

قاعدة في الصبر والشكر

A PRINCIPLE CONCERNING

PATIENCE



GRATTITUDE

Shaykh al-Islam ibn Taymiyyah



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&
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Shaykh al-Islam ibn Taymiyyah

Translated from the Arabic by
Abū 'Iyaḍ Amjad Rafiq
with additional notes
and citations from other works.



Title: A Principle Regarding Patience and Gratitude.

Author: Aḥmad bin ‘Abd al-Ḥalīm Ibn Taymiyyah.

Translation and Notes: Abū Iyaad Amjad Rafiq



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Transliteration Table

Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	'	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ـَ	a	ـِ	i	ـُ	u
Long	ـًا	ā	ـِي	ī	ـُو	ū
Diphthongs		ـَو	aw	ـَي	ay	

عَزَّوَجَلَّ

The Mighty and Majestic.

سُبْحَانَهُ وَتَعَالَى

The Sublime and Exalted.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

May Allāh make good mention of His Prophet in the highest company and grant him safety in this life and the next.

رَضِيَ اللَّهُ عَنْهُ

May Allāh be pleased with him.

رَحِمَهُ اللَّهُ

May Allāh show mercy to him.

Translator's Introduction

All praise is due to Allāh, the Lord of the Worlds and may He make good mention of His Messenger [in the highest company] and send salutations of peace upon him, his family and his companions. To proceed:

‘Abdullāh bin ‘Umar (رضي الله عنه) reports that the Messenger of Allāh (صلى الله عليه وسلم) said, "*The believer who mixes with the people and shows patience over their harm is superior to the believer who does not mix with the people and does not show patience over their harm.*"¹.

Shaykh Ibn al-‘Uthaymīn (رحمة الله) stated, "When Allāh bestows patience upon person it is the best and largest of what He gives to someone. Hence, you will see the patient one, if he was harmed by the people, if he heard from them what is dislikeable or if they transgressed against him, you will find him composed and mild-mannered. He will neither become stiff nor angry because he is patient in whatever Allāh puts him to trial with. For this reason, you will find his heart always serene and his soul relaxed. This is why the Messenger (صلى الله عليه وسلم) said [as related by Abū Sa‘īd al-Khudrī (رضي الله عنه)], '*No one has been bestowed with something better or larger than patience*'².³ The treatise of Shaykh al-Islām Ibn Taymiyyah (رحمة الله) which is to follow⁴ can be considered an explanatory

¹ Saḥīḥ: Refer to *Ṣaḥīḥ al-Jāmi‘ al-Ṣaḥīḥ* of Shaykh al-Albānī (no. 6651).

² Reported by al-Bukhārī and Muslim.

³ *Sharḥ Riyāḍ al-Sāliḥīn* (Madār al-Waṭan, 1426H), 1/197.

⁴ It was compiled and published in *al-Majmū‘ah al-‘Aliyyah Min Kutub wa Rasā’il wa Fatāwā Shaykh al-Islām Ibn Taymiyyah* by Dr. Hishām bin Ismā‘īl bin ‘Alī al-Ṣīnī (Dār Ibn al-Jawzī, 1422H).

manual of the ḥadīths of ‘Abdullāh bin ‘Umar and Abu Sa‘īd al-Khudrī (رضي الله عنهما). It is one of the many amazing and concise pieces of writing from Ibn Taymiyyah, something that a person of the Sunnah is in dire need of.⁵ Ibn Taymiyyah's observations in this treatise are drawn from his own personal experience no doubt, as he encountered much opposition, enmity and transgression from his detractors amongst the various groups of innovation,⁶ those who had severed the ummah from the Companions (رضي الله عنهم) and the Righteous Salaf after them. So when Ibn Taymiyyah raised the banner of Salafiyyah and called for a return to the way of the Companions in belief, worship and methodology, enmity was shown to him from many directions and orientations.

Al-Ḥāfiẓ al-Bazzār (d. 749H), a student of Ibn Taymiyyah, stated, shedding light on the reason why so much enmity was shown to him:

He wrote a great deal in the foundations [of the religion], let alone in other sciences, so I asked him for the reason behind that and I requested him to author a text in jurisprudence in which should compile together his preferred views and stronger opinions so that it could be

⁵ This treatise was read to us in its entirety with brief commentary by Shaykh ‘Abdullāh bin ‘Abd al-Raḥīm al-Bukhārī in his house in the city of Madīnah in Jumadah al-Thānīyah 1432H (May 2011CE). Present in the gathering were: Abū Ḥakīm Bilāl Davies, Abu Khadījah Abd al-Wāhid, Abdullāh Lahmāmī, Abū ‘Ubaydah ‘Amr Bashīr, Abu ‘Iyaad Amjad Rafiq and Uwais Ṭawīl.

⁶ Ibn Kathīr (رضي الله عنه) said, "The chief judge of the Mālikīs, Ibn Makhlūf used to say, 'We have not seen the likes of Ibn Taymiyyah. We incited (the authorities) against him and we were unable to overwhelm him, and he had the ability (to retaliate against us) yet he pardoned us and argued (in our defence)'." Al-Bidāyah wal-Nihāyah (14/129).

relied upon in giving *fatwā*, so he said to me with what means: 'The affair of the branches (of the religion) is an easy one, when a Muslim follows one of the blind-following scholars (of one of the *madhhabs*), it is permissible for him to act upon his saying so long as he has not become certain of the error of his saying. But as for the foundations, then I have seen the people of innovation, misguidance and desires such as the *Mutafalsifah*⁷, the *Bāṭiniyyah*⁸, the Heretics, those speaking with the unity of existence (*waḥdat al-wujūd*), the Materialist Atheists, the *Qadariyyah*, the *Nusayriyyah*, the *Jahmiyyah*, the *Ḥulūliyyah*, the *Mu'aṭṭilah*, the *Mujassimah*, the *Mushabbihah*, the *Rāwandiyyah*, the *Kullābiyyah*, and the *Sālimiyyah* and other than them from the people of innovation. They deeply engrossed themselves in the innovations, with [their] misguidance reaching critical levels. It became clear to me that many of them intended to invalidate the sanctified Muhammadan *Sharī'ah* which is superior and lofty over every other *ḍīn* and that all of them as a whole threw the people into doubt about the foundations of their *ḍīn*. For this reason, rarely did I hear or see one who turned away from the Book or the Sunnah and departed towards their sayings except that he became a heretic or he became uncertain in his religion and belief. So when I saw the affair was like this, it became clear to me that it is obligatory upon everyone who is able to repel their doubts and their falsehood and to cut off their proofs and misguidances, that he should expend his efforts to expose their evils and their

⁷ Those who tried to merge the revelation with Greek philosophy such as Ibn Sīnā, al-Farābī and others.

⁸ They have their origins in the sects of the Shī'ah and claim esoteric, hidden teachings to the exclusion of the masses.

counterfeit evidences, in order to defend the upright religion and the authentic, lofty Sunnah'.⁹

The foundations of the way of the Salaf in da'wah are calling to the Tawhīd of Allāh (عَزَّوَجَلَّ), adherence to the Sunnah of His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and warning against everything which opposes them of innovation and misguidance. It is inevitable that the follower of their way will face enmity, harm and oppression to the extent of his determination in that call, and such harm, though it is for religious reasons, can extend to worldly matters too.¹⁰ Therefore, it is vital that the person of the Sunnah learns patience, for alongside gratefulness (*shukr*), it is one half of the entire religion. This treatise will go a long way in aiding the servant upon this endeavour in a very practical way.¹¹ May Allāh reward Shaykh al-Islām Ibn Taymiyyah abundantly and shower his mercy upon him for this valuable treatise which is *a treasure of gold* for a person traversing the way of the Salaf.

Abu Iyaad Amjad Rafiq
12th Ramaḍān 1435H / 9th July 2014CE

⁹ Refer to *al-Qawl al-Jali Fee Tarjamat Shaykh al-Islam Taqi al-Din Ibn Taymiyyah al-Hanbali*, (Dar al-Kutub al-Ilmiyyah), pp.582-583.

¹⁰ The benefits in this treatise can be applied to harms suffered at the hands of the people of the Sunnah in worldly matters and likewise harm suffered at the hands of the people of innovation in both religious and worldly affairs. Both of these areas have unique situations and require varying levels of patience. Sections of this treatise can apply to both scenarios.

¹¹ I have added narrations from the Salaf relevant to the observations made by Ibn Taymiyyah as well as explanatory comments in places within the footnotes.

A Brief Biography of Ibn Taymiyyah

He is Taqiy al-Dīn, Abū al-‘Abbās, Aḥmad bin ‘Abd al-Ḥalīm bin ‘Abd al-Salām bin ‘Abd Allāh bin Abī al-Qāsim bin al-Khidr bin Muḥammad bin Taymiyyah al-Ḥarrānī, then al-Dimashqī. He came from a family of learned scholars. He was born in Ḥarrān, south-eastern Turkey, near the border with Syria, on 12th Rabī al-Awwal of 661H (23rd January 1263CE). Due to the approach of the Mongols to the land of Ḥarrān his family displaced and moved to Damascus in 667H whilst he was only six years old. His father was the Scholar and Muftī, Shihāb al-Dīn ‘Abd al-Ḥalīm. His grandfather was the Imām and Shaykh of Islām, Majd al-Dīn Abū al-Barakāt, author of the book "al-Aḥkām." The title "*Taymiyyah*" comes from the mother of one of his forefathers who was called Taymiyyah. She was an admonisher and he was ascribed to her and became known through the name, "*Ibn Taymiyyah*." His mother who was either of Arabic or Kurdish origin played a great role in nurturing him and his thinking, and it is said that she lived to see her son become the scholar of the age.

Al-Ḥāfiẓ al-Dhahabī (رحمة الله) said:¹²

Ahmad bin ‘Abd al-Ḥalīm - then he cited his lineage - al-Ḥarrānī then al-Dimashqī, al-Ḥanbalī, Abū al-‘Abbās, Taqī al-Dīn, our Shaykh and the Shaykh of Islām, the matchless individual of the era with respect to knowledge, cognizance, bravery, intelligence, divine illumination, generosity, giving sincerity of purpose to the ummah, enjoining the good and forbidding the evil.

¹² As quoted from him by Ibn Rajab al-Ḥanbalī in *Dhayl Ṭabaqāt al-Ḥanābilah* (4/496-497) through his work *Mu‘jam al-Shuyūkh*.

He heard ḥadīth and spent much effort from himself in seeking it, he wrote, source-referenced, looked at the narrators and their ranks, and he acquired [of this knowledge] what others besides him did not acquire. He gained skill in tafsīr of the Qurʾān, and he was immersed in its finer meanings, in a fluent manner... He excelled in ḥadīth and its memorization, few are there who memorized what he memorized in ḥadīth... He had an extreme ability to recall at the time of establishing the evidence. He excelled over the people in knowledge of jurisprudence, the differences of the schools, the fatwās of the Companions and Tābiʿīn in that whenever he gave a fatwā he did not adhere to a [specific] madhhab but was upon whatever evidence was established with him. He gained precision in the Arabic language, in its foundations and branches, in its explanation and variation. He look at the rationalities and knew well the sayings of the Mutakallimīn. He refuted them, notified of their error, warned against them, and aided the Sunnah with the most apparent of proofs and the most brilliant of evidences. He was harmed in his path to Allāh by the opposers, aided the pure Sunnah until Allāh raised his lighthouse, and united the hearts of the people of piety upon love of him and supplication for him. He also crushed his (Ibn Taymiyyah's) enemies, guided men from the various religions and creeds through him and made the hearts of the kings and leaders to be inclined towards complying with him and showing obedience to him overwhelmingly (most of the time). He (Allāh) revived al-Shām through him, nay, Islām (itself) after it had almost been defiled, by making firm those in authority when the party of Tartars approached and brought their oppression. False thoughts were entertained about Allāh, the Believers were shaken, and hypocrisy manifested itself. His virtues are many, and he is greater than that the likes of me should inform [others] of his biography. If

I was to swear between the corner [of the Ka'bah] and station [of Ibrāhīm], I would have, I would swear that I have not seen the likes of him with my eyes, and that he has not seen the likes of himself.

