Qayyim al-Jawziyya (d. 751/1350) is an author who considers the whole of religion as morality and associates morality with Sūfism. According to him, morality is an important premise for reaching God and has a structure centered on the Qur'an and Sunnah. Ibn al-Qayyim accepted sūfi life as the path of the principles of the Qur'an, the example of the Prophet and those who tried to live this maxim closely. In his time, he wrote about how Sūfism should be against those who acted contrary to the Sharia'. Ibn al-Qayyim, who was a prolific writer in the field of Islamic sciences, tried to justify the servant's turning towards Allah with the verse "You alone do we worship and to You, we pray for ask" based on Sūrat al-Fātiḥa (The Opening).³

This study first gives a brief introduction to the concept of morality and presents Ibn al-Qayyim's approach to morality. While determining this, the approaches of sūfis and sāliks to morality and the degrees of sayr as-sulūk (spiritual path of Sufism) are also included. Then, it reveals the importance of asceticism/abstemiousness/riyāzah in the realization of morality, the position of the heart in turning towards Allah, and the function of the senses. The fundamental contribution of the study to the literature is that Ibn al-Qayyim, who came to the forefront of jurisprudence issues, explains beautiful morality with the method of Sūfism. In this respect, he has prepared a kind of user's manual for the heart, soul and body. It is also indirectly a partial response to Ibn al-Qayyim's claims against Sūfism. Ibn al-Qayyim emphasized the importance of morality and ethics in guiding the servant to Allah. For this reason, Ibn al-Qayyim reveals how good morals should be practiced, the degrees of morals according to the sāliks, and the possibility of deterioration when morals are not managed properly. For this, he wrote works such as *Madārijü's-sālikin*, *al-Fawā'id*, *al-Kalim al-ṭayyib wa'l- 'amal al-ṣ-ṣāliḥ* and *Miftāḥu dāru al-sa'āda wa menshūru walāyat al- 'ilmi wa'l-irāda* and *Ighāsatu'l-lahfān min masāyid/sh-shaytān*. The boundaries of our study were determined in the light of these works. In particular, Ibn al-Qayyim's *Madārijü's-sālikin* was utilized.

The articles on Ibn al-Qayyim are mainly in the fields of Islamic jurisprudence, tafsir, hadith, siyar (the life of Prophet Muhammad PBUH) and kalam. Studies in the field of Sūfism are very limited. It is even debated whether Ibn al-Qayyim was related to Sufism.⁴ There are no postgraduate studies on Ibn Qayyim and ethics or morality directly but there are studies on Ibn Qayyim's relationship with Sufism. Some of the academic studies on Ibn Qayyim on Sufism are; *Ibn Qayyim al-Jawziyya asruhū va manhacahū va ārahū fi'l-fikhi wa'l-akā'idi va't-tasawwuf* by Abdulazim Abdussalam Sharafattin, *Mawqifu Ibn Qayyim mina'l-tasawwuf* by Abdurra'uf Osman Khayr and *The Ibn Qayyim al-Jawziyya's understanding of sufism in his work named al-Madāric al-Sālikin* by Samet Kelleci. Among the articles, as far as we have been able to identify, "An Appraisal of Ibn Qayyim's Ethical Theory and its Contemporary Relevance" written by Ahmed Murtala in Nigeria. The

³ Sūrat al-Fātiḥa 1/5; Muhammad b. Abī Bakr b. Eyyūb b. Sa'd Shamsuddīn al-Jawziyye Ibn Qayyim, *Madārijü's-Sālikin bayna manāzil iyyaka na'budu ve iyyāka nasta'īn*, ed. Muhammad Mu'tasimbillah al-Baghdādī (Bayrut: Dāru'l-Kutubi'l-Arabī, 1996), 1/477, 500, 507; Muhammad b. Abī Bakr b. Ayyūb b. Sa'd Shamsuddīn al-Jawziyye Ibn Qayyim, *Madārijü's-sālikin bayna manāzil iyyaka na'budu ve iyyāka nasta'īn*, ed. Muhammad Mu'tasimbillah al-Baghdādī (Beirut: Dāru'l-Kutubi'l-Arabī, 1996), 2/5, 11, 55. For Turkish see. İbn Kayyim al-Cevziyye, *Madārijü's-sālikin*, trans. Ali Ataç vd. (İstanbul: İnsan Yayınları, 2017), 2/748-749. For English see. Ibn Qayyim al-Jawziyya, *Ranks of the Divine Seekers*, çev. Ovamir Anjum (Leiden-Boston: Brill, 2020).

⁴ Ovamir Anjum, "Sufism Witout Mysticism? Ibn Qayyim al-Ġawziyyah's Objectives in Madāriġ al-Sālikin", ed. Caterina Bori - Livnat Holtzman, *Oriente Moderno* 1/XC (2010), 153-180.

author emphasizes the relevance of Ibn al-Qayyim's discourse in daily life. In this respect, it includes issues that concern the society in general.⁵

Ibn al-Qayyim evaluated morality in many aspects and divided morality into two beautiful/good and ugly/bad, as he considered religion as entirely morality. According to him, the beautification of morality depends on the purification of the heart and the purification of the soul, which is the voluntary part of the servant. On the other hand, there is also the wabhī part that Allah grants to the servant. This is not the reward for the servant's work but is assigned solely to Allah's will. As for the morality that the servant acquires through kasb (acquisition), riyāzah (austerity) plays an important role.⁶

In Ibn al-Qayyim's thought, the heart is an organ whose qualities improve and deteriorate according to the deed. When the requirements of servitude are fulfilled, the heart tends to distance itself from the opposite of servitude. In this respect, the practice of servitude is important for the heart to both benefit and avoid harm. The senses and the limbs are also a means for the heart to do good or evil. On the other hand, in Ibn al-Qayyim's thought, religion includes not only confirmation with the heart and assent with the tongue but also action with the limbs.⁷ In this study, the aforementioned issues are included and Ibn al-Qayyim's beautiful morality, which is one of the conditions of turning towards Allah, and the methods of moral beautification are discussed.

