

# DAWRAH 6 ILMIYYAH 6

## EXPLANATION OF THE PROPHET'S ﷺ ADVICE TO IBN ABBAS

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BY IBN RAJAB AL-HANBALI

NAME :





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## Explanation of the Prophet's advice to Ibn 'Abbas

By Ibn Rajab (d.795H)

In the Name of Allāh, the Most  
Merciful, the Bestower of Mercy.

### Seeking aid from Him.

All praise is due to Allah, Lord of the worlds, a pure and blessed praise as our Lord loves and is pleased with, a praise that behoves the nobility of His face and accords with His magnificence. May Allāh's peace and blessings be upon Muhammad, the Unlettered Prophet, his family and his Companions.

Imam Ahmad records the hadith of Hanash al-Sana'ani on the authority of ibn 'Abbas who said, I was sitting behind the Prophet (ﷺ) when he said, "Young lad, should I not teach you some words through which Allah will occasion benefit for you?" I said, "Of course!" He said, "Safeguard Allah and He will safeguard you. Safeguard Allah and you will find Him in front of you. Know Allah in times of ease and He will know you in times of hard-ship. When you ask, ask Allah. When you seek aid, turn to Allāh. The Pen has dried (after having written) all that will occur. If the whole of creation, in its entirety, was to try and effectuate some benefit for you through something that Allah has not ordained, they would not be able to do so; and if they wished to harm you through something that Allah has not decreed, they would not be able to do so. Know that great good lies in bearing with patience what you dislike, that victory comes with patience, that relief comes with distress, and that with hardship comes ease".

This is how he related it via the route of Hanash along with two other isnads that are munqati', he mentioned that he did not differentiate the wordings of the various routes in this particular instance.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَبِهِ نَسْتَعِينُ

الحمد لله رب العالمين حمداً كثيراً طيباً مباركاً فيه كما يحب ربنا ويرضى، وكما ينبغي لكرم وجهه وعز جلاله، وصلى الله على محمد النبي الأمي وآله وصحبه وسلم تسليماً كثيراً.

خَرَجَ<sup>(١)</sup> الإمام أحمد من حديث حنّش الصنعاني عن ابن عباس قال: كنت رديف النبي ﷺ فقال: «يا غلام - أَوْ يَا غُلَيْمَ - أَلَا أَعْلَمُكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهِنَّ؟» فَقُلْتُ: بلى. فَقَالَ: «أَحْفَظِ اللَّهَ يَحْفَظْكَ، أَحْفَظِ اللَّهَ تَجِدْهُ أَمَامَكَ، تَعْرِفْ إِلَى اللَّهِ<sup>(٢)</sup> فِي الرَّخَاءِ يَعْرِفَكَ فِي الشَّدَّةِ. وَإِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، قَدْ جَفَّ الْقَلَمُ بِمَا هُوَ كَائِنٌ، فَلَوْ أَنَّ الْخَلْقَ كُلَّهُمْ جَمِيعاً أَرَادُوا أَنْ يَنْفَعُوكَ شَيْءٌ لَمْ يَقْضِهِ اللَّهُ<sup>(٣)</sup> لَمْ يَقْدِرُوا عَلَيْهِ، وَإِنْ أَرَادُوا أَنْ يَضُرُّوكَ شَيْءٌ لَمْ يَكْتُبْهُ اللَّهُ عَلَيْكَ لَمْ يَقْدِرُوا عَلَيْهِ. وَاعْلَمْ أَنَّ فِي الصَّبْرِ عَلَى مَا تَكْرَهُ خَيْرٌ كَثِيراً، وَأَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرْجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا». هَكَذَا سَأَلَهُ مِنْ طَرِيقِ حَنْشٍ مَعَ إِسْنَادَيْنِ آخَرَيْنِ مَنْقُطَعَيْنِ، وَفِي السِّيَاقِ أَنَّهُ لَا يَحْفَظُ حَدِيثَ بَعْضِهِمْ مِنْ بَعْضٍ.





He also records it via the route of Hanash alone, summarised, with the wording, "Young lad, I will relate some words to you: Safeguard Allāh and He will safeguard you. Safeguard Allāh and you will find Him before you. When you ask, ask Allāh. When you seek aid, turn to Allah. The Pens have been lifted and the books have dried. If the nation were to come in order to benefit you with something that Allah has not decreed for you, they would not be able to; and if they desired to harm you with something that Allah has not decreed for you, they would not be able to."

A similar wording was recorded by Tirmidhi, "I will teach you some words: Safeguard Allāh and He will safeguard you. Safeguard Allah and you will find Him before you. Know that if the nation came together in order to benefit you with something, they would not be able to do so except with something that Allāh has already decreed for you; and were they to come together in order to harm you with something, they would not be able to do so except with something that Allah has already decreed against you. The Pens have been lifted and the scrolls have dried."

Hāfiz Abu 'Abdullah ibn Mandah said, This hadith has various routes from ibn 'Abbas and this is the most authentic of them. He said: this isnad is well-known and its narrators are trustworthy and precise.

وخرَّجه أيضاً من طريق حَنْشٍ وحده مختصراً ولفظه :  
«يَا غُلَامُ، إِنِّي مُحَدِّثُكَ حَدِيثًا: أَحْفَظِ اللَّهَ يَحْفَظْكَ، أَحْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، فَقَدْ رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الْكُتُبُ، فَلَوْ جَاءَتِ الْأُمَّةُ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَكْتَبْهُ اللَّهُ<sup>(١)</sup> لَكَ لَمَّا اسْتَطَاعَتْ وَلَوْ<sup>(٢)</sup> أَرَادَتْ أَنْ تَضُرَّكَ بِشَيْءٍ لَمْ يَكْتَبْهُ اللَّهُ لَكَ لَمَّا<sup>(٣)</sup> اسْتَطَاعَتْ».

وخرَّجه الترمذي بنحو هذا السياق المختصر، ولفظه :  
«إِنِّي أَعَلِّمُكَ كَلِمَاتٍ: أَحْفَظِ اللَّهَ يَحْفَظْكَ، أَحْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ، وَجَفَّتِ الصُّحُفُ».

وقال: «حَدِيثٌ حَسَنٌ صَحِيحٌ».

وقال الحافظ أبو عبد الله ابن منده: «لهذا الحديث طرق عن ابن عباس وهذا أصحها». قال: «وهذا إسناد مشهور، ورواته ثقات».





I say: This hadith has been reported by a group of narrators from ibn 'Abbas. Amongst [hem are his son, 'Ali, and 'Ata' and Ikrimah. It is also reported from him by 'Umar, the freed-slave of Ghufrah, and 'Abdu'l-Malik ibn 'Umayr and ibn Abi Mulaykah although it is said that they did not hear (hadith) from him. All these isnads are problematic and some contain additional wordings and others omit some wordings.

The fact that the Prophet (ﷺ) gave this counsel to ibn 'Abbas has also been related from 'Ali ibn Abi Talib,

Abu Sa'id al- Khudri, Sahl ibn Sa'd and other Companions. The isnads of all these are also problematic. 'Uqayli mentioned that all the isnads of the hadith are weak (*layin*) with some being better than others.

I say: the best of these isnads is the narration of Hanash on the authority of ibn 'Abbas that we have previously mentioned, it is a hasan isnad, having nothing untoward in it. We have discussed the various routes of this hadith in detail in Sharb al-Tirmidhi.

Our purpose here, however, is to explain the meaning of the hadith and to expound upon its wordings. This hadith comprises pieces of advice of paramount importance and universal principles that deal with the greatest and most noble aspects of this religion. This is true to such an extent that Imam Abül-Faraj in his work, Sayd al-Khatir, said, I pondered this hadith and it struck me with awe; I was so astounded that I almost became light headed. Then he said, The prevailing ignorance of this hadith and the lack of understanding thereof is truly distressing!

قلت: قد روي هذا الحديث عن ابن عباس من رواية جماعة. فمنهم: علي ابنه، وعطاء، وعكرمة، ومن رواية عمر مولى غفرة عنه، وعبد الملك بن عمير وابن أبي مليكة عن ابن عباس. وقيل: إنهما لم يسمعا منه، وفي أسانيدهما جميعها [كلها] <sup>(١)</sup> مقال، وفي ألفاظها بعض الزيادة والنقص.

وروي عن النبي ﷺ أنه وصّى بذلك ابن عباس من حديث علي بن أبي طالب وأبي سعيد الخدري، وسهل بن سعد، وغيرهم من الصحابة، وفي أسانيدهما أيضاً مقال. وذكر العقيلي أن أسانيد الحديث كلها ليّنة، وبعضها أصلح من بعض.

قلت: وأجود أسانيده من رواية حنّش عن ابن عباس التي ذكرناها، وهو إسناد حسن لا بأس به.

وقد استوفينا ذكر طرق الحديث مع الكلام عليها في كتاب «شرح الترمذي» <sup>(٢)</sup>.

ومقصودنا ههنا الكلام على معنى الحديث وشرح ألفاظه، فإنه تضمن وصايا عظيمة وقواعد كليّة من أهم أمور الدين وأجلّها، حتى قال الإمام أبو الفرج في كتابه «صيد الخاطر»: «تدبرت هذا الحديث فأدهشني وكدت أطيش»، ثم قال: «فوا أسفاً من الجهل بهذا الحديث، وقلة الفهم لمعناه».





**His statement (ﷺ): Safeguard Allāh  
and He will safeguard you**

Means to safeguard the limits of Allāh, His rights, His commands and His prohibitions. These are preserved by meeting His commands with compliance, His prohibitions with a voidance, and His limits by not overstepping or transgressing them such that one leaves what has been prescribed and encroaches on the proscribed. Hence this sentence covers the performance of all obligations and the abandonment of all prohibitions just as is mentioned in the hadith of Abu Tha'labah that the Prophet (ﷺ) said: "Allāh has obligated various duties so do not be lax in them, He has prohibited various things so do not encroach on them, and He has set limits so do not transgress them.

All of the above is included in the term, preserving the limits of Allāh and as such is subsumed by the sayings of Allāh: "...those who preserve the limits of Allāh" [al-Tawbah: 112].

Also, the Most High said: "This is what you were promised; it is for every penitent and heedful one: those who fear the All-Merciful in the Unseen and come with a contrite heart." [Qāf: 32-33].

The term, heedful one in this verse has been explained to mean one who safeguards the commandments of Allāh and it has also been explained to mean a person whose solicitude for his sins leads him to repent and desist. The verse encompasses both meanings.

Moreover, anyone who safeguards the legacy of Allāh to His servants and follows it is also included within the scope of the verse. All of these aspects revolve around one and the same fundamental meaning.

**فقوله ﷺ : « أَحْفَظِ اللَّهَ يَحْفَظَكَ »**

يعني احفظ حدود الله وحقوقه وأوامره ونواهيه، وحفظ ذلك هو الوقوف عند أوامره بالامثال، وعند نواهيه بالاجتناب، وعند حدوده فلا يتجاوز ولا يتعدى ما أمر به إلى ما نُهي عنه، فدخل في ذلك فعل الواجبات جميعها وترك المحرمات كلها، كما في حديث أبي ثعلبة المرفوع:

«إِنَّ اللَّهَ فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَرَّمَ حُرْمَاتٍ فَلَا تَنْتَهُكُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا»<sup>(١)</sup>.

وذلك كله يدخل في حفظ حدود الله كما ذكره الله في قوله:

﴿وَالْحَافِظُونَ لِحُدُودِ اللَّهِ...﴾ الآية، [التوبة: ١١٢].

وقال تعالى:

﴿هَذَا مَا توعَدُونَ لِكُلِّ أَوَّابٍ حَفِيزٍ﴾<sup>(٢)</sup> مَن خَشِيَ الرَّحْمَنَ الْغَيْبَ وَجَاءَ بِقَلْبٍ مُّنِيبٍ ﴿ق: ٣٢، ٣٣﴾.

وُفِّرَ الحفيظ ههنا بالحافظ لأوامر الله، وُفِّرَ بالحافظ لذنوبه حتى يرجع عنها، وكلاهما يدخل في الآية.

ومن حفظ وصية الله لعباده وامثلها فهو داخل أيضاً، والكل يرجع إلى معنى واحد.





One of the wordings of the hadith concerning the Day of Increase in Paradise mentions that: "when Allāh, Most High, will summon the inhabitants of Paradise to visit Him, and after He has removed the veils for them, He will say: Welcome O servants of Mine: those who safeguarded my legacy, tended to My covenant and feared Me in secret; those who, in every circumstance, remained in dread of Me.

Therefore his (ﷺ) commanding ibn 'Abbas to safeguard Allāh comprises all that has been mentioned above.

One of the greatest of matters that require safeguarding is the five daily prayers. Allāh, Most High, says: "Safeguard the prayers - especially the middle One" [al-Baqarah: 238].

Also, the Most High said: "those who safeguard their prayer." [al-Ma'ārij: 34].

The Prophet (ﷺ) said: "Whoever safeguards them has a promise from Allah that He will grant him entry into Paradise."

Another hadith has: "Whoever safeguards them, they will be a light, a proof and a deliverance for him on the Day of Rising.

The same applies to purification for it is the key to prayer.

The Prophet (ﷺ) said: "None safeguards the ablution save a believer."

This is because a servant could well invalidate his state of purification without even being aware of it, therefore safeguarding the state of ablution for prayer is a proof that faith has settled firmly in the heart.

وقد ورد في بعض ألفاظ حديث يوم المزيد في الجنة:

«إِنَّ اللَّهَ تَعَالَى يَقُولُ لِأَهْلِ الْجَنَّةِ، إِذَا اسْتَدْعَاهُمْ إِلَى زِيَارَتِهِ وَكَشَفَ لَهُمِ الْحُجُبَ: مَرْحَبًا بِعِبَادِي الَّذِينَ حَفِظُوا وَصِيَّتِي، وَرَعَوْا عَهْدِي، وَخَافُونِي بِالْغَيْبِ، وَكَانُوا مِنِّي عَلَى كُلِّ حَالٍ مُشْفِقِينَ»<sup>(١)</sup>.

فأمره ﷺ لابن عباس بحفظ الله يدخل فيه<sup>(٢)</sup> هذا كله.  
ومن أعظم ما يجب حفظه من المأمورات الصلوات الخمس. قال تعالى:

﴿حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾ [البقرة: ٢٣٨].

وقال تعالى: ﴿وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ﴾ [المعارج: ٣٤].

وقال النبي ﷺ:

«مَنْ حَافِظٌ عَلَيْهَا... كَانَ لَهُ عِنْدَ اللَّهِ عَهْدٌ»<sup>(١)</sup> أَنْ يُدْخِلَهُ الْجَنَّةَ»<sup>(٢)</sup> الحديث.

وفي حديث آخر:

«مَنْ حَافِظٌ عَلَيْهِنَّ كُنَّ لَهُ نُورًا وَبُرْهَانًا وَنَجَاةً يَوْمَ الْقِيَامَةِ»<sup>(٣)</sup>

الحديث.

وكذلك الطهارة فإنها مفتاح الصلاة، وقال النبي ﷺ:  
«لَا يُحَافِظُ عَلَى الْوُضُوءِ إِلَّا مُؤْمِنٌ»<sup>(٤)</sup>.

فإن العبد تنتقض طهارته ولا يعلم بذلك إلا الله، فالمحافظة على الوضوء للصلاة دليل على ثبوت الإيمان في القلب<sup>(١)</sup>.



Amongst the things that Allah has commanded to safeguard is oaths. When He mentioned the expiation of breaking oaths, He said: "That is the expiation for breaking oaths when you have sworn them. Keep your oaths." [al-Mā'idah: 89].

People frequently make oaths and the consequences of breaching them vary: sometimes it will be the expiation for breaking oaths, other times a severe expiation is required (kaffārah mughallaza), and at other times it requires divorce or the likes to take effect. Faith has entered the heart of a person who takes care of his oaths.

The Salaf would carefully safeguard their oaths. Some of them would never take an oath by Allah, others would be so guarded that they would give expiation for oaths they thought they may have broken. Imam Ahmad, on his death bed, enjoined that the expiation for breaking an oath be given saying, I think I might have broken an oath that I made.

It is reported that when Ayyūb ('alayhis-salam) passed by any two people swearing an oath by Allāh, he would go and give expiation on their behalf lest they sin without realising.

This is why when he made an oath to lash his wife one hundred time, Allāh granted him leeway! because of his safeguarding his oaths and the oaths of others.

The scholars have differed as to whether this leeway applies to others besides Ayyūb or not?

Yazid ibn Abi Habib said: It has reached me that, amongst the Carriers of the Throne, there is one whose eyes shed tears that flow like rivers. Then when he raises his head, he says: "Glory be to You, You are not feared as befits You." Then Allāh says: "Yet those who make oaths in My name falsely do not know this!"

A severe threat has been recorded concerning taking false oaths. Frequent oaths in the name of Allāh, or false oaths in His name, arise from ignorance of Allah and lack of reverence in the heart.

ومما أمر الله تعالى بحفظه الأيمان لما ذكر كفارة اليمين

قال :

﴿ ذَٰلِكَ كَفَّٰرَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ ۚ ﴾

[المائدة : ٨٩].

فإن الأيمان كثيراً ما تقع من الناس وموجباتها مختلفة. فتارة يجب فيها كفارة يمين وتارة يجب فيها كفارة مُغلّظة، وتارة يلزم بها المحلوف عليه من طلاق ونحوه. فمن حفظ أيمانه دلّ على دخول الإيمان في قلبه.

وكان السلف كثيراً يحافظون على الأيمان، فمنهم من كان لا يحلف بالله ألبتة، ومنهم من كان يتورع حتى يُكفّر عما شكّ في الحلف فيه. ووصى الإمام أحمد عند موته أن يُخرَج عنه كفارة يمين، وقال: أظن أني حنثت في يمين حلفتها.

وقد روي عن أيوب – عليه السلام – كان إذا مر باثنين يحلفان بالله ذهب فكفّر عنهما يمينيهما لئلا يَأْثِمان وهما لا يشعران.

ولهذا لما حلف على ضرب امرأته مائة جلدة، أفتاه الله بالرخصة لحفظه لأيمانه وأيمان غيره.

وقد اختلف العلماء هل تتعدى الرخصة إلى غيره أم لا؟.

وقال يزيد بن أبي حبيب: بلغني أن من حملة العرش من يسيل من عينيه أمثال الأنهار من البكاء، فإذا رفع رأسه قال: سبحانك ما تُخشى حق خشيتك. فيقول الله تعالى: لكن الذين يحلفون باسمي كاذبين لا يعلمون ذلك.

وقد ورد التشديد العظيم في الحلف الكاذب، ولا يصدر كثرة الحلف بالله إلا من الجهل بالله، وقلة هيئته في الصدور.





Some of the things that the believer must safeguard are his head and stomach. Ibn Mas'ud reports that the Messenger of Allāh (ﷺ) said: "Being shy before Allah as is truly deserving is to safeguard the head and what it retains and the stomach and what it contains." It is recorded by Ahmad and Tirmidhi.

Safeguarding the head and what it retains includes safeguarding the hearing, seeing and tongue from falling into the prohibited. Safeguarding the stomach and what it contains includes safeguarding the heart from persisting in the proscribed. Allah has mentioned all of this in His saying: "The hearing, the sight and the heart - each of these will be questioned." [al-Isrā: 36].

Safeguarding the stomach and what it contains includes safeguarding it from consuming unlawful food and drink.

ومما يلزم المؤمن حفظه رأسه ويطنه، كما في حديث ابن مسعود المرفوع: «الاستحياء من الله حق الحياء: أن يحفظ الرأس وما وعى، ويحفظ البطن وما حوى». خرجه الإمام أحمد والترمذي<sup>(١)</sup>.

وحفظ الرأس وما وعى يدخل فيه حفظ السمع والبصر واللسان من المحرمات<sup>(١)</sup>. وحفظ البطن وما حوى يتضمن حفظ القلب عن الإصرار على محرم. وقد جمع الله ذلك كله في قوله تعالى:

﴿إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا﴾

[الإسراء: ٣٦].

ويدخل في حفظ البطن وما حوى: حفظه من إدخال الحرام إليه من المأكولات والمشروبات.



It is also obligatory to safeguard the tongue and private parts from in fringing on the proscribed. Abu Hurayrah reports that the Prophet (ﷺ) said:

"Whoever safeguards what is between his jaws and what is between his legs will enter Paradise." It is recorded by Hakim.

Bukhari also records it on the authority of Sahl ibn Sa'd from the Prophet (ﷺ) with the wording: "Whoever guarantees me what is between his jaws and legs, I will guarantee him Paradise."

Ahmad has the hadith of Abu Musa that the Prophet (ﷺ) said: "Whoever safeguards what is between his jaws and his private parts will enter Paradise."

Allah, Most High, has specifically ordered the safeguarding of the privates and has praised those who do so:

"Say to the believers that they should lower their eyes and guard their private parts." [al-Nūr: 30].

Also, the Most High said:

"Men and women who guard their private parts" [al-Ahzāb: 35].

Also, the Most High said:

"those who guard their private parts – except from their wives or those they own (as slaves), in which case they are not blameworthy..." [al-Mu'minūn: 5-6].

It is reported that Abu Idris al-Khawlani said: When Adam descended to earth, the first thing that Allah enjoined upon him was the safeguarding of the privates and that he should only ever put them in that which was lawful.

ومما يجب حفظه من المنهيات: حفظ اللسان والفرج. وفي حديث أبي هريرة عن النبي ﷺ:

«مَنْ حَفِظَ مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ دَخَلَ الْجَنَّةَ». خَرَجَهُ الْحَاكِمُ (٢).

وخرجه البخاري من حديث سهل بن سعد عن النبي ﷺ ولفظه: «مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ وَرِجْلَيْهِ، أَضْمَنْ لَهُ الْجَنَّةَ» (١).

وفي «مسند الإمام أحمد» عن أبي موسى عن النبي ﷺ قال: «مَنْ حَفِظَ مَا بَيْنَ فُجْمَيْهِ وَفَرْجِهِ دَخَلَ الْجَنَّةَ» (٢).

وقد أمر الله تعالى بحفظ الفروج خاصة، ومدح الحافظين لها. قال تعالى:

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوْا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْ...﴾  
الآية، [النور: ٣٠].

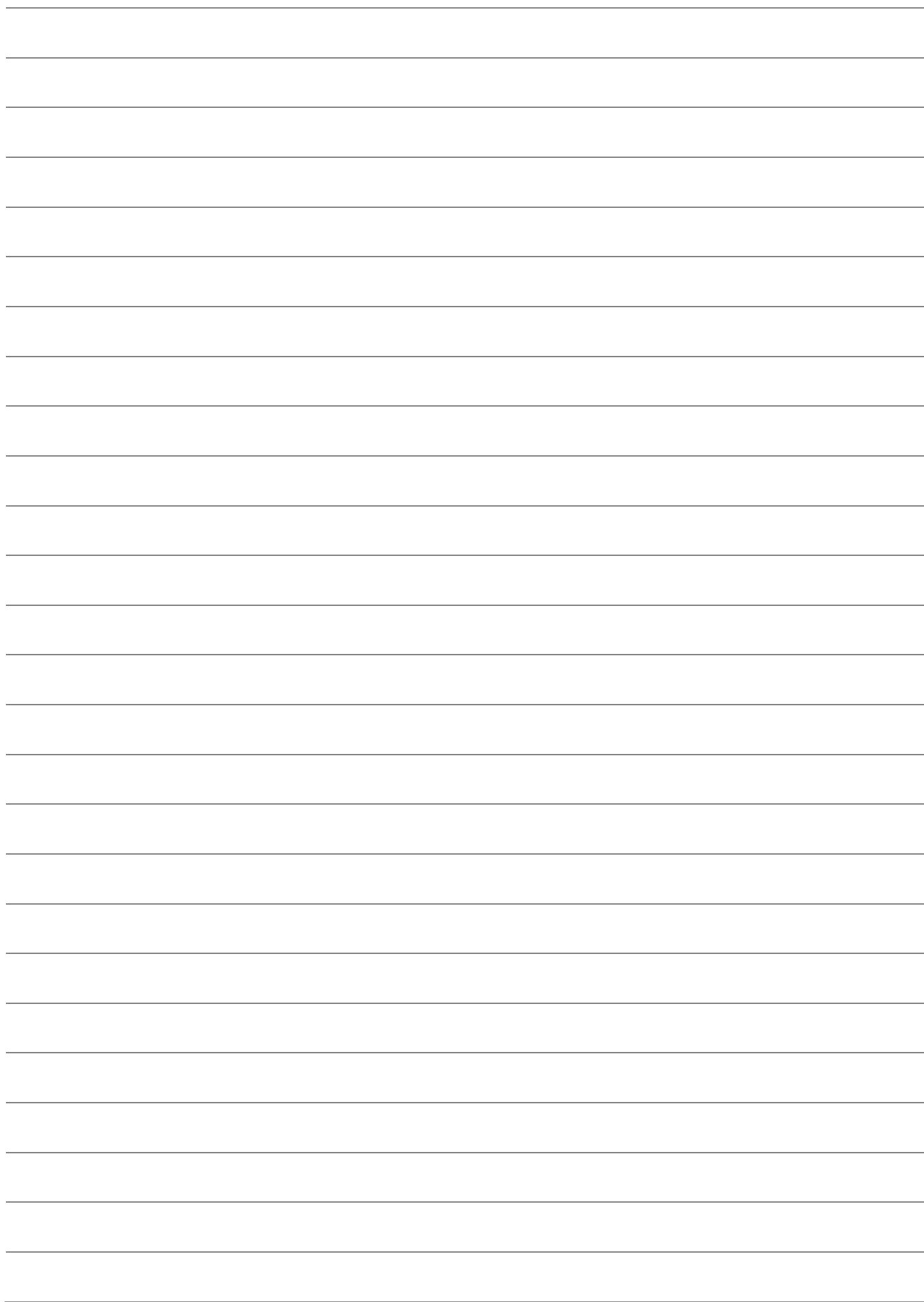
[و] (٣) قال تعالى:

﴿وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ﴾ [الأحزاب: ٣٥].

وقال تعالى:

﴿وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ﴾ [٥] إِيَّاكَ أَزْوَاجُهُمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ...﴾ الآية، [المؤمنون: ٥، ٦].

وقد روي عن أبي إدريس الخولاني: أن أول ما وصي الله آدم عند إهباطه إلى الأرض بحفظ فرجه، وأن لا يضعه إلا في حلال.





## His statement (ﷺ): He will safeguard you

Means that whoever safeguards the limits of Allah and tends to the rights due Him, Allah will safeguard him. This is because the recompense is of the same type as the deed. Allāh, Most High, says:

"Honour My contract and I will honour your contract." [al-Baqarah: 40].

"Remember Me - I will remember you." [al-Baqarah: 152].

"if you help Allāh, He will help you" [Muhammad: 7]

Allāh's safeguarding His servant is of two types: 1. His safeguarding him in that which would benefit him in his worldly life such as His protecting his body, children, family and wealth.

Ibn 'Umar reports that the Messenger of Allah (ﷺ) never left saying the following supplication when he awoke and when he went to sleep: "O Allah, I ask You for well-being in this world and in the Hereafter. O Allah, I ask You for pardon and wellbeing in my religion, my worldly life, my family and my wealth. O Allah, cover my faults and dispel my fears, safeguard me against what is before me and behind me, what is to my right and to my left, and what is above me. I take refuge with Your grandeur lest I be seized from beneath me." The hadith was recorded by Ahmad, Abu Dawud, Nasā'ī and ibn Majah.

This supplication is derived from His saying: "Everyone has a succession [of Angels] in front of him and behind him, guarding him by Allāh's command."

Ibn 'Abbas said: They are the angels who guard him by Allāh's command and when the decree comes they withdraw from him.

'Ali said: Two angels accompany every person guarding him against all that has not been decreed. Then, when the decree comes, they withdraw, leaving him to it. Behold, the appointed time is a fortified shield.

Mujāhid said: There is no servant except that he has an angel safeguarding him against Jinn, man and harmful animals in his moments of sleep and wakefulness. There is nothing that comes to the servant except that he says: "Away with you!" except for something that Allah has allowed which will then afflict him"

## وقوله ﷺ: «يَحْفَظُكَ»

يعني أن من حفظ حدود الله وراعى حقوقه حفظه الله فإن الجزاء من جنس العمل، كما قال تعالى:

﴿وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ﴾ [البقرة: ٤٠].

وقال: ﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾ [البقرة: ١٥٢].

وقال: ﴿إِنْ نَصُرُوا اللَّهَ يَنْصُرْكُمْ﴾ [محمد: ٧].