Ibn Ḥajar (رحمته الله) wrote:¹³

The shaykh of our shaykhs, al-Hāfiẓ Abū al-Faṭḥ al-Ya'marī (Ibn Sayyid al-Nās) said in the biography of Ibn Taymiyyah:

Al-Mizzī encouraged me express my view about Shaykh al-Islām Taqī al-Dīn. I found him to be amongst those who had acquired a fortune of knowledge and he fully and completely memorised the *Sunan* and the *Āthār*. If he spoke about tafsīr then he would be the carrier of its flag or if he gave a legal ruling in fiqh, he would know its extreme depths. And if he was to recall a *ḥadīth* he would possess all the knowledge related to it and would carry its flag (make the *ḥadīth* take precedence over all else). And if he was to talk about the various religions and factions, no one who was more vast in knowledge or greater in meticulousness could be seen. He surpassed his contemporaries in every science and my eyes have not seen the likes of him and nor have his eyes seen the likes of himself. He used to speak about *tafsīr* and a large number of people would attend with a substantial portion returning while having taken from his sweet, rich ocean (of knowledge). (And it continued thus), until the disease of envy crept into the hearts of the people of his city.

¹³ Refer to *al-Durar al-Kāminah* (ed. Dr. Sālim al-Almānī, Dar al-Jayl, Beirut, 1933) 1/156-158.

The theoreticians conspired together to pick out anything from his beliefs that could be rejected, and for this end they memorised certain of his statements. Then they undermined him by this ploy, and laid traps for him by (which to catch) him [and declare him an innovator]. They thought that he had strayed from their way and split from their sect. So they argued with him and he with them and some of them cut relations with him and he with them. Then he debated another group who ascribed to asceticism and to the ṭarīqah, those who thought they had the minute details of the inner reality and its bare truth (the Sūfis). However, he exposed these orders. Then this reached the first group and they sought help from those who cut relations with him and harboured malice towards him. So they took the matter to the rulers, each of them having decided that he was a disbeliever. They prepared a meeting and inspired the ignorant masses to spread this word amongst the great scholars. They (also) took steps to take the matter to the king of Egypt. And he (Ibn Taymiyyah) was arrested and thrown in prison. (Secret) gatherings were held to conspire in the spilling of his blood, and for this purpose the people and students from the small mosques were called, along with those who would argue only for the sake of the people (to make them happy), those who would argue only to display their wit, and those that would pronounce *takfir* and call for disassociation. But your Lord knows best what is (concealed) in their hearts and what they (openly) proclaim. The one who announced his disbelief was not better than the one who merely argued to make the people happy. The scorpions crept all around him, but Allāh made futile each of their plots and rescued him at the hands of those that He chose, and Allāh is the one who overcomes and reaches His affair. Then he continuously moved from one trial to another. In all of his life he did move except from trouble to trouble, until

his affair was raised to some of the qādīs, and there occurred what occurred in the matter of his arrest (and imprisonment). He remained in prison until he died and to Allāh do all affairs return, and He knows the deception of the eyes and what the hearts do conceal. On the day of his funeral, the streets were crowded and the Muslims came from every roadway.

Al-Ḥāfiẓ al-Dhahabī (رحمة الله) said:¹⁴

I (al-Dhahabī) say: He was imprisoned on more than one occasion in order that he would slacken with respect to his antagonists and so that the fluency of his tongue and pen may diminish. Yet he would not recant and nor turn around upon the advice of anyone, up until he died while imprisoned at the Damascus Prison on the 20th of Dhu al-Qa'dah, in the year 728H. And his followers consisted of nations, (the like of) their number could not be found at the graves of the Sūfīs, may Allāh forgive him and have mercy upon him, āmīn.

¹⁴ In *Mu'jam al-Muḥaddithīn* (p. 25), through *al-Kawkab al-Durrī*. And it is also cited by Ibn Rajab al-Ḥanbalī in *Dhayl Ṭabaqāt al-Ḥānābilah* (4/499-500).

The Treatise

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Most-Merciful, the Most-Compassionate and may Allāh make good mention of our chief, Muḥammad, his family and his companions and send salutations (upon them all).

The Shaykh, the Imām, the Scholar, the Notable, the Shaykh of Islām, the Muftī for (Allāh's) creatures, Taqiyy al-Dīn Abū al-'Abbās Aḥmad bin Taymiyyah al-Ḥarrānī - may Allāh be pleased with him - said:



All the Decrees of Allāh Are Merchandise for the Believer

Allāh (سُبْحَانَكَ وَبِحَمْدِكَ) has made for his believing servants - in every situation [they encounter] - goodness from Himself. For they are constantly in [receipt of] bounty from their Lord irrespective of whether they encounter what they love or what they dislike.¹⁵

And He made His ordainments and decrees which He ordains for them and decrees upon them as *merchandise* through which they may profit and as paths through which they may reach Him.

As is established in the Ṣaḥīḥ [of al-Bukhārī] from their leader [Muḥammad], the one followed [by them] - he by whom they will be called when all people will be called by their (followed) leader on the Day of Judgement - may Allāh make good mention of Him and send salutations of peace upon him, that he said, "*How amazing is the affair of the believer. All of his affair is amazing. Allāh does not ordain an affair for him except that it is good for him. If something pleasing comes to him, he is grateful and that is better for him. And if something harmful afflicts him, he shows patience and that is better for him.*"¹⁶

¹⁵ ‘Abdullāh bin Mas‘ūd (رضي الله عنه) said, "That I hold on to a ember (of coal) until it cools is more beloved to me than that I should say about a matter which Allāh has decreed, 'if only it had not happened'." *Al-Zuhd* of Abū Dāwūd (no. 136) and *Ḥilyat al-Awliyā'* (1/137).

¹⁶ Related by Muslim (no. 2999), Ibn Ḥibbān (no. 2896), al-Bayḥaqī in *Shu‘ab al-Īmān* (no. 4487) through the ḥadīth of Ṣuḥayb al-Rūmī.

This ḥadīth encompasses all of His ordainments for His believing servant [and indicates] that they comprise goodness for him when he shows patience upon what is disliked from them and is grateful for what is liked from them.

Rather, this enters into the essential meaning of īmān (faith), for it is, as has been said by the Salaf, "*Faith is two halves. A half that is patience and a half that is gratitude*"¹⁷ which is like His, the Most High's saying:

إِنَّ فِي ذَلِكَ لآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٥﴾

Verily in that are signs for every grateful,
practitioner of patience.¹⁸



¹⁷ This is reported as being the statement of ‘Abdullāh bin Mas‘ūd (رضي الله عنه) by Ibn al-Qayyim in ‘*Uddah al-Ṣabirīn*. As for it being ascribed to the Messenger (صلى الله عليه وسلم) then it is inauthentic. Refer to *Silsilah al-Da‘īfah* of Shaykh al-Albānī (no. 625).

¹⁸ Ibrāhīm (14:5), Luqmān (31:31), Saba' (34:91) and al-Shūrā (42:33).

The Types of Patience

And when the servant considers all of faith, he will see it returning back in its entirety to patience¹⁹ and gratitude. This is because patience is of three types²⁰:

¹⁹ Sufyān al-Thawrī (رَضِيَ اللَّهُ عَنْهُ) said, "The believer is in need of patience as he is need of food and drink." *Al-Ṣabr* of Ibn Abī al-Dunyā (no. 81). Sufyān bin 'Uyāinah (رَضِيَ اللَّهُ عَنْهُ) said, "The servants have not been given anything better than the patience through which they enter Paradise." *Al-Ṣabr* of Ibn Abī al-Dunyā (no. 60). Yunus bin Yazīd said: I asked Rabī'ah bin Abī 'Abd al-Raḥmān (رَضِيَ اللَّهُ عَنْهُ) about the utmost limit of patience and he said, "It is that the day the calamity afflicted him is just like the previous day before it afflicted him." *Ḥilyat al-Awliyā'* (3/261). Wahb bin Munabbih (رَضِيَ اللَّهُ عَنْهُ) said, "Nothing begins except as something small, then it grows [becoming large], except the calamity, for it begins as something large then becomes small." *Ḥilyat al-Awliyā'* (4/63). Sufyān al-Thawrī (رَضِيَ اللَّهُ عَنْهُ) said, "Three things are from patience: Do not inform (others) about your calamity and nor about your pain, and do not give tazkiyah (commendation) to yourself." *Ḥilyat al-Awliyā'* (6/389). Sufyān bin 'Uyāinah (رَضِيَ اللَّهُ عَنْهُ) said, "What the servant dislikes is better for him than what he loves because what he dislikes incites him to make supplication, but what he loves diverts him from it." *Al-Faraj Ba'd al-Shiddah* of Ibn Abī al-Dunyā (no. 22). Muḥammad bin 'Ālī (رَضِيَ اللَّهُ عَنْهُ) said, "We supplicate to Allāh for that which we love, but when there occurs what we dislike, we do not oppose Allāh (عَزَّ وَجَلَّ) in that which He loves." *Ḥilyat al-Awliyā'* (3/187).

²⁰ Sa'īd bin Jubayr (رَضِيَ اللَّهُ عَنْهُ) said, "Patience is of two types: As for the first of them, then it is a) patience [in abandoning] what Allāh has made unlawful and b) patience upon what Allāh made obligatory of His worship, and this (first type) is the best [type of] patience. And the other [second] patience, it is with respect to the calamities, and it is the soul's acknowledgement (to Allāh) that what afflicted the servant [came from his own self]. And this is the patience upon which he will be granted a great reward." *Al-Ṣabr* of Ibn Abī al-Dunyā (no. 88).

[The first type]: Patience in embarking upon obedience until he performs it. The servant is unable to perform what has been commanded except with patience, perseverance and striving against his external and internal enemy. His fulfilment of [the obligatory] commandments and his performance of the recommended duties will be in accordance with such patience.

The second type: Patience [in keeping] away from that which is prohibited until he [succeeds] in not performing it. For the soul and its incitements, Satan's beautification [of disobedience] and evil companionship all command him with disobedience and encourage him upon it. His abandonment of [disobedience] will be to the extent of the strength of his patience. Some of the Salaf said, "*Righteous actions are performed by the righteous and the sinful, but none is able to abandon disobedience except the truthful (siddīq).*"

The third type: Patience upon what afflicts him of calamities without his choice, and they are of two types:

[The first]: A type in which the creation have no choice at all such as diseases²¹ and other such calamities that [descend from] the heaven. It is easy to show patience towards them because the servant witnesses the ordainment and decree of Allāh within them and [witnesses the fact] that man has no

²¹ Yazīd bin Maysarah (رضي الله عنه) said, "The servant becomes ill and he (considers himself) as having no good deed with Allāh. Then Allāh, the Sublime, causes him to remember what has passed of his sins and as a result a small teardrop, the size of the head of a fly, comes out from his eye out of the fear of Allāh. So either Allāh will (cure him and) send him forth, purified (of those sins) or Allāh will take his soul, purified (of those sins)." *Uddah al-Ṣābirīn* of Ibn al-Qayyim (p. 150).

role in them. Hence, he shows patience, either by compulsion or by choice.²² Then if Allāh opens up in his heart the door of reflection upon their benefits and what they comprise of favours and benevolences, he will move from [merely showing] patience upon them to being grateful for them and being pleased with them. Thus, these [calamities] become

²² Ibn al-Qayyim (رحمة الله) said, "Patience is of two types: A type relating to the body and a type relating to the soul. Then each of them have two types. One that occurs out of choice (*ikhtiyārīyy*) and one that occurs out of compulsion (*iḍṭirārīyy*), so (altogether) there are four types. **The first** is *al-badanīyy al-ikhtiyārīyy* such as undertaking activity that is strenuous upon the body, out of desire and choice. **The second** is *al-badanīyy al-iḍṭirārīyy* such as showing patience upon the pain of beating, illness, wounds, cold, heat and the likes. **The third** is *al-nafsāniyy al-ikhtiyārīyy* such as the patience of the soul in refraining from actions which are unbefitting, legislatively, or rationally. **The fourth** is *al-nafsāniyy al-iḍṭirārīyy* such as the patience forced upon the soul with respect to what it loves when something comes between them. When you have come to know these four types, then two of them are specific to humans as opposed to animals and the animals share (with humans) in two of them and they are the compelled patience of the soul and body. Some of them (the animals) can be of stronger patience than humans and humans are distinguished from animals through the two types that require choice. Many people have strength of patience in the type in which the animals have a share and not in the type which is unique to humans. Thus, he may be considered patient when (in reality) he is not from the patient." Refer to '*Uddah al-Ṣābirīn* (Dār Ibn al-Jawzī, 2nd edition, 1421H, p. 46). As an illustration, an elephant may show great patience over physical harm or over grief resulting from the loss of its child. These two types of patience are the ones it shares with humans, and it may have greater patience in these matters than humans. Many people consider these two types of patience to be virtuous and the one who displays them as one who is patient. However, what distinguishes humans from animals are the other two types of patience, those which are done out of choice, not compulsion.

favours with respect to him²³, and the two sides of his heart and tongue do not cease [saying] with respect to them:

رَبِّ أَعْيِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

*O my Lord, aid me in your remembrance, gratefulness
to You and good worship of You.*²⁴

And this strengthens and weakens in accordance with the strength and weakness of the servant's love of Allāh. In fact, one of us finds this [in relation to himself] practically speaking, just as one of the poets said, when addressing a beloved of his who brought upon him something he disliked:

لَئِنْ سَاءَنِي أَنْ نِلْتَنِي بِمَسَاءَةٍ لَقَدْ سَرَّنِي أَيَّ حَظْرَتْ بِإِلَاكِ

*Even if it has hurt me that you brought some harm upon me.
It has, nevertheless, delighted me that
I came to your mind.*

The second type: What occurs to him through the action of the people upon his wealth, his honour or his self.²⁵ It is extremely difficult to show patience upon this type because

²³ Fuḍayl bin 'Iyāḍ (رَحْمَةُ اللَّهِ) said, "He is not a faqīh who does not consider the affliction to be a bounty and comfort to be a calamity." *Siyar A'lām al-Nubulā'* (7/66).