Ibn Qayyim wrote an annotation to Harawī's *Manāzilu's-sāirīn* with his work named *Madāricu's-sālikīn beyne iyyāka na'budu va iyyāka nasta'in*, reflecting his critical approach to the thoughts of Harawī, whom he loved, in this context, he clarified Harawī's ranges from his own point of view. It is of great importance because it is the largest work, he wrote on Sūfism and morality. As a matter of fact, according to them, the experts on this subject saw Sūfism as one with morality. What they agree on is spreading goodness, telling the truth, and standing up against oppression. It means a kind of purification of the soul. Purifying the soul is more difficult than treating the body, according to Ibn Qayyim, and it is not something one can do alone. Just as a patient cannot cure himself without going to the doctor alone, it is not appropriate for a person to follow a path other than Allah and His Messenger in terms of purifying the soul. Ibn Qayyim takes a stand against the individual struggle and non-religious activities that people practice in order to correct themselves.

Ibn Qayyim sees the will as the attribute of the one who is given responsibility. Morality is an attribute of a responsible person. Separating the good from the bad is the first step in practicing moral actions. Having morality after creation conforms to the root of "khulk", from which morality is derived in Arabic. In this respect, Ibn Qayyim sees morality as a faculty that can be corrected later. In other words, if the disposition had not been accepted and improved, it could have turned into a situation where the person would not have a direct intervention and his responsibilities would not matter much.⁸ However, according to Ibn Qayyim, having an identity that can take shape later shows that morality is parallel with a will. Therefore, it is necessary to strive to beautify morality. On the other hand, based on the conversation between the Prophet PBUH and Ashaj

⁵ Ahmed Murtala, "An Appraisal of Ibn Qayyim's Ethical Theory and its Contemporary Relevance", *Academia* (Access 25.04.2023).

⁶ Ibn Qayyim, *Madāricu's-sālikīn*, 1996, 2/297-300.

⁷ Ibn Qayyim, *Madāricu's-sālikīn*, 1996, 2/352.

⁸ Ibn Qayyim, *Madāricu's-sālikīn*, 1996, 2/294.

Abdu'l-kays, he puts forward the view that matters such as gentleness and courtesy are bestowed by Allah, and therefore some traits are vahbî (innate science).⁹

Even if it is expected to come from Allah, a person must always clean the heart in which Allah's manifestation is seen. In this respect, Ibn Qayyim divides the heart into three. These are the benign heart, the dead heart, and the sick heart. It emphasizes the purity of the heart and that those with pure hearts will receive the good news based on the Qur'an. Among the conditions of the pure heart is cleansing the soul. In this respect, they make classifications that support each other. To obey Allah's orders and prohibitions, to avoid lust and doubtful things; It is seen among the duties of the servant to clean the heart.¹⁰

Ibn Qayyim gives preliminary information, especially based on the narrations, so that people do not have trouble in their life journey and the leech of the devotees. The advice he gives to be a good person or not to be a bad person is a preparation for the things that may be possible to encounter in life. The way people view their souls, demons and bad deeds is shaped. In addition to this, Ibn Qayyim explains the actions in which man is attracted by his desires, nature and creation in the early moral books.

In Islamic thought, there are many works on good morals. The most important factor for this is the support of good morals with the Qur'an and hadiths. The condition of good morals as a condition for turning towards Allah is not directly mentioned but explained indirectly. Ibn al-Qayyim sheds light on this issue and stipulates morality as a condition in addition to the shari'ah provisions.

1. The Concept of Morality and Ibn al-Qayyim's Approach

Morality is the collective of the Arabic word "khulk" and is used in the meanings of "temperament, nature, proclivity, attitude, character" and the concept of "people" is used in relation to the physical stance of a person.¹¹ A person's preference for virtue or goodness in his/her behavior is defined by the phrases "makârim al-akhlâq, husn al-khuluk, mahâsin al-akhlâq, al-akhlâq al-hamîda, al-akhlâq al-hasana", and these phrases correspond to the common expression of the high spiritual or moral characteristics and abilities expected to be formed in the individual. On the contrary, a person's preference for disgrace or wickedness/evilness in his/her behavior is defined as "sûu'l-khuluk, al-

⁹ "The Prophet Muhammad (PBUH) said to Ashaj bin Abdulqays (r.a.), 'Indeed, you possess two qualities that Allah loves: Forbearance (hilm) and gentleness.' Ashaj asked, 'Were these qualities inherent in me, or did Allah guide me to them?' The Prophet (PBUH) replied, 'No, rather, Allah guided you to them.' Ashaj said, 'All praise is due to Allah, who guided me to two qualities that Allah and His Messenger love.' " Ibn Qayyim, *Madârijü's-sâlikîn*, 1996, 2/300.

¹⁰ Muhammad b. Abî Bekr b. Eyyûb b. Sa'd Shamsuddîn al-Jawziyya Ibn Qayyim, *Ighâsatu'l-lahfân min mesâyidi'sh-shaytân*, Critical ed. Muhammad Hamid al-Faki (Riyad: Mektebetu'l-Maârif, 1431), 1/7-10.