وحفظ الله لعبده يتضمن نوعين:

أحدهما: حفظه له في مصالح دنياه، كحفظه في بدنه وولده وأهله وماله.

وفي حديث ابن عمر قال: لم يكن رسول الله ﷺ يدع هؤلاء الدعوات حين يمسي وحين يصبح:

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي، واحفظني من بين يدي ومن خلفي، وعن يميني وعن شمالي، ومن فوقي وأعوذُ بعظمتِكَ أَنْ أَغْتَالَ مِنْ تَحْتِي».

خرجه الإمام أحمد وأبو داود والنسائي وابن ماجه<sup>(١)</sup>.

وهذا الدعاء منتزع من قوله عز وجل:

﴿لَكُمْ مَعْقَبَتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ...﴾ الآية، [الرعد: ١١].

قال ابن عباس: هم الملائكة يحفظونه بأمر الله، فإذا جاء القدر خلوا عنه<sup>(٢)</sup>.

وقال علي رضي الله عنه: إن مع كل رجل ملكين يحفظانه مما لم يُقدَّر، فإذا جاء القدر خلّيا بينه وبينه، وإن الأجل جنة حصينة.

وقال مجاهد: ما من عبد إلا له ملك يحفظه في نومه ويقظته من الجن والإنس والهوام، فما من شيء يأتيه إلا قال: وراءك. إلا شيئاً قد أذن الله فيه فيصيبه<sup>(٣)</sup>.



Another example of Allāh's safeguarding His servant is His preserving his health, strength, intellect and wealth. One of the Salaf said: The scholar does not become senile. Another said: Whoever memories the Quran will find his intellect blessed. Some explained His saying: "Then We reduced him to the lowest of the low, except for those who have faith and work righteous deeds" [al-Tin: 5-6] stating that the lowest of the low referred to the decrepitude of old age.

Abul-Tayyib al-Tabari exceeded the age of one hundred yet his intellect remained very much intact as did his strength. One day he leapt off a large ship he was on onto the ground. When reprimanded for this he said: We safeguarded these limbs from sins in our youth, so Allah has safeguarded them for us in our old age.

In the opposite vein, Junaid saw an old man begging people and remarked: This person was negligent of Allāh in his youth; so Allāh has neglected him in his old age.

Allah will also safeguard a person, by virtue of his righteousness, through his children and grandchildren. It is said in explanation of His saying: "Their father was righteous" [al-Kahf: 82] that they were safeguarded by virtue of the righteousness of their father.

Muhammad in al-Munkadir said: Allāh will safeguard the children and grandchildren of a person by virtue of his righteousness, He will safeguard the city he is in and the settlements surrounding it. They will always be in the protection of Allāh and His cover.

Ibn al-Musayyab said to his son: Son of mine, I increase my prayers because of you in the hope that I will be safeguarded through you, then he recited: Their father was righteous.

'Umar ibn 'Abdul-'Aziz said: There is no believer who dies except that Allah will safeguard him though his children and grandchildren.

ومن حفظ الله للعبد: أن يحفظه في صحة بدنه وقوته وعقله وماله. قال بعض السلف: العالم لا يخرف. وقال بعضهم: من جمع القرآن مُتَّع بعقله. وتأوَّل بعضهم على ذلك قوله تعالى: ﴿ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۖ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾ [التين: ٥، ٦].

وكان أبو الطيب الطبري قد جاوز المائة سنة وهو ممتَّع بعقله وقوته، فوثب يوماً من سفينة كان فيها إلى الأرض وثبة شديدة، فعوتب على ذلك، فقال: هذه جوارح حفظناها عن المعاصي في الصغر، فحفظها الله علينا في الكبر<sup>(١)</sup>.

وعكس هذا أن الجُنيد رأى شيخاً يسأل الناس، فقال: إن هذا ضيَّع الله في صِغَره، فضيَّعه الله في كِبَره.

وقد يحفظ الله العبد بصلاحه في ولده وولد ولده، كما قيل في قوله تعالى:

﴿وَكَانَ أَبُوهُمَا صَالِحًا﴾ [الكهف: ٨٢].

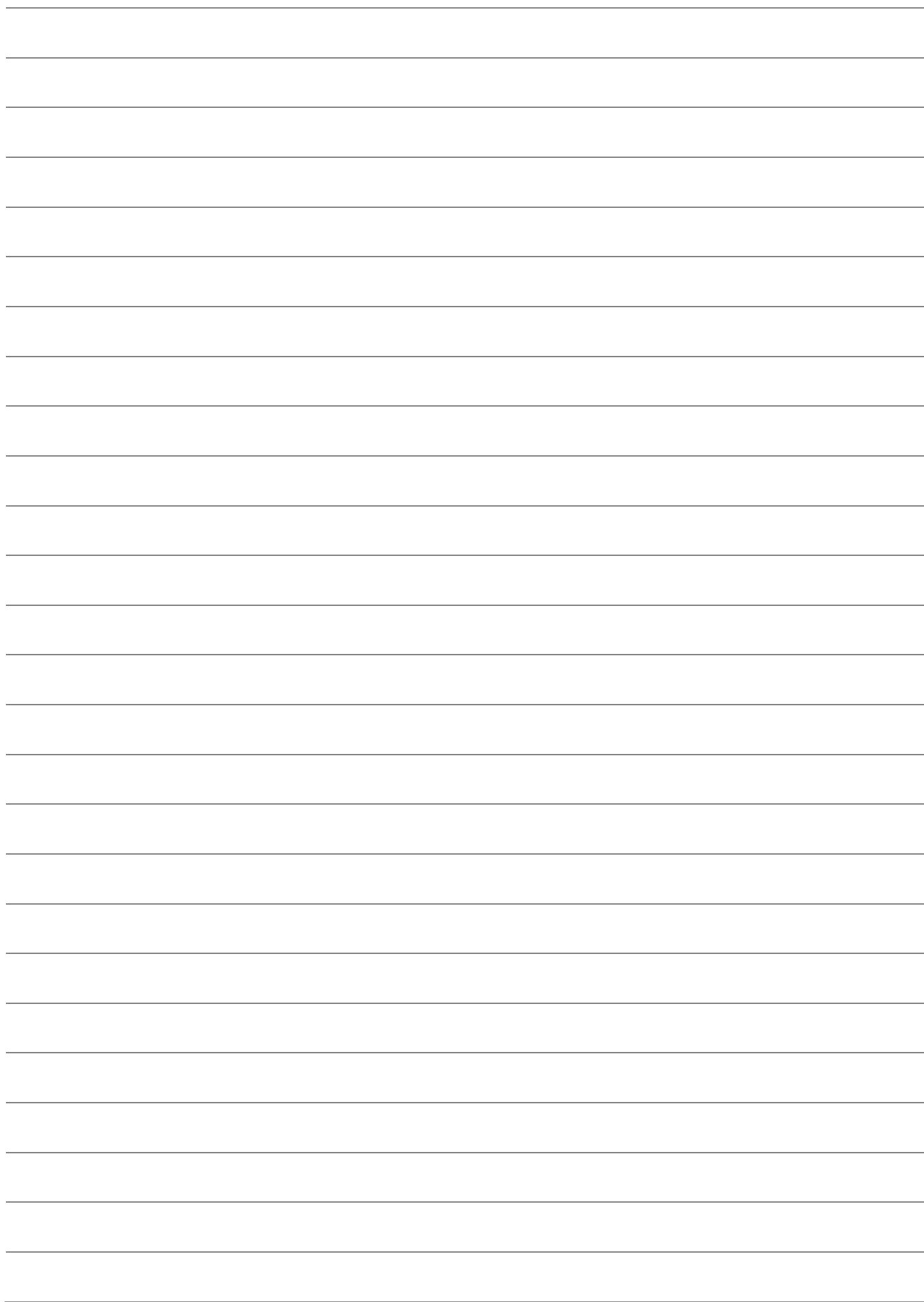
إنهما حُفَظَا بِصَلاحِ أبيهما.

وقال محمد بن المنكدر: إن الله ليحفظ بالرجل الصالح وَلَدَه وولد ولده وقريته التي هو فيها، والدُّوِيرَات التي حولها، فما يزالون في حفظ من الله وستر.

وقال ابن المسيب لابنه: يا بني! [إني]<sup>(٢)</sup> لأزیدن في صلاتي من أجلك، رجاء أن أحفظ فيك. وتلا هذه الآية:

﴿وَكَانَ أَبُوهُمَا صَالِحًا﴾ [الكهف: ٨٢].

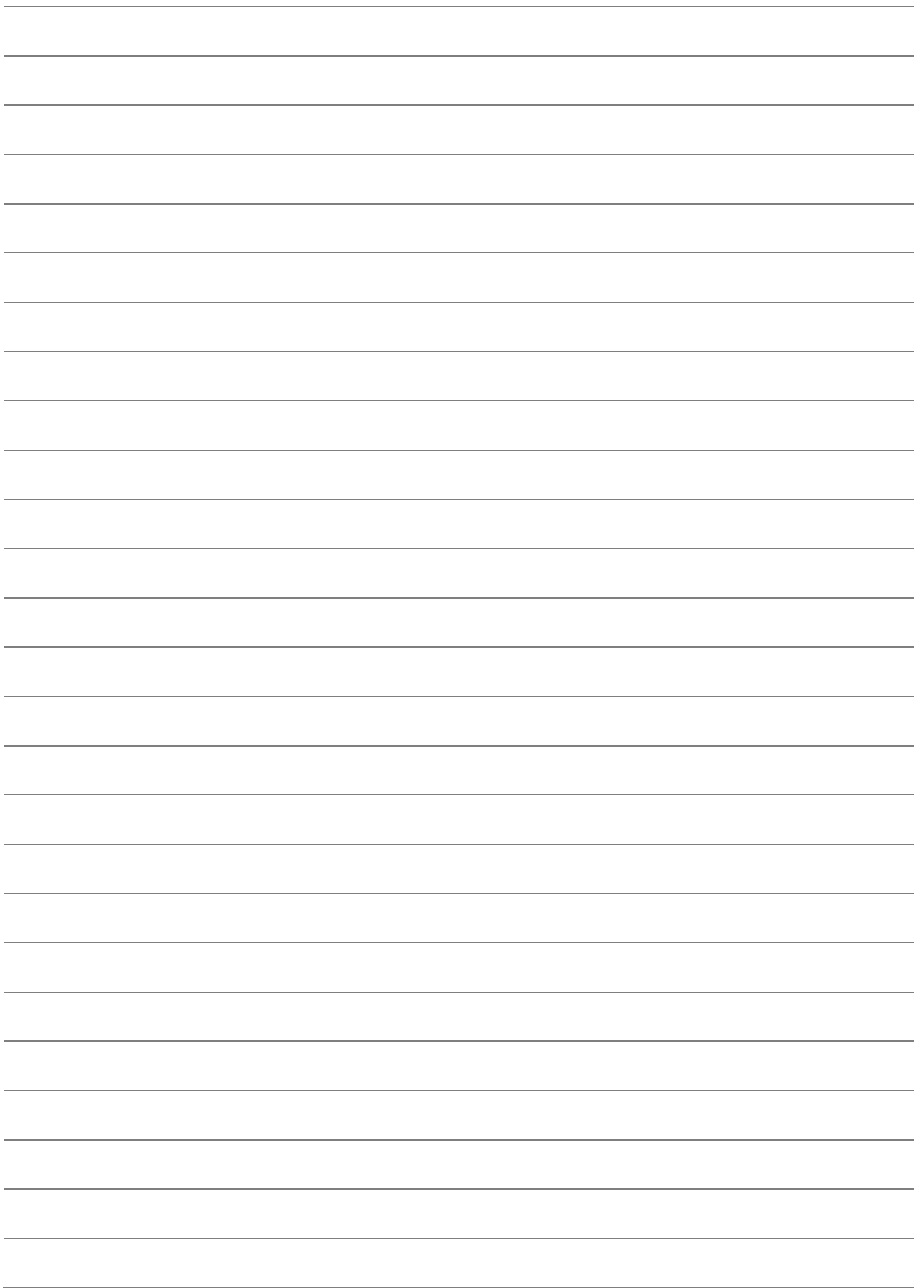
وقال عمر بن عبد العزيز: ما من مؤمن يموت إلاَّ يحفظه الله في عَقِبِهِ وَعَقِبِ عَقِبِهِ.





Yahya ibn Ismail ibn Salamah ibn Kuhayl said: I used to have an older sister who became confused, lost her sanity and became unruly. She would stay in a room in the furthest part of our loft and stayed there for ten-odd years. Then at midnight, while we were sleeping, somebody knocked at the door. I said: Who is there? She replied: Kajjah. I said: My sister? She replied: Yes, your sister. I opened the door and she entered the house for the first time in ten years and said: Someone came to me in a dream and said: Allāh has safeguarded your father, Ismail, by virtue of your grandfather, Salamah. He has safeguarded you by virtue of your father so if you wish, supplicate to Allah and what has afflicted you shall leave you, or you can be patient and Paradise will be yours. Abu Bakr and 'Umar have interceded for you with Allah, Mighty and Magnificent, through the love your father and grandfather had of them. So I said: If it must be one of the two, I choose patience so that Paradise can be mine. However, Allah is generous to His creation, nothing is too great for Him, and if He wishes to grant me both, He can. So it was said to me: Allah has granted you both and is pleased with your father and grandfather because of their love of Abu Bakr and Umar. Stand and go down, and Allāh relieved her of her affliction.

وقال يحيى بن إسماعيل بن سلمة بن كهيل: كان لي أخت أسن مني فاختلطت وذهب عقلها وتوحشت، وكان في غرفة في أقصى سطوحنا فمكثت بذلك بضعة عشرة سنة، فبينما أنا نائم ذات ليلة إذا باب بيتي يُدقُّ نصف الليل، فقلت: من هذا؟! قالت: كجه. فقلت: أختي؟ قالت: أختك. ففتحت الباب فدخلت ولا عهد لها بالبيت أكثر من عشر سنين فقالت: أتيت الليلة في منامي فقيل لي: إن الله قد حفظ أباك إسماعيل لسلمة جدك، وحفظك لأبيك إسماعيل، فإن شئت دعوت الله فذهب ما بك، وإن شئت صبرت ولك الجنة، فإن أبا بكر وعمر قد شفعا لك إلى الله عز وجل بحب أبيك وجدك إياهما. فقلت: فإذا كان لا بد من اختيار أحدهما فالصبر على ما أنا فيه والجنة، وإن الله عز وجل لواسع بخلقه لا يتعاضمه شيء، إن شاء أن يجمعهما لي فعل. قالت: فقيل لي: فإن الله تعالى قد جمعهما لك ورضي عن أبيك وجدك بحبهما أبا بكر وعمر رضي الله عنهما، قومي فانزلي فأذهب الله ما كان بها<sup>(١)</sup>.



When the servant devotes himself to obeying Allāh, Mighty and Magnificent, Allah will safeguard him in that state as is recorded in the Musnad of Imam Ahmad on the authority of Humayd ibn Hilāl on the authority of someone who said:

I came to the Prophet (ﷺ) and he showed me a house and said: A woman used to live here and she went out as part of a Muslim raiding party leaving behind her twelve goats and her weavers hook with which she would weave. She lost a goat from her flock and her hook and so (supplicated), My Lord! You have guaranteed the safeguarding of a person who goes out in Your Way. I have lost a goat of mine and my weavers hook. I implore You to return them to me! The Messenger of Allāh (ﷺ) commented on the intensity of her imploring her Lord, Blessed and Exalted. He said: So she awoke in the morning to find her goat and hook with her and the likes of them in addition. If you wish, go and ask her. I said: I believe you.

Shayban al-Ra'i would tend to his flocks in the open fields, on the Day of Jumu'ah he would draw a line around them and go and pray the Friday Prayer. He would return to find them in the same place that he had left them.

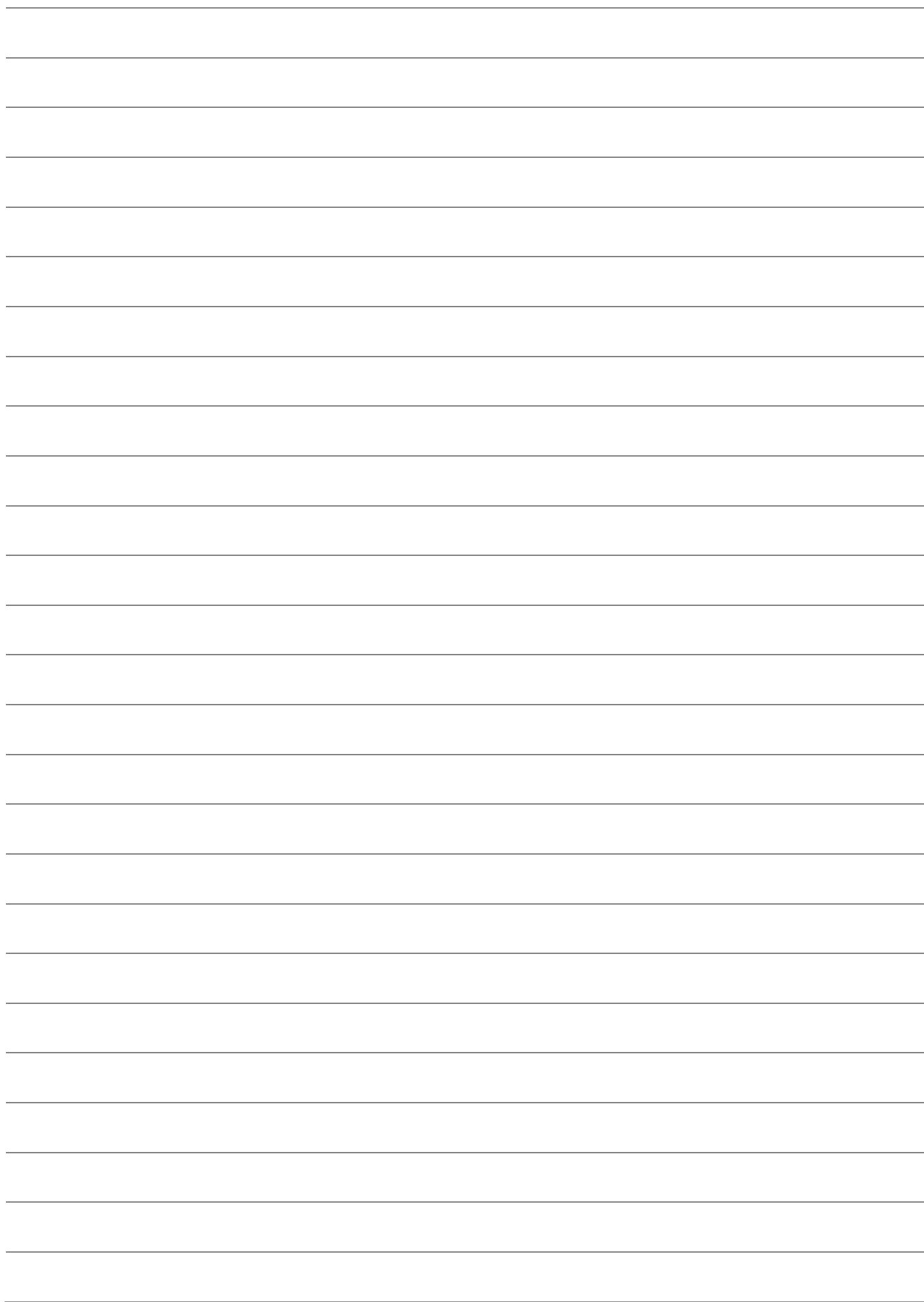
One of the Salaf would have a balance with which he would weigh dirhams. He heard the call for prayer and so, leaving them scattered on the ground, he went to pray. When he returned, he gathered up the money and nothing of it had been taken.

ومتى كان العبد مشغلاً بطاعة الله عز وجل ، فإن الله تعالى يحفظه في تلك الحال كما في مسند الإمام أحمد عن حميد بن هلال عن رجل قال :

أتيت النبي ﷺ فإذا هو يريني بيتاً ، فقال : « إِنَّ امْرَأَةً كَانَتْ فِيهِ فَخَرَجَتْ فِي سَرِيَّةٍ مِنَ الْمُسْلِمِينَ وَتَرَكَتْ ثِنْتِي عَشْرَةَ عَنَزاً [لَهَا] <sup>(١)</sup> وَصِيصِيَّتَهَا ، كَانَتْ تَنْسُجُ بِهَا ، قَالَ : فَقَدْتُ عَنَزاً [مِنْ غَنَمِهَا] <sup>(٢)</sup> وَصِيصِيَّتَهَا فَقَالَتْ : يَا رَبِّ ، إِنَّكَ قَدْ ضَمَنْتَ لِمَنْ خَرَجَ فِي سَبِيلِكَ أَنْ تَحْفَظَ عَلَيْهِ ، وَإِنِّي قَدْ فَقَدْتُ عَنَزاً مِنْ غَنَمِي وَصِيصِيَّتِي ، وَإِنِّي أَنْشُدُكَ عَنَزِي وَصِيصِيَّتِي . قَالَ : فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَذْكُرُ شِدَّةَ مُنَاشَدَتِهَا رَبَّهَا تَبَارَكَ وَتَعَالَى . قَالَ رَسُولُ اللَّهِ ﷺ : « فَأَصْبَحْتُ عَنَزَهَا وَمِثْلَهَا وَصِيصِيَّتَهَا وَمِثْلَهَا ، وَهَاتِيكَ ، فَائْتِهَا [فَسَأَلَهَا] <sup>(٣)</sup> » ، قَالَ : قُلْتُ <sup>(٤)</sup> : بَلْ أَصْدُقُكَ <sup>(٥)</sup> .

وكان شيبان الراعي يرعى غنماً في البرية ، فإذا جاءت الجمعة خط عليها خطأً وذهب إلى الجمعة ثم يرجع وهي كما تركها <sup>(٤)</sup> .

وكان بعض السلف في يده الميزان يزن بها دراهم فسمع الأذان فنهض ونفضها عن الأرض وذهب إلى الصلاة ، فلما عاد جمعها فلم يذهب منها شيء .





Another example of Allāh's safeguarding His servant is His preserving him in his worldly life from every Jinn and man who may wish to harm him. He, Most High, says:

"Whoever has taqwa of Allah - He will give him a way out and provide for him from where he does not expect." [al-Talāq: 2].

A'ishah said: He will suffice him from the distress and worry of this world.

Rabi' ibn Khuthaym said: He will provide him with a way out from everything that burdens a man.

'Āishah wrote to Mu'awiyah: If you have taqwa of Allah, He will suffice you in place of people, and if you fear people, they will not be able to avail you in anything against Allah.

One of the Khalifs wrote a letter to Hakam in 'Amr al-Ghifāri in which he commanded him to do something that opposed the Book of Allah. In reply, Hakam wrote to him saying, I looked into the Book of Allah and saw that it came before the letter of the Leader of the Believers. If the heavens and earth were fused together seamlessly as one unit and a person were to have taqwa of Allah, Mighty and Magnificent, Allāh would give him a way out. Peace.

One of them composed the following couplets:

By the taqwa of Allah is one rescued\*\*\*Victory attained and hopes pursued

Whoever has taqwa, He will provide\*\*\*Him a way out; this He did decide.

One of the Salaf wrote to his brother saying: To proceed, whoever has taqwā of Allāh has safeguarded himself, and whoever neglects the taqwa of Allah has neglected himself and Allāh has absolutely no need of him.

ومن أنواع حفظ الله لمن حَفِظَه في دنياه: أن يحفظه من شر كل من يريد به بأذى من الجن والإنس. كما قال تعالى: ﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾ [الطلاق: ٢].

قالت عائشة: يكفيه غم الدنيا وهما.

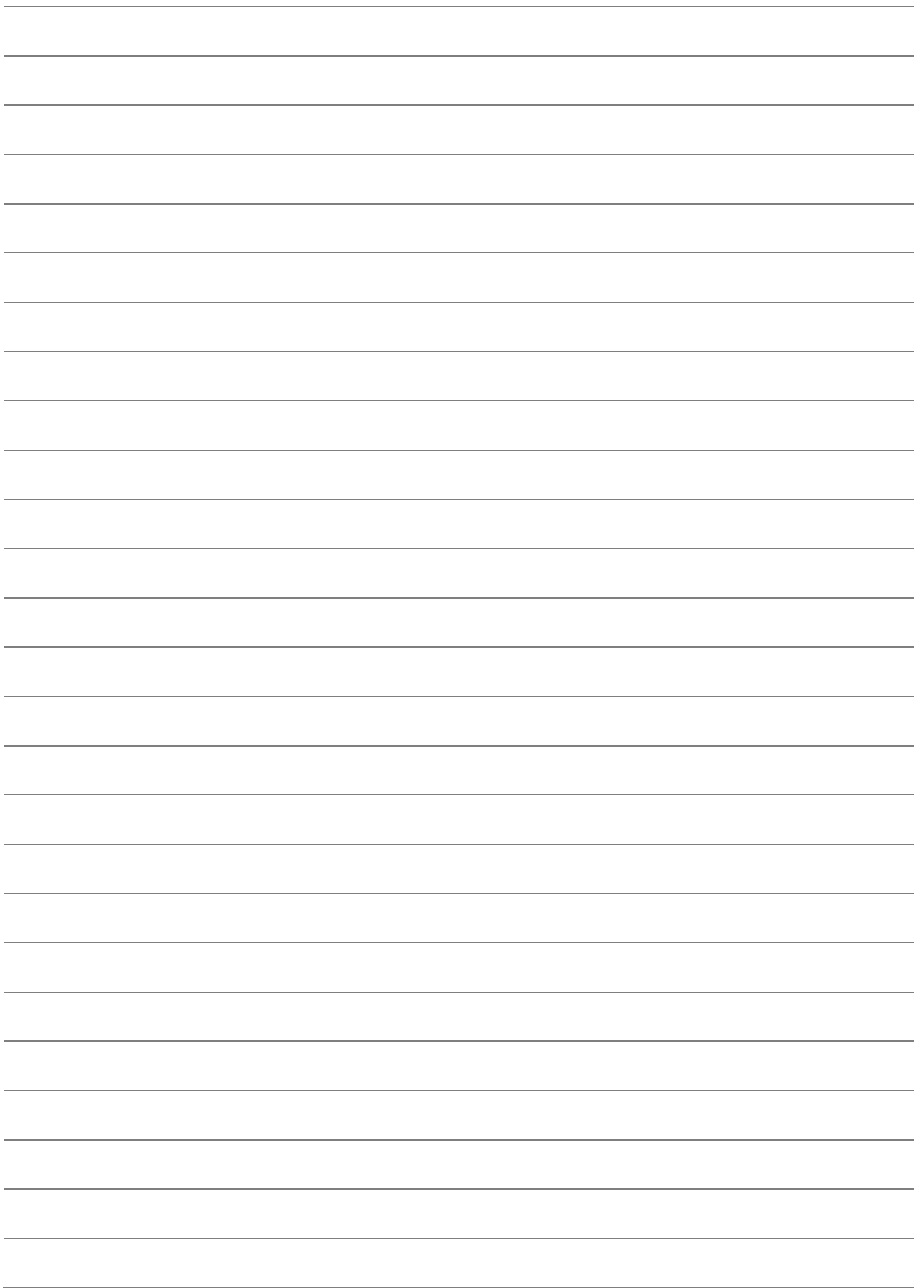
قال الربيع بن خثيم: يجعل له مخرجاً من كل ما ضاق على الناس<sup>(١)</sup>.

وكتبت عائشة إلى معاوية: «إن اتقيت الله كفاك الناس، وإن اتقيت الناس لم يغنوا عنك من الله شيئاً».

وكتب بعضُ الخلفاء إلى الحَكَم بن عمرو الغِفاري كتاباً يأمره فيه بأمرٍ يخالف كتاب الله، فكتب إليه الحكم: إني نظرت في كتاب الله فوجدته قبل كتاب أمير المؤمنين، وإن السموات والأرض لو كانتا رتقاً على امرئ فاتقى الله - عز وجل - ، جعل الله مخرجاً، والسلام.

وأنشد بعضهم:

بِتَقْوَى الْإِلَهِ نَجَا مَنْ نَجَا      وَفَارَ وَصَارَ إِلَى مَا رَجَا  
وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ      كَمَا قَالَ مِنْ أَمْرِهِ مَخْرَجًا  
كتب بعض السلف إلى أخيه: «أما بعد، فإنه من اتقى الله فقد حفظ نفسه، ومن ضيع تقواه فقد ضيع نفسه، والله الغني عنه».