²⁴ This is related from the ḥadīth of Mu'ādh bin Jabal (رَضِيَ اللَّهُ عَنْهُ) by Abū Dāwūd, al-Nasā'ī, Ibn Khuzaymah, Ibn Hibbān and al-Ḥākim.

²⁵ Note that the harm being alluded to here in relation to wealth, honour and self is on religious grounds, as is clear from the rest of the paragraph. For when the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) called to Tawḥīd, he was harmed in his person, wealth and honour. The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) never took revenge for his person, but for the truth that was revealed to him from His Lord.

the soul perceives the one harming him and it dislikes to be dominated [by others] and thus seeks vengeance. None show patience over this type except the Prophets and the Siddīqūn (truthful).

Whenever our Prophet (صلى الله عليه وسلم) was harmed, he would say, "May Allāh have mercy upon Mūsā, for he was harmed much more than this and showed patience."²⁶ And he also informed about a Prophet amongst the Prophets whose people beat him and he began to say, "O Allāh, forgive my people for they do not know."²⁷ And it has been related from him (صلى الله عليه وسلم) that the likes of this [harm] occurred to him from his people and he began to say the likes of this.²⁸ Thus, he combined three affairs in this: pardoning them, seeking forgiveness for them and excusing them because they do not know.

The outcome of this type of patience is a) aid [from Allāh], b) guidance, c) happiness, d) security, e) strength in [working for] the sake of Allāh, f) increase in the love of Allāh, g) increase in the people's love of him and h) increase in knowledge. For this reason, Allāh (سُبْحَانَهُ وَتَعَالَى) said:

²⁶ Related by al-Bukhārī in *Kitāb Farḍ al-Khumus*, (no. 3510) and Muslim (no. 1062)

²⁷ Related by al-Bukhārī in *Kitāb Aḥādīth al-Anbiyā'* (no. 3477) and Muslim (no. 1792).

²⁸ Related by al-Ṭabarānī in *al-Kabīr* (no. 5862) with a connected chain whose narrators are trustworthy except Zahrah bin 'Umar al-Ḍabbī al-Taymī who is mentioned by al-Bukhārī in *al-Tarīkh al-Kabīr* (3/443), Ibn Abī Ḥātim in *al-Jarḥ wal-Ta'dīl* (3/615) and both of them did not mention him with either disparagement or praise and Ibn Ḥibbān mentioned him in *al-Thiqāt* (6/344).

وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا

وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾

And we made from amongst them leaders who guide by our command when they showed patience and had certainty in our signs.²⁹

Thus, leadership in the religion is attained by patience and certainty and when the strength of certainty and faith is added to this patience, the servant will progress in the ranks of happiness by the bounty of Allāh (سُبْحَانَهُ وَتَعَالَى):

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢١﴾

That is the bounty of Allāh, He gives it to whomever He wills and Allāh is the possessor of great bounty.³⁰

And for this reason, Allāh (سُبْحَانَهُ وَتَعَالَى) said:

أَدْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ

حَمِيمٌ ﴿٣٤﴾ وَمَا يُلْقِنَهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِنَهَا

إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾

Repel (evil) with that which is better, then verily, he between whom and you there was enmity (will become) as though he

²⁹ Al-Sajdah (32:24).

³⁰ Al-Ḥadīd (57:21) and al-Jumu'ah (62:4).

was a close friend. But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion.³¹

There are numerous things that aid the servant upon this patience:



³¹ Fuṣṣilat (41:34).

1. Allāh and His Decree Upon the Servant

The first of them: He witnesses that Allāh (سُبْحَانَهُ وَتَعَالَى) is the Creator of the actions of the servants, their movements, their moments of rest and their desires. Thus, whatever Allāh wills occurs and whatever He does not will does not occur. And hence, no atom moves in the higher or lower part of the universe except with His permission and will. The servants are an *instrument* therefore, so look at the One who unleashed them upon you and not at their action towards you³² and you will be relieved of any concern and anxiety.



³² Allāh (عَزَّوَجَلَّ) is the Creator of the actions of the servants, He knew them and wrote them in the Preserved Tablet, then willed them and brought them into being. Alongside that Allāh (عَزَّوَجَلَّ) gave man *fiṭrah* (innate disposition) which predisposed him to accept and receive truth. He gave him *'aql* (intellect), *irādah* (will, wish) and *qudrah* (power), through which he knows, reflects, chooses and acts. Then He revealed Books and sent Messengers so that the servants know truth from falsehood and are able to follow it and so as to establish the *ḥujjah* (proof) upon mankind. Thus, man is fully responsible for his deeds, since he is the doer of his deeds, even if at the same time Allāh (عَزَّوَجَلَّ) is the Creator of his deeds. It is from the wisdom of Allāh (عَزَّوَجَلَّ) that He makes the actions of some of them to be a trial and tribulation for others. The servant focuses on the the action of Allāh in decreeing and determining these affairs upon him as a result of which he will be guided to the best conduct, rather than focusing on the action of the servant who transgressed against him, in which case he will subject himself to the whims of his soul.

2. The Role of Sins in Calamities

The second: That he observes his sins and [recognizes] that Allāh unleashed them (the people) upon him due to his sin,³³ just as Allāh (سُبْحَانَهُ وَتَعَالَى) said:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا

عَنْ كَثِيرٍ

No calamity befalls you but is from what your own hands have earned, yet He still pardons many.³⁴

When the servant observes that his own sins are the cause of whatever [harm] befalls him from the dislikeable matters, he will [refrain from] blaming them, criticizing them and reviling them. [This is] due to him being preoccupied with making repentance and seeking forgiveness for those sins on account of which He [Allāh] unleashed them [the people] upon him. When you see a servant reviling the people when they harm him and he does not return to his own soul with blame and [does not return] to seeking forgiveness, then know that his calamity is a true and real calamity. But when he repents and seeks forgiveness and says, "*This is on account of my sins*", (the calamity) will become a bounty for him. 'Alī bin Abī Tālib - may Allāh ennoble his face - expressed a sentence of profound

³³ Sa'īd bin Jubayr (رَضِيَ اللَّهُ عَنْهُ) said, "Patience is the servant's acknowledgement that what afflicted him came from himself alongside his expectation and hope of the reward that lies with Allāh [for being patient]." *Al-Sabr* of Ibn Abī al-Dunyā (no. 113).

³⁴ Al-Shūrā (42:30).

speech. "Let not a servant place hope except in His Lord and let not a servant fear except his own sin."³⁵ And it is also related from him and others, "No calamity descended except due to a sin and nor was it lifted again except due to repentance."



³⁵ Related by Abū Nu‘aym in *al-Hilyah* (1/75) and al-Bayhaqī in *Shu‘ab al-Īmān* (no. 9718). Shaykh al-Islām Ibn Taymiyyah was asked about the meaning of this statement of ‘Alī (رضي الله عنه) in the course of which he explained, "Hope is [hope for attaining] goodness and fear is [fear of affliction with] evil, and the servant is afflicted with evil due to his sins...Allāh (سبحانه وتعالى) has explained that [performance of] the good deed is a favour bestowed by Him and that evil afflicts them due to their sins... Seeking forgiveness (*istighfār*) erases the sin which is the cause of punishment, and thus the punishment is repelled... And hope is tied to reliance (*tawakkul*), for the one who is reliant will pursue what he hopes for of attaining benefit and repelling harm [from himself] and reliance is not permitted except upon Allāh..." Refer to *Majmu‘ al-Fatāwā* (8/161 onwards). As for

3. The Reward for Patience and Granting Pardon

The third: That the servant observes the good reward which Allāh has promised for the one who pardoned others³⁶ and showed patience, just as He (سُبْحَانَهُ وَتَعَالَى) said:

وَجَزَاءُ سِنِّيَّةٍ سِنِّيَّةٍ مِثْلَهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is due from Allāh. Verily, He likes not the oppressors.³⁷

Since men are of three types in relation to facing harm: the oppressor (*ẓālim*) who takes more than his due right, the moderate one (*muqtaṣid*) who takes [only] the extent of his due right and the doer of good (*muḥsin*) who abandons his right [and pardons],³⁸ He mentioned the three types in this verse. The first to be [mentioned] are the moderate ones,

³⁶ Al-Ḥasan al-Baṣrī (رَحِمَهُ اللَّهُ) said, "They (the Salaf) used to say that the most excellent of traits of a believer is pardoning ('afw)." *Al-Zuhd* of Imām Aḥmad (p. 349).

³⁷ Al-Shūrā (42:40).

³⁸ Ibn 'Abd al-Barr (رَحِمَهُ اللَّهُ) said, "It has been reported to us that the slave-girl of Ṣāfiyyah came to 'Umar bin al-Khaṭṭāb and said, 'Ṣāfiyyah observes the Sabbath and keeps ties with the Jews.' So 'Umar went to ask about this and she explained, 'As for the Sabbath, I have not observed it since Allāh replaced that for me with the day of Jumu'ah, and as for the Jews, then I have ties of kinship with them and maintain them.' Then she said to the slave-girl, 'What made you do this?' and she said, 'The devil (shayṭān).' She (Ṣāfiyyah) said, 'Go, for you are free'." Refer al-Siyar of al-Dhahabī (2/232-233).

those [mentioned] in the middle are the foremost [in goodness]³⁹ and the last of them are the oppressors.

He [the servant] also observes the call of the caller to be made on the Day of Judgement, "Let him stand whose reward has become obligatory upon Allāh."⁴⁰ No one will stand except the one who pardoned and rectified [affairs].⁴¹ And when he also observes the loss of reward in seeking revenge and obtaining

³⁹ Ibrāhīm al-Taymī (رحمة الله) said, "Indeed, a man oppresses me and I show mercy to him." *Al-Siyar* (5/61). Ayyūb al-Sakhtiyānī (رحمة الله) said, "A man will not become noble until he possesses two qualities: Abstinence from what is in the hands of the people (of wealth and possessions) and overlooking (their faults and harms)." *Rawḍat al-Uqūlā* (p. 167). And al-Qāsim bin Muḥammad said to a man when he had a dispute with him over something, "This thing you wish to dispute with me about, it is yours. If it is rightfully your's then take it from me and do not praise me for it and if it is rightfully mine, then you are free to do with it as you wish." *Shū'ab al-Īmān* of al-Bayḥaqī (6/ 8150).

⁴⁰ *Al-Durr al-Manthūr* (7/359).

⁴¹ Al-Dhahabī (رحمة الله) mentions, "Hassān (bin Thābit) entered upon 'Ā'ishah (رضي الله عنها) after he became blind, and she placed a cushion for him. Then her brother, 'Abd al-Rahmān entered and he said, 'You have sat him on a cushion and he said what he said?' - intending his statement about the slander (upon 'Ā'ishah) - so she replied, 'He used to respond on behalf of the Messenger (صلى الله عليه وسلم) and would bring ease to his heart in relation to (the taunts) of his enemies and he has now become blind and I hope that he is not punished in the Hereafter'." *Al-Siyar* (2/514). And Imām Aḥmad bin Ḥanbal (رحمة الله) said, "Everyone who stood against me is pardoned except the innovator. And I have pardoned Abū Ishāq (Mu'tasim), I have seen that Allāh said, "Let them pardon and forgive, do you not love that Allāh should pardon you?" (al-Nur 24:22). And the Prophet (صلى الله عليه وسلم) commanded Abū Bakr with pardon in the story of Mustah (a Companion who got affected by the saying of the Hypocrites in relation to 'Ā'ishah)." Imām Aḥmad said, "And what will benefit you that Allāh should punish your Muslim brother on account of you?" Refer to *al-Siyar* (11/261).

one's due [for the wrong done to him], then showing patience and granting pardon will become easier upon him.