¹¹ Although Ibn al-Qayyim does not express a direct opinion on the nature of fitrah (disposition), it is well known that he pays attention to the understanding of the Qur'an and includes reason, transmission and fitrah in his accusations against his opponents. His mention of fitrah among the expectation of a proper relationship with creation, his role as a mediator between reason and transmission, and the idea that one can find God only when focusing on fitrah, provide the background for Ibn al-Qayyim's mention of fitrah in the understanding of the Qur'an. See also. Muhammad b. Abî Bakr b. Eyyûb b. Sa'd Shamsuddîn al-Jawziyye Ibn Qayyim, *as-Savâ'iqu'l-mursala fi raddi ala'l-Jahmiyya va'l-Mu'attila*, Critical ed. Ali b. Muhammad ad-Dahlîlullah (Riyad: Dâru'l-Âsima, 1408), 2/642, 758, 1112-1113; Muhammad b. Mukarram b. Ali Ibn Manzûr, *Lisânu'l-Arab* (Beirut: Dâru Sâdr, 1414), 10/85-90; Safer al-Muhibbi al-Cerrahi, *Istîlâhât-ı sofîyye fi vatan-ı aslıyye* (İstanbul: Kırk Kandil, 2013), 18; Harun Ögmüş, "es-Savâiku'l-Mürsele Adli Eseri Çerçevesinde İbn Kayyim al-Cevziyye'nin Yorum Anlayışı", *Sakarya Üniversitesi İlahiyat Fakültesi Dergisi* 18 (2008), 95-96.

akhlâq al-sayyia, al-akhlâq al-zamîma".¹² The concept of "moral", which is used as a synonym for morality, comes from the Latin word "moralis" meaning "state, character", while the concept of "ethics" comes from the Greek word "ethos" meaning "habit, character". Despite their semantic proximity, morality refers to the factuality experienced in practice, while ethics refers to the theoretical reflection on morality.¹³

In Sūfism, the adjectives "good, beautiful or great" are used to describe morality. However, the concept of morality is used alone, meaning that morality is good and beautiful and that it is great in certain places. Otherwise, bad morality is specifically mentioned. Although beauty is the subject of aesthetics, the background of its use for morality is that goodness leads to beauty. Narrated by Abdullah b. Mas'ūd, the Prophet PBUH said: "Whoever has an iota of arrogance in his heart will not enter Paradise," to which a man retorted, "A man likes his clothes and shoes to be beautiful!" The Messenger of Allah said, "Verily, Allah is beautiful and loves beauty. And arrogance is denying the truth and belittling people."¹⁴ From this point of view, the adjectives al-Barr (the Source of all goodness) and al-Jamîl (the most Beautiful) indicate that beauty is connected to the same Being as goodness. On the other hand, the association of Allah with the concept of al-Ihsan, which is derived from the root "hasuna" meaning beautiful in Arabic, is another reason why beauty is also associated with goodness. As a matter of fact, the Prophet PBUH, in response to the question "Who is the one whose faith is the greatest?", said, "The one whose morals are the most beautiful",¹⁵ emphasizing the beauty of morality, which is the subject of aesthetics, in the dimension of behavior. This hadith also points to a different issue in the relationship between faith and morality, which will be discussed separately.

In Ibn al-Qayyim's thought, morality has an inclusive quality. He defines the limit of this inclusiveness with the statement that "the whole of religion is morality". He supports this idea with the statement "whoever has perfected his morals is also elevated in religion. This is also the case with Sūfism".¹⁶ Based on the narrations, Ibn al-Qayyim states that morality is not allocated to a specific field but is an attitude that should not be left in every stage of religion. The narration that shaped his opinion is the question of Nawwās, the son of Sam'an, about the nature of good and evil: "I asked the Messenger of Allah what goodness and evil are, and he said, 'Goodness is good morals, and evil is that which disturbs your conscience (sadr) and which you do not like people to know'.¹⁷ "Ibn al-Qayyim characterized the aforementioned good morals as the truth of faith and the sharī'ah of Islam. On the other hand, the notion of morality independent of religion is

¹² Muhammed Murtazâ al-Huseynî az-Zabîdî, *Tâcu'l-'arûs min cevâhiri'l-kâmûs*, Critical ed. Jamâ'atu mina'l-muhtasîn (Kuwait: Dâru'l-Hidâya/Dâru Ihyâi't-Turâs, 1422), 2/12; Abu Abdurrahman Halil b. Ahmad b. Omar b. Tamîm al-Farâhidî, *Kitabu'l-'ayn*, Critical ed. Mahdî Mahzûmî - Ibrahim as-Sâmarrâi (Dâr ve Maktabatul-Hilâl, n.d.), 4/151; Mustafa Çağrıncı, "Ahlâk", *DİA* (İstanbul: TDV Yayınları, 1989), 2/1; Mustafa Çağrıncı, *İslam Ahlâkı* (İstanbul: Ensar Neşriyat, 1985), 19.

¹³ Francis E. Peters, *Antik Yunan Felsefesi Terimleri Sözlüğü*, trans. Hakkı Hünler (İstanbul: Paradigma Yayınları, 2004), 120; Nedim Yıldız, "Etik ile Ahlak Ayrımı", *Felsefe Arkivi* 35 (27 Aralık 2012), 24-25.

¹⁴ Abu Huseyn Muslim b. al-Hajjâj al-Qushayrî an-Nisâbüri Muslim, *Sahîh-i Muslim*, Critical ed. Muhammad Fuâd Abdulbâkî (İsâ al-Bâbî al-Halabî ve Shurakâuhû, 1374), 1/93 "Kitâbu'l-imân" 91; Abu Abdullah Ahmad Ahmad b. Hanbal, *al-Musnad*, Critical ed. Ahmed Muhammad Shâkir (Cairo: Dâru'l-Hadîs, 1416), 4/36.

¹⁵ Abu Abdullah Ahmad Ahmad b. Hanbal, *al-Musned*, Critical ed. Ahmed Muhammad Shâkir (Cairo: Dâru'l-Hadîs, 1416), 7/7396.