One of the amazing ways that Allah safeguards those who safeguard Him is that He makes animals that are normally dangerous guard a person against harm and help him. This is what happened with Safinah, the freed-slave of the Prophet (ﷺ), when his boat sank and he drifted to an island. There, he saw a lion and said, 'O Abul-Harith, I am Safinah, the freed-slave of the Messenger of Allah, so the lion walked with him and guided him along the way. Then it purred as if bidding farewell and left.

Abū Ibrāhīm al-Sā'ih fell ill at a place close to a monastery and said: If only I were at the door of the monastery, the monks would have come and treated me. So a lion came and carried him on its back and dropped him by the door of the monastery; the monks, four hundred of them, saw him and accepted Islam.

Once, Ibrāhīm ibn Adham slept in a garden. By him was a serpent in whose mouth was a circle of daffodils and it remained on guard for him until he awoke.

So whoever safeguards Allāh, Allah will safeguard him from predatory animals and, moreover, have those animals protect him.

Whoever neglects Allah, Allāh will neglect him to such an extent that he will be harmed by things which he expected benefit from. He may even find the closest members of his family and the most beloved harming him!

One of them said: If I disobey Allah, I see the effects in the mannerisms of my servant and donkey. He meant that his servant became unruly and disobedient and his donkey refused to carry him. All good is to be found in obeying Allāh and turning towards Him. All evil is to be found in disobeying Him and turning away from Him.

ومن عجيب حفظ الله تعالى لمن حفظه أن يجعل الحيوانات المؤذية بالطبع حافظة له من الأذى وساعية في مصالحه، كما جرى لسفينة مولى النبي ﷺ حيث كُسِرَ به المركب، وخرج إلى جزيرة، فرأى السَّبُعَ، فقال له: يا أبا الحارث! أنا سفينة مولى رسول الله ﷺ. فجعل يمشي حوله ويدله على الطريق حتى أوقفه عليها، ثم جعل يهتمهم كأنه يودعه وانصرف عنه<sup>(١)</sup>.

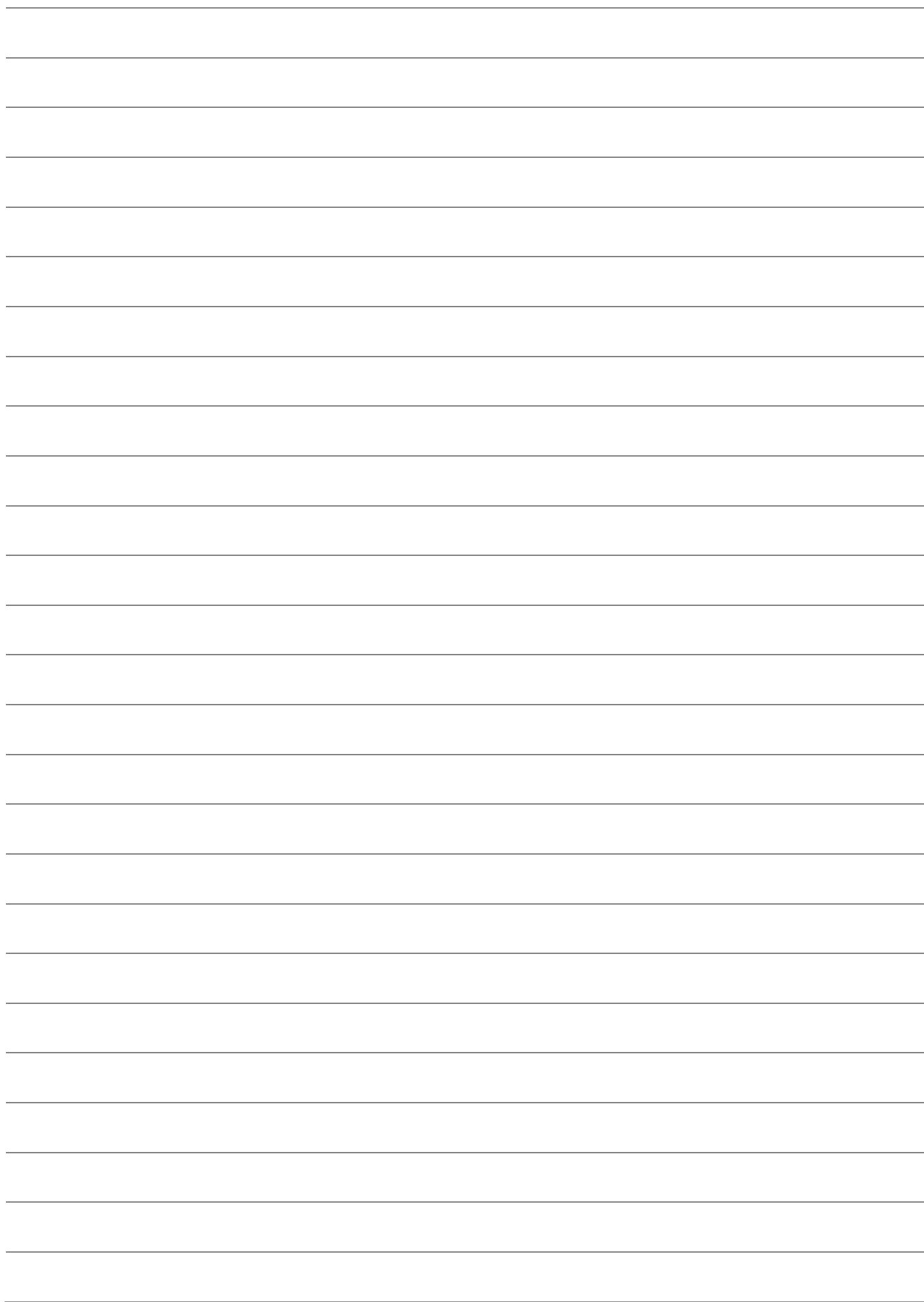
وكان أبو إبراهيم السائح قد مَرَضَ في برية بقرب دير، فقال: لو كنت عند باب الدير لنزل الرهبان فعالجوني. فجاء السبع فاحتمله على ظهره حتى وضعه على باب الدير فرآه الرهبان فأسلموا وكانوا أربعمائة<sup>(٢)</sup>.

وكان إبراهيم بن أدهم نائماً في بستان، وعنده حية في فمها طاقة نرجس، فما زالت تذبح عنه حتى استيقظ.

فَمَنْ حَفِظَ اللهُ حَفِظَهُ مِنَ الْحَيَوَانَاتِ الْمُؤْذِيَةِ بِالطَّبْعِ، وَجَعَلَ تِلْكَ الْحَيَوَانَاتِ حَافِظَةً لَهُ.

وَمَنْ ضَيَّعَ اللهُ ضَيَّعَهُ اللهُ بَيْنَ خَلْقِهِ، حَتَّى يَدْخُلَ عَلَيْهِ الضَّرَرُ بِشَيْءٍ مِمَّنْ كَانَ يَرْجُو أَنْ يَنْفَعَهُ، وَيَصِيرَ أَخْصَّ أَهْلِهِ بِهِ وَأَرْفَقَهُمْ بِهِ يُؤْذِيهِ.

كما قال بعضهم: إِنِّي لِأَعْصِي اللَّهَ فَأَعْرِفُ ذَلِكَ فِي خُلُقِ خَادِمِي وَحِمَارِي. يعني أن خادمه يسوء خلقه عليه ولا يطيعه، وحماره يستعصي عليه فلا يواتيه لركوبه. فالخير كله مجموع في طاعة الله والإقبال عليه، والشر كله مجموع في معصيته والإعراض عنه.



One of the Gnostics said: Whoever leaves the door of his master will never be able to plant his feet firmly on the ground.

One of them composed the following couplets:

By Allah, never have I come to visit you\*\*\*Except that the earth compacted before me.

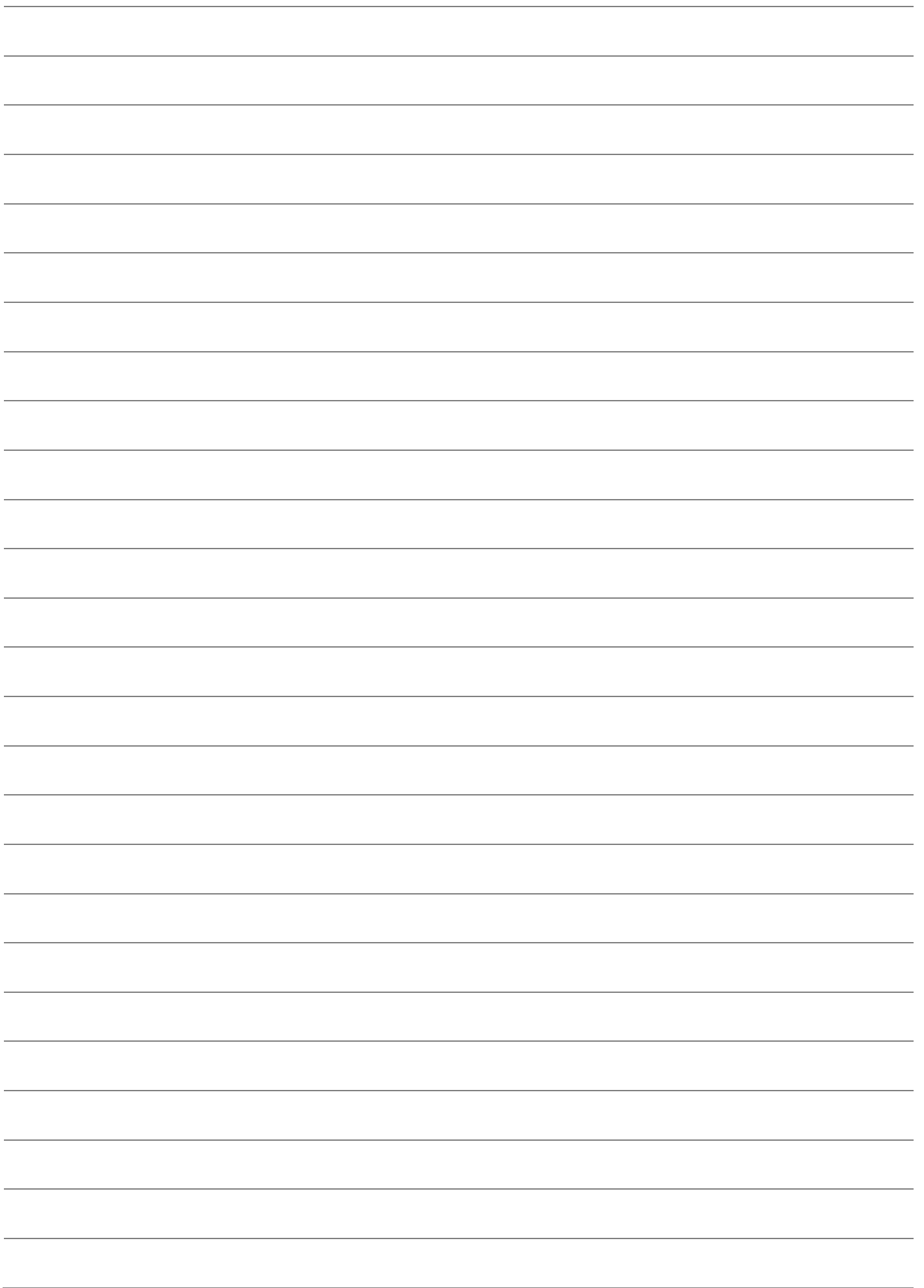
I have never resolved to leave your door\*\*\*Except that I tripped over my garment's tail.

For Allāh's sake Pardon, overlook and mend\*\*\*My faults for my state with you is as you see.

قال بعض العارفين: من فارق سُدَّةَ سيده لم يجد لقدميه قراراً أبداً.

[وقال بعضهم شعراً<sup>(١)</sup>]:

وَاللّٰهُ مَا جِئْتُكُمْ زَائِراً	إِلَّا وَجَدْتُ الْأَرْضَ تُطْوِي لِي
وَلَا ثَنِيْتُ الْعِزَّمَ عَنْ بَابِكُمْ	إِلَّا تَعَثَّرْتُ بِأَذْيَالِي
بِاللّٰهِ فَاعْفُوا وَاصْفَحُوا وَاجْبُرُوا	كسري فحالي بكم حالي <sup>(٢)</sup>



2. The best and most noble form of preservation: Allah's safeguarding His servant in his religion. During his lifetime, Allah preserves the servant's religion and faith by safeguarding him against all vile doubts, misguiding innovations and unlawful desires. Allah also preserves his religion at the point of his death such that he dies on the religion of Islam.

Hakam ibn Abaan narrated that Abu Makki said: When death comes to a person it is said to the angel: Smell his head! The angel will say: I smell the fragrance of the Quran. It will be said: Smell his heart! The angel will say: I smell the fragrance of Fasting. It will be said: Smell his feet! The angel will say: smell the fragrance of the night prayer. He safeguarded his self so Allah, Mighty and Magnificent, safeguarded him. It was recorded by in Abi al-Dunya.

The Two Sahihs record on the authority of al-Bara'a ibn 'Azib that the Prophet (ﷺ) taught him to say, when going to sleep: O Allah, if You are to take my soul, bestow mercy on it; and if you are to grant it reprieve, safeguard it with that which You safeguard Your righteous servants.

The hadith of 'Umar mentions that that Prophet (ﷺ) taught him to say: 'O Allāh, safeguard me with Islām when standing, safeguard me with Islam when sitting and safeguard me with Islam when lying down. Answer not the (request) of an envy ridden enemy concerning me. It was recorded by ibn Hibban in his Sahih.

When the Prophet (ﷺ) would bid a traveller farewell he would say: I consign your religion, trust and your final assertive deeds to Allah's care.

Another narration mentions that he used to say: When Allah consigns something to His care, He safeguards it.

This was recorded by Nasā'ī and others.

النوع الثاني: من الحفظ وهو أشرفهما وأفضلهما حفظ الله لعبده في دينه، فيحفظ عليه دينه وإيمانه في حياته من الشبهات المُردية والبدع المضلة، والشهوات المحرمة، ويحفظ عليه دينه عند موته، فيتوفاه على الإسلام.

قال الحكم بن أبان عن أبي مكي: إذا حضر الرجل الموت يقال للملك شَمِّ رأسه! قال: أجد في رأسه القرآن. قال: شَمِّ قلبه! قال: أجد في قلبه الصيام، قال: شَمِّ قدميه! قال: أجد في قدميه القيام قال: حفظ نفسه فحفظه الله عز وجل. خرَّجه ابن أبي الدنيا.

وقد ثبت في الصحيحين من حديث البراء بن عازب أن النبي ﷺ علَّمه أن يقول عند منامه:

«اللَّهُمَّ إِنْ قَبِضْتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ» (٣).

وفي حديث عمر عن النبي ﷺ أنه علَّمه أن يقول: «اللَّهُمَّ احْفَظْنِي بِالْإِسْلَامِ قَائِماً وَاحْفَظْنِي بِالْإِسْلَامِ قَاعِداً، وَاحْفَظْنِي بِالْإِسْلَامِ رَاقِداً، وَلَا تُطْعِ فِيَّ عَدُوّاً وَلَا حَاسِداً».

خرَّجه ابن حبان في «صحيحه» (١).

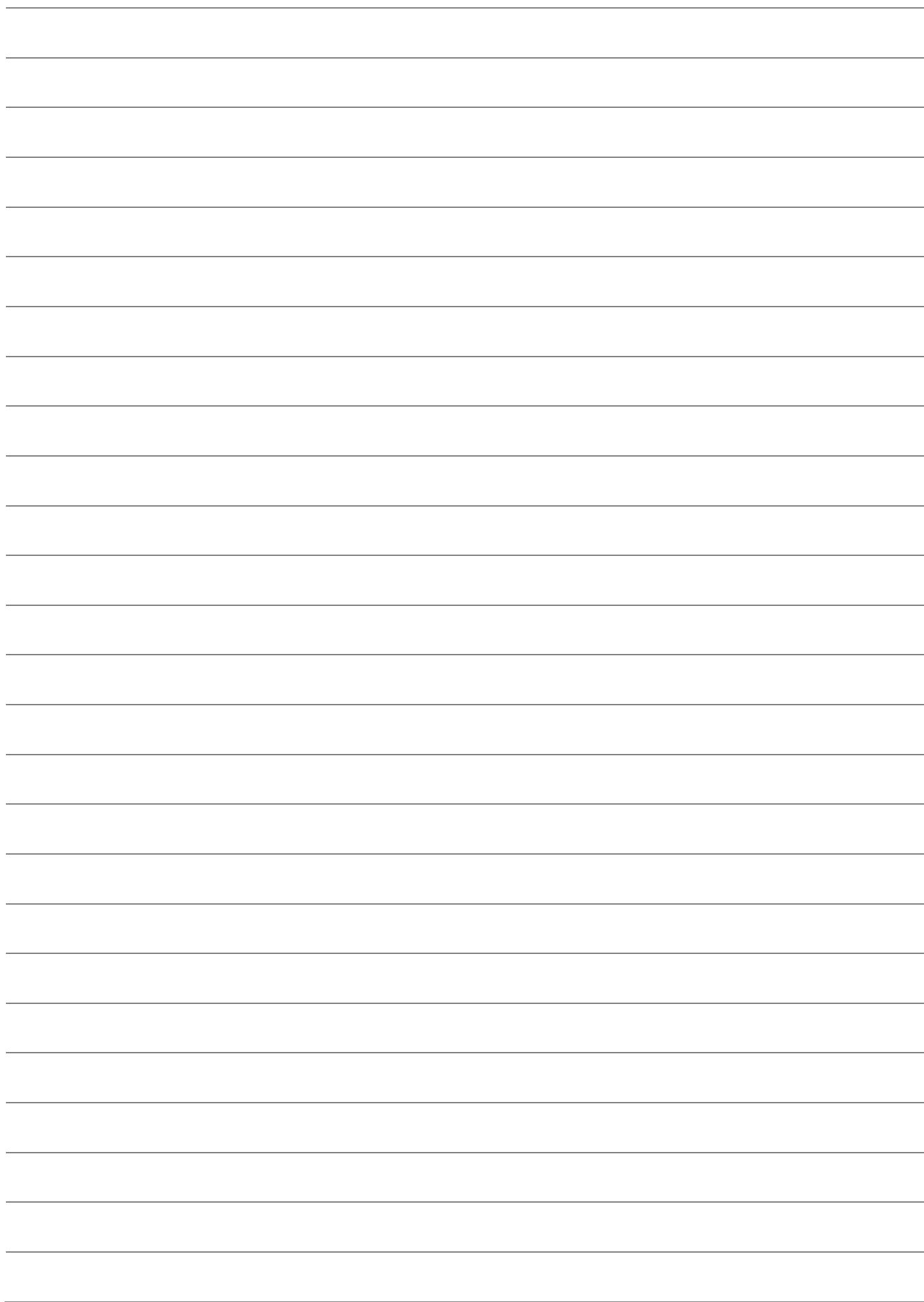
وكان النبي ﷺ إذا ودَّع من يريد السفر يقول له:

«أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ» (٢).

وفي رواية، وكان يقول:

«إِنَّ اللَّهَ إِذَا اسْتَوْدِعَ شَيْئاً حَفِظَهُ» (٣).

خرَّجه النسائي وغيره.





Tabarani records a hadith in which the Prophet (ﷺ) said: When a servant prays the prayer as it should be prayed it rises to Allāh having rays like the rays of the sun and it says to its performer: May Allāh preserve you as you have preserved me. If he was lax and lazy in performing it, it will be wound up like an old garment is wound up and then used to strike the face of its performer while saying: May Allāh waste you as you have wasted me.

Umar ibn al-Khattāb (radiyAllāhu 'anhu) would say in his sermons: 'O Allah, protect us with Your preservation and keep us firm on Your command. A man once said to one of the Salaf, May Allāh preserve you, to which he replied: My brother, do not ask that he be preserved, ask instead that his faith be preserved! What he meant was to stress the importance of supplicating for the preservation of ones religion; this is because worldly preservation could be conferred on both the righteous and the sinner, but Allah only safeguards the religion of the believer and comes between it and anything that would pollute it via numerous means, some of which the servant is unaware of and yet others he may dislike.

This is how He preserved Yūsuf ('alayhis-salam) as He said: "That happened so that We might avert from him all evil and lust. He was Our chosen servant." [Yūsuf: 24].

Whoever is sincere to Allah, Allah will safeguard him against evil and indecency, He will guard him against them via means that he is not even aware of, and He will come between him and the routes leading to destructive sin.

Ma'rūf al-Karkhi once saw some youths preparing themselves to go forth for battle at a time of fitna and said: 'O Allah, preserve them! It was asked of him: Why are you supplicating for them? He replied: If He were to preserve them, they would not leave to carry out what they intend.

Umar heard a person saying: 'O Allah, you intervene between a person and his heart, so intervene between me and my disobeying You. This pleased 'Umar and he supplicated for that person.

وخرج الطبراني حديثاً مرفوعاً:

«إِنَّ الْعَبْدَ إِذَا صَلَّى الصَّلَاةَ عَلَى وَجْهِهَا صَعِدَتْ إِلَى اللَّهِ وَلَهَا بُرْهَانٌ كَبْرَهَانِ الشَّمْسِ. وَتَقُولُ لِصَاحِبِهَا: حَفِظَكَ اللَّهُ كَمَا حَفِظْتَنِي. وَإِذَا ضَيَّعَهَا لَفَّتْ كَمَا يُلَفُّ الثَّوْبُ الْخَلْقُ ثُمَّ يُضْرَبُ بِهَا وَجْهُ صَاحِبِهَا، وَتَقُولُ لَهُ: ضَيَّعَكَ اللَّهُ كَمَا ضَيَّعْتَنِي»<sup>(١)</sup>.

وكان عمر رضي الله عنه يقول في خطبته: اللهم اعصمنا بحفظك وثبتنا على أمرك. ودعا رجل لبعض السلف بأن يحفظه الله فقال له: يا أخي! لا تسأل عن حفظه ولكن قل يحفظ الإيمان. يعني أن المهم هو الدعاء بحفظ الدين، فإن الحفظ الديني قد يشترك فيه البر والفاجر فالله تعالى يحفظ على المؤمن دينه، ويحول بينه وبين ما يفسده عليه بأسباب قد لا يشعر العبد ببعضها، وقد يكون يكرهه.

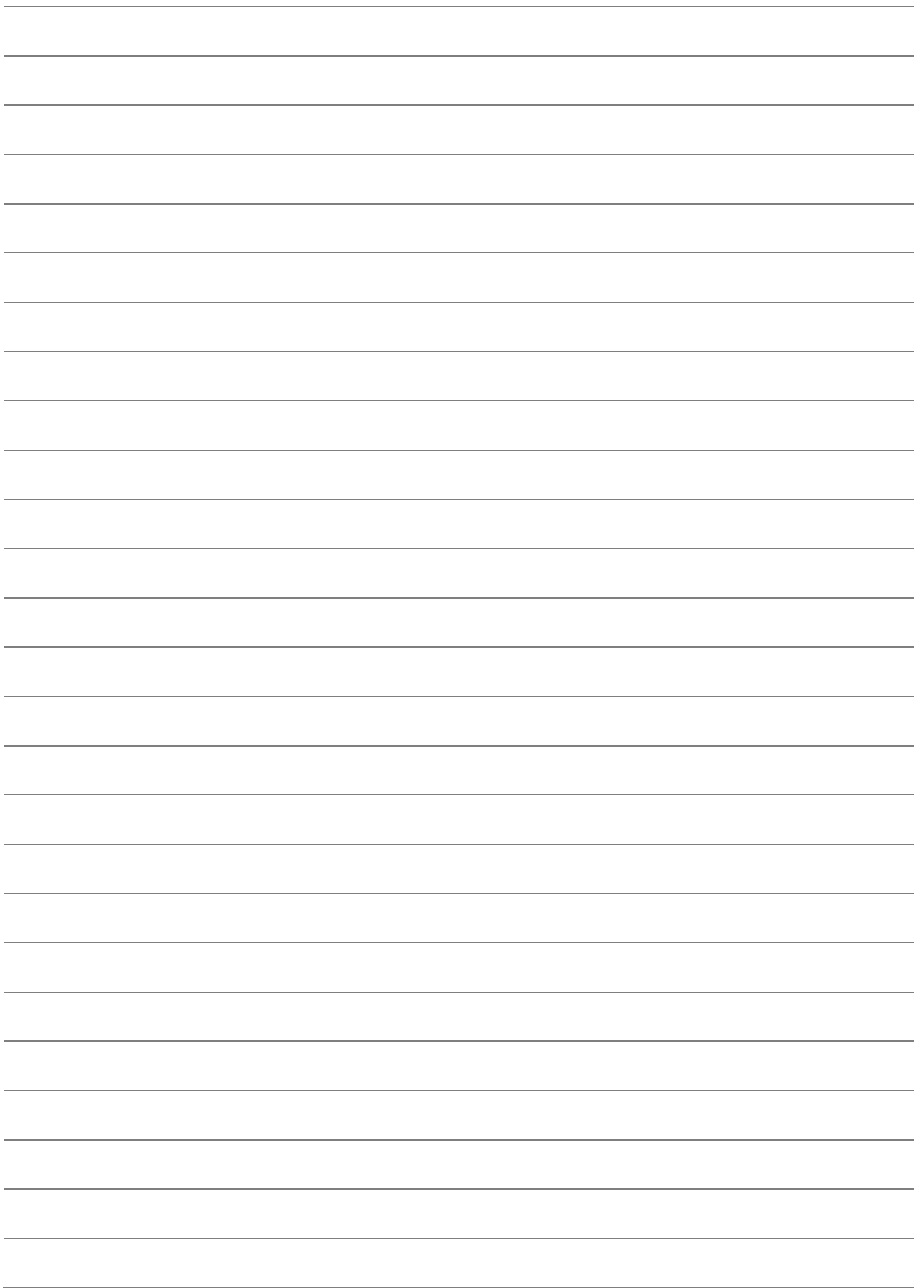
وهذا كما حفظ يوسف – عليه السلام – قال:

﴿كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ﴾ [يوسف: ٢٤].

فمن أخلص الله خلصه من السوء والفحشاء، وعصمه منهما من حيث لا يشعر، وحال بينه وبين أسباب المعاصي المهلكة.

كما رأى معروف الكرخي شباباً يتهيئون للخروج إلى القتال في فتنة، فقال: اللهم احفظهم. ف قيل له: تدعو لهؤلاء؟ فقال: إِنَّ حَفِظَهُمْ لَمْ يَخْرُجُوا إِلَى مَا أَرَادُوا<sup>(١)</sup>.

وسمع عمر رجلاً يقول: اللهم إنك تحول بين المرء وقلبه، فحل بيني وبين معاصيك. فأعجب ذلك عمر ودعا له بخير.



It has been narrated from Ibn 'Abbas regarding the statement of the Most High:

"Know that Allah intervenes between a man and his heart" [al-Anfāl: 24].

He said: He intervenes between the believer and (his committing) sins that would drag him into the Fire.

One of the previous people performed Hajj; while sleeping at Mecca with a group of people, he had the sudden urge to commit a sin and heard a voice crying out: Woe to you! Are you not performing Hajj?! Hence Allāh guarded him against perpetrating the sin.

One person went out with a group of people desiring to commit a particular sin, when he was about to do it, a voice cried out: "Every self is held in pledge against what it has earned." [al-Mudathir: 38] and so he abandoned it.

A man entered a thicket dense with trees and said: I could commit my sin here in secret, who is there to see me? He then heard a voice reverberating throughout the thicket (reciting the verse): "Does He who created not then know? He is the All-Pervading, the All-Aware." [al-Mulk: 14].

Another desired to commit a sin and left to carry it out. While walking, he passed by a story-teller plying his trade amongst the people. He stood there listening and heard him saying, O you who desire to commit a sin! Do you not know that the Creator of desires is fully aware of your intent? At this he fell in a swoon and, when he regained consciousness, immediately repented.

One of the righteous kings had fallen in love with a beautiful subject of his. He feared for himself and so stood in prayer by night, seeking succour from Allah. That same night, the subject fell ill and passed away three days later.

Some people were safeguarded through an exhortation given by someone they wanted to be an accomplice in sin. An example of this lies with one of the three who entered the cave that was subsequently blocked by a boulder. (The hadith) mentions that one of them, when he lay with the woman ready to perform intercourse she said, Fear Allah and do not break the seal except by due right, so he left her.

وروي عن ابن عباس في قوله تعالى :

﴿يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ﴾ [الأنفال: ٢٤].

قال: يحول بين المؤمن وبين المعصية التي تجره إلى النار<sup>(٢)</sup>.