4. A Peaceful, Serene Heart

The Fourth: He observes that pardoning others and acting benevolently towards them will cause him to inherit a sound, serene heart towards his brothers,⁴² being pure from deception, hatred, seeking revenge and desiring evil [for others].⁴³

He will acquire the sweetness (of taste) of pardoning (others) which will increase his pleasure and benefit in this life and the next, over and above the benefit attained, by multiple times, through seeking revenge.⁴⁴ He will come under the saying of Allāh (سُبْحَانَكَ وَتَعَالَى):



And Allāh loves those who do good.⁴⁵

Thus, he becomes beloved to Allāh and his condition becomes like that of one from whom a dīnār was taken but was then replaced by thousands of dīnārs whereupon he rejoices on

⁴² Sufyān bin Dīnār al-Thīmār said, "I asked Mahān al-Ḥanafī about the actions of the [righteous] people [who had passed]. He said, 'Their actions were few and their hearts were sound, serene.'" *Ḥilyat al-Awliyā'* (4/365).

⁴³ Mu'adh bin Anas al-Juhanī relates from his father that the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "Whoever controls and conceals his anger despite being able to vent it (verbally and physically), Allāh will call him out on the Day of Judgement in front of all the creation and grant him a choice of any Ḥouri he pleases." **Ṣaḥīḥ**. Refer to *Ṣaḥīḥ Sunan al-Tirmidhī* of al-Albānī (no. 2021).

⁴⁴ Haytham bin Jamīl said, "It reaches me that a man reviles me and I simply remember my lack of need of him and then it becomes easy upon me." *Shu'ab al-Īmān* of al-Bayhaqī (6/ 8134).

⁴⁵ Āli 'Imrān (3:148) and al-Mā'idah (5:93).

account of what Allāh has bestowed upon him with the greatest rejoicement there can be.⁴⁶



⁴⁶ Ayūb al-Sakhtiyānī said, "An hour's forbearance (*ḥilm*) repels a year's evil." *Shu'ab al-Īmān* (6/ 8446). 'Umar bin al-Ḥārith said, "A man wrote to his brother: Verily, forbearance is the garment of knowledge, so do not be naked without it." *Al-Ḥilm* of Ibn Abi al-Dunyā (p. 72).

5. Between Humiliation and Honour

The fifth: He knows that never did anyone seek revenge for himself⁴⁷ except that it caused him to inherit humiliation which he is able to sense within himself. If he pardons, Allāh (سُبْحَانَهُ وَتَعَالَى) will give him honour.⁴⁸ This is something that the truthful and believed has informed about when he said, "*Allāh does not increase a servant due to [his] pardoning [of others] except in honour.*"⁴⁹

The honour he acquires due to pardoning [others] is more beloved and beneficial to him than the honour acquired through vengeance, for this is merely [the acquisition] of outward honour while inheriting humiliation inwardly. But pardoning [others] appears as humiliation outwardly whilst it is [in reality] honour both inwardly and outwardly.⁵⁰



⁴⁷ Hilāl al-Bāhilī said, "I enjoined upon myself since twenty years ago that I shall not recompense anyone with evil." *Rawḍat al-'Uqulā* (p. 169)

⁴⁸ Haytham bin Mu'āwiyah said, "Whoever was wronged and did not seek to aid (his own cause) with the hand or tongue and did not harbour hatred in his heart, then his light will glow amongst the people." *Shu'ab al-Īmān* of al-Bayhaqī (6/ 7735).

⁴⁹ Related by Muslim (no 2588).

⁵⁰ Sufyān narrates that Ibn 'Ayyāsh al-Mantūf used to revile 'Umar bin Dharr, so 'Umar met him (one day) and said, "O so and so! Do not be excessive in reviling us and leave some room for rectification. For we will not repay the one who disobeyed Allāh with respect to us with anything more than obeying Allāh with respect to him." *al-Siyar* of al-Dhahabī (6/389).

6. The Recompense For an Action is of its Like

The Sixth: And this is from the greatest of benefits: He observes that the recompense [for an action] is of its like and that [if he sought vengeance] he himself would be a sinful wrongdoer. [He observes] that whoever pardons the people, Allāh will pardon him and that whoever forgives them, Allāh will forgive him.⁵¹

So when he observes that pardoning them, overlooking their (transgression)⁵² and showing benevolence towards them despite their harm towards him is a cause for Allāh rewarding him with the very same as his action [towards them], then He (Allāh) will pardon him, overlook [his faults] and will be benevolent towards him with respect to his sins and will make

⁵¹ Allāh (عَزَّوَجَلَّ) said:

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿٦١﴾

**And is the reward for benevolence
except benevolence? (al-Raḥmān 55:60)**

And He (عَزَّوَجَلَّ) said:

وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ

**Then let them pardon and overlook. Do you not love
that Allāh should forgive you? (al-Nūr 24:22).**

The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, "Those who are merciful will be shown mercy by al-Raḥmān, be merciful to those upon the Earth and He who is above the Heaven will show mercy to you." Refer to *Al-Silsilah al-Ṣaḥīḥah* of Shaykh al-Albānī (no. 935).

⁵² Rajā' bin Abī Salamah said, "Forbearance (ḥilm) is loftier than intellect ('aql), because Allāh is named with it." *Al-Ḥilm* of Ibn Abi al-Dunyā (p. 15). He means the name of Allāh (عَزَّوَجَلَّ), al-Ḥalīm (the Forbearing, Forgiving).

it easier for him to pardon and show patience. This benefit [alone] is sufficient for the intelligent person.



7. Preserving One's Beneficial Interests

The seventh: That he knows when he occupies himself with revenge and wanting to face up [to the one wronging him], his time will be wasted, his heart will become scattered and such of his beneficial interests will be lost that cannot be encompassed. Perhaps this is greater than the [initial] calamity that afflicted him from their direction. But when he pardons [them] and overlooks [their harm], his heart and his body will become free to pursue his beneficial interests⁵³ which are more important for him than exacting revenge.



⁵³ From those beneficial interests is providing sustenance for one's family and dependents. Abū Qilābah (رضي الله عنه) said, "Which man is greater in reward than the one who spends upon his dependants when they are young such that Allāh makes them abstinent (from desiring what is with others) and free of want through him." *Ḥilyat al-Awliyā'* (2/283). When a person becomes embroiled in seeking revenge and seeking his right, he will start losing out more and more in other important areas of his life. Thus, it is better for him to willingly overlook those matters and attend instead to what is better for him, his family and children in this life and the next.

8. Knowing the True Status of One's Soul

The eighth: [As it relates to] seeking revenge, exacting his right [from the wrongdoer] and aiding his soul⁵⁴ and seeking revenge for it, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never sought revenge for himself, ever.

So when this is the best of the creation of Allāh, the noblest of them to Allāh who did not seek revenge for himself alongside [the fact] that the harm [which came to him] was harm [received] for the sake of Allāh and relates to the rights of religion, and his soul is the noblest of souls, the purest and most righteous of them, the furthest of them from every blameworthy trait and the most deserving of them of every beautiful quality, and alongside this he did not seek revenge for its sake, then how can one of us seek revenge for his own soul of which he is more knowledgeable and [likewise, more knowledgeable] of the evils and faults it possesses?

Rather, the man [who] knows [himself] will not consider his soul equivalent [in worth] for him to seek revenge for it, and it

⁵⁴ Imām al-Sā'dī (رَحِمَهُ اللهُ) wrote, "For abandoning aiding one's own soul through speech or action is from the most difficult of affairs upon it. And having patience upon harm, pardoning, forgiving and returning (harm) with benevolence is even harder. However, it is easy for the one for whom Allāh makes it easy, and (for the one) who strives against his soul to acquire this quality and who seeks aid from Allāh upon that. Then when the servant tastes the sweetness of that and finds its (positive) effects, he will adopt it with an open chest and will relish it." *Taysīr al-Karīm al-Raḥmān in Al-Majmū'ah al-Kāmilah* (6/625).

holds no such status with him which necessitates him to seek victory for it's sake [against the wrongdoer].⁵⁵



⁵⁵ Jābir bin 'Abd Allāh (رضي الله عنه) said, "Umar used to say, 'Abu Bakr is our chief and he set free our chief,' meaning Bilāl." Ṣaḥīḥ al-Bukhārī (no. 3544). This indicates the humility of 'Umar bin al-Khaṭṭāb (رضي الله عنه) and the position with which he held himself.

9. Reward Lies with Allāh Alone and Attainment is Through Patience

The ninth: If he is harmed for what he has done for [the sake of] Allāh or for commanding [others] with obedience or for prohibiting [others] from His disobedience, it is obligatory for him to show patience. It is not for to him seek revenge [at all]. Because he has been harmed in Allah's cause, his reward lies with Allāh [alone]⁵⁶. It is for this reason that when the blood and wealth of the Mujāhidūn in the path of Allāh were lost, they were not guaranteed.⁵⁷ For Allāh purchased their souls and their wealth from them. Thus, the payment is upon Allāh, not upon the creation. Whoever sought payment from them has no payment due to him from Allāh. Whoever suffered damage in the cause of Allāh, his recompense lies with Allāh.

If he was harmed through a [worldly] calamity then let him return to his own soul with blame and in blaming his own soul he will be preoccupied away from blaming the one who

⁵⁶ Sulaymān bin Qāsim (رَضِيَ اللهُ عَنْهُ) said, "The reward for every action is known except for patience, Allāh, the Exalted, said:

إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

**Indeed, the patient will be given their reward
without account. (Zumar 39:10)**

He (Sulaymān) said, "Like water poured forth." *Al-Sabr* of Ibn Abī al-Dunyā (p. 20).

⁵⁷ Meaning, that any material and bodily harm or loss encountered whilst making jihād in the path of Allāh is repayed only by Allāh (عَزَّوَجَلَّ) and thus are not guaranteed by anyone else. A person must expect recompense for his losses only from Allāh and not seek them in this life from the people as that undermines his sincerity and his patience.

harmed him. And if he was harmed in some share [of wealth], then let him prepare himself for patience, since reclaiming shares [of wealth] is an affair more bitter than showing patience [over the loss]. The one who cannot show patience upon the [extreme] heat, the rains, the bitter cold, the hardships of journeys and the [threat and fear of] highway robbers, then he should not be in need of merchandise [to trade with].

This is a matter well-known to the people in that whoever was truthful in seeking a thing from amongst the things will exert patience in acquiring it to the extent of his truthfulness in seeking it.



10. Observing Allāh's Nearness, Love and Support

The tenth: He observes the company (*ma'iyah*)⁵⁸ of Allāh with him when he is patient, the love of Allāh for him when is patient, and His pleasure [with him]. He whom Allāh is with

⁵⁸ Allāh (عَزَّوَجَلَّ) is above the seven heavens, above His Throne, separate and distinct from His creation and alongside that He is *with* His creation in the following two senses. **The first** relates to the entire creation, the believer and the disbeliever, and means that He is *with* His creation with His knowledge, sight, hearing, will and power, nothing is absent from Him and nothing escapes His power and ability. **The second** is specific to His believing servants, He is *with* them with His aid, His support of them, His protection and His love of them and granting them success. This is the belief of all the Imāms of Ahl al-Sunnah and is opposed by the Jahmiyyah, Mu'tazilah, Ash'ariyyah, Māturīdiyyah from the Ahl al-Kalām who founded their theology upon the language of Aristotle (bodies and accidents), taking this from the Hellenized Jews, Christians and Ṣabeans who had also distorted their Book and their creed due to the same influence. Refer to **Asharis.Com** for evidence and elaboration. Abū 'Uthmān al-Ṣābūnī (d. 449H) quotes the consensus of Ahl al-Sunnah, in his book *'Aqīdat al-Salaf wa Ashāb al-Hadīth*, "And the People of Hadīth believe and bear witness that Allāh is above His seven heavens, above His Throne, as His Book has expressed, [and as] the Scholars of the Ummah, and the leading Imāms from the Salaf [have spoken]. They never differed that Allāh is above His Throne and [that] His Throne is above His heavens." And Abu 'Umar at-Talamankī al-Andalūsī (d. 429H) said in the book *al-Wusūl ilā Ma'rifah al-Usūl*, which is in two volumes: "The Muslims from Ahl us-Sunnah are united that the meaning of His statement:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

**He is with you wherever you
may be. (al-Ḥashr 57:4)**

and what is similar to this from the Qur'ān is that it refers to His knowledge, and that Allāh, the Exalted, is above the heavens, with His essence, ascended over His Throne, however he wills." Refer to *Mukhtasar al-'Uluww* (al-Maktab al-Islāmī, Beirut, 1991), p. 264.