¹⁶ Ibn Qayyim, *Madârijü's-sâlikîn*, 1996, 2/294.

¹⁷ Abdullah b. Muhammad b. Ibrahim b. Osman b. al-'Absî Ibn Abu Shayba, *Musned Ibn Abî Shayba*, Critical ed. Âdil b. Yusuf Azzâzî - Ahmad b. Farîd al-Mazîdî (Riyad: Dâru'l-Vatan, 1997), 2/753.

incomplete¹⁸ according to him.¹⁹

In order to fulfil good morality, which has a practical aspect, certain education and achievements are required. There are basically two aspects of good morals. One of them is to avoid evil, to purify the soul, and to abandon disgrace. The other aspect is to turn towards goodness, purify the soul, purify the heart and sustain virtues. The first necessary step in becoming moral is to know and distinguish between what is good and what is bad, and orientation and intention are the two concepts that contain this. Indeed, those who have piety towards Allah and have good morals are mentioned among the people of paradise.²⁰

Ibn al-Qayyim divides good morals into four categories: patience, chastity, bravery, and justice. According to this classification, patience "leads one to endurance, to control one's wrath and anger, to avoid causing harm, to be mild-tempered and calm, and not to be hesitant and hasty."²¹ In another work, Ibn al-Qayyim, when speaking of the arifs (gnostics), emphasizes that they do not focus on incoming adversity because the focus should be on the cause of the adversity. The one who sits should think about how to repay Allah and the one who speaks should think about how to please Him. This offers another perspective that the sālik or slave should not act without taking Allah into account in his/her behavior. Lack of mārifah, on the other hand, leads to helplessness during adversity and prevents one from taking the desired stance against calamities.²² Ibn al-Qayyim also interprets anger, which is one of the requirements of patience, as the triumph of satan over man and advises one to be patient with anger. On the other hand, he also recommends mature behavior before dealing with an angry person and patience against the anger of the interlocutor.²³

As for chastity, which Ibn al-Qayyim mentions in the second place, chastity is the means by which a person turns away from bad behavior through his words and deeds and becomes chaste. A person of chastity and modesty is one who avoids embarrassing behavior, such as stinginess, lying, backbiting, and word-carrying.²⁴ The third is shajā'ah (courage), which Ibn al-Qayyim defines as "that which leads one to the honor of the soul and preference for moral values. In addition, shajā'ah, which means the strength and courage to leave what the soul loves, also leads to generosity and openness of hand."²⁵ However, in its general usage, shajā'ah is the opposite of fear. It is the power to act in the face of suffering and danger, even death, when necessary.²⁶ Ibn al-Qayyim, adopting an approach like the Sūfis in this regard, considers shajā'ah as one's stance in the struggle

¹⁸ In terms of religious ethics, the Qur'an asks important questions and offers principles to people in their search for meaning. For detailed information, see. Müfit Selim Saruhan, "Kur'an'da Din Ahlakı, Kur'an'ın Öngördüğü İdeal Din ve Dindarların Özellikleri, Bir Kavram Denemesi", *Dini Araştırmalar Dergisi* 3/8 (01 Haziran 2000), 191.

¹⁹ Ibn Qayyim, *Madāriju's-sālikin*, 1996, 2/289-294.

²⁰ Suleyman b. Dāvūd b. Jârūd et-Tayālīsī Abu Dāvūd, *Musned Abi Dāvūd et-Tayālīsī*, Critical ed. Muhammad b. Abdulmuhsin et-Turkī (Eygypt: Dāru'l-Hijr, 1419), 4/2596.

²¹ Ibn Qayyim, *Madāriju's-sālikin*, 1996, 2/294.

²² Muhammad b. Abī Bekr b. Eyyūb b. Sa'd Shamsuddīn al-Jawziyya Ibn Qayyim, *Ighāsatu'l-lahfān min masāyid'sh-shaytān*, Critical ed. Muhammed Hamid al-Fakī (Riyadh: Maktabetu'l-Maārif, 1431), 1/73-74.

²³ Ibn Qayyim, *Ighāsatu'l-lahfān*, 1431, 1/118.

²⁴ Ibn Qayyim, *Madāriju's-sālikin*, 1996, 2/294.

²⁵ Ibn Qayyim, *Madāriju's-sālikin*, 1996, 2/294.

²⁶ Yahya ibn Adī, *Tehzību'l-Ahlāk*, ed. İlhan Kutluer, trans. Harun Kuşlu (İstanbul: Türkiye Yazma Eserler Kurumu Başkanlığı, 2013), 36.

against the nafs.²⁷ In fact, the hadith of the Prophet PBUH plays an important role in his approach like the Sūfis. "The strong person is not the wrestler. The strong person is the one who controls his nafs in the moment of anger."²⁸ This hadith has shaped Ibn al-Qayyim's perspective on the nafs. Ibn al-Qayyim states that as a result of being brave against the nafs and subjugating the nafs, one will control one's anger and one will gain the behavior of a docile. As a result, he defines shajā'ah as the ability to defeat one's enemies.²⁹

The last issue in the completion of good morals is justice. According to Ibn al-Qayyim, justice is a behavior that balances and follows the middle way. As a matter of fact, it is mentioned in dictionaries with an emphasis on equality and equivalence.³⁰ Justice is among the factors that lead to correcting one's habits and has a position in front of excesses or deficient attitudes. When justice is applied in behavior, it also opens the door to different traits. For example, balancing stinginess and extravagance will lead to the morality of saḥāwah (piety), or balancing cowardice and temerity will lead to shajā'ah.³¹

When it comes to bad morals, he analyzes them under four headings: ignorance, oppression, lust, and anger. According to Ibn al-Qayyim, ignorance is bad because it shows what is the opposite of what it should be. For example, showing the beautiful as ugly and the ugly as beautiful is evaluated in this context. In fact, this is a matter of right and wrong; however, Ibn al-Qayyim thinks that ignorance is also contrary to justice because it does not accept the will to distinguish right from wrong.³²

The other topic he mentions about vices is oppression. According to Ibn al-Qayyim, oppression "leads one to evaluate something out of its proper place." This means not doing an action where it should be done or not saying what is necessary at that moment. For example, a person acts softly when he should act harshly and harshly when he should act softly.³³ The difference between oppression and ignorance is that in ignorance there are issues of knowledge, whereas in oppression there is intent and there are issues of action.