حجَّ بعض المتقدمين فبات بمكة مع قوم، فهمَّ بمعصية، فسمع هاتفاً يهتف يقول: ويلك ألم تحج؟ فعصمه الله مما همَّ به. وخرج بعضهم مع رفقة إلى معصية، فلما همَّ بمواقعتها هتف به هاتف:

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينٌ﴾ [المدثر: ٣٨]. فتركها.

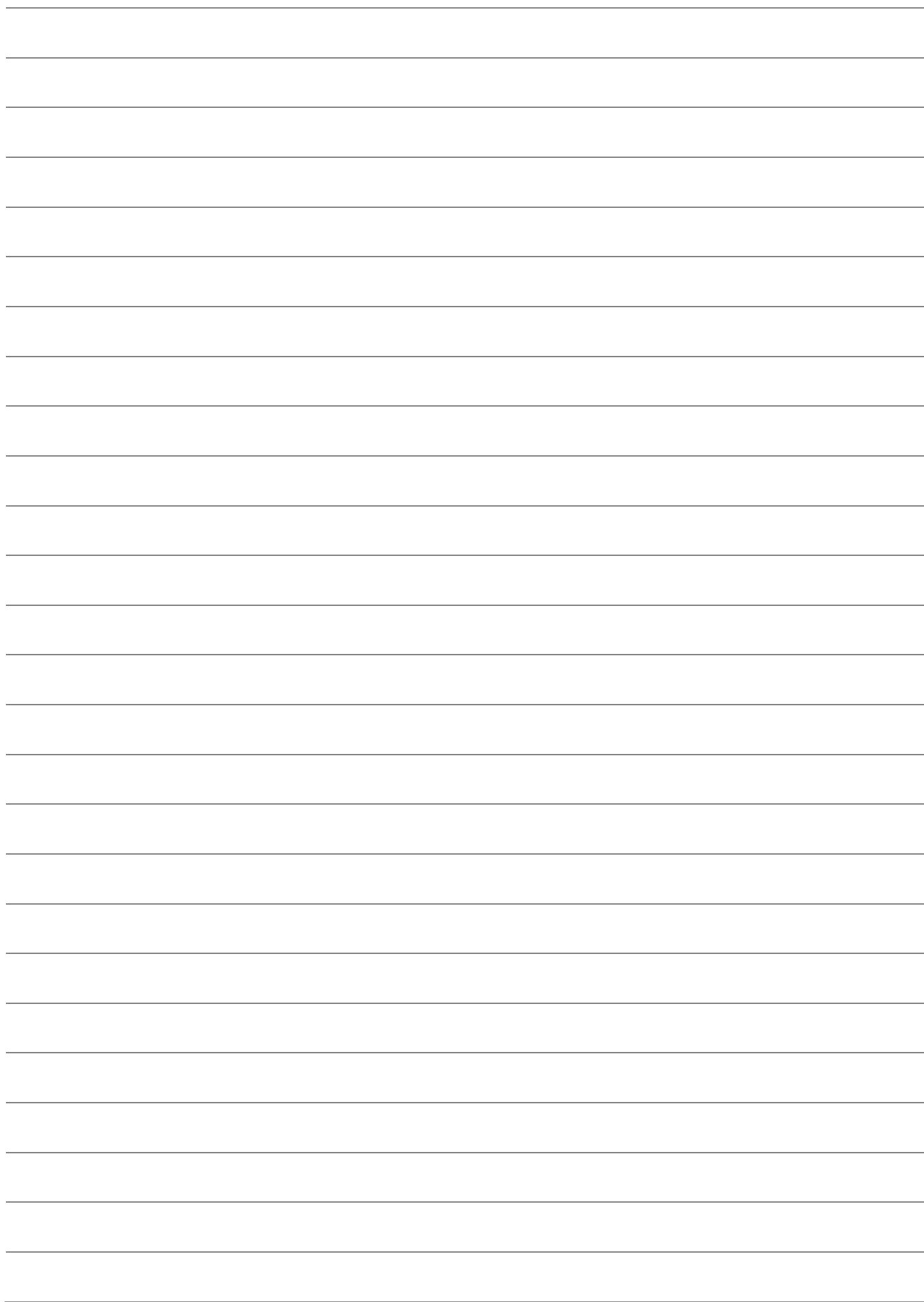
ودخل رجل غيضة ذات شجر فقال: لو خلوت ههنا بمعصية من كان يراني؟ فسمع صوتاً ملأ ما بين حافتي الغيضة: ﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ﴾ [الملك: ١٤].

وهمَّ رجل بمعصية فخرج إليها، فمرَّ في طريقه بقاص يقص على الناس، فوقف على حلقة فسمعه يقول: أيها الهامُّ بالمعصية! أما علمت أن خالق الهمة مطلع على همتك؟ فوقع مغشياً عليه فما أفاق إلا عن توبة.

كان بعض الملوك الصالحين قد تعلَّق قلبه بمملوك له جميل، فخشى على نفسه، فقام ليلة واستغاث الله، فمرض المملوك من ليلته، ومات بعد ثلاث.

ومنهم من عُصِمَ<sup>(١)</sup> بموعظة جرت على لسان من أراد منه الموافقة على المعصية.

«كَمَا جَرَى لِأَحَدِ الثَّلَاثَةِ الَّذِينَ دَخَلُوا الْغَارَ وَانْطَبَقَتْ عَلَيْهِمُ الصُّخْرَةُ، فَإِنَّهُ لَمَّا جَلَسَ مِنْ تِلْكَ الْمَرْأَةِ مَجْلِسَ الرَّجُلِ مِنْ امْرَأَتِهِ، قَالَتْ لَهُ: يَا عَبْدَ اللَّهِ! اتَّقِ اللَّهَ، وَلَا تَفْضُ الْخَاتَمَ إِلَّا بِحَقِّهِ فَقَامَ عَنْهَا»<sup>(٢)</sup>.



Another example lies with the story of Kifl, a man of the Children of Israel who committed sin frequently. He was attracted to a woman and gave her sixty dinars and then lay with her ready to perform intercourse. She began trembling with fear and so he asked her: Am I forcing you? She replied: No, but I have never done such a thing before and it was only need that has forced me.

He said: You are fearful of Allah, should I not fear Him as well? Then he stood and left her, leaving her the money as a gift. He then said: By Allāh, Kifl will never disobey Allāh again. He passed away that same night and the following morning saw these words inscribed on his door, Allāh has forgiven Kifl.

This was recorded by Imam Ahmad and Tirmidhi on the authority of ibn Umar to the Messenger (ﷺ).

A man sought to seduce a woman and ordered her to lock the doors, which she did. She then said: One door remains open. He asked: What door would that be? She replied: The door between Allah, Mighty and Magnificent, and us. So he turned away from her.

Another sought to seduce a desert Arab. He said: Who is there to see us save the stars? She replied: What of the One who put them there?!

All of these are examples of Allāh's providence and His intervening between the servant and his committing sin.

While mentioning the sinners, al-Hasan said: Their worth was diminished with Him, so they disobeyed Him. Were they to have held a position of worth and honour with Him, He would have preserved them. Bishr said: One who is noble or honoured would never persist in disobeying Allāh and neither would the sagacious give preference to this world over the Hereafter.

«وَكَذَلِكَ الْكِفْلُ مِنْ بَنِي إِسْرَائِيلَ، كَانَ لَا يَتَوَرَّعُ عَنْ مَعْصِيَةٍ، فَأَعْجَبَتْهُ امْرَأَةٌ فَأَعْطَاهَا سِتِينَ دِينَارًا، فَلَمَّا قَعَدَ مِنْهَا مَفْعَدَ الرَّجُلِ مِنْ امْرَأَتِهِ ارْتَعَدَتْ، فَقَالَ: أَكْرَهْتُكَ؟ قَالَتْ: لَا، وَلَكِنْ هَذَا عَمَلٌ مَا عَمَلْتُهُ قَطُّ وَإِنَّمَا حَمَلَنِي عَلَيْهِ الْحَاجَةُ.

فَقَالَ: تَخَافِينَ اللَّهَ وَلَا أَخَافُهُ! ثُمَّ قَامَ عَنْهَا وَوَهَبَ لَهَا الدَّنَانِيرَ، وَقَالَ: وَاللَّهِ لَا يَعْصِي اللَّهَ الْكِفْلُ أَبَدًا. وَمَاتَ مِنْ لَيْلَتِهِ فَأَصْبَحَ مَكْتُوبًا عَلَى بَابِهِ، قَدْ غَفَرَ اللَّهُ لِلْكِفْلِ».

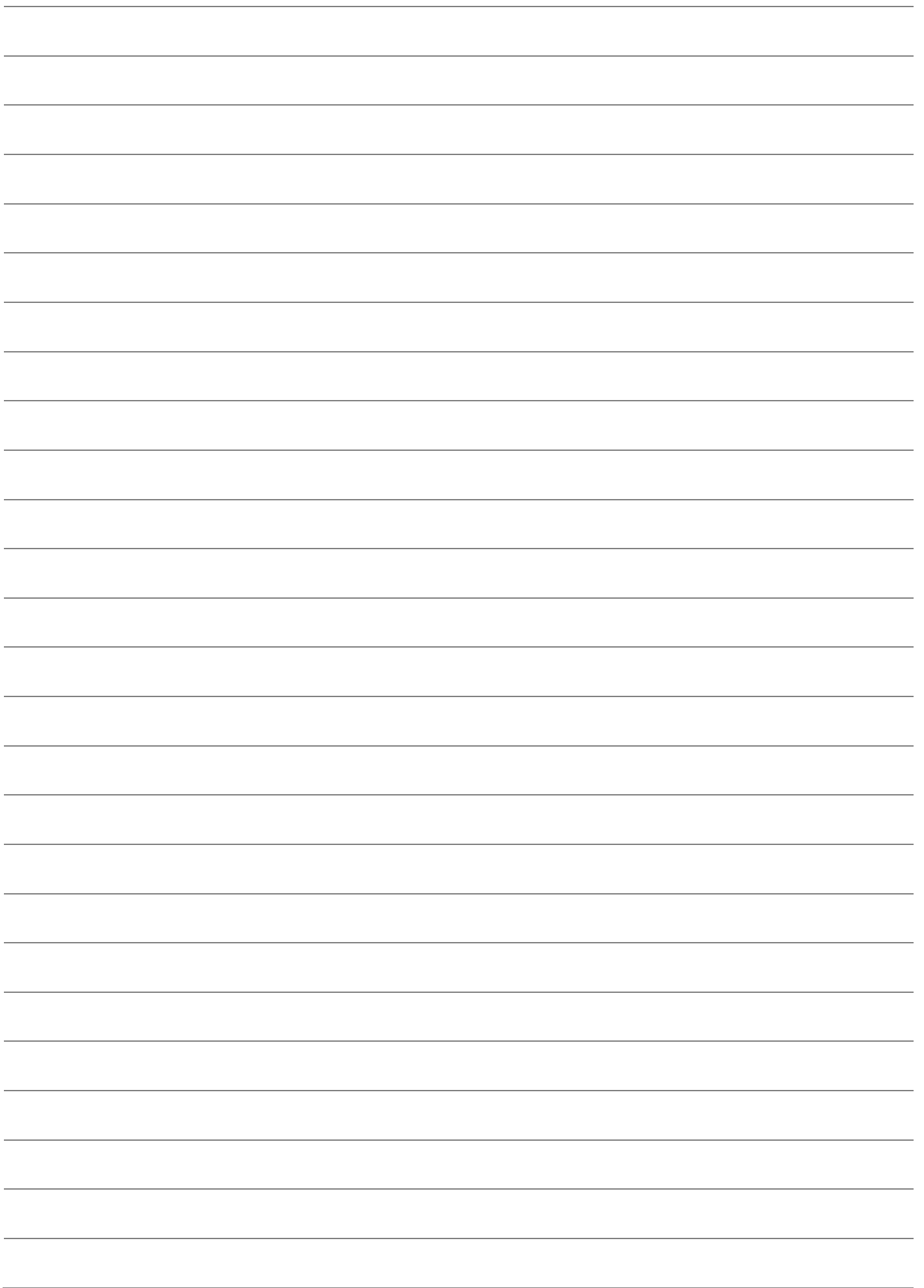
خَرَجَ الْإِمَامُ أَحْمَدُ وَالتِّرْمِذِيُّ حَدِيثَهُ هَذَا مِنْ حَدِيثِ ابْنِ عُمَرَ مَرْفُوعًا<sup>(١)</sup>.

ورأود رجل امرأة عن نفسها، وأمرها بغلق الأبواب ففعلت، وقالت له: قد بقي باب واحد. قال: وأي باب هو؟ قالت: الباب الذي بيننا وبين الله عز وجل. فلم يعرض لها<sup>(٢)</sup>.

ورأود رجل أعرابية، قال لها: ما يرانا إلا الكواكب. قالت: فأين مَكُوكِبُها؟!<sup>(٣)</sup>.

وهذا كله من ألطاف الله وحيلولته بين العبد وبين معصيته.

قال الحسن وذكر أهل المعاصي: هانوا عليه فعصوه، ولو عَزَّوْا عليه لعصمهم. وقال بشر: ما أصر على معصية الله كريم، ولا آثر الدنيا على الآخرة حكيم.



Another example of Allāh's preserving the religion of His servant is that a servant could pursue a worldly office such as leadership or undertake a worldly enterprise such as trade and Allāh, knowing what is good for him, intervenes between him and his goal. The servant, heedless of what has taken place, hates what has happened.

Ibn Mas'ud said: A servant intends to undertake a trading venture or aims for leadership hoping that it will be facilitated for him. Allah will look at him and say to the Angels: Avert him from it for if I was to make this matter easy for him, I would cause him to enter the Fire! So Allah would avert him from it and he, in a state of agitation, will complain: So-and-so beat me! So-and-so outsmarted me! Yet all it is, is Allah's good-grace, Mighty and Magnificent is He!

Yet more astonishing is that a servant could strive to do an action of obedience, however this particular action would not be the best course for him, so Allāh will intervene between him and it in order to preserve him, and he, all the while, remains heedless.

Tabarani and others records the hadith of Anas that the Messenger of Allāh (ﷺ) said: Allah, Mighty and Magnificent, says: Amongst My servants are those whose faith can only be made good through poverty, and were I to give him freely, his faith would be sullied. Amongst My servants are those whose faith can only be made good through affluence, and were I to make him poor, his faith would be sullied. Amongst My servants are those whose faith can only be made good through sound health, and were I to make him ill, his faith would be sullied. Amongst My servants are those whose faith can only be made good through illness, and were I to make him healthy his faith would be sullied. Amongst My servants are those who seek to do an act of worship but I prevent him from doing it lest he fall prey to conceit. I regulate the affairs of My servants in accordance to My knowledge of what is in their hearts. I am the All-Knowing, the All-Aware.

One of the early people would frequently ask for martyrdom, so a voice called out: If you were to embark on a military expedition, you would be captured and during your captivity you would convert to Christianity, so stop asking for this.

Therefore, in summary, whoever safeguards the limits of Allāh and carefully tends to His rights, Allāh will undertake to safeguard him in his worldly and religious life, in this world and the next.

ومن أنواع حفظ الله لعبده في دينه: أن العبد قد يسعى في سبب من أسباب الدنيا – إما الولايات أو التجارات أو غير ذلك – فيحول الله بينه وبين ما أراد لما يعلم له من الخير في ذلك وهو لا يشعر مع كراهته لذلك.

قال ابن مسعود: إن العبد ليهم بالأمر من التجارة والإمارة حتى يُيسَّرَ له، فينظر الله إليه فيقول للملائكة: اصرفوه عنه، فإنني إن يسرته له أدخلته النار فيصرفه الله عنه، فيظل يتطير، يقول: سبقني فلان، دهاني فلان، وما هو إلا فضل الله عز وجل.

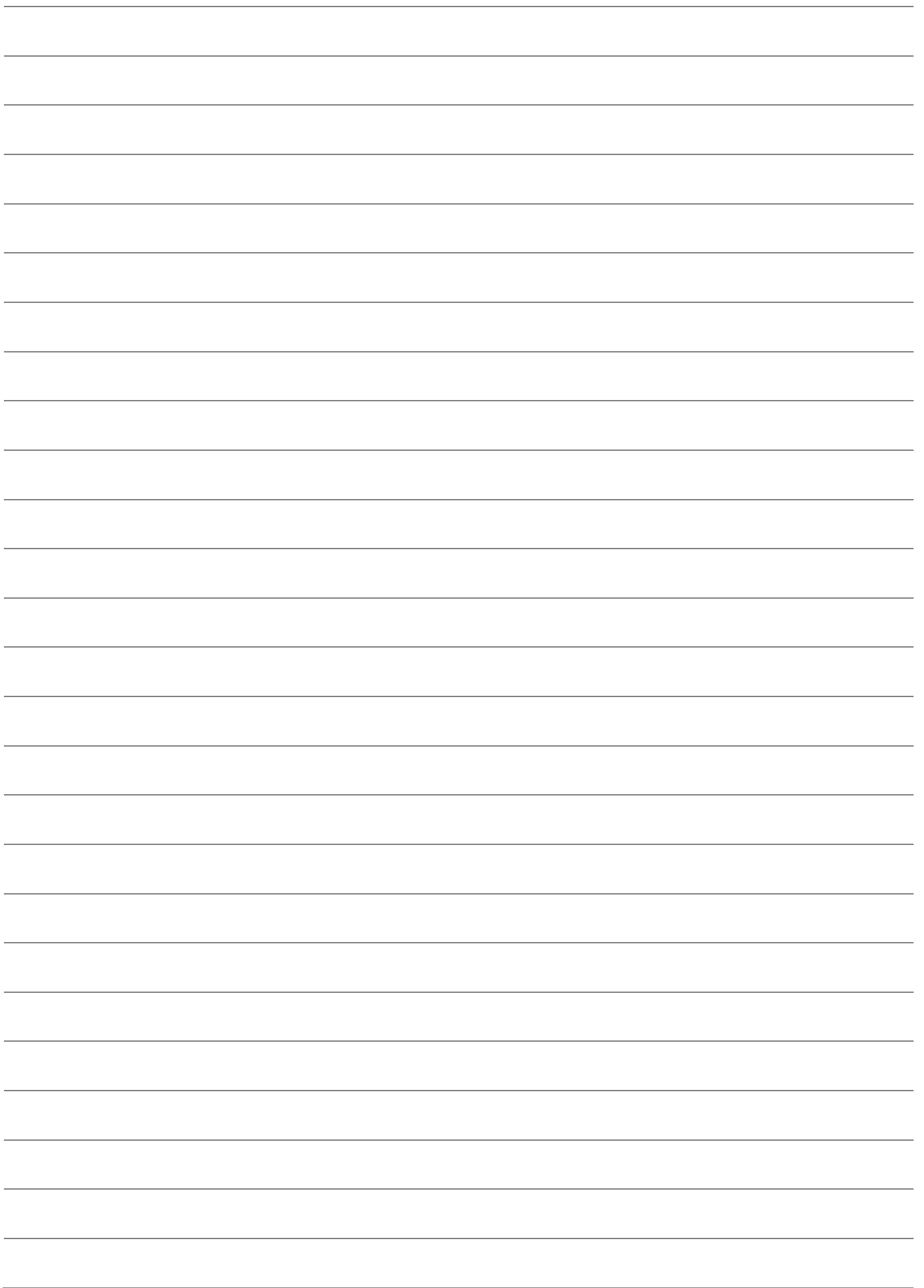
وأعجب من هذا أن العبد قد يطلب باباً من أبواب الطاعات، ولا يكون له فيه خيرة، فيحول الله بينه وبينه صيانة له وهو لا يشعر.

وخرج الطبراني وغيره من حديث أنس مرفوعاً: «يقول الله عز وجل:

إِنَّ مِنْ عِبَادِي مَنْ لَا يُصْلِحُ إِيمَانُهُ إِلَّا الْفَقْرُ، وَإِنْ بَسَطْتُ عَلَيْهِ أَفْسَدَهُ ذَلِكَ، وَإِنْ مِنْ عِبَادِي مَنْ لَا يُصْلِحُ إِيمَانُهُ إِلَّا الْغِنَى، وَلَوْ أَفْقَرْتُهُ لَأَفْسَدَهُ ذَلِكَ، وَإِنْ مِنْ عِبَادِي مَنْ لَا يُصْلِحُ إِيمَانُهُ إِلَّا الصُّحَّةُ وَلَوْ أَسْقَمْتُهُ لَأَفْسَدَهُ ذَلِكَ، وَإِنْ مِنْ عِبَادِي مَنْ لَا يُصْلِحُ إِيمَانُهُ إِلَّا السَّقَمُ وَلَوْ صَحَّحْتُهُ لَأَفْسَدَهُ ذَلِكَ، وَإِنْ مِنْ عِبَادِي مَنْ يَطْلُبُ بَاباً مِنَ الْعِبَادَةِ فَأَكْفُهُ عَنْهُ لِكَيْلَا يَدْخُلَهُ الْعُجْبُ، إِنْ أَدْبَرَ عِبَادِي بَعْلَمِي بِمَا فِي قُلُوبِهِمْ إِنْ عَلِمْتُ خَيْرٌ»<sup>(١)</sup>.

كان بعض المتقدمين يكثر سؤال الشهادة فهتف به هاتف: إنك إن غزوت أسرت، وإن أسرت تنصرت. فكف عن سؤاله.

وفي الجملة فمن حفظ حدود الله وراعى حقوقه، تولى الله حفظه في أمور دينه ودنياه، وفي دنياه وآخرته.





In His Book, Allah, Most High, has informed us that He is the Protector of the believers and that He protects the righteous; subsumed by this is the fact that He safeguards what is good for them in both this life and the Hereafter, and that He will not abandon them to another. Allah, Most High, says:

"Allah is the Protector of those who have faith; He brings them out of the darkness into the light" [al-Baqarah: 257].

"That is because Allah is the Protector of those who have faith and because the disbelievers have no protector" [Muhammad: 11]. "Whoever puts his trust in Allāh, He will be enough for him." [al-Talāq: 3]. "Is Allāh not enough for His slave?" [al-Zumar: 36].

Whoever establishes the rights of Allāh, Allāh will undertake to upkeep everything that will be of benefit to him in this life and the next. Whoever wants Allah to preserve him and tend to all of his affairs, let him first tend to the rights of Allāh upon him. Whoever does not wish to be afflicted by anything he dislikes, let him not undertake that which Allah dislikes.

One of the Salaf would go to gathering after gathering saying: Whoever wants Allāh to preserve his well-being, let him have taqwa of Allah.

al-Umari, the ascetic, would say to anyone who asked him for advice: Be with Allah, Mighty and Magnificent, in exactly the same way that you want Him to be with you.

Salih ibn 'Abdu'l-Karim said: Allah, Mighty and Magnificent, says: By My Might and Magnificence, I do not look at a heart that I know predominately loves to adhere resolutely to My obedience except that I undertake to protect his circumstances and keep him firm.

One of the earlier scriptures mentions, Allah, Mighty and Magnificent, says: Son of Adam, will you not tell me what gives you cause to laugh? Son of Adam, have taqwa of Me and then sleep wherever you wish!

What this means is that when you establish what is due to Allāh of taqwa then do not worry any more about those things that will be good for you, for Allah knows them better than you and He will direct them to you in the best of ways.

وقد أخبر الله تعالى في كتابه أنه ولي المؤمنين وأنه يتولى الصالحين، وذلك يتضمن أنه يتولى مصالحهم في الدنيا والآخرة، ولا يكلهم إلى غيره، قال تعالى:

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ﴾

[البقرة: ٢٥٧].

وقال تعالى:

﴿ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ﴾

[محمد: ١١].

وقال: ﴿وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ [الطلاق: ٣].

وقال: ﴿أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ﴾ [الزمر: ٣٦].

فمن قام بحقوق الله عليه فإن الله يتكفل له بالقيام بجميع مصالحه في الدنيا والآخرة، فمن أراد أن يتولى الله حفظه ورعايته في أموره كلها فليراع حقوق الله عليه، ومن أراد ألا يصيبه شيء مما يكره فلا يأت شيئاً مما يكرهه الله منه.

كان بعض السلف يدور على المجالس، ويقول: من أحب أن تدوم له العافية فليتق الله.

وقال العمري الزاهد لمن طلب منه الوصية: كما تحب أن يكون الله لك، فهكذا كن لله – عز وجل –.

وقال صالح بن عبد الكريم: يقول الله عز وجل: وعزتي وجلالي لا أطلع على قلب عبد أعلم أن الغالب عليه حبُّ التمسك بطاعتي، إلا توليت سياسته وتقويمه.

وفي بعض الكتب المتقدمة: يقول الله عز وجل: ابن آدم! ألا تعلمني ما يضحكك؟! ابن آدم! اتقني ونم حيث شئت.

والمعنى: أنك إذا قمت بما عليك الله من حقوق التقوى فلا تهتم بعد ذلك بمصالحك، فإن الله هو أعلم بها منك، وهو يوصلها إليك على أتم الوجوه من غير اهتمام منك بها.



The hadith of Jabir has the Prophet (ﷺ) saying: Whoever wants to know the standing he has with Allāh, let him look to himself and see the standing that Allah has with him. Allāh grants a person the same standing as Allah has with that person.

This proves that Allah's concern with His servant and His safeguarding him is commensurate to the servant's concern with the rights of Allah, establishing them, tending to His limits and safeguarding them. Whoever's goal is Allah's good-pleasure, seeking to draw close to Him, knowing Him, loving Him, and serving Him, will find that Allah will treat him accordantly. Allāh, Most High, says:

"Remember Me, I will remember you." [al-Baqarah: 152].

"Honour My contract and I will honour your contract." [al-Baqarah: 40].

Moreover, Allah is the kindest of the kind. He rewards a good deed tenfold and more. Whoever comes close to Him by a handspan, He comes close to him by a cubit, whoever comes close to Him by a cubit, He comes close to him by a fathom, and whoever comes to Him walking, He comes to him running.

Whatever a person is given is from his self, and nothing afflicts him that he dislikes except that it is as a result of his falling short in fulfilling the rights of his Lord. 'Ali (radiyAllahu 'anbu) said: The servant must place his hope in his Lord and his Lord alone, and he has nothing to fear save his sins. One of them said: Whoever clarifies and purifies will be purified, and whoever mixes will be treated accordingly.

Masruq said: Whoever diligently observes Allah with respect to the notions and whims of his heart, Allah will safeguard the motions of his limbs for him.

There is much more that can be said about this but what we have mentioned thus far suffices and all praise is due to Allāh.

وفي حديث جابر عن النبي ﷺ: «مَنْ كَانَ يُحِبُّ أَنْ يَعْلَمَ مَنْزِلَتَهُ عِنْدَ اللَّهِ فَلْيَنْظُرْ كَيْفَ مَنْزِلَةُ اللَّهِ عِنْدَهُ، فَإِنَّ اللَّهَ يُنْزِلُ الْعَبْدَ مِنْهُ، حَيْثُ أَنْزَلَهُ مِنْ نَفْسِهِ»<sup>(١)</sup>.