[in this way], Allāh will repel from him various types of detriments and harms which no one from the creation is able to repel. Allāh (سُبْحَانَهُ وَتَعَالَى) said:

وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٤٦﴾

And have patience. Verily, Allāh is with the patient.⁵⁹

And He (سُبْحَانَهُ وَتَعَالَى) said:

وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾

And Allāh loves the patient ones.⁶⁰



⁵⁹ Al-Anfāl (8:46)

⁶⁰ 'Alī 'Imrān (3:146).

11. Patience is One-Half of Faith

The eleventh: He observes that patience is one-half of faith⁶¹ and hence he should not seek to replace the reward for his

⁶¹ **Īmān (Faith) is Patience and Gratitude:** Ibn al-Qayyim (رحمته الله) said in 'Uddah al-Sābirīn, "Faith is two halves, a half that is patience and a half that is gratitude. More than one from the Salaf said, "Patience is one half of faith." 'Abdullāh bin Mas'ūd (رضي الله عنه) said, "Faith is two halves, a half that is patience and a half that is gratitude." For this reason Allāh, the Sublime, combined between patience and gratitude in His saying:

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٥﴾

Verily in that are signs for every grateful,
practitioner of patience

[as occurs] in Sūrah Ibrāhīm (14:5), Sūrah Hā Mīm 'Ayn Sīn Qāf (42:33) there are some verses. And in Sūrah Saba' (34:19), Sūrah Luqmān (31:31) there are numerous expressions mentioned with this classification." Then Ibn al-Qayyim goes on to mention ten considerations (indicated by those verses) which show patience is one half of faith. And they are (summarized): **One:** That faith (īmān) is a name for speech, action and intention and returns to two parts, action (fi'l) and abandonment (tark). Action is working obedience to Allāh, and that is gratitude. And abandonment is patience in staying away from disobedience, and the religion consists of these two affairs, performance of a commanded action and abandonment of the prohibited. **Two:** Faith is built upon two pillars, certainty (yaqīn) and patience (ṣabr), and they are the two pillars mentioned in His saying, the Most High:

وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾

And we made from amongst them leaders who guide by our
command when they showed patience and had
certainty in our signs" (Sajdah 32:24).

Three: That faith is speech and action. Speech is the speech of the heart and tongue and action is the action of the heart and limbs... these are the four pillars of faith upon which it is built and they return back to knowledge and action. Included within action is restraining the soul from what has been prohibited. Both of them (knowledge and action) cannot be attained except with patience. **Four:** The soul has two strengths (impulses), the impulse of embarking and the impulse of refraining, and it constantly alternates between these two impulses. Hence it embarks upon what it loves and refrains from what it dislikes. All of the religion is either embarking (upon something) or refraining (from something), embarking upon obedience and refraining from disobedience to Allāh. And both of them cannot be attained except with patience. **Five:** All of the religion is (composed of) hope (raghbah) and fear (rahbah). Hence the believer is one who hopes and fears. He, the Most High, said:

إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا

**Indeed, they used to hasten to good deeds and supplicate
Us in hope and fear. (Anbiyā' 21:90)**

... So you will not find a believer except one who hopes and fears. And hope and fear do not stand except upon the trunk of patience. His fear carries him upon patience and his hope leads him to gratitude. **Six:** Everything the servant encounters (and performs) in this life does not exit from being either what benefits him in this life and the next, or harms him in this life and the next, or benefits in one of the two abodes and harms in the other. And the noblest of these types is that he does what benefits him in the Hereafter and leaves what harms in the Hereafter. This is the reality of faith, for doing what benefits him is gratitude and abandoning what harms him is patience. **Seven:** The servant is never removed from one of these three: from a commandment he performs, a prohibition he abandons and a decree that befalls him. His obligation towards all three is patience and gratitude. Doing what is commanded is gratitude, abandoning what is prohibited and having patience upon the decrees is patience. **Eight:** The servant has two callers, one which calls to the world, its lusts and pleasures and one which calls to the Hereafter and what He has prepared therein of eternal bliss. Disobeying the caller to lust and

faith with [his attempt] to aid his own cause. When he shows patience, he will have fortified his faith and protected it from suffering deficiency, and Allāh does indeed protect against those who believe.⁶²



desire is patience and responding to the caller to Allāh and the abode of the Hereafter is gratitude. **Nine:** The entire religion is centred around two foundations: determination (ʿazm) and firmness (thabāt), and they are both mentioned in the ḥadīth related by Aḥmad and al-Nasāʿī from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), "O Allāh, I ask you for firmness in the command and determination in guidance" [Silsilah al-Ṣaḥīḥah no. 3228]. The foundation of gratitude is having sound determination and the foundation of patience is having strength in firmness. **Ten:** The religion is founded upon two foundations, truth and patience. They are mentioned in His saying, the Most High, "**And who mutually enjoin truth and mutually enjoin patience**" (al-ʿAṣr 103:3). When the servant has been requested to act by the truth himself and also implement it amongst the people, and this is the reality of gratitude, then he would be unable to do it without patience. Hence patience is half of faith, and Allāh (سُبْحَانَهُ وَتَعَالَى) knows best. Refer to *ʿUddah al-Ṣābirīn* (Dār Ibn al-Jawzī, pp. 176-180).

⁶² Al-Ḥasan al-Baṣrī (رَضِيَ اللهُ عَنْهُ) said, "Patience is a treasure amongst the treasures of goodness that Allāh does not grant except to a servant that is noble to Him." *ʿUddah al-Ṣābirīn* of Ibn al-Qayyim (p. 156).

12. Subduing and Dominating the Soul

The twelfth: He observes that patience lies in passing judgement upon his soul,⁶³ his subduing and his domination over it.⁶⁴ When the soul is subdued and dominated, it will not desire to enslave him or to capture him and throw him in to destructive affairs. But when he is obedient to it, listens to it, subdued with it, it will never cease to [remain like this with him] until it destroys him or mercy from his Lord reaches him.

Had there not been within patience except the subduing of his soul and his shayṭān (devil), his heart would become the [dominating] authority as a result [of his patience], its soldiers [the limbs] would remain firm and he would rejoice, become strong and repel his enemy from himself.



⁶³ Meaning, deciding and judging that the only way to success is to subdue his soul. Once, this firm decision has been made and judged, the servant will proceed with zeal and determination.

⁶⁴ The hardship in patience rests upon two matters. The strength of what invites to the (prohibited action) and the ease with which it can be performed. When these two things are combined, patience is extremely hard. This is why certain types of patience have a special standing with Allāh (ﷻ). The patience of the ruler in refraining from oppression, the patience of the youth in refraining from sins involving desire and the patience of the rich and affluent in attaining luster and pleasures. Refer to *'Uddah al-Ṣābirīn* of Ibn al-Qayyim (p. 110).

13. Allāh is the Guardian of the Patient

The thirteenth: He knows that if he shows patience, Allāh will be his aider without doubt, for Allāh is the protector (*wakīl*) of everyone who is patient and who consigns [the affair of] his oppressor to Allāh. But whoever seeks to further his own cause [in aid of his self], Allāh will entrust him to his own self.⁶⁵ Thus, he will be the aider of his soul. So where is the one whose aider is Allāh, the best of aiders compared to the one whose aider is his own self, the most incapable and weakest of aiders?



⁶⁵ In the ḥadīth of Abū Bakrah (رضي الله عنه), in the supplication taught by the Messenger (صلى الله عليه وسلم):

اللَّهُمَّ رَحْمَتِكَ أَرْجُو، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ،
وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ

O Allāh, I hope for your mercy, do not entrust me to myself for the blinking of an eye. Rectify my entire affair for me, there is none worthy of worship (in truth) but You.

Related by al-Bukhārī in *al-Adab al-Mufrad*, Aḥmad in *al-Musnad* and Al-Albānī declared it **Ḥasan** in *Ṣaḥīḥ Sunan Abī Dāwūd*.

14. Patience Forces the Oppressor to Leave his Oppression

The fourteenth: His patience towards the one who harmed him and bearing [the harms of that oppression] will [eventually] force his opponent to turn away from his oppression, make him remorseful, cause him to excuse himself [for his harmful actions] and [it will also] make the people lay blame upon him [for the harm he caused].

Thus, after harming him, he will become ashamed [in front of him] and become remorseful for what he did. Rather, he will become a close, protective friend to him, and this is the meaning of His saying (سُبْحَانَهُ وَتَعَالَى):⁶⁶

⁶⁶ Imām al-Sa'dī (رَحْمَةُ اللَّهِ) commented, "So when an evildoer from the creation harms you, especially from those who have a significant right over you, such as relatives and companions and their likes, harming you through speech or action, then respond to (this harm) with benevolence. If he cuts off from you, keep ties. If he oppresses you, pardon him. If he speaks about you in your absence or presence, do not confront him, rather pardon him and deal with him through gentle speech. If he boycotts you and abandons speaking to you, speak to him with good speech, extend the salutation (of peace) to him. So when you return evil with benevolence, a mighty benefit will arise (from that)... When a person is patient in (controlling) his self, fulfils the command of his Lord (in this verse), recognizes the abundant reward (for it), knows that returning a like action to the evildoer will not bring any benefit but will only increase him in enmity and severity and that being benevolent to him (the evildoer) does not diminish his (own) status - [upon the knowledge] that whoever shows humility is raised by Allāh - then the affair will become easy for him and he will do that [willingly] out of pleasure, seeking delight therein." *Taysīr al-Karīm al-Rahmān* through *al-Majmū'ah al-Kāmilah* (6/577-578).

أَدْفَعِ بِأَلْتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ

حَمِيمٌ ﴿٣٤﴾ وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا

إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾

Repel (evil) with what is better, then verily he between whom and you there was enmity (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (of good in this life and the next).⁶⁷



⁶⁷ Fuṣṣilat (41:35).

15. Do Not Incite Your Disputant

The fifteenth: Perhaps seeking revenge and facing up to his [oppressor] will be the cause of his contender increasing in evil, becoming stronger and thinking of various types of harms he can inflict up him - as is often observed [in practice]. If he showed patience and pardoned [his oppressor] he will have protected himself from these harms. The intelligent person does not choose the greater of two harms by repelling the lesser of them.⁶⁸



⁶⁸ A man said to Ibrāhīm al-Muzanī, "So and so person hates you" and he replied, "There is no solace (for me) in his nearness (to me) and nor any (feeling of) strangeness in his remoteness (from me)." *Shu'ab al-Īmān* (7/8134). This highlights that the quality of indifference and that being unaffected by the ill-feelings of others (when you have not wronged them in anything) is from patience.

16. Absence of Patience Leads to Oppression Itself

The sixteenth: Whoever becomes accustomed to seeking revenge and does not show patience will necessarily fall into oppression.⁶⁹

This is because the soul, in its knowledge and desire, does not restrict itself to [obtaining] only the level of obligatory justice due to it. Perhaps it is unable to take less than the right due to it since anger leads a person to a level where he does not understand what he is saying or doing. Thus, whilst he is oppressed, [waiting] in anticipation of support [from others] and [defence of his] honour, he becomes an oppressor himself

⁶⁹ Jābir (رضي الله عنه) states that the Messenger of Allāh (صلى الله عليه وسلم) said, "Beware of oppression, for it is layers of darkness on the Day of Judgement and beware of covetousness (greed), for indeed covetousness destroyed those who came before you, leading them to spill their blood and make lawful that which was inviolable to them." Reported by Muslim in his *Ṣaḥīḥ* in *Kitāb al-Birr wal-Ṣilah* (no. 2578). Shaykh Ibn al-'Uthaymīn (رحمته الله) said, "As for the rights of the servants of Allāh, then oppression revolves around three matters that the Prophet (صلى الله عليه وسلم) explained in the Farewell Sermon, so he said, "Verily, your blood, wealth and honour is sacred like the sacredness of this day of yours, in this month of yours in this city of yours." Oppression regarding the soul is the oppression of (spilling) blood in that a person transgresses another by spilling blood or causing wounds and what resembles that. And oppression in wealth is when a person transgresses against and oppresses another in relation to matters of wealth, either by not paying an obligation (due from him) or falling into that which is unlawful, or by withholding from an obligation due upon him or by doing something unlawful with the wealth of another. As for oppression in relation to honour, it includes transgressing against another by committing fornication, or sodomy or falsely accusing them and what resembles that. And oppression, in all of its types is unlawful." Refer to *Sharḥ Riyāḍ al-Ṣāliḥīn* (2/485).

and [ends up anticipating] hatred and punishment [for his counter-oppression] instead.