2. The Importance and Limits of Riyāzah (Abstemiousness) in the Realization of Morality

Riyāzah is the soul's acceptance of righteousness according to Harawī, whose work Ibn al-Qayyim commented on.³⁴ Ibn al-Qayyim, on the other hand, expresses riyāzah as accustoming the soul to righteousness and the necessity of being ikhlas (undisguised belief) in practicing it. Accordingly, he states that the soul is to be disciplined with ikhlas

²⁷ see. Bülent Akot, "Bazı Mutasavvıfların Tanrı/İlâh Anlayışı ve Muhâsibî'nin "er-Riâye" Adlı Eseri Bağlamında Allah'ın Hakları". *Eskişen* /31 (Araık 2015) 51-73.

²⁸ Abu Abdullah Muhammad b. İsmâil b. İbrahim b. al-Muğîre Buhârî, *al-Câmiu's-sahîh*, Critical ed. Cemâ'atu mina'l-ulamâ (Egypt: Matbaatu'l-Kubrâ al-Emîriyya, 1311), 8/28"Kitâbu'l-adab" 6114; Abu Huseyin Muslim b. al-Hajjâj al-Kushayrî an-Nisâbü'rî Muslim, *Sahîh-i Muslim*, Critical ed. Muhammad Fuâd Abdülbâkî (İsâ al-Bâbî al-Halabî ve Shurekâuhû, 1374), 4/2014"Kitâbu'l-birr" 2608.

²⁹ Ibn Qayyim, *Madâriju's-sâlikîn*, 1996, 2/294.

³⁰ Abu'l-Kâsım Huseyn b. Muhammad b. al-Mufaddal er-Râğıb İsfahânî, *al-Mufredât fi gharîbi'l-Qur'ân*, Critical ed. Safvân Adnan ad-Dâvudî (Damascus-Beirut: Dâru'l-Kalam/ad-Dâru'sh-Shâmiyye, 1412), 551.

³¹ Ibn Qayyim, *Madâriju's-sâlikîn*, 1996, 2/294.

³² Ibn Qayyim, *Madâriju's-sâlikîn*, 1996, 2/294-295.

³³ Ibn Qayyim, *Madâriju's-sâlikîn*, 1996, 2/295.

³⁴ Abu İsmâil Abdullah b. Muhammad al-Ansârî Harawî, *Manâzilu's-sâirîn ilâ Hakkı Azze Sha'nihi* (Egypt: Shirkatu ve Maktabatı ve Matbaatu Mustafa al-Bâbî al-Halabî, 1966), 10.

and that deviation from righteousness means a break from morality. On the other hand, Ibn al-Qayyim has two purposes of *riyāzah* in terms of meaning. The first of these is about the habits of the soul and the second is about the acceptance of the truth. The habits of the soul must be manifested in truthfulness in one's speech, actions, and will. For the *nafs*, the affirmation of truthfulness and discipline of the *nafs* means that the *nafs* is persuaded against its desires and wishes, and this creates direction in the servant. The second is the servant's acceptance of the truth presented to him. Although the servant himself is righteous, arrogance, envy or similar traits may prevent him from accepting the truth. Ibn al-Qayyim supports this idea with the verse "As for those who bring the truth and verify it, they are the righteous ones"³⁵ and states that righteousness is not only sufficient for the individual, but it must also be accepted even if comes from someone else.³⁶

Ibn al-Qayyim states that the purification of the *nafs* is more difficult than the purification of the body from disease, and emphasizes that methods such as *riyāzah*, *mujāhada*, and *khalwah* cannot be performed individually. According to him, the situation of a person who tries to purify his soul on his own is like that of a patient who treats himself with incomplete knowledge. Since prophets are the physicians of the hearts, only their methods should be applied. Exceptionally, there are those who can be cured by the light that Allah directly gives to the hearts of His servants, which is *wahbī*.³⁷ In this respect, Ibn al-Qayyim distances himself from methods other than the Prophetic method in the path of asceticism and *khalwah*.

According to Harawī, there are three levels of *riyāzah*. The first is "beautifying morals with knowledge, purifying deeds with *ihklas*, and respecting rights in behavior."³⁸ Ibn al-Qayyim, in his commentary on the phrase "beautifying morality with knowledge", states that the servant should practice all of his actions in accordance with the result of knowledge. However, he draws attention to the fact that the *sharī'ah* should be taken as a criterion in this practice.³⁹ According to him, no *zāhīrī* (outer) and *bātīnī* (inner) act that does not correspond to the *sharī'ah* is of any value. According to this maxim, since behaviors that are contrary to the *sharī'ah* cannot be considered moral actions, one's knowledge and deeds must be in accordance with the *sharī'ah* in order to talk about one's morality.