فهذا يدل على أنه على قدر اهتمام العبد بحقوق الله وبأداء حقوقه ومراعاة حدوده واعتناؤه بذلك وحفظه له، يكون اعتناؤه به وحفظه له، فمن كان غاية همّه رضا الله عنه وطلب قربه ومعرفته ومحبته وخدمته، فإن الله يكون له على حسب ذلك كما قال تعالى:

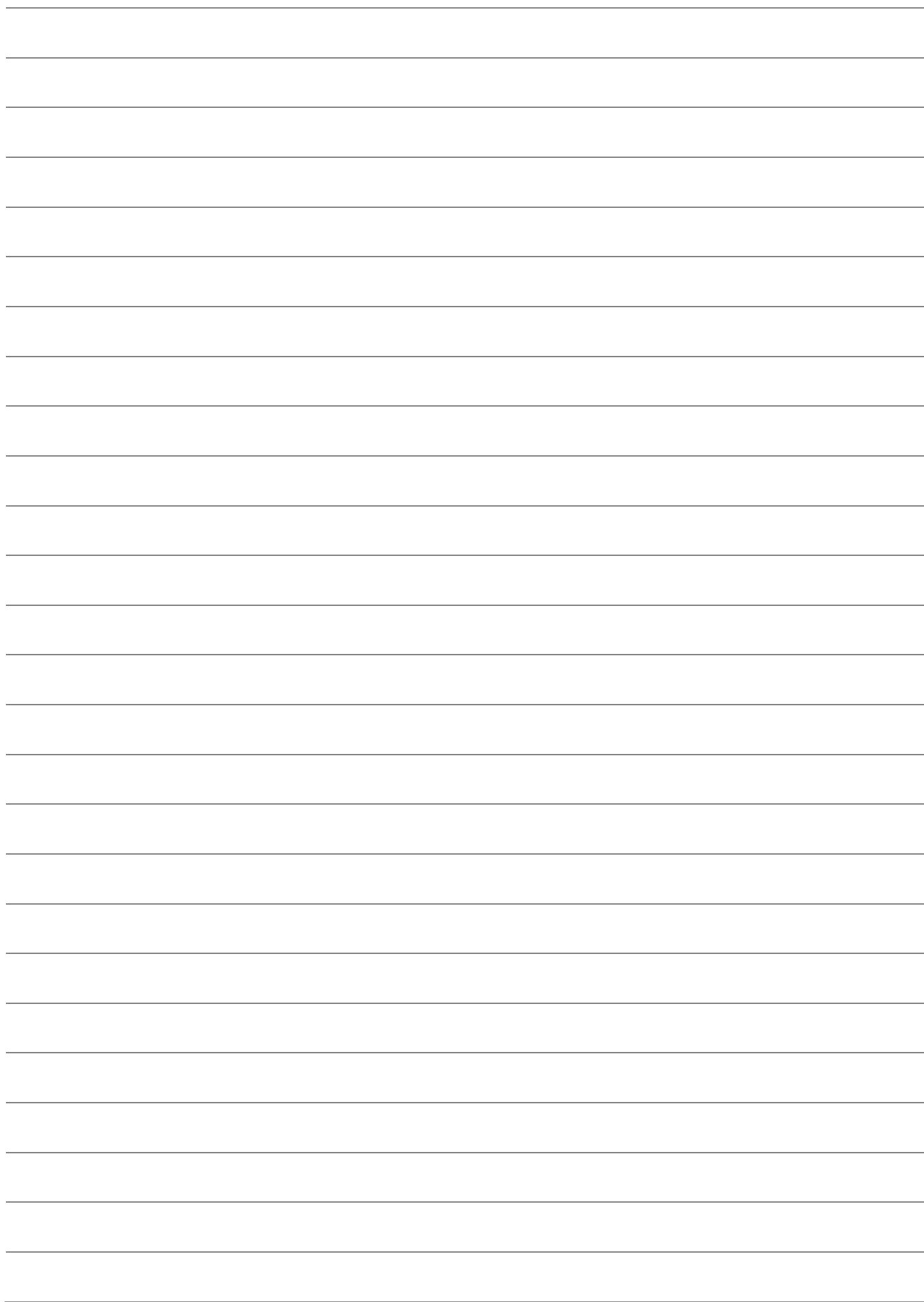
﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾ [البقرة: ١٥٢].

﴿وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ﴾ [البقرة: ٤٠].

بل هو سبحانه أكرم الأكرمين. فهو يجازي بالحسنة عشرًا ويزيد، ومن تقرب منه شبرًا تقرب منه ذراعًا، ومن تقرب منه ذراعًا تقرب منه باعًا، ومن أتاه يمشي أتاه هرولة.

فما يؤتى الإنسان [إلا]<sup>(١)</sup> من قبل نفسه ولا يصيبه المكروه إلا من تفريطه في حق ربه عز وجل، كما قال علي رضي الله عنه: لا يرجون عبد إلا ربه، ولا يخافن إلا ذنبه، وقال بعضهم: من صفي صُفِّي له، ومن خلط خلط عليه.

وقال مسروق: من راقب الله في خطرات قلبه عصمه الله في حركات جوارحه. وبسط هذا المعنى يطول جداً، وفيما أشرنا إليه كفاية، والله الحمد.



He (ﷺ) said: Safeguard Allāh and you will find Him in front of you, in another narration: find Him before you.

The meaning is that whoever safeguards the limits of Allah and carefully tends to His rights will find Allāh with him in all affairs, encompassing him, aiding him, preserving him, supporting him, setting his foot firm and granting him divine accord. He is standing over every self seeing everything that it does, and He, Most High is with those who have taqwa of Him and with those who do good?

Qatadah said: Allah is with those who have taqwā of Him. Whoever has Allah with him, then with him is the party that will never be overcome, the sentry that will never sleep and the guide who will never go astray.

One of the Salaf wrote to one of his brothers saying: As for what follows, If Allah is with you then who do you have to fear? If He is against you then who can you hope in? Peace!

This witness is the specific and special type which is reserved for those who have taqwa. It is not the general witness that is mentioned in His saying:

"He is with you wherever you are." [al-Hadīd: 4].

His statement:

"but they cannot conceal themselves from Allah. He is with them when they spend the night saying things which are not pleasing to Him." [al-Nisā:108].

The specific witness dictates aid, support and preservation as Allah said to Musa and Hārūn:

"I am with you, All-Hearing and All-Seeing." [Taha: 46].

وقوله ﷺ: «أَحْفَظِ اللَّهَ تَجِدَهُ أَمَامَكَ»  
وفي رواية أخرى: «تُجَاهَكَ»

معناه أن من حفظ حدود الله وراعى حقوقه وجد الله معه في جميع الأحوال يحوطه وينصره ويحفظه ويوفقه ويؤيده ويسدده، فإنه قائم على كل نفس بما كسبت، وهو تعالى مع الذين اتقوا والذين هم محسنون.

قال قتادة: من يتق الله يكن معه، ومن يكن الله معه فمعه الفئة التي لا تغلب، والحارس الذي لا ينام، والهادي الذي لا يضل.

كتب بعض السلف إلى أخ له: «أما بعد، فإن كان الله معك فمن تخاف؟! وإن كان عليك فمن ترجو؟! والسلام». وهذه المعية الخاصة بالمتقين غير المعية العامة المذكورة في قوله تعالى:

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ﴾ [الحديد: ٤].

وقوله:

﴿وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ﴾

[النساء: ١٠٨].

فإن المعية الخاصة تقتضي النصر والتأييد والحفظ والإعانة،

كما قال تعالى لموسى وهارون:

﴿لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى﴾ [طه: ٤٦].



He, Most High, says:

"He said to his companion: Do not be despondent, Allah is with us." [al-Tawbah: 40].

He (ﷺ) had said to Abu Bakr in that situation: What do you think of two, the third of whom is Allah?

The meaning of this witness is not the same as that mentioned in His saying:

"Three men cannot confer together secretly without Him being the fourth..." [al-Mujaadalah: 7].

This is general and refers to any group of people. The meaning in its specific sense is what is referred to in the hadith: the servant continues coming close to Me through performing optional deeds until I love him. When I love him, I become his hearing by which he hears, his seeing with which he sees, his hand with which he strikes, and his foot with which he walks.

There are many texts of the Book and Sunnah that prove that the Lord, Glorious is He, is close to those who obey Him and have taqwa of Him, who safeguard His limits and carefully tend to His (rights).

While on the way to Tabük, Bunan al-Hammal entered an open land and suddenly felt alone; a voice cried out, Why do you feel alone? Is not your Beloved with you?

Therefore, whoever safeguards Allah and carefully tends to His rights, he will find Him in front of him and before him in every circumstance. He will take comfort with Him and suffice with Him in lieu of His creation.

The hadith mentions:

"The best of faith is that the servant knows that Allāh is with him wherever he be." This was recorded by Tabarani and others. To explain this point fully will cause the discussion to become very lengthy.

One of the sagacious scholars was given to travelling alone, once some people came to bid him farewell and he replied by reciting the following couplet:

When we embark by night with You before us\*\*\*Your mention is sufficient provision to guide us

Shibli would repeat these couplets and would sometimes end his gathering with them.

وقوله تعالى :

﴿إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا اللَّهُ مَعَنَا﴾ [التوبة: ٤٠].

وكان ﷺ قد قال لأبي بكر الصديق في تلك الحال : «مَا ظَنُّكَ بِأَتَيْنِ اللَّهَ نَالِثُهُمَا»<sup>(١)</sup>.

فهذا غير المعنى المذكور في قوله تعالى :

﴿مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ...﴾ الآية. [المجادلة: ٧].

فإن ذلك عام لكل جماعة. ومن هذا المعنى الخاص

الحديث الإلهي وقوله فيه :

«وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا»<sup>(٢)</sup>.

إلى غير ذلك من نصوص الكتاب والسنة الدالة على قرب الرب سبحانه ممن أطاعه واتقاه، وحفظ حدوده وراعه.

دخل بُنان الحمّال البرية على طريق تبوك، فاستوحش، فهتف به هاتف: لم تستوحش؟ أليس حبيبك معك؟<sup>(٣)</sup>.

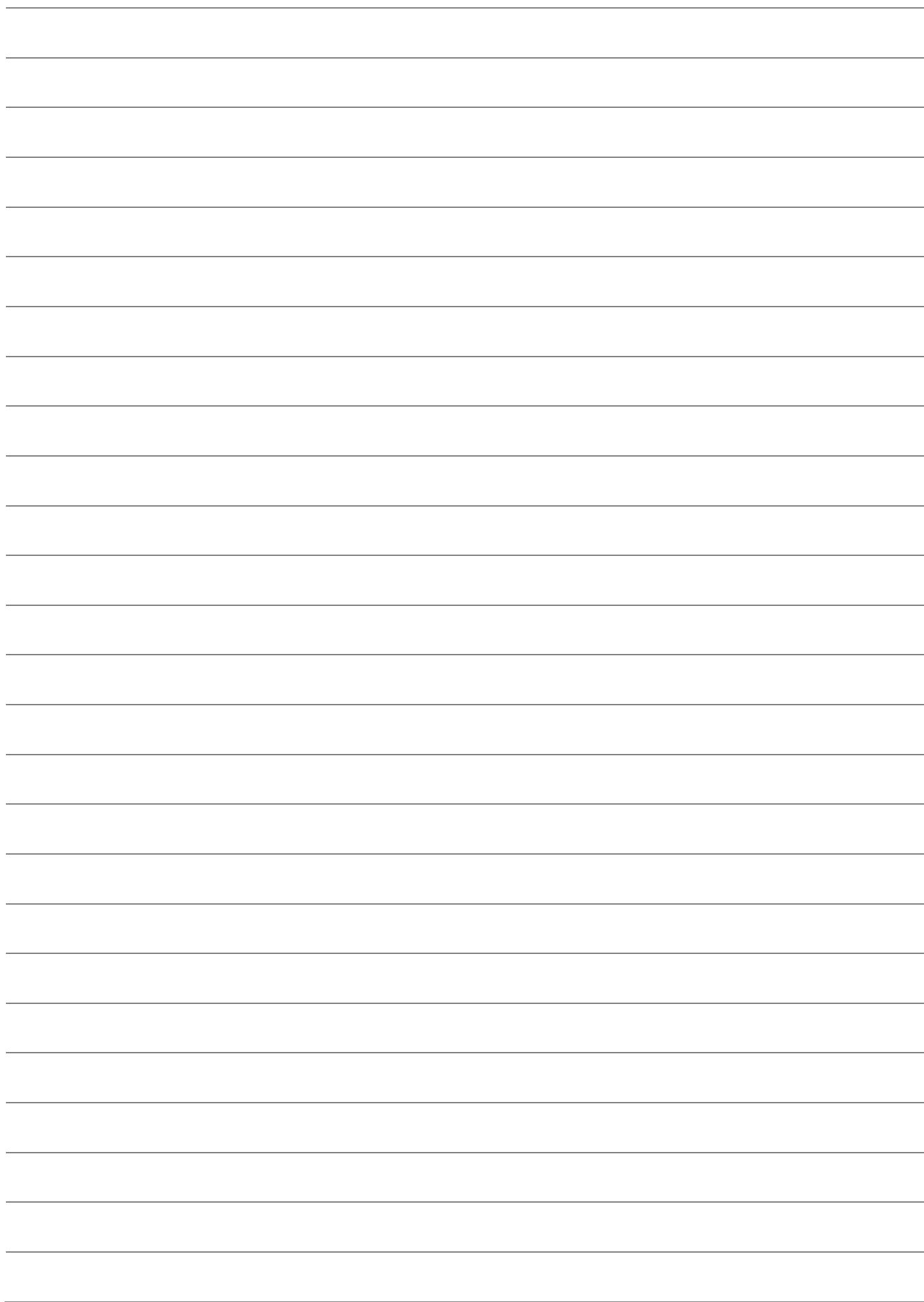
فمن حفظ الله وراعى حقوقه وجده أمامه وتجاهه على كل حال، فاستأنس به واستغنى به<sup>(١)</sup> عن خلقه.

وفي الحديث :

«أَفْضَلُ الْإِيمَانِ أَنْ يَعْلَمَ الْعَبْدُ أَنَّ اللَّهَ مَعَهُ حَيْثُ كَانَ»<sup>(٢)</sup>.  
خرّجه الطبراني وغيره. وبسط هذا القول يطول جداً.

كان بعض العلماء الربانيين كثير السفر على التجريد<sup>(٣)</sup>، وحده، فخرج الناس مرة معه يودعونهم فردهم، وأنشد :

إِذَا نَحْنُ أَذْلَجْنَاوَأَنْتَ أَمَامَنَا      كَفَى لِمَطَايَانَا بِذُكْرَاكَ هَادِيَا  
وكان الشبلي ينشد هذا البيت وربما قطع مجلسه عليه.





**He (ﷺ) said: Know Allah in times of ease and He will know you in times of hardship**

The meaning is that the servant, when he has taqwa of Allāh, preserves His limits, and carefully tends to His rights in times of ease and wellbeing has come to know Allah. This gives rise to a gnosis between himself and Allāh and, as a result, his Lord will know him in times of hardship: He will know the deeds he worked during times of ease and by virtue of that knowledge will relieve him of hardship.

This too is a specific gnosis which leads to the closeness of Allah, Mighty and Magnificent, His loving His servant and His responding to his supplication. What is not meant is a general gnosis for nothing of His creation is hidden from Allah. Allah, Most High, says:

"He has most knowledge of you when He first produced you from the earth and when you were embryos in your mothers' wombs" [al-Najm: 32].

"We created man and We know what his own self whispers to him." [Qāf: 16].

This specific knowing is alluded to in the hadith qudsi: My servant continues to draw closer to Me by performing the optional deeds until I love him. When I love him, I am his hearing by which he hears, his sight by which he sees, his hand with which he strikes, and his leg with which he walks. Were he to ask of Me, I would grant him, and were he to take refuge with Me, I would grant him refuge.

Fudayl met Sha'wanah, the worshipper, and asked her to supplicate for him. She said, What bars you from Him? If you invoke Him, He will answer you, upon which he swooned and fell unconscious.

Abu Jafar al-Sa'ih said that al-Hasan came to Habib, Abu Muhammad, on the run from Hajjaj. He said, Abu Muhammad! Hide me from the police; they are hot on my tracks! He replied: Abu Said, I am ashamed of you! Is there not a (relationship) of trust between you and your Lord so that you could invoke Him and have Him conceal you from these? Enter the house. The police entered after him but they did not see him. This was mentioned to Hajjaj and he commented: Rather, he was in the house but Allah obscured their sight so they could not see him.

**قوله ﷺ: «تَعَرَّفَ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفَكَ فِي الشَّدَّةِ»**

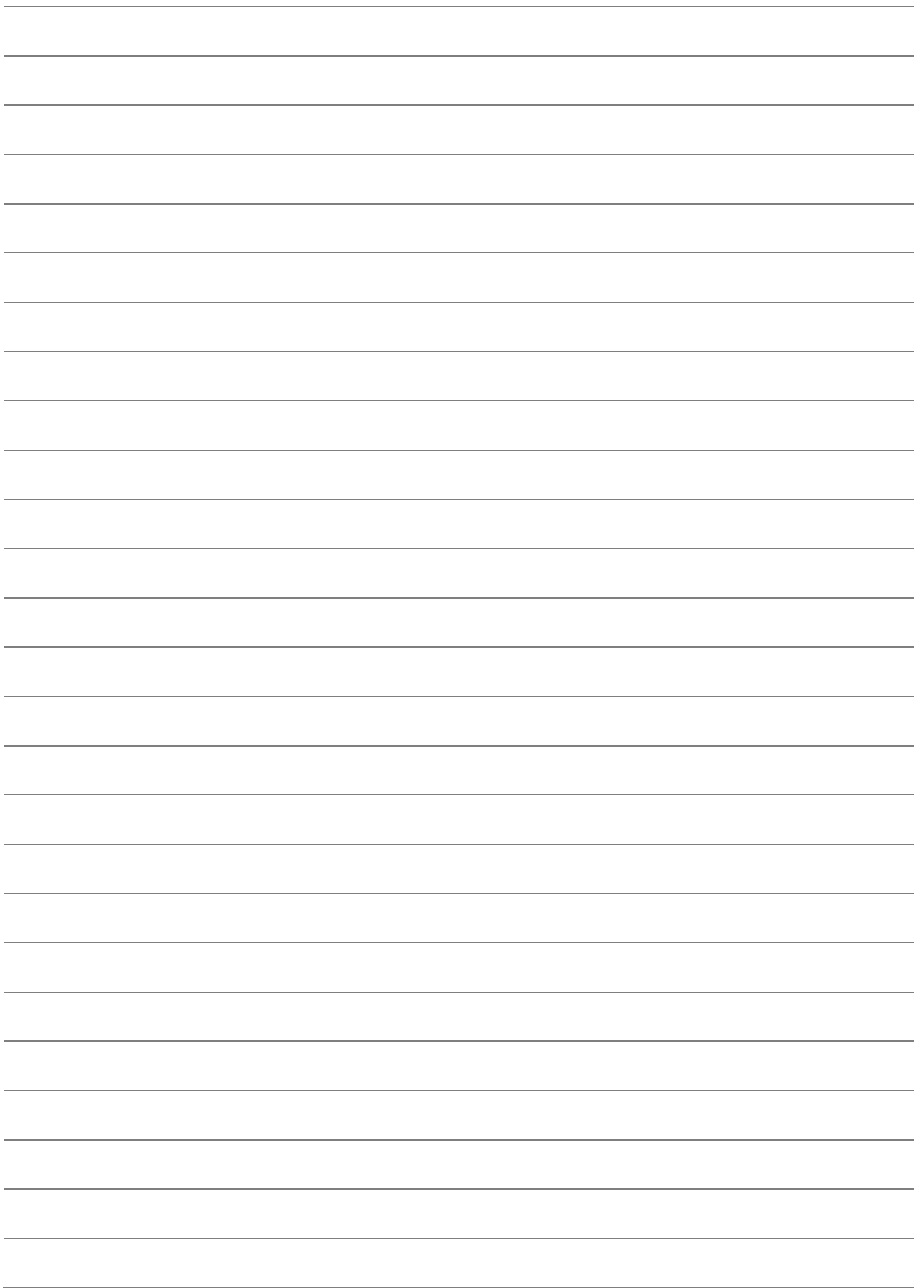
المعنى<sup>(١)</sup>: أن العبد إذا اتقى الله وحفظ حدوده وراعى حقوقه في حال رخائه وصحته، فقد تعرف بذلك إلى الله وكان بينه وبينه معرفة، فعرفه ربه في الشدة وعرف له عمله في الرخاء، فنجاه من الشدائد بتلك المعرفة.

وهذه أيضاً معرفة خاصة تقتضي القرب من الله عز وجل، ومحبة لعبده، وإجابته لدعائه، وليس المراد بها المعرفة العامة فإن الله لا يخفى عليه حال أحد من خلقه، كما قال تعالى: ﴿هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ﴾ [النجم: ٣٢].

وقال:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ﴾ [ق: ١٦].  
وهذا التعرف الخاص هو المشار إليه في الحديث الإلهي: «وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُجِبَّهُ...» إلى أن قال: «وَلَكِنْ سَأَلَنِي لِأَعْطِيَنَّهُ، وَلَكِنْ اسْتَعَاذَنِي لِأَعِيذَنَّهُ»<sup>(١)</sup>.  
اجتمع الفضيل بشعوانة العابدة فسألها الدعاء، فقالت: يا فضيل، وما بينك وبينه؟ إن دعوته أجابك. فشوق الفضيل شهقة خراً مغشياً عليه.

وقال أبو جعفر السائح: أتى الحسن إلى حبيب أبي محمد هارباً من الحجاج، فقال: يا أبا محمد! احفظني من الشرط، هم على إثري. فقال: استحييت لك يا أبا سعيد، أليس بينك وبين ربك من الثقة ما تدعوه فيسترك من هؤلاء؟ ادخل البيت فدخل الشرط على إثره فلم يروه. فذكروا ذلك للحجاج فقال: بل كان في بيته إلا أن الله طمس أعينهم فلم يروه.



When this specific knowledge comes about, a special gnosis is engendered between the servant and his Lord that effectuates a sense of comfort and intimacy with Him coupled with a sense of shyness to Him. This special gnosis is not the same as the general gnosis that exists for all believers, and it is to this gnosis that the Gnostics aspire and their words allude to.

Abu Sulayman heard a man saying: I spent last night talking about women. He said, Woe to you! Have you no shame before Him? He sees you spending the night mentioning something besides Him! But how can you be bashful before One you do not even know!

Ahmad ibn 'Āsim al-Antaki said: My wish is to die after knowing my Master. Knowing Him does not mean affirming (His existence), rather it is that knowledge which, if you know, leads you to being shy of Him. This special gnosis and specific knowledge leads the servant to be content with his Lord, to rely on Him and trust Him to deliver him from every hardship and distress, just as it leads to the Lord responding to his supplication

When al-Hasan al-Basti hid from Hajjaj it was suggested to him to flee to Basrah for fear of his being discovered. He wept and said: I should leave my town, family and brothers?! My knowledge of my Lord and His blessings which He has graced me with leads me to believe that He will save me and deliver me from him, if Allah, Most High, so wills. Hajjaj never harmed him at all, instead, after this, he would greatly honour him and speak well of him.

It was asked of Ma'rūf: What is it that has roused in you the desire for seclusion and worship? The questioner mentioned death, the barzakh, and Paradise and Hell as possible causes to which he replied: What is this! All of this is in His hand, when there exists a gnosis between you and Him, He suffices you during all of this.

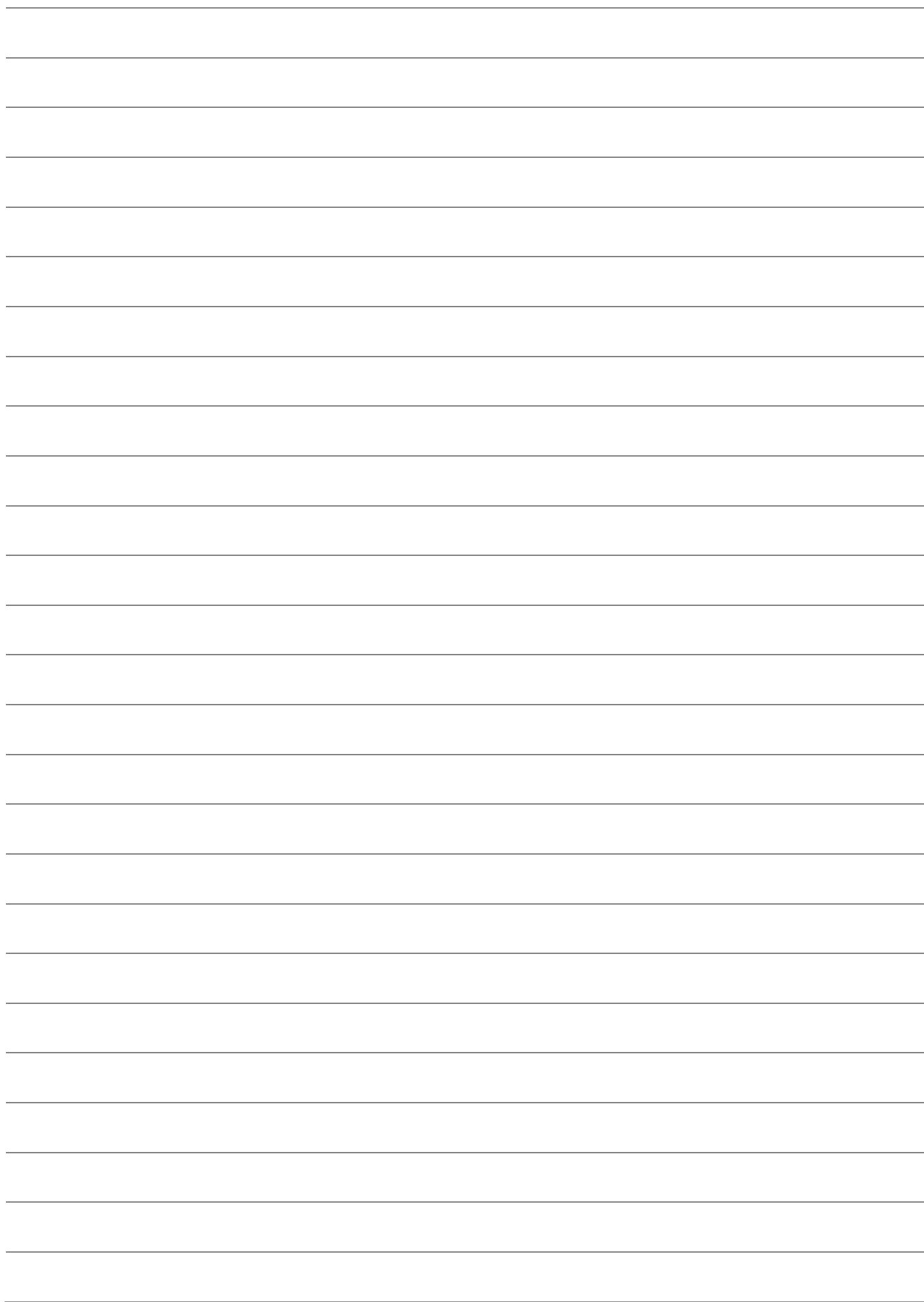
ومتى حصل هذا التعرف الخاص للعبد حصل للعبد معرفة خاصة بربه توجب له الأنس به والحياء منه، وهذه معرفة خاصة غير معرفة المؤمنين العامة. ومدار العارفين كلهم على حصول هذه المعرفة وهذا التعرف، وإشاراتهم تومىء إلى هذا.

سمع أبو سليمان رجلاً يقول: سهرت البارحة في ذكر النساء، فقال: ويحك! أما تستحي منه، يراك ساهراً في ذكر غيره، ولكن كيف تستحي ممن لا تعرف؟.

وقال أحمد بن عاصم الأنطاكي: أحب أن لا أموت حتى أعرف مولاي. وليس معرفته الإقرار به ولكن المعرفة الذي إذا عرفته استحييت منه<sup>(٢)</sup>. وهذه المعرفة الخاصة والتعرف الخاص توجب طمأنينة العبد بربه وثقته به في إنجائه من كل شدة وكرب وتوجب استجابة الرب دعاء عبده.

لما اختفى الحسن البصري من الحجاج، قيل له: لو خرجت من البصرة فإننا نخاف أن يدل عليك. فبكى، ثم قال: أخرج من مصري وأهلي وإخواني؟ إن معرفتي بربي وبنعمته عليّ تدلني على أنه سينجيني ويخلصني منه إن شاء الله تعالى. فما ضره الحجاج بشيء ولقد كان يكرمه بعد ذلك إكراماً شديداً، ويحسن ذكره.

وقال رجل لمعروف: ما الذي هيّجك على الانقطاع والعبادة؟ وذكر له الموت والبرزخ والجنة والنار، فقال معروف: أي شيء هذا؟! إن ملكاً هذا كله بيده، إن كانت بينك وبينه معرفة كفاك جميع هذا.



The hadith recorded by Tirmidhi on the authority of Abū Hurayrah further clarifies this, the Prophet (ﷺ) said: Whoever wants Allah to answer him at times of hardship should frequently invoke him in times of ease.

Ibn Abi al-Dunya, ibn Abi Hatim, ibn Jarir and others record the hadith of Yazid al-Raqashi, on the authority of Anas that the Prophet (ﷺ) said, While in the belly of the whale, when Yunus - alayhis-salam - was supplicating, the Angels said, This is a familiar voice, yet coming from a strange land! Allāh said: Do you not know who this is? They asked: Who is it? He replied: My servant, Yūnus. They said: 'Yūnus, Your servant, the one whose deeds have always been accepted and whose supplication has always been answered? He said, Yes. They said: Lord Will you not show mercy on him in this time of adversity by virtue of what he used to do in times of ease? He replied: Of course, and ordered the whale to cast him out on the desert shore.

Dahhak ibn Qays said: Remember Allah in times of ease and He will remember you in times of adversity. Yūnus - 'alayhis-salam - would remember Allah, then when he was swallowed by the whale, Allah, Most High, said:

"Had it not been that he was a man who glorified Allah, he would have remained inside its belly until the Day they are raised again" [al-Sāfāt: 143].