17. Being Oppressed Expiates Sins and Raises the Rank

The seventeenth: He [knows] that this oppression which afflicted him is a cause of either the expiation of his evil deed or the raising of his rank. When he takes revenge and does not show patience, it will neither expiate his sin nor raise his rank.⁷⁰



⁷⁰ A man entered upon 'Umar bin 'Abd al-'Azīz (رضي الله عنه) and began to complain about a man who had wronged him, so 'Umar said to him, "That you meet Allāh and your oppression remains as it is, is better for you than to meet Him having diminished it." And a man came to Abān bin Abī 'Ayyāsh (رضي الله عنه) and said, "So and so reviles you." He replied, "Convey my salutations to him and inform him that he has awakened me to seeking forgiveness." Refer to *Ḥayāt al-Salaf Bayn al-Qawl wal-'Amal* (p. 336).

18. Patience and Pardon Subdues Your Enemy

The eighteenth: [He recognizes] that his forgiveness and patience is from the greatest of armies against his disputant. The one who shows patience and forgiveness, his patience and forgiveness will necessitate the humiliation of his enemy, and [cause his enemy] to fear of him and the people. The people will not remain silent about his disputant, even if he himself remains silent. But when he takes revenge, all of that ceases [and does not take place]. For this reason you will find that many a person, when another reviles or harms him, he loves to seek retribution from him. When he has faced him (and vented his anger), he becomes calm and the burden that he found with himself is lifted.⁷¹



⁷¹ In other words, he was unable to bear all of that with patience and his soul encouraged him to take revenge and vent his anger. As a result, he lost out a great deal by failing to restrain his enemy in the way most desired and effective which is through patience and forgiveness.

19. Maintaining One's Lofty Station

The nineteenth: [He observes] that when he pardons his opponent, his opponent's soul will perceive that he (the one who pardoned him) is above him and that he succeeded over him. [His opponent] will not cease considering himself to be lower than him. Sufficient is this as excellence and nobility for pardoning [others].⁷²



⁷² Al-Sha'bī (رحمة الله) said, "Isā bin Maryam (عليه السلام) used to say, 'Benevolence (*ihsān*) is not that you show benevolence to the one who shows it to you, that is simply repaying him with goodness. But benevolence is that you are benevolent to the one who harmed you'." *Al-Zuhd* of Imām Aḥmad (p. 484)

20. An Act of Goodness Gives Birth to More Goodness

The twentieth: [He observes] that when he pardons and overlooks, it is a good deed and another good deed will result from it. And from that good deed, yet another will result and so on.⁷³ Thus, his good deeds will never cease to increase because the reward for a good deed is another good deed, just as the punishment for an evil deed is another evil deed. And perhaps this may be the cause of his deliverance [in the Hereafter] and his eternal joy. But when he takes revenge and aids his own soul, all of that ceases.



⁷³ Ibn Taymiyyah said, "And for this reason, he from the Salaf said what he said, such as Sa'īd bin Jubayr, 'Verily from the reward of a good deed is another good deed after it and the punishment for an evil deed is another evil deed after it.'" *Al-Tuḥfāt al-'Irāqīyyah* (Dār Kutub al-'Ilmiyyah, 1426H, p. 16).

Gratitude

And the second principle: Gratitude and this is to act in obedience to Allāh, the Exalted.⁷⁴



⁷⁴ The verifier, Dr. Hishām bin Ismā'īl bin 'Alī al-Ṣīnī, notes that the manuscript ends here and that the manuscript copier may not have completed the entire treatise (from the original), or may have intended to isolate only the first principle regarding patience, or that the remainder was missing in the original. It makes no sense that Ibn Taymiyyah discussed the first principle regarding patience at length and then ended abruptly without discussing the second principle regarding gratitude in the same way. Refer to *al-Majmū'ah al-'Aliyyah Min Kutub wa Rasā'il wa Fatāwā Shaykh al-Islām Ibn Taymiyyah* (1/51).

Appendix 1: Arabic Text

بسم الله الرحمن الرحيم

وصلى الله على سيدنا محمد، وعلى آله وصحبه وسلم.

قال الشيخ الإمام العالم العلامة شيخ الإسلام مفتي الأنام تقي الدين أبو العباس أحمد بن تيمية الحراني - رضي الله عنه - :

جعل الله سبحانه وتعالى عباده المؤمنين بكل منزلة خيرًا منه، فهم دائمًا في نعمة من ربهم، أصابهم ما يحبون أو ما يكرهون، وجعل أفضيته وأقداره التي يقضيها لهم ويقدرها عليهم متاجر يربحون بها عليه، وطرفًا يصلون منها إليه، كما ثبت في الصحيح عن إمامهم ومتبوعهم - الذي إذا دُعي يوم القيامة كل أناس بإمامهم دُعوا به- صلوات الله وسلامه عليه أنه قال: «عجبًا لأمر المؤمن إن أمره كله عجبٌ، ما يقضي الله له من قضاء إلا كان خيرًا له، إن أصابته سراءٌ شكر فكان خيرًا له، وإن أصابته ضراءٌ صبر فكان خيرًا له».

فهذا الحديث يعم جميع أفضيته لعبده المؤمن، وأنها خير له إذا صبر على مكروهها وشكر لمحبوها، بل هذا داخل في معنى الإيمان فإنه كما قال السلف: الإيمان نصفان نصف صبر، ونصف شكر، كقوله تعالى: ﴿إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾.

وإذا اعتبر العبد كله رآه يرجع بجملته إلى الصبر والشكر، وذلك لأن الصبر ثلاثة أقسام:

صبر على الطاعة حتى يفعلها، فإن العبد لا يكاد يفعل
المأمور به إلا بعد صبر ومصابرة، ومجاهدة لعدوه الظاهر والباطن،
فبحسب هذا الصبر يكون أداؤه للمأمورات وفعله للمستحبات.

النوع الثاني: صبر عن المنهي حتى لا يفعله، فإن النفس
ودواعيها وتزيين الشيطان وقرناء السوء تأمره بالمعصية وتجريه
عليها، فبحسب قوة الصبر يكون تركه لها، قال بعض السلف:
أعمال البر يفعلها البر والفاجر ولا يقدر على ترك المعاصي إلا
صديق.

النوع الثالث: الصبر على ما يصيبه بغير اختياره من
المصائب، وهي نوعان:

نوع لا اختيار للخلق فيه: كالأمراض وغيرها من المصائب
السماوية فهذه يسهل الصبر فيها؛ لأن العبد يشهد فيها قضاء الله
وقدره، وأنه لا مدخل للناس فيها، فيصبر إما اضطرارًا وإما اختيارًا،
فإن فتح الله على قلبه باب الفكرة في فوائدها، وما في حشوها من
النعم والألطاف، انتقل من الصبر عليها إلى الشكر لها والرضا بها،
فانقلبت حينئذ في حقه نعمة، فلا يزال هجيرى قلبه ولسانه فيها:
«رب أعني على ذكرك وشكرك وحسن عبادتك». وهذا يقوى
ويضعف بحسب قوة محبة العبد لله وضعفها، بل هذا يجده
أحدنا في الشاهد، كما قال بعض الشعراء يخاطب محبوبًا له ناله
ببعض ما يكره:

لئن ساءني أن نلتني بمساءةٍ لقد سرني أني خطرت ببالك

النوع الثاني: ما يحصل له بفعل الناس في ماله أو عرضه أو نفسه، فهذا النوع يصعب الصبر عليه جداً لأن النفس تستشعر المؤذي لها وهي تكره الغلبة فتطلب الانتقام فلا يصبر على هذا النوع إلا الأنبياء والصديقون.

وكان نبينا (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) إذا أُذِيَ يقول: «يرحم الله موسى لقد أذوي بأكثر من هذا فصبر»، وأخبر عن نبي من الأنبياء أنه ضربه قومه فجعل يقول: «اللهم اغفر لقومي فإنهم لا يعلمون»، وقد روي عنه (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) أنه جرى له مثل هذا قومه فجعل يقول مثل ذلك، فجمع في هذا ثلاثة أمور: العفو عنهم، والاستغفار لهم، والاعتذار عنهم بأنهم لا يعلمون.

وهذا النوع من الصبر عاقبته النصر والهدى والسرور والأمن، والقوة في ذات الله، وزيادة محبة الله ومحبة الناس له، وزيادة العلم؛ ولهذا قال الله تعالى: ﴿وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ﴾.

فالصبر واليقين ينال بهما الإمام في الدين، فإذا انضاف إلى هذا الصبر قوة اليقين والإيمان ترقى العبد في درجات السعادة بفضل الله تعالى، و﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾؛ ولهذا قال الله تعالى: ﴿ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ * وَمَا يُلْقَاهَا إِلَّا

الَّذِينَ صَبَرُوا وَمَا يُلقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿١٠٠﴾

ويعين العبد على هذا الصبر عدة أشياء:

أحدها: أن يشهد أن الله - سبحانه وتعالى - خالق أفعال العباد حركاتهم وسكناتهم وإراداتهم، فما شاء الله كان وما لم يشأ لم يكن، فلا يتحرك في العالم العلوي والسفلي ذرية إلا بإذنه ومشيئته، فالعباد آلة فانظر إلى الذي سلطهم عليك، ولا تنظر إلى فعلهم بك، تسترح من الهم والغم.

الثاني: أن يشهد ذنوبه وأن الله إنما سلطهم عليه بذنبه، كما قال تعالى: ﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ﴾، فإذا شهد العبد أن جميع ما يناله من المكروه فسببه ذنوبه اشتغل بالتوبة والاستغفار من الذنوب التي سلطهم عليه بسببها، عن ذمهم ولومهم والوقية فيهم. وإذا رأيت العبد يقع في الناس إذا آذوه، ولا يرجع إلى نفسه باللوم والاستغفار، فاعلم أن مصيبتهم حقيقة، وإذا تاب واستغفر وقال: هذا بذنوبي صارت في حقه نعمة. قال علي بن أبي طالب كرم الله وجهه كلمة من جواهر الكلام: «لا يرجون عبد إلا ربه، ولا يخافن عبد إلا ذنبه»، وروي عنه وعن غيره: «ما نزل بلاء إلا بذنب، ولا رفع إلا بتوبة».

الثالث: أن يشهد العبد حسن الثواب الذي وعده الله لمن عفا وصبر، كما قال تعالى: ﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ

فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ»، ولما كان الناس عند مقابلة الأذى ثلاثة أقسام: ظالم يأخذ فوق حقه، ومقتصد يأخذ بقدر حقه، ومحسن يعفو ويترك حقه، ذكر الأقسام الثلاثة في هذه الآية، فأولها للمقتصدين، ووسطها للسابقين، وآخرها للظالمين.

ويشهد نداء المنادي يوم القيامة: «ألا ليقم من وجب أجره على الله». فلا يقيم إلا من عفا وأصلح، وإذا شهد مع ذلك فوت الأجر بالانتقام والاستيفاء، سهل عليه الصبر والعفو.

الرابع: أن يشهد أنه إذا عفا وأحسن أورثه ذلك من سلامة القلب لإخوانه، ونقائه من الغش والغل وطلب الانتقام وإرادة الشر، وحصل له من حلاوة العفو ما يزيد لذته ومنفعته عاجلاً وأجلاً، على المنفعة الحاصلة له بالانتقام أضعافاً مضاعفة، ويدخل في قوله تعالى: ﴿وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾، فيصير محبوباً لله، ويصير حاله حال من أخذ منه درهم، فعوض عليه ألوفاً من الدنانير، فحينئذ يفرح بما من الله عليه أعظم فرح يكون.

الخامس: أي علم أنه ما انتقم أحد قط لنفسه إلا أورثه ذلك ذلاً يجده في نفسه، فإذا عفا أعزه الله تعالى، وهذا مما أخبر به الصادق المصدوق حيث يقول: «ما زاد الله عبداً بعفو إلا عزاً»، فالعز الحاصل له بالعفو أحب إليه وأنفع من العز الحاصل له بالانتقام، فإن هذا عز في الظاهر، وهو يورث في الباطن ذلاً، والعفو ذل في الباطن، وهو يورث العز باطناً وظاهراً.