Harawī's emphasis on knowledge continues in the second stage. Harawī reiterates the importance of knowledge with the phrase "to move away from disunity, to stop turning towards the station one has left behind, and to act in accordance with knowledge".⁴⁰ The fact that the *sālik* does not turn to the station he has left behind will lead him to preserve the station he is in. At the same time, it will help to strengthen the *sālik*'s effort to progress. Ibn al-Qayyim states that it is not possible to stop or maintain one's current level neither in nature nor in the path of ascension; the *sālik* can either progress or regress. A successful *sālik* never looks back to where he has passed because his goal is to reach Allah. If he deviates from his goal even for a moment, it means that he regresses in his *sulūk*. The

³⁵ Sūrat al-Zumar 39/33.

³⁶ Ibn Qayyim, *Madāriju's-sālikīn*, 1996, 1/472-473.

³⁷ Ibn Qayyim, *Madāriju's-sālikīn*, 1996, 2/300; See also for the characteristics of *nafs*. Ömer Fuâdî, *Muslihu'n-Nefs (Nefsin Özellikleri)*, Critical ed. Ahmet Cahid Haksever (İstanbul: Hoşgörü Yayınları, 2015).

³⁸ Harawī, *Menāzilü's-sāirīn*, 10. For Turkish see. Abdurrezzak Tek, *Tasavvufî Mertebeler - Hâce Abdullah al-Ensârî al-Herevî Örneği* (Bursa: Emin Yayınları, 2008), 82.

³⁹ Ibn Qayyim, *Madāriju's-sālikīn*, 1996, 1/472-473.

⁴⁰ Harawī, *Menāzilü's-sāirīn*, 10.

repetition of the emphasis on knowledge and the sālik's submission to knowledge is related to its difficulty.⁴¹ The fact that it is mentioned at the level of khavas shows the difficulty of this process that requires determination. According to Ibn al-Qayyim, submission to the knowledge of the ascetic means that the ascetic leaves behind the stations he has passed and acts with determination. If this becomes a habit in the sālik, then morality will also result. As long as the sālik perseveres in his sulūk, he can witness a merit, a state, or a pleasure. If this experience causes him to become complacent about knowledge or to abandon it, it means that the state has come to dominate him. This is what happens to those who deviate from the path of Allah.⁴²

The third level is "to be abstracted from shuhut (contemplation/witness), to ascend to jam' (all-comprehensiveness), to eliminate opposites and commonalities."⁴³ The third stage under the heading of riyāzat is the part that is subject to mārifah. In this respect, following the subjects of knowledge, ethics and ikhlas in the first stages of riyāzah, the parts that are subject to mārifah in the third stage will shed light on the level of the ascetic in the end. The performance of these subjects also leads to the servant's mārifah in terms of turning towards Allah.

Ibn al-Qayyim analyzes Harawī's expression of "abstracting from observation" in two categories. The first is an abstraction from the desire for māsiivā' and the other is an abstraction from the observation of māsiivā'.⁴⁴ Starting with awareness in the previous stages, the sālik will know what māsiivā' is and try to abstract from it, and then he will come back to the place where he is not aware of māsiivā', but this time, his being free from māsiivā' will involve a conscious abandonment, not the unconscious attitude he was in at first. In this way, the sālik will be able to exhibit a more conscious approach to Allah.

The ascension to the station of Jam' symbolizes Tawhīd (monotheism). Separation from separation is jam'. Ibn al-Qayyim, on the other hand, considers jam' with essence. He divided it into two: jam' from the separation of verbs to the source of verbs and jum'a by ascending to the essence from the relations of names and attributes. He stated that Sūfīs practiced the latter in their lives, but that many of them went astray in this endeavor. Therefore, he explained separation in two ways: separation in existence and separation in the meanings of names and attributes. Accordingly, jam' is also divided into kawnī and zātī, where kawnī jam' refers to the unification of beings in accident, fate, and judgment, while zātī jam' is the unification of names and attributes in the essence. According to Ibn al-Qayyim, the inclusion of the essential and the universal is interpreted as observation.⁴⁵

The observation of the unity of name-attributes in the essence is considered correct, but the observation of the separation of name-attributes, that is, the "degree of difference," is a situation that is approached with suspicion. Although the separation of essence and name-attributes, that is, the difference, is considered the ultimate limit, Ibn al-Qayyim interprets it as the inadequacy of the heart of the ascetic and states that he will not be praised for this state. Since the Mutazilites and Jahmiyya hold the view that God's attributes are not independent of His existence, they are regarded by other belief groups as if they had nullified them. Ibn al-Qayyim approaches them with the same treatment

⁴¹ Ibn Qayyim, *Madārijju's-sālikīn*, 1996, 1/473-474.

⁴² Ibn Qayyim, *Madārijju's-sālikīn*, 1996, 1/473-474.

⁴³ Harawī, *Menāzilü's-sātirīn*, 10.

⁴⁴ Ibn Qayyim, *Madārijju's-sālikīn*, 1996, 1/474-475.

⁴⁵ Ibn Qayyim, *Madārijju's-sālikīn*, 1996, 1/474-475.

and likens them to the Jahmiyya. On the other hand, according to Ibn al-Qayyim, the difference with the Jahmiyya is that it leads to slander because it is based on the nullification of knowledge and belief. This is slander as well as underestimating the perfection of Allah. Therefore, the observation of Allah's names and attributes by the ascetic is in fact a sign that the ascetic is on the path of perfection. Ibn al-Qayyim, who also allows for the possibility of the contrary, emphasizes the misleading aspects of pleasure and discovery by referring to the concept of fanā: "However, sometimes it may become impossible for the ascetic who attains fanā in the divine essence, which has been rendered incorporeal, to observe the meanings of the names and attributes due to the strength of what is 'inborn' and his own weakness."⁴⁶ He also considers the realization of fanā in essence to be more valid.