Pharaoh was an oppressor, heedless of the remembrance of Allah When he was drowning, he said: I believe! and Allah, Most High, said:

"What, now! When previously you rebelled and were one of the corrupters?" [Yūnus: 91].

ومما يُبينُ هذا ويوضحه الحديث الذي خرَّجه الترمذي من حديث أبي هريرة عن النبي ﷺ :  
«مَنْ سَرَّهُ أَنْ يَسْتَجِيبَ اللَّهُ لَهُ عِنْدَ الشَّدَائِدِ، فَلْيُكْثِرِ الدَّعَاءَ فِي الرَّخَاءِ»<sup>(١)</sup>.

وخرَّج ابن أبي الدنيا وابن أبي حاتم وابن جرير وغيرهم من حديث يزيد الرقاشي عن أنس يرفع الحديث:

«أَنْ يُنْسَ - عَلَيْهِ السَّلَامُ - لَمَّا دَعَا وَهُوَ فِي بَطْنِ الْحُوتِ، قَالَتِ الْمَلَائِكَةُ: يَا رَبِّ: هَذَا صَوْتُ مَعْرُوفٍ مِنْ بِلَادِ غَرِيبَةٍ! فَقَالَ اللَّهُ: أَمَا تَعْرِفُونَ ذَلِكَ؟ قَالُوا: وَمَنْ هُوَ؟ قَالَ: عَبْدِي يُنُسُ. قَالُوا: عَبْدُكَ يُنُسُ الَّذِي لَمْ يَزَلْ يُرْفَعُ لَهُ عَمَلٌ مُتَقَبَّلٌ وَدَعْوَةٌ مُسْتَجَابَةٌ! قَالَ: نَعَمْ. قَالُوا: يَا رَبِّ! أَفَلَا تَرْحَمُ مَا كَانَ يَصْنَعُ فِي الرَّخَاءِ فَتُنْجِيَهُ مِنَ الْبَلَاءِ؟ قَالَ: بَلَى. فَأَمَرَ اللَّهُ الْحُوتَ فَطَرَحَهُ بِالْعَرَاءِ»<sup>(١)</sup>.

قال الضحاك بن قيس: اذكروا الله في الرخاء يذكركم في الشدة، إن يونس - عليه السلام - كان يذكر الله، فلما وقع في بطن الحوت قال الله تعالى:

﴿فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾ لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ﴾  
[الصافات: ١٤٣].

وإن فرعون كان طاغياً ناسياً لذكر الله فلما أدركه الغرق قال: آمنت. فقال الله تعالى:

﴿إِن كُنْتَ مِنَ الْمُسَبِّحِينَ ﴿٩١﴾ لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ﴾  
[يونس: ٩١]<sup>(١)</sup>.



Rishdin ibn Sa'd said: A man asked Abū'l-Darda' to advise him, He replied: Remember Allah in times of ease and He will remember you in times of hardship. Salman al-Farisi said: If a man is given to supplicating in times of ease and is then faced with hardship, and supplicates to Allah, Mighty and Magnificent, the Angels say: This is a familiar voice and intercede for him. If he is not given to supplicating in times of ease and is then faced with hardship and supplicates to Allah, Mighty and Magnificent, the Angels will say: This is an unfamiliar voice, and they will not intercede for him.

The hadith about the three people who entered a cave only to be blocked in by a falling boulder also lends weight to this; they were saved because they invoked Allah, adducing righteous deeds they had previously performed while in a state of ease: being dutiful to parents, leaving a lewd act, and fulfilling a trust that would not have been known to people at large.

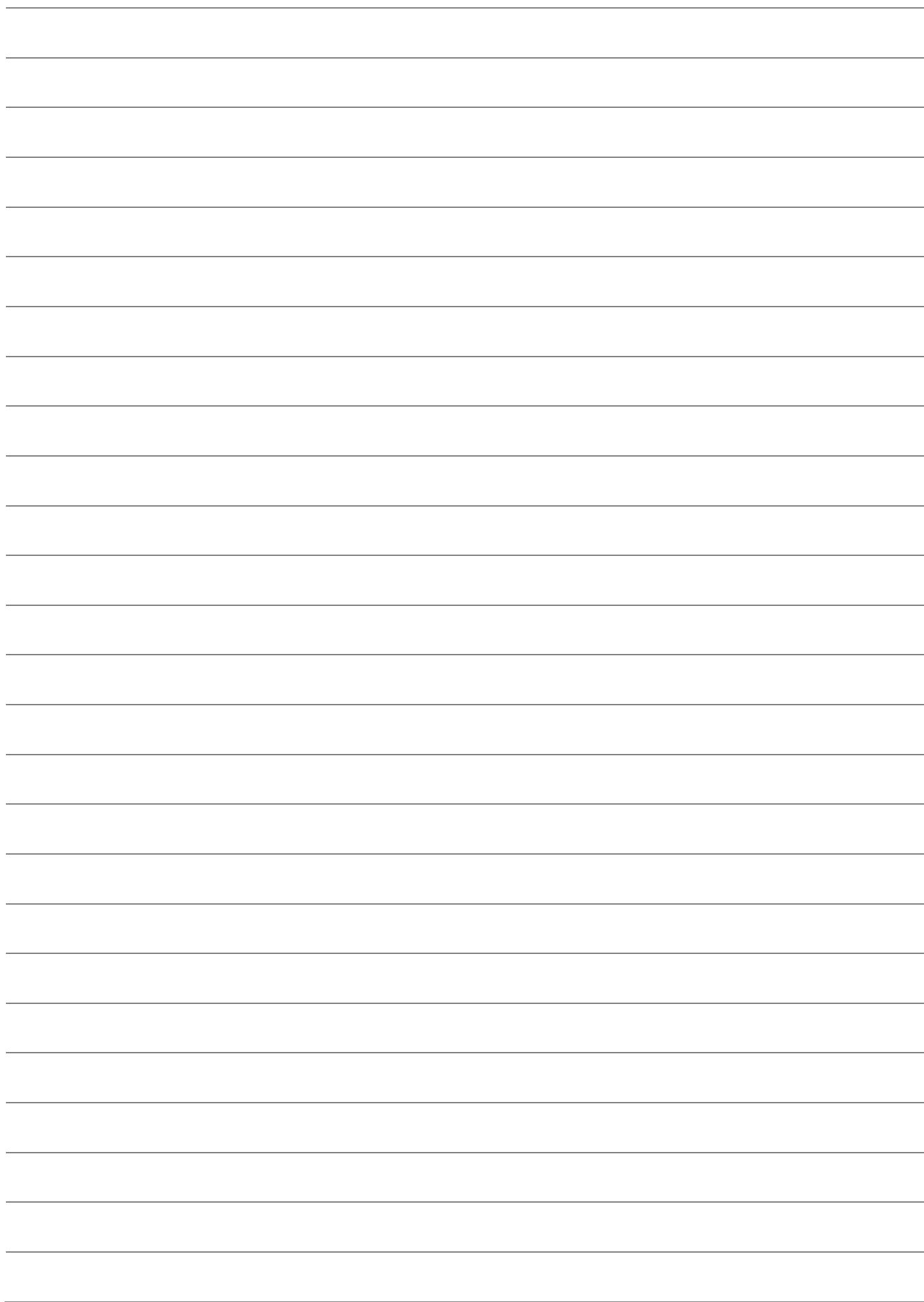
It is now known that knowing Allāh in times of ease leads to Allāh's knowing His servant in times of hardship. It is also known that there is no hardship that the believer will face in this world worse than death; this hardship is actually lighter than what follows if the destination of the servant is not good, or it is the worst he will face if his destination is good. As such, it becomes obligatory for the servant to prepare for death before it sets on him by performing righteous deeds and hastening to do so. A person does not know in which day or night he will be beset by this hardship. Remembering righteous deeds at the time of death vivifies one's good opinion of his Lord, helps alleviate the throes of death and strengthen one's hope.

وقال رِشْدِين بن سعد: قال رجل لأبي الدرداء: أوصني فقال: اذكر الله في السراء يذكرْك في الضراء. قال سلمان الفارسي: إذا كان الرجل دَعَاءً في السراء فنزلت به ضراء فدعا الله عز وجل، قالت الملائكة: صوت معروف فشفعوا له، وإذا كان ليس بدَعَاءٍ في السراء فنزلت به ضراء فدعا الله عز وجل قالت الملائكة: صوت ليس بمعروف فلا يشفعون له.

وحديث الثلاثة الذين دخلوا الغار وانطبقت عليهم الصخرة يشهد لهذا أيضاً، فإنهم فُرِّج عنهم بدعائهم لله بما كان سبق منهم من الأعمال<sup>(٢)</sup> الخالصة في حال الرخاء: من بر الوالدين، وترك الفجور، وأداء الأمانة الخفية<sup>(٣)</sup>.

فإذا عُلِمَ أن التعرّف إلى الله في الرخاء يُوجب معرفة الله لعبده في الشدة فلا شدة يلقاها المؤمن في الدنيا أعظم من شدة الموت، وهي أهون مما بعدها إن لم يكن مصير العبد إلى خير، وإن كان مصيره إلى خير فهي آخر شدة يلقاها.

فالواجب على العبد الاستعداد للموت قبل نزوله بالأعمال الصالحة والمبادرة إلى ذلك، فإنه لا يدري المرء متى تنزل به هذه الشدة من ليل أو نهار. وذكر الأعمال الصالحة عند الموت مما يُحسِّن ظنَّ المؤمن بربه، ويهَوِّن عليه شدة الموت ويقوِّي رجاءه.





One of them said: They would consider it recommended for a person to have a cache of righteous deeds that would serve to alleviate the onset of death, or words to that effect.

They would also consider it praiseworthy for a person to die after having completed an action of worship such as pilgrimage, or jihad or fasting.

Nakha'i said: They would consider it praiseworthy to remind a servant on his deathbed of his good works so that he could make good his opinion of his Lord.

While sick, Abū Abdu'l-Rahman al-Sulami said: How can I not have hope in my Lord seeing that I have fasted for his sake for eighty Ramadans?

When death came to Abu Bakr ibn 'Ayyāsh and those around him wept, he said: Do not cry, for I have finished the Qur'an in this place of prayer thirteen thousand times!

It is reported that he said to his son: Do you think that Allāh would waste forty years of your fathers life every night of which he completed the Qur'an?

While on his deathbed, one of the Salaf saw his son crying and said: Do not cry for your father has never committed an indecent act.

Ādam in Abu Iyas finished the Quran while he was already shrouded, waiting for his death. He exclaimed: By my love of You! Be gentle to me at this terrible time. My hopes and expectation were in You all this time in preparation for this day. There is none worthy of worship save Allah! and upon saying this, he passed away, may Allah have mercy on him.

On his deathbed, 'Abdu'l-Samad, the ascetic, said, My Master, it is for this time that I have kept You as my hidden store, it is for this day that I have secured You, give reality to my good opinion of You

At the time of his death, the women around him weeping, ibn

'Aqil said: I have been sealing verdicts for Him for fifty years, leave me alone to prepare for meeting Him.

When the Qaramitah attacked the pilgrims, slaughtering them while they were performing tawaf, 'Ali ibn Babwayh, the Sufi, was also performing it, yet he did not stop his fan despite being struck repeatedly by swords, until at last he fell. He was reciting the following couplets,

You see the lovers lying\*\*\*in their homes prostrate,

By Allah! Were the lovers to swear that on the day of conflict\*\*\*They are like those already dead, they would not be untruthful

قال بعضهم: كانوا يستحبون أن يكون للمرء خبيثة من عمل صالح، ليكون أهون عليه عند نزول الموت. أو كما قال.

وكانوا يستحبون أن يموت المرء عقب طاعة عملها من حج أو جهاد أو صيام.

وقال النخعي: كانوا يستحبون أن يلقنوا العبد محاسن عمله عند موته لكي يحسن ظنه بربه.

قال أبو عبد الرحمن السلمي في مرضه: كيف لا أرجو ربي وقد صمت له ثمانين رمضان.

ولما احتضر أبو بكر بن عيَّاش وبكوا عليه قال: لا تبكوا، فإنني ختمت القرآن في هذه الزاوية ثلاث عشرة ألف ختمة.

وروي عنه أنه قال لابنه: أترى أن الله يضع لأبيك أربعين سنة يختم القرآن كل ليلة؟.

وقال بعض السلف لابنه عند موته ورآه يبكي قال: لا تبك فما أتى أبوك فاحشة قط.

وختم آدم بن أبي إياس القرآن وهو مسجى للموت ثم قال: بحبي لك إلا رفقت بي في هذا المصراع، كنت أوُملك لهذا اليوم، كنت أرجوك، لا إله إلا الله. ثم قضى رحمه الله.

وكان عبد الصمد الزاهد يقول عند موته: سيدي! لهذه الساعة خباتك، ولهذا اليوم اقتنيتك، حقق حسن ظني بك.

وقال ابن عقيل عند موته وقد بكى النسوة: قد وقعت عنه خمسين سنة، فدعوني أتهنأ ببقائه.

ولما هجم القرامطة على الحجاج وقتلوهم في الطواف، وكان علي بن بابويه الصوفي يطوف فلم يقطع الطواف والسيوف تأخذه حتى وقع. فأنشد:

تَرَى الْمُحِبِّينَ صَرَعَى فِي دِيَارِهِمْ      كَفْتِيَةِ الْكَهْفِ لَا يَدْرُونَ كَمْ لَبُّوا  
وبعده بيت آخر:

تَاللَّهِ لَوْ حَلَفَ الْأَحْبَابُ أَنَّهُمْ      مَوْتَى مِنَ الْبَيْنِ يَوْمَ الْبَيْنِ مَا حَنُّوا



Whoever, during his life, obeys Allah and safeguards His limits, Allah will take care of him on his deathbed and allow him to die on faith. He will make him firm with the firm word in his grave when questioned by the two angels and repress the punishment of the grave from him, and He will give solace to his loneliness at that time of isolation and in that darkness.

One of the Salaf said: If Allah is with you when you enter the grave, you will not be harmed nor will you be lonely. After his death, one of the righteous scholars was seen in a dream and was asked after his condition. He replied, My Lord, Mighty and Magnificent, keeps me company.

Whoever, in this world, has Allāh as his companion in times of retreat and being alone, he can truly hope that Allah will be his companion in the darkness of the grave's niche when he leaves this world. It is in this sense that one of them said:

When I feel isolated, lonely My Lord! Be my companion. \*\*\* For I have believed completely in Your revelation.

That to Allah I do journey, More than my family \*\*\* He shows kindness, compassion!

The same applies to the terror of the Day of Rising, its horrors and hardships: when Allah takes care of his obedient servant, He will deliver him from all of this.

Qatadah said in explanation to His, Most High's, saying: "Whoever has taqwa of Allāh - He will give him a way out" [al-Talāq: 2].

(a way out) from the hardship of death and the terrors of the Day of Rising.

'Ali ibn Abu Talhah narrated that ibn Abbas said in commentary to this verse: We will deliver him from every hardship in this world and the Hereafter.

Concerning the saying of Allah, Most High: "Those who say, Our Lord is Allah, and then go straight, the angels descend on them: Do not fear and do not grieve but rejoice in the Garden you have been promised.

Zayd ibn Aslam said: He will be given glad-tidings at the point of his death, in his grave and the Day he is resurrected. He will find himself in Paradise before the joy of the good news has a Chance to leave his heart.

فمن أطاع الله واتقاه وحفظ حدوده في حياته، تولاه الله عند وفاته، وتوفاه على الإيمان وثبته بالقول الثابت في القبر عند سؤال الملكين، ودفع عنه عذاب القبر، وآنس وحشته في تلك الوحدة والظلمة.

قال بعض السلف: إذا كان الله معك عند دخول القبر فلا بأس عليك ولا وحشة. ورؤي بعض العلماء الصالحين في النوم بعد موته، فسئل عن حاله، فقال: يؤنسني ربي عز وجل.

فمن كان الله أنيسه في خلواته في الدنيا، فإنه يرجي أن يكون أنيسه في ظلمات اللحد إذا فارق الدنيا وتخلّى عنها، وفي هذا المعنى يقول بعضهم<sup>(١)</sup>:

فَيَا رَبِّ كُنْ لِي مُؤْنِسًا يَوْمَ وَحْشَتِي  
فَإِنِّي بِمَا أَنْزَلْتَهُ لَمُصَدِّقٌ  
وَمَا ضَرَّنِي أَنِّي إِلَى اللَّهِ ضَائِرٌ  
وَمَنْ هُوَ مِنْ أَهْلِي أَبْرُ وَأَرْفَقُ

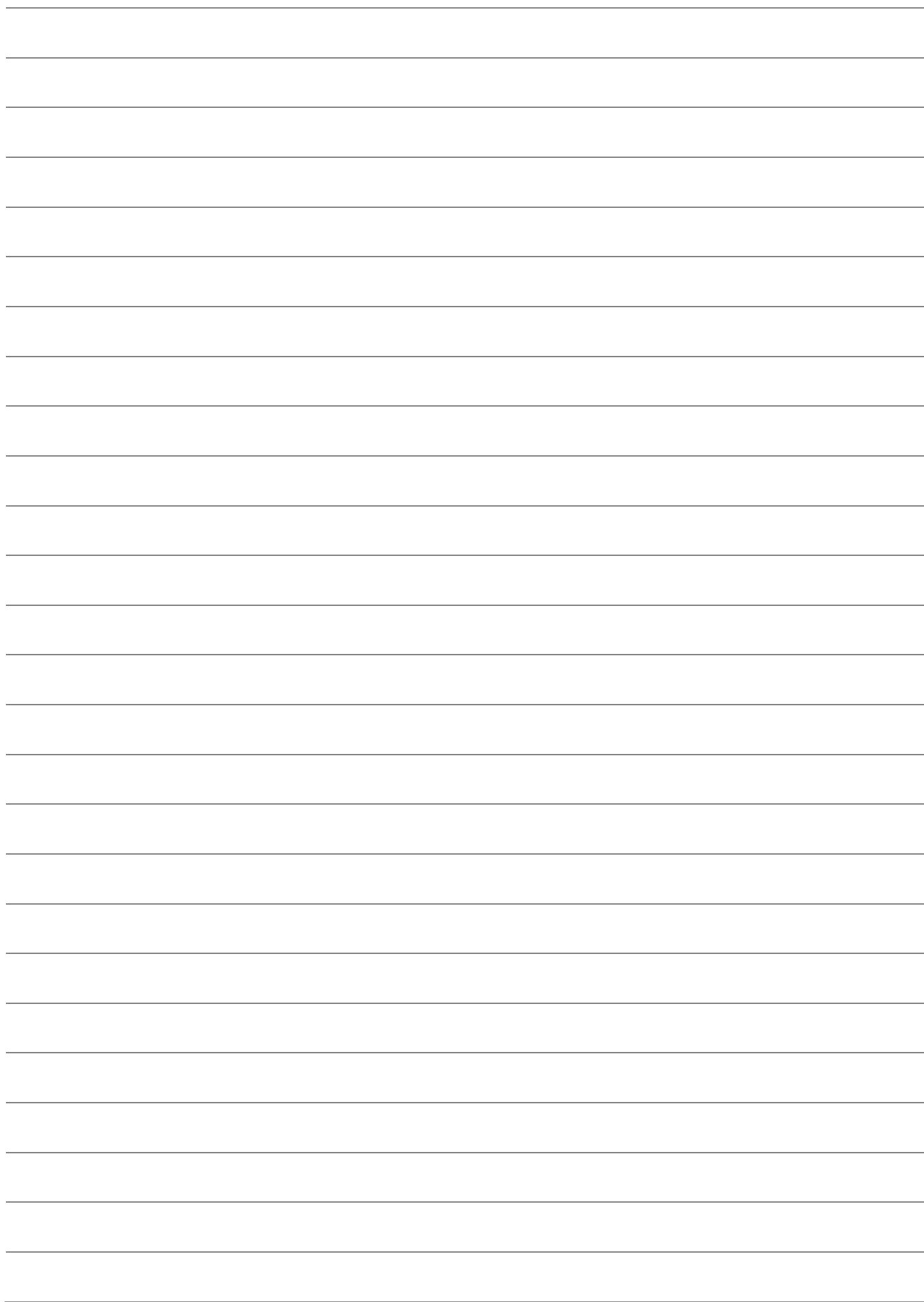
وكذلك أهوال القيامة وأفزعها وشدائدها، إذا تولى الله عبده المطيع له في الدنيا، أنجاه من ذلك كله.

قال قتادة في قوله تعالى:  
﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾ [الطلاق: ٢].

قال: من الكرب عند الموت، ومن أفزع يوم القيامة.  
وقال علي بن أبي طلحة عن ابن عباس في هذه الآية:  
ننجيه من كل كرب في الدنيا والآخرة<sup>(١)</sup>.

وقال زيد بن أسلم في قوله تعالى:  
﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا﴾ [الأحقاف: ١٣].

قال: يبشر بذلك عند موته وفي قبره ويوم يبعث، فإنه لفي الجنة، وما ذهبت فرحة البشارة من قلبه.



Thabit al-Bunāni said in commentary to this verse: It has reached us that the two angels who accompanied him in this world will meet the believer when Allah resurrects him from his grave. They will say: Do not fear, do not grieve, and Allah will alleviate his fear and give comfort to his eye. There is not a single terror that will overcome man on the Day of Rising except that it will be a source of comfort for the believer because Allāh has guided him and because of what he worked in this life. All of these were recorded by ibn Abi Hatim and others.

As regards one who does not know Allah in times of ease, he will have no one to know him in times of adversity, not in this life or in the Hereafter! Seeing the condition of such a person in this world testifies to this fact and their condition in the Hereafter will be even worse for they will have no protector or helper.

وقال ثابت البناني في هذه الآية: بلغنا أن المؤمن حين يبعثه الله من قبره يتلقاه ملكاه اللذان كانا معه في الدنيا، فيقولان له: لا تخف ولا تحزن. فيؤمن الله خوفه ويقرُّ الله عينه، فما من عزيمة تغشى الناس يوم القيامة إلا وهي للمؤمن قرة عين، لما هداه الله ولما كان عمل في الدنيا. خرَّج ذلك كله ابن أبي حاتم وغيره<sup>(١)</sup>.

وأما من لم يتعرف إلى الله في الرخاء، فليس له من<sup>(٢)</sup> يعرفه في الشدة لا في الدنيا ولا في الآخرة.

وشواهدُ هذا مشاهدُ حالهم في الدنيا، وحالهم في الآخرة أشد، وما لهم من ولي ولا نصير.



He (ﷺ) said: When you ask, ask Allah

Allah, Mighty and Magnificent, commanded that He Alone be asked and prohibited asking another. Allah, Most High, has ordered that He be asked:

"ask Allāh for His bounty" [al-Nisā: 32].

Tirmidhi records the hadith of ibn Mas'ud that the Messenger of Allah (ﷺ) said: Ask Allāh for His bounty for Allah loves to be asked.

He also records the hadith of Abu Hurayrah that the Prophet (ﷺ) said: Allah is angry at whoever does not ask of Him.

He also records the hadith: Allah loves those who are earnest and persistent in supplication.

Another hadith mentions: Each of you must ask his Lord for all his needs, even the strap of his sandal should it break.

There are many hadiths having this meaning. There are also many authentic hadiths prohibiting asking creation.

Ibn Mas'ud reports that the Messenger of Allah (ﷺ) said: A person, despite being rich, will keep on asking until his face wears out and he will then not have a face with Allah.

The Prophet (ﷺ) took an oath of allegiance from a group of his Companions not to ask people for anything amongst whom were Abū Bakr al-Siddiq, Abu Dharr and Thawban. If their whip or the muzzle of their camels fell down, they would not ask anyone to retrieve it for them.

وقوله ﷺ: «إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ»

أَمَرَ بِأَفْرَادِ اللَّهِ عَزَّ وَجَلَّ بِالسُّؤَالِ وَنَهَى عَنِ سُؤَالِ غَيْرِهِ مِنَ الْخَلْقِ، وَقَدْ أَمَرَ اللَّهُ تَعَالَى بِسُؤَالِهِ. فَقَالَ:

﴿وَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ﴾ [النساء: ٣٢].

وفي الترمذي عن ابن مسعود مرفوعاً:

«سَلُوا اللَّهَ مِنْ فَضْلِهِ، فَإِنَّ اللَّهَ يُحِبُّ أَنْ يُسَالَ»<sup>(١)</sup>.

وفيه عن أبي هريرة مرفوعاً: «مَنْ لَا يَسْأَلِ اللَّهَ يَغْضَبَ عَلَيْهِ»<sup>(٢)</sup>.

وفيه أيضاً:

«إِنَّ اللَّهَ يُحِبُّ الْمُلِحِّينَ فِي الدُّعَاءِ»<sup>(٣)</sup>.

وفي حديث آخر:

«لَيْسَ أَلَا أَحَدُكُمْ رَبُّهُ حَاجَتُهُ كُلُّهَا حَتَّى يَسْأَلَهُ شَيْعَ نَعْلِهِ إِذَا

انْقَطَعَ»<sup>(١)</sup>.

وفي<sup>(١)</sup> المعنى أحاديث كثيرة، وفي النهي عن سؤال الخلق

أحاديث كثيرة صحيحة.

وفي حديث ابن مسعود مرفوعاً:

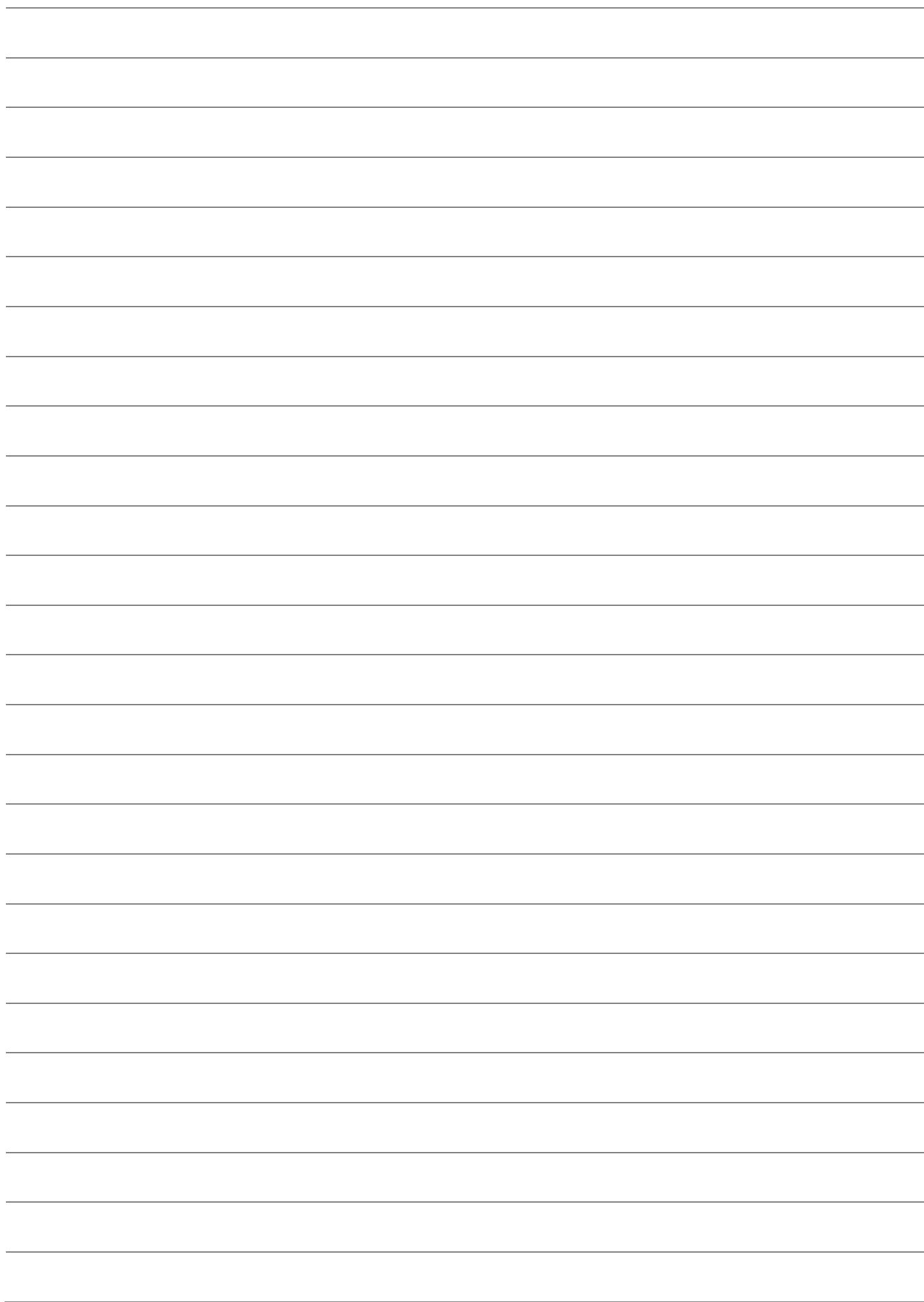
«لَا يَزَالُ الْعَبْدُ يَسْأَلُ وَهُوَ غَنِيٌّ حَتَّى يَخْلُقَ وَجْهَهُ فَمَا يَكُونُ لَهُ

عِنْدَ اللَّهِ وَجْهٌ»<sup>(٢)</sup>.