السادس: وهي من أعظم الفوائد: أن يشهد أن الجزء من جنس العمل، وأنه نفسه ظالم مذنب، وأن من عفا عن الناس عفا الله عنه، ومن غفر لهم غفر الله له فإذا شهد أن عفوهم وصفحه وإحسانه مع إساءتهم إليه سبب لأن يجزيه الله كذلك من جنس عمله، فيعفو عنه ويصفح، ويحسن إليه على ذنوبه، ويسهل عليه عفوهم وصبره، ويكفي العاقل هذه الفائدة.

السابع: أن يعلم أنه إذا اشتغلت نفسه بالانتقام وطلب المقابلة ضاع عليه زمانه، وتفرق عليه قلبه، وفاته من مصالحه ما لا يمكن استدراكه، ولعل هذا أعظم عليه من المصيبة التي نالتها من جهتهم، فإذا عفا وصفح فرغ قلبه وجسمه لمصالحه التي هي أهم عنده من الانتقام.

الثامن: أن انتقامه واستيفاءه وانتصاره لنفسه، وانتصاره لها، فإن رسول الله (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) ما انتقم لنفسه قط، فإذا كان هذا خير خلق الله وأكرمهم على الله لم ينتقم لنفسه، مع أن أذاه أذى لله، ويتعلق به حقوق الدين، ونفسه أشرف الأنفس وأزكاها وأبرها، وأبعدها من كل خلق مذموم، وأحقها بكل خلق جميل، ومع هذا فلم يكن ينتقم لها، فكيف ينتقم أحدنا لنفسه التي هو أعلم بها وبما فيها من الشرور والعيوب، بل الرجل العارف لا تساوي نفسه عنده أن ينتقم لها، ولا قدر لها عنده يوجب عليه انتصاره لها.

التاسع: إن أؤذي على ما فعله الله، أو على ما أمر به من طاعته ونهي عنه من معصيته، وجب عليه الصبر، ولم يكن له الانتقام، فإنه قد أؤذي في الله فأجره على الله، ولهذا لما كان المجاهدون في سبيل الله ذهبت دماؤهم وأموالهم في الله لم تكن مضمونة، فإن الله اشترى منهم أنفسهم وأموالهم، فالثمن على الله لا على الخلق، فمن طلب الثمن منهم لم يكن له على الله ثمن، فإنه من كان فيه الله تلفه كان على الله خلفه، وإن كان قد أؤذي على مصيبة فليرجع باللوم على نفسه، ويكون في لومه لها شغل عن لومه لمن آذاه، وإن كان قد أؤذي على حظ فليوطن نفسه على الصبر، فإن نيل الحظوظ دونه أمرٌ أمرٌ من الصبر، فمن لم يصبر على حر الهواجر والأمطار والثلوج ومشقة الأسفار ولصوص الطريق، وإلا فلا حاجة له في المتاجر.

وهذا أمر معلوم عند الناس أن من صدق في طلب شيء من الأشياء بدل من الصبر في تحصيله بقدر صدقه في طلبه.

العاشر: أن يشهد معية الله معه إذا صبر، ومحبة الله له إذا صبر، ورضاه، ومن كان الله معه دفع عنه أنواع الأذى والمضرات ما لا يدفعه عنه أحد من خلقه، قال تعالى: ﴿وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾، وقال تعالى: ﴿وَاللَّهُ يُحِبُّ الصَّابِرِينَ﴾.

الحادي عشر: أن يشهد أن الصبر نصف الإيمان، فلا يبذل من إيمانه جزاء في نصرته نفسه، فإذا صبر فقد أحرز إيمانه،

وصانه من النقص، والله يدفع عن الذين آمنوا.

الثاني عشر: أن يشهد أن صبره حكم منه على نفسه، وقهر لها وغلبة لها، فمتى كانت النفس مقهورة معه مغلوبة، لم تطمع في استرقاقه، وأسره وإلقائه في المهالك، ومتى كان مطيعاً لها سامعاً منها مقهوراً معها، لم تزل به حتى تهلكه، أو تتداركه رحمة من ربه، فلو لم يكن في الصبر إلا قهره لنفسه ولشيطانه، فحينئذ يظهر سلطان القلب، وتثبت جنوده، ويفرح ويقوى، ويطرده العدو عنه.

الثالث عشر: أن يعلم أنه إن صبر فالله ناصره ولا بد، فالله وكيل من صبر، وأحال ظالمه على الله، ومن انتصر لنفسه وكله الله إلى نفسه، فكان هو الناصر لها، فأين من ناصره الله خير الناصرين إلى من ناصره نفسه أعجز الناصرين وأضعفه؟

الرابع عشر: أن صبره على من آذاه واحتماله له يوجب رجوع خصمه عن ظلمه، وندامته واعتذاره، ولوم الناس له، فيعود بعد إيدائه له مستحيًا منه نادماً على ما فعله، بل يصير مواليًا له، وهذا معنى قوله تعالى: ﴿ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ * وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حِظٍّ عَظِيمٍ﴾.

الخامس عشر: ربما كان انتقامه ومقابلته سبباً لزيادة شر خصمه، وقوة نفسه، وفكرته في أنواع الأذى التي يوصلها إليه، كما

هو المشاهد، فإذا صبر وعفا أمن من هذا الضرر، والعاقل لا يختار أعظم الضررين بدفع أدناهما، وكم قد جلب الانتقام والمقابلة من شر عجز صاحبه عن دفعه، وكم قد ذهبت نفوس ورياسات وأموال لو عفا المظلوم لبقيت عليه.

السادس عشر: أن من اعتاد الانتقام ولم يصبر لا بد أن يقع في الظلم، فإن النفس لا تقتصر على قدر العدل الواجب لها، لا علمًا ولا إرادة، وربما عجزت عن الاقتصار على قدر الحق، فإن الغضب يخرج بصاحبه إلى حد لا يعقل ما يقول ويفعل، فبينما هو مظلوم ينتظر النصر والعز، إذا انقلب ظالمًا ينتظر المقت والعقوبة.

السابع عشر: أن هذه المظلمة التي ظلمها هي سبب إما لتكفير سيئته، أو رفع درجته، فإذا انتقم ولم يصبر لم تكن مكفرة لسيئته ولا رافعة لدرجته.

الثامن عشر: أن عفوه وصبره من أكبر الجند له على خصمه، فإن من صبر وعفا كان صبره وعفوه موجبًا لنيل عدوه، وخوفه وخشيته منه ومن الناس، فإن الناس لا يسكتون عن خصمه، وإن سكت هو، فإذا انتقم زال ذلك كله، ولهذا تجد كثيرًا من الناس إذا شتم غيره أو آذاه يحب أن يستوفي منه، فإذا قابله استراح وألقى عنه ثقلًا كان يجده.

التاسع عشر: أنه إذا عفا عن خصمه استشعرت نفس خصمه أنه فوقه، وأنه قد ربح عليه، فلا يزال يرى نفسه دونه،

وكفى بهذا فضلاً وشرقاً للعفو.

العشرون: أنه إذا عفا وصفح كانت هذه حسنة، فتولد له حسنة أخرى، وتلك الأخرى تولد له أخرى، وهلم جرا، فلا تزال حسناته في مزيد، فإن من ثواب الحسنة الحسنة، كما أن من عقاب السيئة السيئة بعدها، وربما كان هذا سبباً لنجاته وسعادته الأبدية، فإذا انتقم وانتصر زال ذلك.

والأصل الثاني: الشكر، وهو العمل بطاعة الله تعالى.



Appendix 2: Ibn al-Qayyim on Gratitude

Ibn al-Qayyim (رحمة الله) said, "Allāh has commanded (with gratitude), prohibited against its opposite, praised its people and described them as the most special of His creation. He made (gratitude) to be the objective behind His creation and command, promised its people with the best of His reward, made it a cause for increase in His bounty and as a guard over His blessings. He informed that its people are the ones who benefit from His signs. The (linguistic) foundation of *shukr* is the appearance of the effect of nutrition upon the bodies of animals in a clear way. It is said *shakirat al-dābbāh*, *tashkaru shakran*, when the effect of consuming fodder becomes visible upon it.

The reality [of gratitude] in relation to one's servitude [to Allāh] is the appearance of the effect of the favour of Allāh on the tongue of His servant in both acknowledging [the favour] and praising Him for it. Likewise, upon his heart in terms of witnessing [the favour] and loving [Allāh for it]. And then upon his limbs, in outward compliance and obedience.

Thus, gratitude is built upon five foundations: a) Humility towards the one being thanked, b) love of Him, c) acknowledging His favour, d) praising Him for it, and e) not using it in what is disliked by Him.

So these five comprise the foundation of gratitude and it is constructed upon them. When any one of them is absent, then a foundation amongst its foundations becomes defective. The speech of everyone who spoke about gratitude and defined it returns back to this and revolves around it. It is said, "*Its*

definition is acknowledging the favour of the bestower with humility" and it is said, "Praising the benevolent one (who bestowed the favour) by mentioning his benevolence" and it is said, "The heart settling upon love of the bestower, the limbs upon His obedience and the tongue flowing with His mention and praise" and it is said, "It is to witness the favour and to preserve the sanctity (of His prohibitions)."

The gratefulness of the common-folk is for food, drink, clothing and bodily nourishments. The gratefulness of the special ones is for Tawhīd, faith (īmān) and the nourishment of the hearts. And gratefulness is always accompanied by increase, due to His saying, the Exalted:

لِيَنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

**If you are grateful, I will grant
you increase. (Ibrāhīm 14:7)**

So when you do not see your condition in (a state of) increase, then turn to gratitude.¹⁷⁵



⁷⁵ Refer to *al-Madārij* (2/232 onwards), abridged.

Appendix 3: Imām al-Sa'dī on Gratitude

Imām 'Abd al-Raḥmān bin Nāṣir al-Sa'dī (رَحْمَةُ اللَّهِ) said, "**Benefit:** When the Creator mentioned His favour upon His servants by facilitating transport through animals and ships, saying:

لَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾

That you may settle yourselves upon their backs and then remember the favour of your Lord when you have settled upon them and say. "Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it. And indeed, to our Lord, will we [certainly] return." (Zukhrūf 43:13-14)

He mentioned therein the three pillars of gratitude, and they are a) acknowledging and remembering the favour of Allāh, b) speaking about it (to others) and praising Allāh for it and c) submission to Allāh and utilizing (the favour) to aid in His worship.

This is because the intent in His saying, "**And indeed, to our Lord, will we [certainly] return**" is to acknowledge the recompense (on the Day of Judgement) and to prepare oneself for it. The intent behind [the bestowal of] these favours is that they aid the servant in obedience to Allāh for which he was created. And in His saying, "**Then remember the favour of your Lord when you have settled upon them**" is to specify the

[remembrance of the favour] for this particular situation, at the time of attaining the favour.

Many from the creation are intoxicated by (the abundant) favours which cause them to become heedless of Allāh and bring about insolence and arrogance in them. So this situation in which Allāh has commanded (the remembrance of the favour) is a cure for this destructive disease. For when the servant remembers that he is engulfed by the favours of Allāh, (when he recalls) that their foundations, the ease with which they come to him, their causes, their persistence and the repulsion of what clashes with them or diminishes them, (when he recalls) that this is all from the bounty of Allāh and His benevolence and that nothing is from the servant himself, he will humble himself to Allāh, lower himself, be grateful to Him and praise Him. The favour will persist through this and Allāh will place blessing in it. It will become a true favour.

But as for when he meets it with insolence and arrogance and forgets the bestower of the favour, perhaps he will become arrogant towards the servants of Allāh on account of these favours. This is retribution which comes in the appearance of a favour and represents the servant being gradually taken by Allāh (without his realization) to a sudden removal (of the favour), an onset of punishment and retribution. We ask Allāh to bestow upon us gratitude for His favours.¹⁷⁶



⁷⁶ *Taysīr al-Laṭīf al-Mannān* (Maktabah al-Rushd, pp. 372-373).

Appendix 4: Imām Ibn Bāz on Gratitude

Imām Ibn Bāz (رَحِمَهُ اللهُ) said, "It is known that Allāh (جَلَّ وَعَلَا) has showered many favours upon us and He does not cease to shower many favours upon His servants. He is deserving of gratitude (and thanks) for all of the favours. Gratitude is the determiner of favours, when you are grateful for the favours, they will increase and Allāh will place blessing in them, and their benefit will become greater.