Ibn al-Qayyim divides them into two by commenting on them when it comes to eliminating opposites and commonalities. The first of these is for oneself and is the elimination of the elements or meanings that will create a contradiction that does not allow the observation of the community. The second is for God and is a situation that he will perform by renouncing his own soul. It is the removal of situations and meanings that are contrary to both the will of the sālik and the will of Allah. Ibn al-Qayyim interpreted these meanings, which he explained with the will of the sālik and the will of Allah, as the will of the ascetic would be crude and inferior to the will of Allah, and he interpreted what Allah willed as an exalted and mature meaning. Thus, what sālik does solely for the sake of Allah is more valuable than what he does for the sake of asceticism or for the sake of riyāzah. Since the things that would constitute contradictions in the observation of the community, which is the subject of the will of the sālik, are obstacles for the sālik, he must get rid of the meanings that cause such divergences. As a result, the sālik eliminates his contradictions, but it is, of course, more valid for him to act in accordance with the will of Allah in this act.⁴⁷

The fact that actions other than Allah's will are not more valuable than actions done for the sake of Allah on the contrary means that the sālik deviates from his course and tends towards his own personal development. Ibn al-Qayyim draws attention to this situation with the phrase of eliminating partnerships; he means the elimination of the elements that could constitute partnerships in the way of Allah's path, and of the things that could turn the sālik away from His path. Ibn al-Qayyim also emphasizes that this is what the sālik/slave should do even if Allah does not bestow any favors on His servant. On the other hand, Ibn al-Qayyim adds that the demands of the servant that are related to Allah, such as Allah's pleasure, closeness to Allah, reaching Allah, and attaining Allah's love, will not cause any harm to the servant. In terms of attaining the otherworldly or the blessings promised by Allah, sālik/slave can demand paradise, even the heaven of Firdaws as narrated by the Prophet PBUH.⁴⁸ However, sālik/slave's demand for reputation, position, and other similar motives related to the transient worldly life will overshadow his/her worship. On the other hand, according to the people of the 'ahaas, to demand only things such as virgins, mansions and children in Paradise would be a

⁴⁶ Ibn Qayyim, *Madārijū's-sālikīn*, 1996, 1/475.

⁴⁷ Ibn Qayyim, *Madārijū's-sālikīn*, 1996, 1/476.

⁴⁸ "When you ask Allah, ask for Firdaws. For it is the middle and highest of Paradise. Above it is the Throne of the Most Merciful. And from it are the rivers of Paradise." Abū Abdullah Muhammad b. Ismāil b. Ibrahim b. al-Mughīra Buhārī, *al-Jāmiū's-sahīh*, Critical ed. Jamā'atu mina'l-ulamā (Egypt: Matbaatu'l-Kubrā al-Amīriyye, 1311), 9/125 "Kitābu't-tawhīd" 7423.

flawed and incomplete pursuit.⁴⁹

3. The Position of the Heart in Turning to Allah

The heart is one of the *sūfi* concepts that Ibn al-Qayyim attaches great importance to and emphasizes. Ibn al-Qayyim devoted the first chapters of his work *Ighāsāt al-lahfān min masāyid al-shaytān* to this subject. This work, which was transferred to a separate treatise format under the title *Tibbu'l-qulūb*, consists of the first chapters of *Ighāsāt al-lahfān*. One of the main reasons why Ibn al-Qayyim pays attention to the heart is that it is mentioned in the Qur'an and there are narrations about it. Accordingly, the nature of the heart, the relationship between the heart and the soul, and the relationship between the heart and the nafs were among the physical and extra-physical issues on Ibn al-Qayyim's agenda.

Ibn al-Qayyim distinguishes between the pure heart, the dead heart, the sick heart and also includes their opposites.⁵⁰ At the same time, while defining the opposite of the pure heart, he states that the heart moves away from its original circle with the concepts of *merīd*, *sakīm* and *alīl*. The pure heart is used in the sense of a healthy, purified and purified heart. Based on the verse "*The Day when neither wealth nor children will be of any benefit. Only those who come before Allah with a pure heart will be saved*",⁵¹ Ibn al-Qayyim defines the first part of his classification with this group and emphasizes the purity of the heart and that the owners of pure hearts will be blessed with good news. The author, who has gradual expressions, begins his description of the pure heart with the provisions of Sharia, even though he does not subject it to classification. Obedience to Allah's commands and prohibitions, and avoiding lust and suspicions are the duties of the servant for the purification of the heart. The servant is also expected to follow the Prophet (pubh) to the extent of Allah's command and not to be dominated by others. It is essential that this heart, which is forbidden from worship other than Allah, should turn to Allah alone in fear, love, hope and trust, and that Allah should be prioritized. This also protects the person from *shirk*.⁵² Ibn al-Qayyim also pays attention to this point in his work *Ravza al-muhabbīn* in order for love to be fully reflected,⁵³ and in *Madāric al-sālikīn*, while explaining the level of contemplation, he carries it up to the heart's willingness to deduce a judgment and wisdom.⁵⁴ On the other hand, according to Ibn al-Qayyim, the actions of the heart are manifested in matters such as will, love, and dislike, and since the deeds of the heart can also affect the tongue, Ibn al-Qayyim recommends that the heart be kept pure in this regard.⁵⁵

A dead heart is the heart of a person who does not recognize Allah, does not act in accordance with His will, does not give up his lust despite His wrath, does not take Him into account in the demands of his nafs, and turns to worship other than Allah in the aforementioned actions of the heart such as fear, love, and hope. On the other hand, Ibn al-Qayyim defines the opposite of a pure heart as a diseased heart and the opposite of a

⁴⁹ Ibn Qayyim, *Madāric al-sālikīn*, 1996, 1/476-477.

⁵⁰ Ibn Qayyim, *Ighāsāt al-lahfān min masāyidi'sh-shaytān*, 1/7-10.