وقد بايع النبي ﷺ جماعة من أصحابه على أن لا يسألوا

الناس شيئاً<sup>(٣)</sup> منهم: أبوبكر الصديق، وأبوذر، وثوبان، وكان

أحدهم يسقط سوطه أو خطام ناقته فلا يسأل أحداً أن يناوله إياه.





Know that asking Allah, Most High, rather than His creation is what is required, both from a rational and legal standpoint.

Asking is a form of sacrificing one's honour and humbling oneself to the petitioned, and that is only viable for Allāh. Humbling is only for Allāh through worship and request and is a sign of true love.

Yusuf ibn al-Husayn was asked: What is with the lovers that they take such delight in humbling themselves in love? He replied: For love, a person's humility is nobility \*\*\* Submissiveness to the beloved is dignity.

This act of humbling and this love is only valid for Allah Alone, they are the components of true worship which is particular to the True God.

Imam Ahmad, may Allāh have mercy on him, would say in his supplication: 'O Allah Just as you have prevented my face from prostrating to other than You, prevent it also from asking other than You.

Abu'l-Khayr al-Aqta' said: I was in Mecca one year and was afflicted by harm and need, each time I went out to beg, a voice would cry out: You would offer a face that prostrates to Me to someone else?!

In this sense, one of them said:

One who offers Him his face when asking will never accept\*\*\*another in His place even if begging him brings affluence.

Were you to weigh asking against any gifts conferred\*\*\*Asking would preponderate and every gift secondary.

If you must proffer your face by begging\*\*\*Offer it to the One who is kind and generous.

واعلم أن سؤال الله تعالى دون خلقه هو المتعين عقلاً وشرعاً، وذلك من وجوه متعددة:

منها: أن السؤال فيه بذل ماء<sup>(٤)</sup> الوجه وذلة للسائل، وذلك لا يصلح إلا لله وحده، فلا يصلح الذل إلا له بالعبادة والمسألة، وذلك من علامات المحبة الصادقة.

سئل يوسف بن الحسين: ما بال المحبين يتلذذون بذلهم في المحبة؟

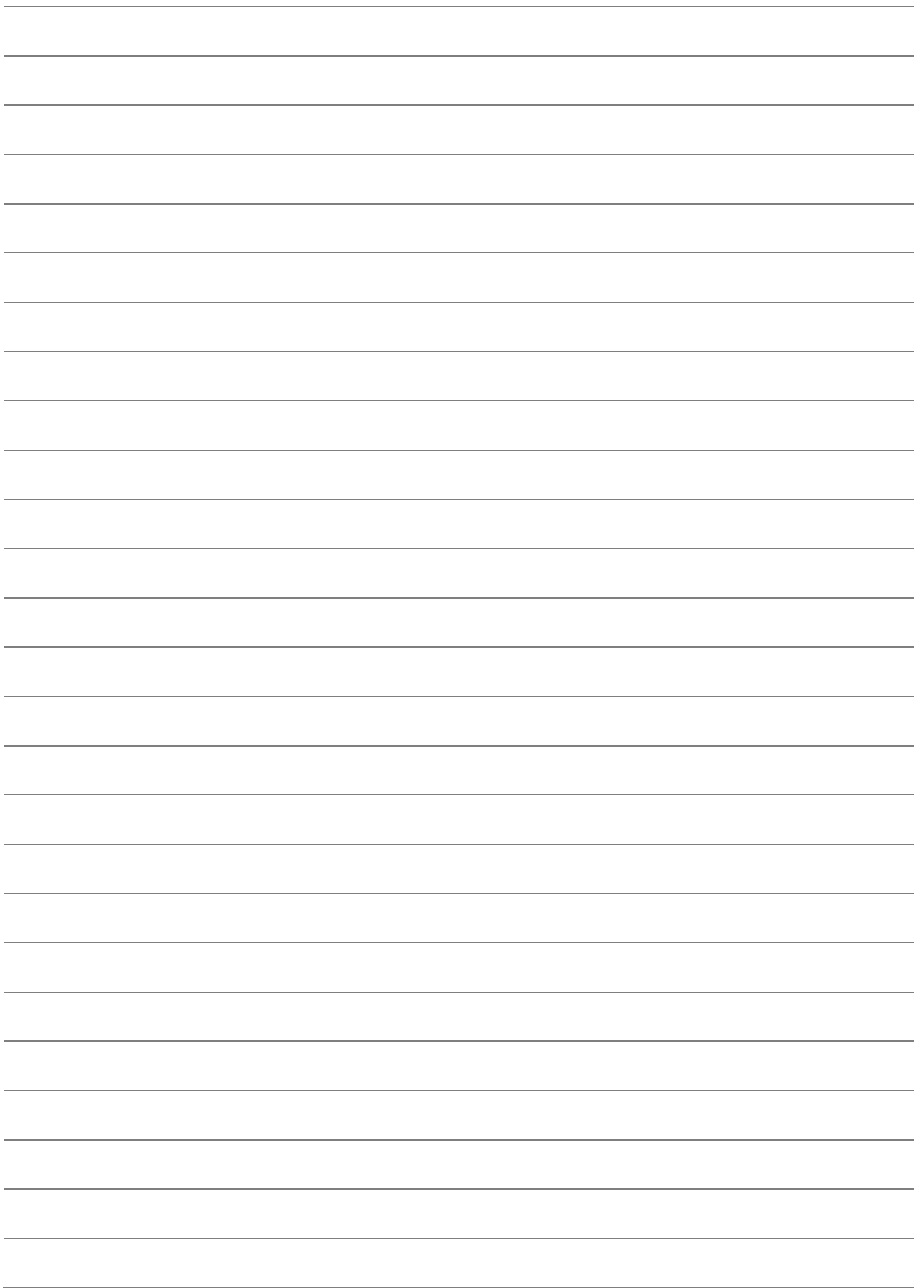
فأنشد:

دُلُّ الْفَتَى فِي الْحُبِّ مَكْرُمَةً وَخُضُوعُهُ لِحَبِيبِهِ شَرَفٌ  
وهذا الذل وهذه المحبة لا تصلح إلا لله وحده، وهذا هو حقيقة العبادة التي يختص بها الإله الحق.

كان الإمام أحمد يقول في دعائه: اللهم كما صنت وجهي عن السجود لغيرك، فصنه عن المسألة لغيرك.

وقال أبو الخير الأقطع: كنت بمكة سنة فأصابني فاقة وضر، فكنت كلما أردت أن أخرج إلى المسألة هتف بي هاتف يقول: الوجه الذي تسجد لي به تبذله لغيري؟ وفي هذا المعنى يقول بعضهم:

مَا اعْتَاضَ بِإِذِلِّ وَجْهِهِ بِسْؤَالِهِ	بَدَلًا وَإِنْ نَالَ الْغِنَى بِسْؤَالِ
وَإِذَا السُّؤَالُ مَعَ النَّوَالِ وَزَنْتُهُ	رَجَحَ السُّؤَالُ وَخَفَّ كُلُّ نَوَالِ
فَإِذَا ابْتُلِيتَ بِبَذْلِ وَجْهِكَ سَائِلًا	فَابْذُلْهُ لِلْمُتَكَرِّمِ الْمِفْضَالِ



It is for this reason that one who is given to begging without need will come on the Day of Rising without a morsel of flesh on his face as is established in the Two Sahihs? This is because, in this world, he took away the nobility of his face, its sanctity and its honour, so Allāh, on the Day of Rising, will take away its physical beauty and grace, leaving a fleshless skeleton in its place. So too will He take away its inner beauty and grace and the person will be left having no status with Allāh.

Asking Allāh expresses servitude of a profound nature because in doing so, one displays his need of Him and acknowledges His ability of answering that need. To ask a created object is oppressive because that object is unable to procure good for itself, or repress harm from itself, let alone do so for another! To ask of it is to put something that is unable in the place of One who is able.

This meaning is testified to by the hadith in Sahih Muslim on the authority of Abu Dharr that the Prophet (ﷺ) said: My servants! If the first and last of you, the man and Jinn of you, stood in one plain and asked of Me, and I granted every one his request, it would not decrease what is with Me except as a needle decreases the (volume) of an ocean when dipped in it.

Tirmidhi and others record an additional wording: and that is because I am the generous, rich beyond need, glorious I do what I wish. My gift is a word and My punishment is a word. When I wish a thing to be, I only say, Be and it is.

So how can one who is needy and incapable be asked yet the One who is rich and able be left?! This is truly astonishing.

One of the Salaf said, I am ashamed to ask Allah for anything of this world even though He owns it, so how can I possibly ask someone who does not own it! ie. The creation.

ولهذا المعنى كان عقوبة من أكثر المسألة بغير حاجة أن يأتي يوم القيامة وليس على وجهه مُزعة لحم، كما ثبت ذلك في الصحيحين<sup>(١)</sup>، لأنه أذهب عز وجهه وصيانتَه وماءه في الدنيا، فأذهب الله من وجهه في الآخرة جماله وبهائه الحسي فيصير عظماً بغير لحم، ويذهب جماله وبهائه المعنوي فلا يبقى له عند الله وجاهة.

ومنها: أن في سؤال الله عبودية عظيمة لأنها إظهار للافتقار إليه، واعتراف بقدرته على قضاء الحوائج، وفي سؤال المخلوق ظلم لأن المخلوق عاجز عن جلب النفع لنفسه ودفع الضرر عنها فكيف يقدر على ذلك لغيره؟ وسؤاله إقامة له مقام من يقدر وليس هو بقادر.

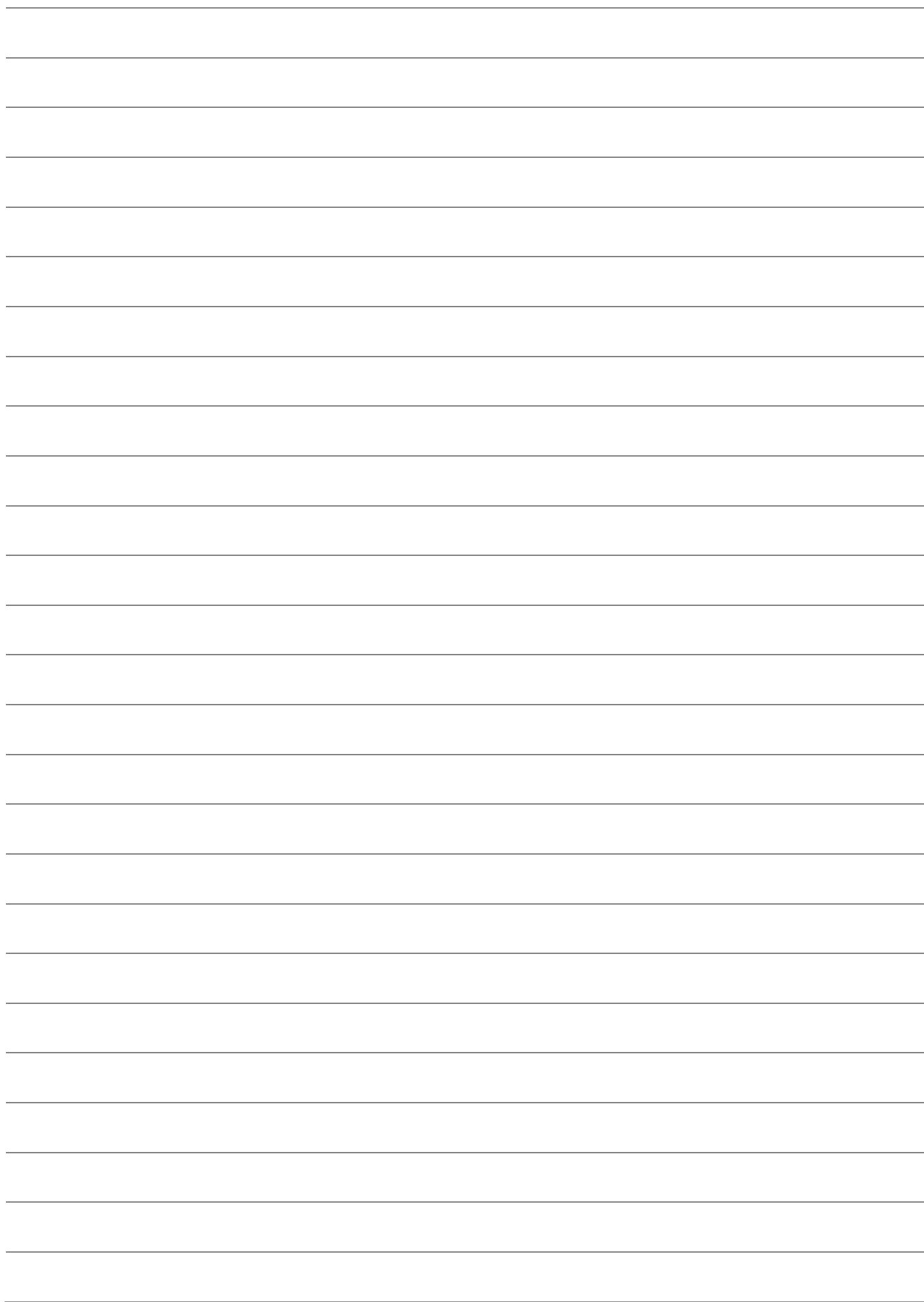
ويشهد لهذا المعنى الحديث الذي في «صحيح مسلم» عن أبي ذر عن النبي ﷺ:

«يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَأَجْرَكُمْ وَإِنْ سَأَلْتُمْ وَجِئْتُكُمْ، قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمِخِيطُ إِذَا أُدْخِلَ الْبَحْرَ»<sup>(١)</sup>.

وفي الترمذي وغيره زيادة في هذا الحديث وهي:

«وذلك بأنني جوادٌ واجدٌ ماجدٌ أفعلُ ما أريدُ، عَطَائِي كَلَامٌ، وَعَذَابِي كَلَامٌ، إِذَا أَرَدْتُ شَيْئاً فَإِنَّمَا أَقُولُ لَهُ كُنْ فَيَكُونُ»<sup>(٢)</sup>.  
فكيف يسأل الفقير العاجز ويترك الغني القادر؟ إن هذا لأعجب العجب!

قال بعض السلف: إني لأستحي من الله أن أسأله الدنيا وهو مالِكها فكيف أسألهَا من لا يملكها. يعني المخلوق.



One of the Salaf came upon difficult times and decided to ask one of his brothers for help. He saw a person in a dream saying: Is it acceptable for one who is free, When he finds all he wants with Allah, To incline his heart towards the servants? He awoke to find that he was, amongst people, the most content of heart.

One of the Salaf said: I read the following in one of the heavenly scriptures: Allah, Mighty and Magnificent, says: Is someone other than Me hoped for during adversity?! Adversity is in My hand and I am the Ever-Living, the Self-Sustaining. Someone other than Me is hoped for and his door is knocked on in the early hours?! In My hands are the keys to all treasures and My door is open to whoever invokes Me! Who can say that he placed his hope in Me during hardship yet I cut him off? Who can say that he placed his hope in Me during adversity and I cut short his hope? Who can say that he knocked on My door and I did not open it for him? I am the source of hopes, so how can hopes be severed before Me? Am I a miser such that the servant finds me niggardly? Is not the world, the Hereafter, kindness and grace entirely with Me? What prevents the hoppers from placing their hope in Me? Were I to gather the inhabitants of the heavens and the earth and grant each and every one of them what I grant all of them together, and were I to fulfil the hope of each one of them, my dominion would not be decreased an atoms weight How can a dominion decrease, the sustainer of which is Me? Wretched is the state of those who despair of My mercy, wretched is the state of those who disobey Me and boldly encroach My proscriptions!

Allah loves to be asked and is angry at someone who does not ask Him. He wants His servants to desire Him, to ask Him, to invoke Him and show their need of Him. He loves those who are earnest and persistent in supplication.

Creation, generally, hates being asked because it is needy and incapable. Ibn al-Sammak said: Ask not one who will run away from you rather than listen to your request, instead ask One who has ordered you to ask Him.

Abül-'Atahiyyah said:

Allah is angry if you leave asking Him \*\*\* The child of Adam is angry when you ask him.

Direct your request to God since \*\*\* In our Lords blessings do we vacillate

وحصل لبعض السلف ضيق في معيشته<sup>(١)</sup> حتى هم أن يطلب من بعض إخوانه، فرأى في منامه قائلاً يقول:

أحسن بالحرّ المريد. إذا وجد عند الله ما يريد. أن يميل بقلبه إلى العبيد. فاستيقظ وهو من أغنى الناس قلباً<sup>(٢)</sup>.

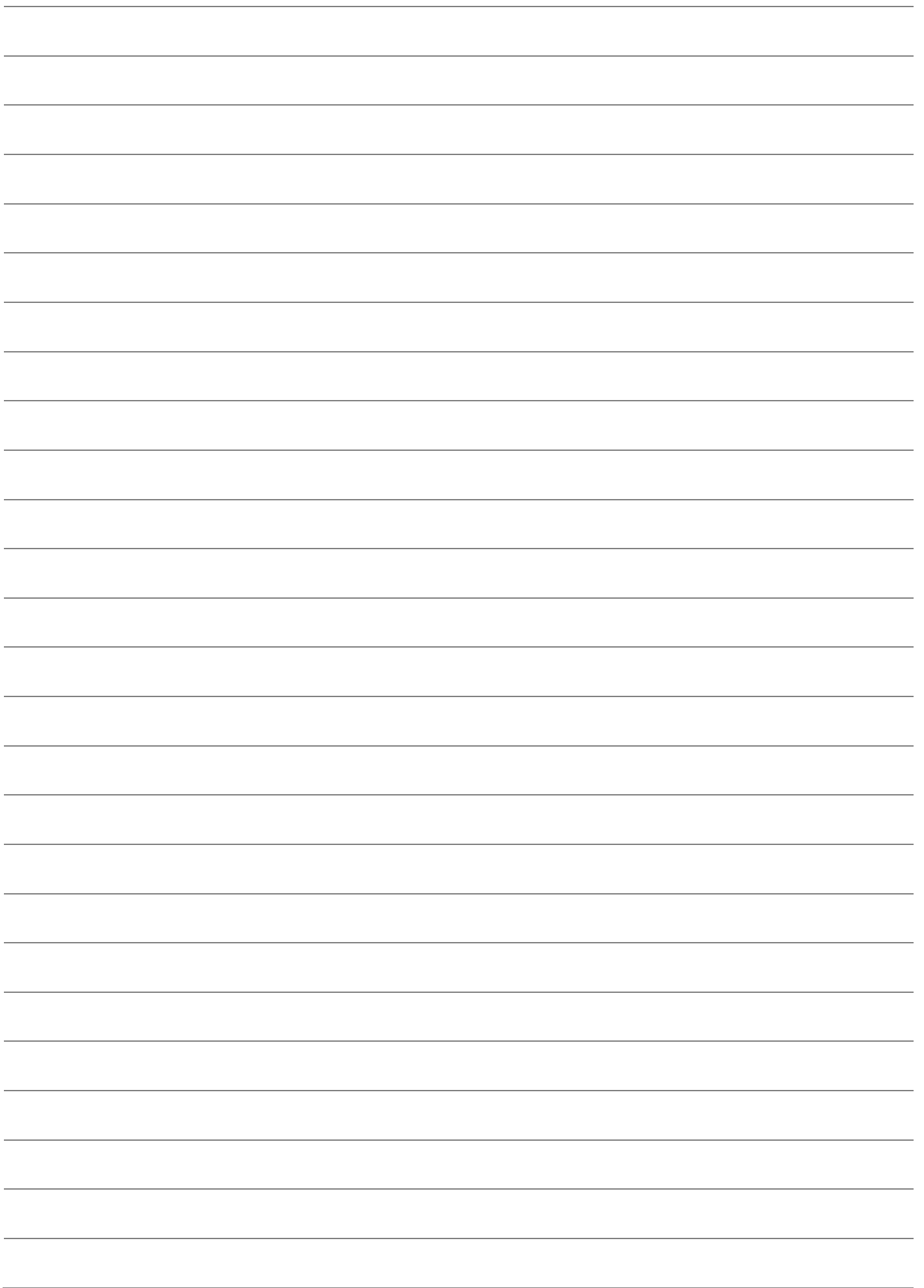
وقال بعض السلف: قرأت في بعض الكتب المنزلة: «يقول الله عز وجل: يُؤْمَلُ غَيْرِي للشَّدَائِدِ! والشَّدَائِدِ بيدي وأنا الحي القيوم. ويرجى غيري ويطرق بابه بالبُكرات! وبيدي مفاتيح الخزائن، وبابي مفتوح لمن دعاني. من ذا الذي أُمِّلني لتأثبة فقطعت به! أو من ذا الذي رجاني لعظيم فقطعت رجاءه! ومن ذا الذي طرق بابي فلم أفتحه له؟ أنا غاية الآمال، فكيف تنقطع الآمال دوني؟! أبخيل أنا؟! فَيُبْخِلُنِي عبيدي! أليس الدنيا والآخرة والكرم والفضل كله لي؟! فما يمنع المؤمنين أن يؤمِّلوني! لو جمعت أهل السموات وأهل الأرض ثم أعطيت كل واحد منهم ما أعطيت الجميع وبلغت كل واحد منهم أمله لم ينقص ذلك من ملكي عضو ذرة، وكيف ينقص ملك أنا قَيِّمه؟ فيا بُؤْساً للقائطين من رحمتي! ويا بُؤْساً لمن عصاني وتوَّبت على محارمي!». »

ومنها: أن الله يحب أن يُسأل، ويغضب على من لا يسأله فإنه يريد من عباده أن يرغبوا إليه ويسألوه ويدعوه ويفتقروا إليه، ويحب الملحين في الدعاء.

والمخلوق غالباً يكره أن يُسأل لفقره وعجزه، قال ابن السماك: لا تسأل من يفر منك وأسأل من أمرك أن تسأله.

قال أبو العتاهية:

الله يَغْضَبُ إِنْ تَرَكْتَ سُؤَالَهُ      وَبَنِيَّ آدَمَ حِينَ يُسْأَلُ يَغْضَبُ  
فاجْعَلْ سُؤَالَكَ لِلإِلهِ فَإِنَّمَا      فِي فَضْلِ نِعْمَةِ رَبِّنَا تَتَقَلَّبُ



Yahya ibn Mu'adh would say: 'O You who are angry at whoever does not ask of You, do not hold back from someone who does ask You!

Some of the Bedouins would recite:

Do not ask and seek from the people \*\*\* Allāh will suffice you, for Allāh's [provisions are] greater

Even if you were to ask the people for dirt they would complain \*\*\* if you ask them to present it, they will be lazy and refuse.

Allah, Most High, requests His servants to ask of Him. Every night He calls out: Is there one asking of Me that I may give him? Is there one invoking Me that I may respond? Allah, Most High, says:

"If My servants ask you about Me, I am near. I answer the call of the caller when he calls on Me." [al-Baqarah: 186].

Regardless of what time the servant supplicated to Him, he will find Him hearing, close and responsive, there will be no screen between the two and no sentry at the door. Were he to ask a created being, quickly would he find barriers erected, doors being closed and he will find it very difficult to reach the person most of the time.

Tawus said to 'Ata, Beware of seeking your needs from one who would shut the door in your face and erect a barrier. Instead, go to One whose door is open till the Day of Judgment, who has ordered you to ask of Him and has promised you to respond. Wahb ibn Munabbih said to one of the scholars: Have I not been informed that you go to kings and the sons of kings (selling) your knowledge to them? Woe to you! You go to one who would close his door in your face and make out that he is poor, hiding his richness, and you leave One who has opened His door for you at midday and midnight and shows His richness to you saying: Invoke Me and I will respond [Ghāfir: 60].

Maymun ibn Mihran saw some people gathering at the door of one of the rulers and remarked: Whoever's need is not fulfilled by the Sultan should know that the houses of the All-Merciful are always open Let him go to the Masjid and pray two rak'ahs and ask Him for his need.

كان يُحیی بن معاذ یقول: یا من یغضب علی من لا یسأله لا تمنع من قد سألک.

وأنشد بعض الأعراب:

أَيَا مَالِكٍ لَا تَسْأَلِ النَّاسَ وَالتَّمَسُّ  
يَكْفِيكَ فَضْلُ اللَّهِ فَاللَّهُ أَوْسَعُ  
وَلَوْ يُسْأَلُ النَّاسُ التُّرَابَ لَأَوْشَكُوا  
إِذَا قِيلَ هَاتُوا أَنْ يَمْلُوا وَيَمْنَعُوا

ومنها: أن الله تعالى يستدعي من عباده سؤاله، وينادي كل ليلة: هل من سائل فأعطيه؟ هل من داع فأستجيب له؟<sup>(١)</sup> وقد قال الله تعالى:

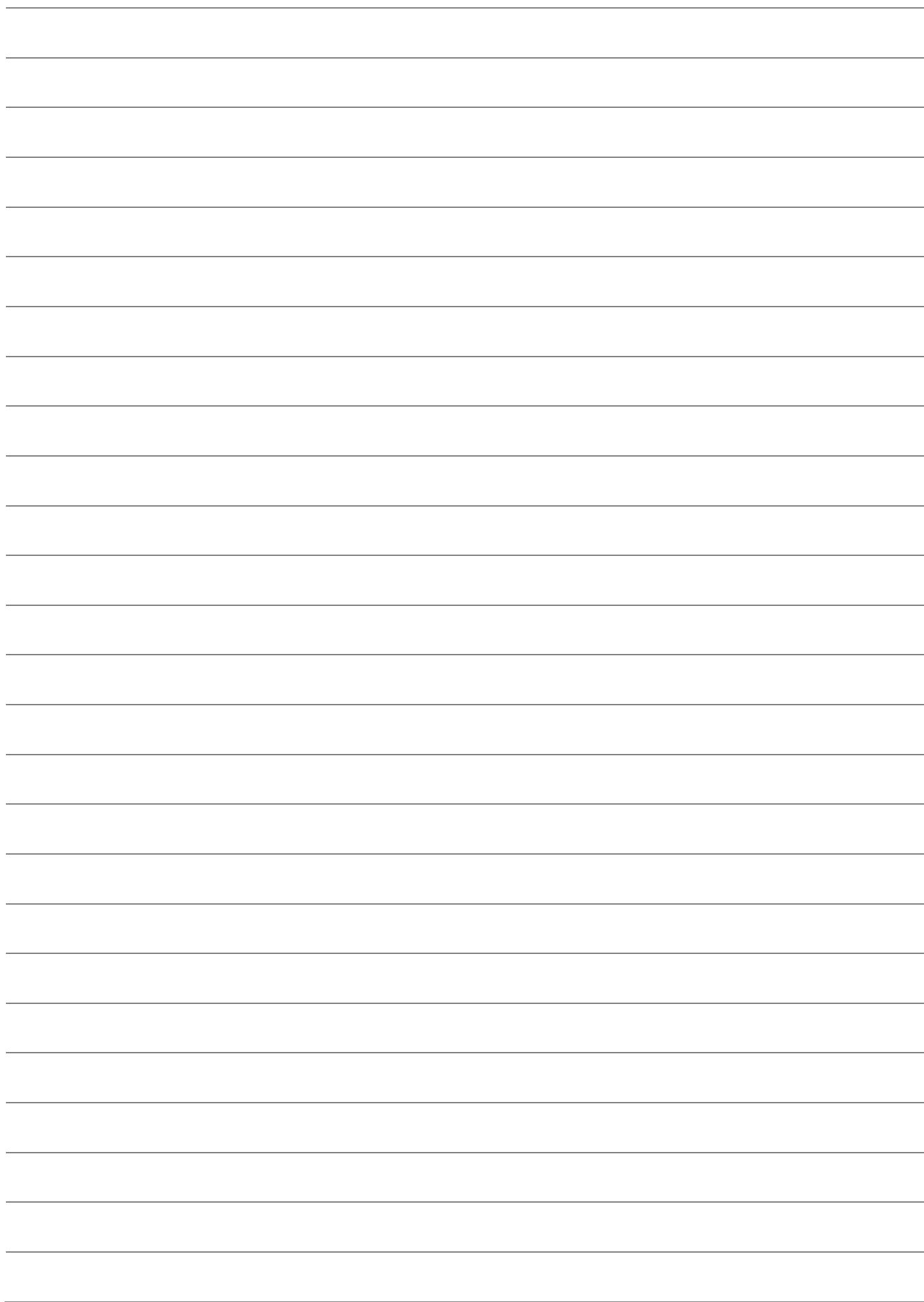
﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾ [البقرة: ١٨٦].