And when you are ungrateful for the favours, they will cease and perhaps hastened punishments might descend (in this life) ahead of deferred punishments (in the Hereafter). The favours are of various types: The favour of bodily health, that of hearing, seeing, intellect, and of all the organs. And greater than all of that is the favour of the religion, firmness upon it, being concerned with it and gaining understanding of it. Allāh, the Exalted, said:

أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ

نِعْمَتِي وَرَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا

This day have I perfected your religion for you, have completed My favour upon you and have approved of Islām for you as a religion. (al-Mā'idah 5:3)

Thus, the greatest favour is the favour of the religion and He sent Messengers and revealed Books until He made His mighty religion clear to His servants and explained it to them. Then He granted you success - O Muslim - and guided you until you

became from its people. So this is the mighty favour for which it is obligatory upon us to be extremely grateful.

[Only] that (person) who observes the state of (the people) of the world and (observes) what has descended upon them of various types of disbelief, polytheism and misguidance will come to know the extent (of this favour) and its greatness. [Likewise], what has emerged amongst them of various types of corruption, deviation, preference of this life and abstention from the next, and (likewise), what has spread of the harms of (atheistic) Communism and Secularism, the callers to these two (ideologies) and what these ideologies comprise of disbelief in Allāh, in all religion and in the messages and Books revealed from heaven is known. Likewise, what many of the people have been put to trial with of worshipping the inhabitants of the graves and (worshipping) idols and statues and diverting the sole right of Allāh (of worship) to others besides Him. Similarly, what many have been put to trial with of innovations, deviations and many types of misguidance and disobedience.

The favours, their greatness and the goodness coming to those (in receipt of them) are only recognized when their opposites from all of these numerous evils and what lies of disastrous ends for their people are also known. As for the favour of Islām, its consequence is Paradise, (attainment of) dignity, arriving at the abode of (everlasting) bliss, being in proximity to the Generous Lord in an abode whose bliss does not expire and whose inhabitants do not decline in youthfulness and whose health and well-being does not cease. Rather they are in perpetual health, constant security,

youthfulness that does not decline, in goodness that does not expire and in proximity to the Generous Lord.

So whoever reflects upon this affair and recognizes the favour of Allāh upon him, then it is obligatory upon him to be thankful for this favour by remaining firm upon this (favour of Islām and Sunnah), that he asks Allāh, the Sublime, to grant him success in remaining upon it until death and (success) in preserving it through obedience to Allāh and abandonment of His disobedience. [And likewise he] seeks refuge with Allāh from the causes of misguidance and tribulations and the causes which put an end to the favours.

It is also upon him to be grateful for the favours besides the favour of Islām, from what the servant possesses of good health, well-being and other such abundant favours of Allāh (عَزَّوَجَلَّ), such as security in one's land and for one's family and wealth. These favours being brought to you may have been from the causes of your Islām, your faith in Allāh. [Alternatively], they could be a test and a trial alongside your disbelief and misguidance. You could be tested by your presence in a secure place, having good health and well-being and plenty of wealth. Yet alongside that you are astray, deviated away from Allāh and from His obedience. So all of this is a test and trial and (a means of) establishing the proof against you such that your punishment will increase on the Day of Judgement if you die upon this evil state.

The reality of gratefulness then is that you respond to the favours of Allāh by having faith in Him, His messengers, loving Him (عَزَّوَجَلَّ), acknowledging His bestowal [of favours upon you] and thanking Him for that with righteous speech,

good praise, love of Him, fear of Him and hope in Him, being fond of meeting Him and calling to His path and fulfilling His right. It is from gratefulness to Allāh that you believe in Allāh as a deity in truth, that He is the Creator, Provider and all-Knowing and that He deserves to be worshipped alone. You believe that He is the Lord of the Worlds, that there is no deity worthy of worship besides Him, there is no deity in truth besides Him. [Likewise], that you believe in His names and attributes (عَزَّوَجَلَّ), that He is perfect in His essence, His names and His attributes that He has no partner, none who resembles Him and that He is not analogised with His creation.... So Allāh is the one who deserves to be worshipped alone with our supplication, our hope, our fear, our prayer, our oaths, our sacrifice and other than them from the types of worship... And whoever directed worship to other than Allāh such as the one who directed it to the Jinn, the Angels, or al-Badawī or al-Ḥusayn or other than him from the created beings, then he has set up others as partners with Allāh, has worshipped other than Allāh alongside Him and has invalidated his saying "*There is none worthy of worship but Allāh,*" he has denied the favours of Allāh which He bestowed upon him, those of health, well-being, sending the Messengers and our Messenger Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and this is the greatest rejection of favours. Being grateful to Allāh for the favour of Tawḥīd and other favours is from the greatest of obligations and the most excellent of things that bring one near (to Allāh)."⁷⁷



⁷⁷ Abridged, refer to <http://www.binbaz.org.sa/mat/8277>.

Glossary

Al-Asmā' wal-Şifāt: The subject area of Allāh's Names and Attributes.

Āyah (pl. āyāt): A verse of the Qur'ān.

Ahl al-Bid'ah: The People of Innovation - those people who introduce matters, whether, beliefs, actions or principles into the religion that which does not belong to it and which the Messenger (ﷺ) and his Companions (رضي الله عنهم) were not upon.

Ahl al-Kalām: The people of theological rhetoric who understand the texts of the Book and the Sunnah, particularly those pertaining to the attributes, upon concepts and terms taken from the Greek philosophers such as Aristotle.

Ahl al-Sunnah wal-Jamaa'ah: Those who hold fast to that which the Prophet (ﷺ) and his Companions were upon with regards to 'aqīdah (belief), manhaj (methodology), da'wah (calling), iṣlāḥ (rectification) and all other matters of religion, and their hearts and bodies are united around these foundations of the religion.

'Aqīdah: Creed, belief.

Āthar (pl. āthār): Literally, a remnant or trace. It means a narration from the Prophet (ﷺ), the Companions and their Successors (Ṭabī'ūn).

Bāṭiniyyah: A label referring to those who conceal disbelief inwardly and ascribe to Islām (mainly Shi'ism) outwardly whilst their intentions are to harm Islām and the Muslims.

Bid'ah: An innovation in Islām, something having no precedence in the Prophetic Sunnah.

Ḍalālah: Misguidance.

Zāhir: That which is apparent, manifest, outward.

Dīn: Religion, way.

Īmān: The correct Islamic belief which comprises firm belief in the heart, profession of the tongue and the actions of the limbs. It can increase through obedience and decrease through sin and disobedience.

Faqīh: Someone who has understanding of the religion, of the texts of the Book and the Sunnah and derives rulings from them.

Fiqh: Understanding, comprehension. Used to refer to the field of jurisprudence and legal rulings.

Hāfiz: A memorizer, preserver of the Qur'ān and Ḥadīth.

Ḥadīth (pl. aḥādīth): A narration containing the sayings of the Messenger of Allāh (صلى الله عليه وسلم), his actions or any descriptions of him.

Ḥasan: In the Science of Ḥadīth, a good and acceptable hadeeth.

Hijrah: The emigration of the Prophet from Makkah to Madīnah in 622CE. The Islāmic calendar starts from this date.

‘Ilm al-Hadeeth: The Science of Ḥadīth which is involved with separating the correct and true ḥadīths from the weak and fabricated ones.

Ijmā’: Concensus, the agreement of the Companions of the Messenger (صلى الله عليه وسلم) upon an issue or the agreement of the Scholars of Ahl al-Sunnah wal-Jamā’ah upon an issue.

Ilhād: Deviation, heresy.

‘Ilm al-kalām: An innovation of the Jahmiyyah and their offshoots, speaking about Allāh, His Names and Attributes with Aristotelian terminology (bodies and accidents).

Imām: One who leads in prayer, a leader of a state or a prominent Scholar.

Irjā’: A doctrine which comprises the expulsion and separation of actions from the reality of faith (īmān).

Ittihād: Divine union, the belief of the union between Allāh and some of His creation.

Jahmiyyah: A sect which arose in the first century utilizing the language and terminology of Greek philosophy to speak about Allāh, His Names and Attributes. The Mu’tazilah took this speech from them and they also had numerous other offshoots such as the Kullābiyyah, Ash’ariyyah and Mātūrīdiyyah.

Jamā’ah: Group, body. In its correct usage it refers to a body of Muslims united upon the creed and methodology of the Companions and giving obedience to the ruler with authority over them.

Kāfir: A disbeliever.

Khalīfah (pl. khulafā’): The leader of the Muslim Ummah.

Khārijites: Those who abandon the main body of Muslims, declare Muslims to be disbelievers on account of major sins and raise the sword against the ummah, both rulers and the ruled.

Khilāfah: Succession of rule, the Muslim state.

Khutbah: A sermon, speech, address.

Kufr: Disbelief.

Madhhab (p. Madhāhib): A way or a school of thought.

Majāz: Allegorical or metaphorical.

Manhaj: Methodology.

Mu'min: A believer

Muḥaddith: A scholars versed in the science of ḥadeeth and all its branches and who separates the authentic from the weak and spurious.

Muṣḥaf: The printed Qur'ān.

Mushrik: A pagan, polytheist. One who associates partners with Allāh in belief or worship.

Mutawātir: A ḥadīth reported by a large number of narrators at every stage of its transmission such that it is impossible for them to have concurred upon a deliberate lie. Scholars differ about the minimum number of narrators needed to constitute a mutawātir ḥadīth.

Muwahḥid (pl. Muwahḥidūn): One who holds the correct belief in Allaah and His Names and Attributes, who worships Him alone - with everything that the correct meaning of worship requires -, does not associate partners with Him in any form or fashion and who dies upon that state.

Nifāq: Hypocrisy.

Qaḍā': Allāh's ordainment (judgement) with respect to everything in creation.

Qadar: Allāh's pre-estimation and pre-decree.

Qiblah: The direction one faces during prayer (towards Makkah).

Rāfidah: The Shi'ah who reject the Companions of the Prophet and accuse them with misguidance and disbelief.

Ṣaḥīḥ: Sound, authentic. A ḥadīth fulfilling all the conditions of authenticity.

Salām: The greetings that a Muslim gives to another, the statement "Assalāmu 'alaikum" - may Allāh protect you and keep you safe.

Salaf: Predecessors. The Companions, their successors and their successors who have been praised by the Messenger (صلى الله عليه وسلم) in authentic texts for their understanding and application of the religion.

Shirk: Associating partners with Allāh (عز وجل) either in his Lordship (rubūbiyyah), ulūhiyyah (right to be worshipped) or asmā' wa ṣifāt (names and attributes).

Ṣifāt: The attributes of Allāh (عز وجل).

Sunnah: The Prophet's (صلى الله عليه وسلم) statements, actions and silent approvals.

Ta'teel: Divesting Allāh (عز وجل) of His attributes.

Ta'wīl: Figurative explanation of Allāh's Attributes.

Tābi'ī (pl. Tābi'ūn): Successor. Referring to the generation after the Companions who took knowledge from them.

Taḥrīf: Distortion of Allāh's Attributes through alteration of the wording or the meaning.

Takfir: To expel a Muslim from the fold of Islām.

Takyīf: To specify or enquire into the reality of Allāh's Attributes.

Takbīr: To say "Allāhu Akbar". To extol Allāh's greatness.

Taqiyyah: Deception.

Taṣḍīq: To believe and affirm the truthfulness of a report or the one who brings it.

Tashbīh: To resemble Allāh's Attributes with those of the creation.

Tawḥīd: The uniqueness of Allāh in His Lordship, His right to be worshipped and His Names and Attributes.

Ulūhiyyah: Allāh's right to be worshipped alone.

Ummah: The Muslim Nation.

Waḥdat al-wujūd: The unity of existence, the belief that the only thing in existence is the divine essence of Allāh and thus all matter and beings are from the divine essence of Allāh (عز وجل).

The Strangeness of the People of the Sunnah

Ibn al-Qayyim (رحمة الله) said in Madārij al-Sālikīn (3/186):

The people of Islām are strangers amongst mankind. And the believers are strangers amongst the people of Islām. And the people of knowledge are strangers amongst the believers. And the people of the Sunnah who separate it from the desires and innovations, they are strangers. And those who call to it and have patience upon the harm of the opposers, they are the severest of them (all) in strangeness. However, they are the people of Allāh in truth. There is no strangeness for them (in reality), (rather) their strangeness is only in relation to the majority about whom Allāh, the Mighty and Majestic, said, **"If you were to obey most of those upon the Earth they would misguide you from the path of Allāh"** (6:116). So the ones (mentioned in the verse) are (the real) strangers to Allāh and His Messenger and their strangeness is the deserting (type of) strangeness even if they are well-known and pointed towards.