⁵¹ *Sūrat al-Shu'arā'* 26/88-89.

⁵² Ibn Qayyim, *Ighāsāt al-lahfān min masāyidi'sh-shaytān*, 1/7.

⁵³ Muhammad b. Abī Bekr b. Eyyūb b. Sa'd Shamsuddīn al-Jawziyya Ibn Qayyim, *Ravzat al-muhabbīn ve nushetu'l-mushtākīn*, Critical ed. Muhammad Azir Shams (Riyad-Beirut: Dāru 'Ata'at al-Alem-Dāru Ibn Hazm, 1440), 411-412.

⁵⁴ Ibn Qayyim, *Madāric al-sālikīn*, 1996, 1/441.

⁵⁵ Ibn Qayyim, *Ighāsāt al-lahfān min masāyidi'sh-shaytān*, 1/8.

dead heart as a pure heart.⁵⁶ The traits that will occur after the darkening of the heart support the continuation of this process. A person who falls into this state first confuses good and evil, khayr and sharr. This even causes the servant to confuse truth with falsehood and falsehood with truth. Subsequently, he puts his desires above what the Prophet PBUH brought and surrenders himself to his desires.⁵⁷

Ibn al-Qayyim states that when a person with a dead heart is exposed to Satan's temptation, he is vulnerable to mischief, but when a person with a pure heart is exposed, he will develop a reflex as a result of the temptation and become stronger against Satan. One of the signs of this is that one can even dislike what comes from the devil. While the servant avoids the words and actions that are against the truth and the caliphate, he begins to feel disgusted by what comes from the devil. This shows that the owners of pure hearts will react to positive or negative influences for their own good, while the owners of dead hearts will produce excuses that will lead them to evil.⁵⁸ The dying of the heart, or hardening of the heart, or, as the hadith narrates, darkening of the heart,⁵⁹ is a diagnosis, and its treatment is to increase good and avoid evil.⁶⁰ In general terms, this is expressed through purifying the heart/spirit and purifying the soul.

Conclusion

The concept of morality is a comprehensive concept that sciences that contain metaphysical elements such as philosophy and Sūfism have developed a lot of ideas on the theoretical and practical counterparts, and religions are a comprehensive concept that people use to reach purification and spiritual maturity. According to Ibn Qayyim, religion is all morality and moral progress means religious progress. Sūfism, on the other hand, is the part in which the principles of the moral aspect of religion are built. According to Ibn Qayyim, this part has a structure centered on the Qur'an and the Sunnah, which offers methods to reach Allah. Ibn Qayyim, as an experience of the past and the period in which he lived, stayed away from movements such as esotericism that were far from the center of the Qur'an and Sunnah. According to Ibn Qayyim, the Sūfism came from the principles of the Qur'an, the example of the Prophet PBUH and those who tried to live this motto closely, that is the path of the "salaf al-ṣāliḥīn". Others have faced criticism or rejection. In this respect, Ibn Qayyim approved the Sūfism-moral life in a religious aspect.

Ibn al-Qayyim frequently exhorts people/sālik to turn towards Allah in their life's journey and in their sulūk. In particular, his advice on how to be a good person and how not to be a bad person, based on what he narrates, reveals a preparation for what he may encounter throughout his life. The narrations and his personal advice shape people's view of their nafs, devils, and evil deeds, and include an effort to purify the heart and make it a pure heart. Ibn al-Qayyim explains good morals by including the needs of the age in which he lived, as well as the actions that were included in the early books on ethics, to

⁵⁶ Ibn Qayyim, *Ighāsatu'l-lahfān min mesāyidi'sh-shaytān*, 1/7,9.

⁵⁷ Ibn Qayyim, *Ighāsatu'l-lahfān min mesāyidi'sh-shaytān*, 1/12.

⁵⁸ Ibn Qayyim, *Ighāsatu'l-lahfān min mesāyidi'sh-shaytān*, 1/10.

⁵⁹ Suleyman b. Esh'as al-Azdī as-Sicistānī Abu Dâvûd, *Musned Abi Dâvûd "Kitâbu's-Salâh"* 626, Critical ed. Shuayb Arnavut - Muhammad Kâmil Kurra Balili (Dâru Risâleti'l-'Ilmiyye, 1430), 2/1515.

⁶⁰ Ibn al-Qayyim also narrated from Hudhayfah b. Yaman that there are four types of hearts. These are the heart that is abstracted and shining; the heart of the disbeliever, which is like a sword in its sheath; the heart of the hypocrite, which knows but rejects; and finally, the heart that is inclined to good and evil, which Ibn al-Qayyim calls the sick heart. See also. Ibn Qayyim, *Ighāsatu'l-lahfān min mesāyidi'sh-shaytān*, 1/12-13.

which man was attracted by his desires, nature and creation.

The heart, which is seen as the manifestation of God, must always be kept pure in a purely purposive way, as it is received from God in a voluntary way. Ibn al-Qayyim emphasizes the purity of the heart and that the owners of a pure heart will receive good news based on the Qur'an. Among the conditions of a pure heart is to purify the soul. In this respect, he makes classifications that support each other in purifying the soul from evil and purifying the heart.

Ibn al-Qayyim considers the servant to be like a murid because of his will, even if he does not engage in sayr al-sulūk and draws attention to the fact that the attribute of the servant should be good morals. According to him, the servant should turn towards Allah by distinguishing the good from the bad and practicing it. Morality has created its servants in such a way that they can be inclined to both sides. Therefore, Ibn al-Qayyim evaluates morality in two aspects: beautiful/good and ugly/bad morality. In this context, the servant is obliged to endeavor to turn towards Allah by adopting good morals as his motto.

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