فأي وقت دعاه العبد وجده سميعاً قريباً مجيباً ليس بينه وبينه حجاب ولا بواب، وأما المخلوق فإنه يمتنع بالحجاب والأبواب ويعسر الوصول إليه في أغلب الأوقات.

قال طاووس لعتاء: إياك أن تطلب حوائجك إلى من أغلق دونك بابه ويجعل دونها حجاباً، وعليك بمن بابه مفتوح إلى يوم القيامة، أمرك أن تسأله ووعدك أن يجيبك. وقال وهب بن منبه لبعض العلماء: ألم أخبر أنك تأتي الملوك وأبناء الملوك تحمل إليهم علمك؟! ويحك تأتي من يغلق عليك بابه، ويظهر لك فقره ويواري عنك غناه! وتدع من يفتح لك بابه بنصف الليل وبنصف النهار ويظهر لك غناه؟ ويقول:

﴿ادْعُونِي أَسْتَجِبْ لَكُمْ﴾ [غافر: ٦٠].

ورأى ميمون بن مهران الناس مجتمعين على باب بعض الأمراء فقال: من كانت له حاجة إلى سلطان فحجبه فإن بيوت الرحمن مفتحة، فليأت مسجداً فليصل ركعتين ثم ليسأل حاجته.





Bakr al-Muzani would say: Son of Adam, who is there like you! Whenever you wish you can purify yourself and privately discourse with your Lord with no barrier between you and no need for a translator.

A man asked one of the righteous to intercede for him in getting his request answered by someone. He said: I will not leave a door that is open to go instead to a door that is closed. In this respect, one of them said:

The courtyards of kings are barred \*\*\*  
Allāh's door is open, unbarred

Another said:

Say to those hiding from the petitioners  
\*\*\* In houses that are barred approach,

Should the sentries prevent your entry  
\*\*\* At His door, Allah has no sentry.

Another said to one of the scholars:

Sit not at the door of one \*\*\* Who would  
refuse you entry.

You reason: My need will remain \*\*\*  
Unmet if I do not visit his house.

Leave him; go instead to its Lord \*\*\* It  
will be met, the former begrudging!

In Abi al Dunya records the hadith of Abu Ubaydah ibn 'Abdullāh ibn Mas'ud that a man came to the Prophet (ﷺ) and said: Messenger of Allāh, Banū so-and-so have attacked me and taken my son and camels. The Prophet (ﷺ) said: The family of Muhammad live in such-and-such a place, they do not even possess a mudd or sa' of food, so ask Allah, Mighty and Magnificent. He returned to his wife and she asked, What did he say to you? so he told her. She said: What an excellent response! It was not long after that Allah returned his son to him along with more camels than he had in the first place! He then came to the Prophet and told him of what had happened, so the Prophet ascended the pulpit and praised Allah, eulogising Him. Then he ordered the people to ask of Allah, Mighty and Magnificent, and to place their desire in Him. He recited: "Whoever has taqwa of Allāh - He will give him a way out and provide for him from where he does not expect." [al-Talāq: 2-3]

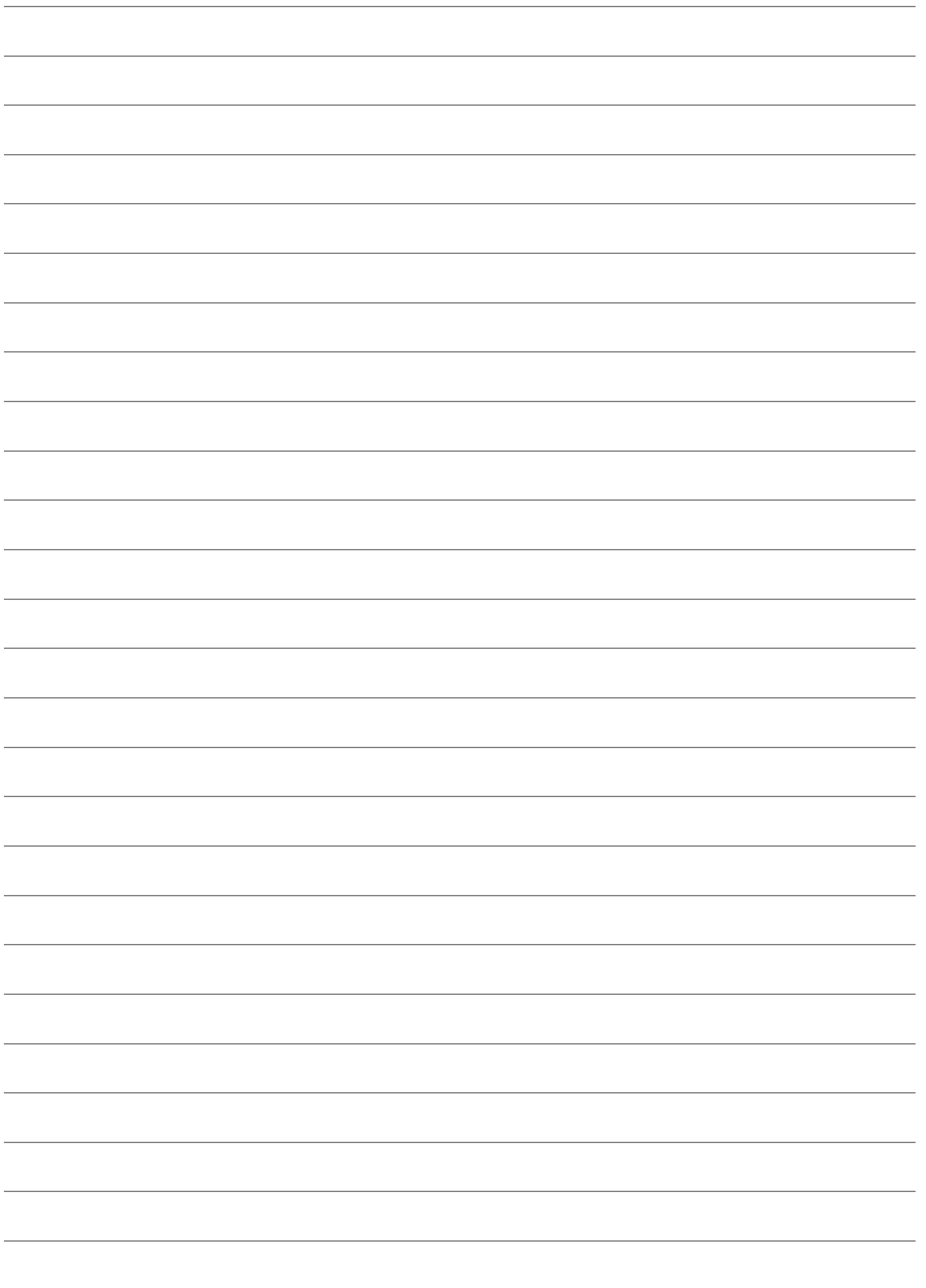
وكان بكر المزني يقول: من مثلك يا ابن آدم؟! متى شئت تطهرت ثم ناجيت ربك ليس بينك وبينه حجاب ولا ترجمان. وسأل رجل بعض الصالحين أن يشفع له في حاجة إلى بعض المخلوقين، فقال له: أنا لا أترك باباً مفتوحاً، وأذهب إلى باب مغلق. وفي هذا المعنى يقول بعضهم:

وَأَفْنِيَةِ الْمُلُوكِ مُحَجَّبَاتُ وَيَابَ اللَّهُ مَبْذُولُ الْفِنَاءِ  
وقال آخر:

قُلْ لِلَّذِينَ تَحَصَّنُوا عَنْ سَائِلٍ بِمَنَازِلٍ مِنْ دُونِهَا حُجَابُ  
إِنْ حَالَ دُونَ لِقَائِكُمْ بَوَائِكُمْ فَاللَّهُ لَيْسَ لِبَابِهِ بَوَابُ  
ولبعض العلماء<sup>(١)</sup>:

لَا تَجْلِسَنَّ بِبَابٍ مَنْ يَأْبَى عَلَيْكَ دُخُولَ دَارِهِ  
وَتَقُولُ حَاجَتِي إِلَيْهِ يَعُوقُهَا إِنْ لَمْ أُدَارِهِ  
وَاتْرُكُهُ وَأَقْصِدْ رَبَّهَا تُقْضَى وَرَبُّ الدَّارِ كَارِهِ  
وخرَجَ ابن أبي الدنيا من حديث أبي عبيدة بن عبد الله بن مسعود أن رجلاً جاء إلى النبي ﷺ فقال يا رسول الله: إن بني فلان أغاروا عليّ فذهَبُوا بِابْنِي وَإِبْلِي. فقال له النبي ﷺ: «إِنْ آلُ مُحَمَّدٍ كَذًا وَكَذَا أَهْلُ بَيْتٍ مَا لَهُمْ مُدٌّ مِنْ طَعَامٍ أَوْ صَاعٍ»، فسَلَّ الله عز وجل فَرجَ إلى امرأته، فقالت: مَا قَالَ لَكَ؟ فَأخْبَرَهَا، فقالت: نِعَمَ مَا رَدَّ عَلَيْكَ، فَمَا لَيْتَ أَنْ رَدَّ اللَّهُ عَلَيْهِ ابْنَهُ وَإِبْلَهُ أَوْفَرَ مَا كَانَتْ، فَأتَى النبي ﷺ فَأخْبَرَهُ فَصَعِدَ النبي ﷺ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَأَمَرَ النَّاسَ بِمَسْأَلَةِ اللَّهِ عَزَّ وَجَلَّ وَالرَّغْبَةِ إِلَيْهِ، وَقَرَأَ عَلَيْهِمْ:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾  
[الطلاق: ٢، ٣]<sup>(١)</sup>.



A man asked Thabit al-Bunani to intercede for him with a judge in order that a particular need of his be met. Thābit stood to go with him and each time he passed by a Masjid on the way, he entered, prayed and supplicated. When they finally reached the court, the Judge had left. The petitioner set about blaming him and he said: All this while, I have only been responding to your need! Allah fulfilled his need without his needing to go to the judge.

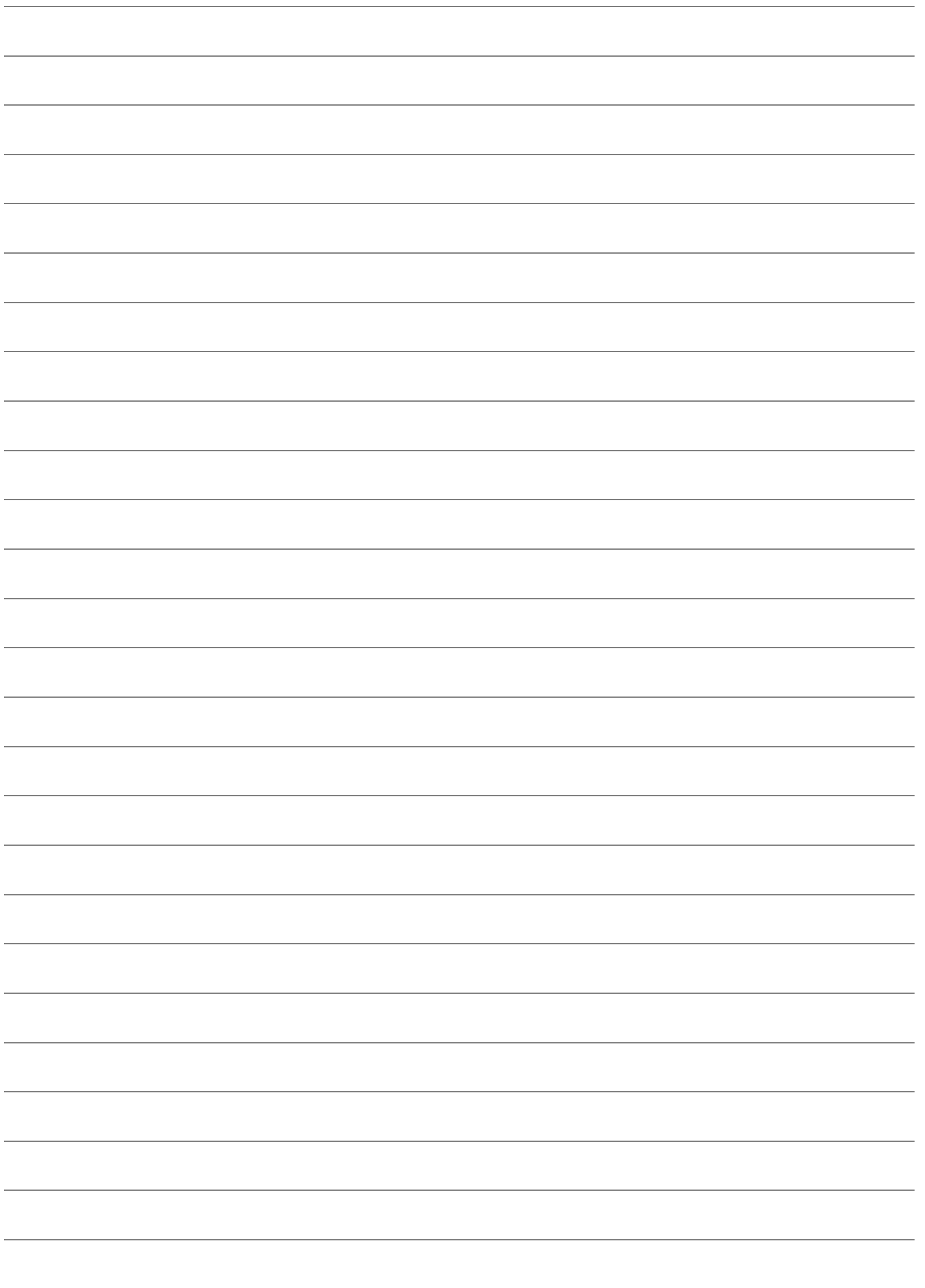
Once, while Ishaq in 'Ubbad al-Basti was sleeping, he saw a person in a dream saying: Relieve one who is overly anxious! When he awoke he asked, Is there anyone needy in the neighbourhood? They replied: We don't know. Then he slept and the same dream occurred a second time, and then a third time with the man saying: You are sleeping without relieving him?! He awoke and, taking three hundred dirhams with him, rode his mule to Basra. There he stopped at the door of a Masjid which was holding some funeral prayers. He entered and saw a man praying, when the man realised he was there, he completed his prayer and came to him. (Ishaq) said: 'O servant of Allāh! (What are you doing) at this time and in this place? What do you need? He replied: I am man who possesses only one hundred dirhams which I have lost, and I also have a debt of two hundred dirhams! He took out his money and said, Here is three hundred dirhams, take them. He took them and then (Ishāq) asked: Do you know me? He replied: No. He said: I am Ishaq ibn 'Ubbad and should you face adversity, come to me, my house is in such-and-such a place. He replied: May Allah have mercy on you! If adversity afflicts us, we will resort to the One who brought you here to us in the first place!

'Abdu'l-Rahman ibn Zayd ibn Aslam said: One morning, my mother said to my father: By Allah, there is no meat at all to eat in this house of yours! He stood, performed ablution, put on his usual clothes and prayed in the house. My mother turned to me and said: Your father will do no more than this, so you go. I left and a friend of ours who sold dates came to mind so I went to his market. When he saw me he called me, took me to his house and fed me. Then, out of his own volition, without my saying anything about our difficulty, he took out a purse containing thirty dinars and said: Convey my greeting to your father and tell him that we have made him a partner in our business and that this is his share.

وسأل رجل ثابتاً البناني أن يشفع له إلى قاضٍ في قضاء حاجة له، فقام ثابت معه، فكان كلما مر بمسجد في طريقه دخل فصلى فيه ودعا، فما وصل إلى مجلس القاضي إلا وقد قام منه، فعاتبه طالب الحاجة في ذلك، فقال: ما كنت إلا في حاجتك. ففضى الله حاجته، ولم يحتج إلى القاضي.

وكان إسحاق بن عباد البصري نائماً فرأى في منامه قائلاً يقول له: أغث الملهوف. فاستيقظ فسأل: هل في جيرانه محتاج؟ قالوا: ما ندري؟ ثم نام فأتاه ثانياً وثالثاً، فقال له: أتنام ولم تغث الملهوف؟ فقام وأخذ معه ثلاثمائة درهم، وركب بغله فخرج به إلى البصرة حتى وقف به على باب مسجد يصلي فيه على الجنائز، فدخل المسجد فإذا رجل يصلي فلما أحسَّ به انصرف فدنا منه، فقال له: يا عبد الله! في هذا الوقت؟ في هذا الموضع؟ ما حاجتك؟ قال: أنا رجل كان رأس مالي مائة درهم فذهبت من يدي ولزمني دين مائتا درهم، فأخرج له الدراهم، وقال: هذه ثلاثمائة درهم خذها فأخذها ثم قال له: أتعرفني؟ قال: لا. قال: أنا إسحاق بن عباد، فإن نابتك نائبة فأتني فإن منزلي في موضع كذا. فقال له: رحمك الله إن نابتنا نائبة فزعنا إلى من أخرجك في هذا الوقت حتى جاء بك إلينا.

وقال عبد الرحمن بن زيد بن أسلم: أصبحنا ذات يوم فقالت أمي لأبي: والله ما في بيتك شيء يأكله ذو كبد. فقام فتوضأ ولبس ثيابه ثم صلى في بيته، قال: فالتفت إلي أمي، فقالت: إن أباك ليس يزيد على ما ترى، فأخرج أنت. فخرجت، فخطر ببالي صديق لنا تمار فجئت إلى سوقه، فلما رأني صاح بي وذهب بي إلى منزله وأطعمني، ثم أخرج لي صرة فيها ثلاثون ديناراً من غير أن أذكر له شيئاً من حالنا إلا ابتداءً منه. وقال: اقرأ على أبيك السلام، وقل له: إنا جعلنا له شركاً في كل شيء من [متجرنا]<sup>(١)</sup> وهذا نصيبه منه.



Shaqiq al-Balkhi said: I was standing in my house and my family said to me: Can you see the hunger of these children, it is not permissible for you to make them bear that which they do not have the ability for. He said: So I performed ablution and I had a friend that I would take an oath by Allāh that if there was a need which he knew of me I would not hide it. When I left from the house I passed by the Masjid and remembered that which was narrated by Abi Ja'far, that he said: Whoever presents there need to a creation, then start with Allāh, I entered the Masjid, I prayed two Rak'ahs, when I was in the Tashahud sleep overcame me. I saw in my dream that it was said: 'O Shaqiq, is a servant guided to Allāh and then they forget! When I woke I realised that this is a reminder from my Lord. So I did not leave the Masjid until I prayed 'Isha and then I left for my house and found that which I wanted had been met. Allāh had provided and enriched them.

Ibrahim ibn Adham left for a military expedition with some of his colleagues. They decided to share the expenses and each person gave his share, he started thinking about which of his companions he could take a loan from, then came to himself and wept saying: Woe to me! I seek from the servants and leave their Master?! He says to me: Who is more deserving of your request, them or Me? He performed ablution, prayed two rak'ahs, and when in prostration said: My Lord! You know what I have done and that it was done out of error and ignorance If You were to punish me, I deserve it, and if You were to pardon me, You can do so. You know well my need so fulfil it by Your mercy! He raised his head to find some four hundred dinars with him, from those he took one dinar and left.

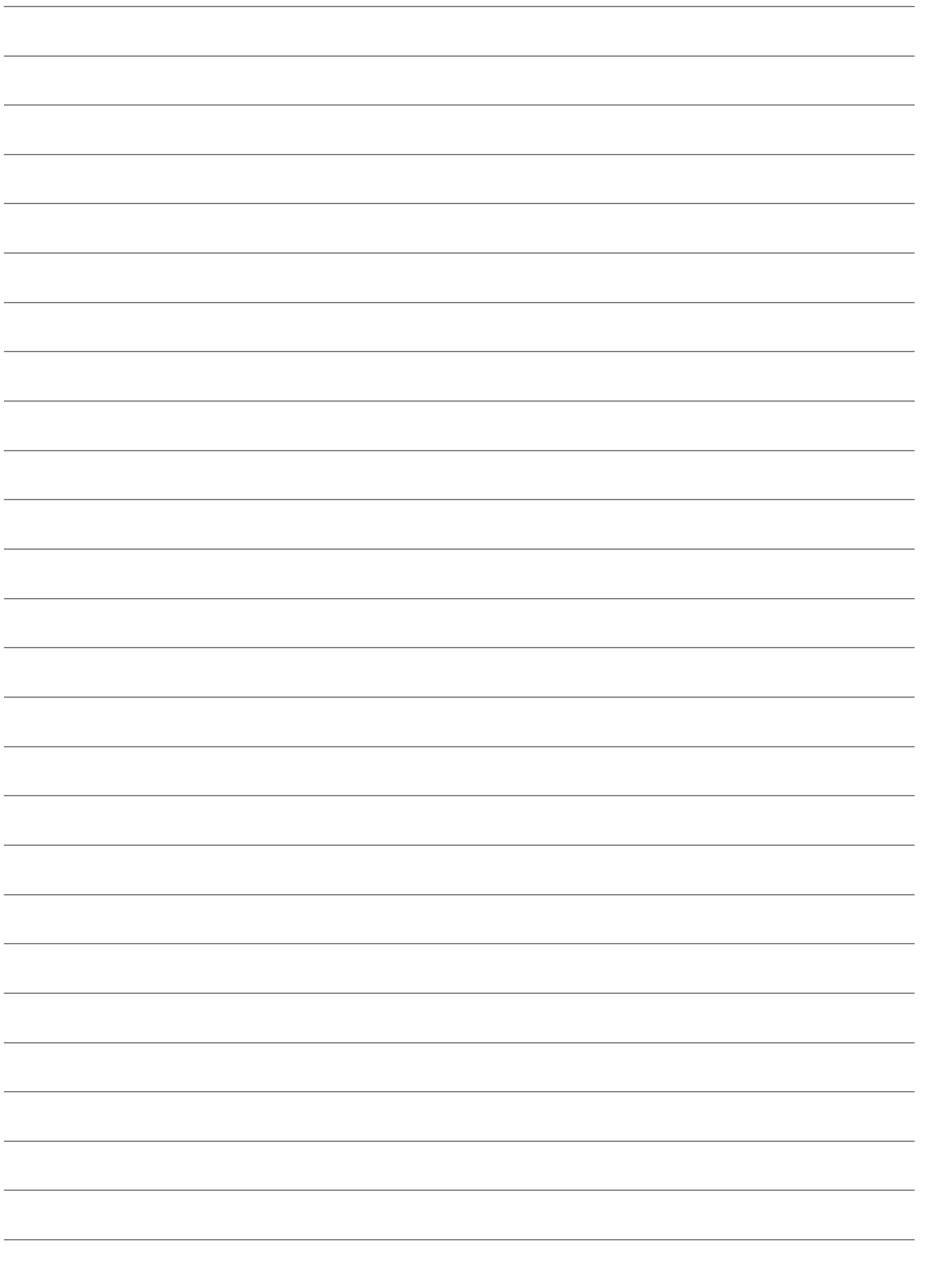
Asbagh ibn Zayd said: I and those with me went three days without eating anything. My two young daughters came to me and cried: O father! We are hungry! So I went to the basin of water, performed ablution, prayed two rak'ahs, and I was inspired to say a certain supplication, the last words of which were: O

Allah, open the gates of provision for me and let me not be indebted to anyone in its grant, nor make me to be responsible to You in the Hereafter, concerning it, by Your mercy, O Most Merciful of the merciful. I went back to the house and my oldest daughter stood and said: Father, my uncle just came with this purse containing dirhams, this carrier laden with flour and this carrier laden with everything in the Market! He said: Convey my greetings to my brother and tell him that whenever he is in need he should supplicate with that supplication and his need will be met. Asbagh then said: By Allah, I do not have a brother and I did not know who the person was, however Allah is omnipotent!

وعن شقيق البلخي قال: كنت في بيتي قاعداً فقال لي أهلي: قد ترى ما بهؤلاء الأطفال من الجوع، ولا يحل لك أن تحمل عليهم ما لا طاقة لهم به قال: فتوضأت، وكان لي صديق لا يزال يقسم عليّ بالله أن يكن لي حاجة أعلمه بها ولا أكتتمها عنه فخطر ذكره بيالي، فلما خرجت من المنزل مررت بالمسجد فذكرت ما روي عن أبي جعفر، قال: من عرضت له حاجة إلى مخلوق فليبدأ فيها بالله عز وجل. فدخلت المسجد فصليت ركعتين، فلما كنت في التشهد أفرغ عليّ النوم، فرأيت في منامي أنه قيل: يا شقيق أتدل العباد على الله ثم تنساه! فاستيقظت وعلمت أن ذلك تنبيه نبهني به ربي، فلم أخرج من المسجد حتى صليت العشاء الآخرة ثم انصرفت إلى المنزل فوجدت الذي أردت أن أقصد<sup>(١)</sup> قد حركه الله وأجرى لأهلي على يديه ما أغناهم.

وعن إبراهيم بن أدهم أنه خرج إلى الغزو مع أصحابه، وأنهم تناهدوا [فوضع]<sup>(٢)</sup> كل واحد منهم ديناراً، ففكر فيمن يقصد من إخوانه ويستقرض منه ثم استفاق فبكى، واسوأتاه أطلب من العبيد، وأترك مولاهم فيقول لي: من كان أحق أن يطلب منه: أنا أو عبدي؟ فتوضأ وصلّى وخرّ ساجداً، وقال: يا رب! قد علمت ما كان مني وذلك بخطئي وجهلي فإن عاقبتني عليه فأنا أهل لذلك، وإن عفوت عني فأنت أهل لذلك، وقد عرفت حاجتي فاقضها برحمتك. ثم رفع رأسه فإذا هو بنحو أربعمائة دينار فتناول منها ديناراً واحداً وذهب.

وعن أصبغ بن زيد، قال: مكثت أنا ومن عندي ثلاثاً لم نطعم شيئاً، فخرجت إليّ ابنتي الصغيرة وقالت: يا أبة! الجوع! فأتيت الميضاة فتوضأت وصليت ركعتين وألهمت دعاءً دعوت به في آخره: اللهم افتح عليّ منك رزقاً لا تجعل لأحد عليّ فيه منة، ولا لك عليّ في الآخرة فيه تبعة، برحمتك يا أرحم الراحمين. ثم انصرفت إلى البيت، فإذا بابنتي الكبيرة قد قامت إليّ وقالت: يا أبة جاء عمي الساعة بهذه الصرة من الدراهم وبحمّال عليه دقيق، وحمّال عليه من كل شيء في السوق، وقال: أقرئوا أخِي السلام، وقلوا له: إذا احتجت إلى شيء فادع بهذا الدعاء تأتاك حاجتك. قال أصبغ: والله ما كان لي أخ قط ولا أعرف من كان هذا القائل؟! ولكن الله على كل شيء قدير.



Hakam ibn Müsa said: I woke up one morning and my wife complained about not having any flour or bread. I left knowing that I would be unable to get anything and while walking down the street I said: O Allah! You know that I know that You know that I have no flour or bread or money, so grant them to us! A man met me and asked: Do you wish bread or flour? I replied: Either. Then I walked around during the day trying to find means to acquire what I needed but was unable. When I returned home my family had prepared a veritable feast of bread and meat. I asked: Where did you get this? They replied: From the person you sent! I remained silent.

Awzä'i said: While performing tawaf, I saw a man clinging onto the sheets of the Kabah saying: My Lord! You see that I am poor. You see my children naked. You see my camel emaciated. So what see You, O one who sees and is not seen! A voice called out behind him saying: 'O Asim, O' Asim, go to your uncle, he has passed away at Ta'if and left behind him one thousand ewes, three hundred camels, four hundred dirhams, four slaves and three Yemeni swords. Go and take them for you are his only inheritor! I said: Asim, the one you were invoking was close to you! He said: Have you not heard His, Most High, saying:

"If My servants ask you about Me, I am near. I answer the call of the caller when he calls on Me." [al-Baqarah: 186].

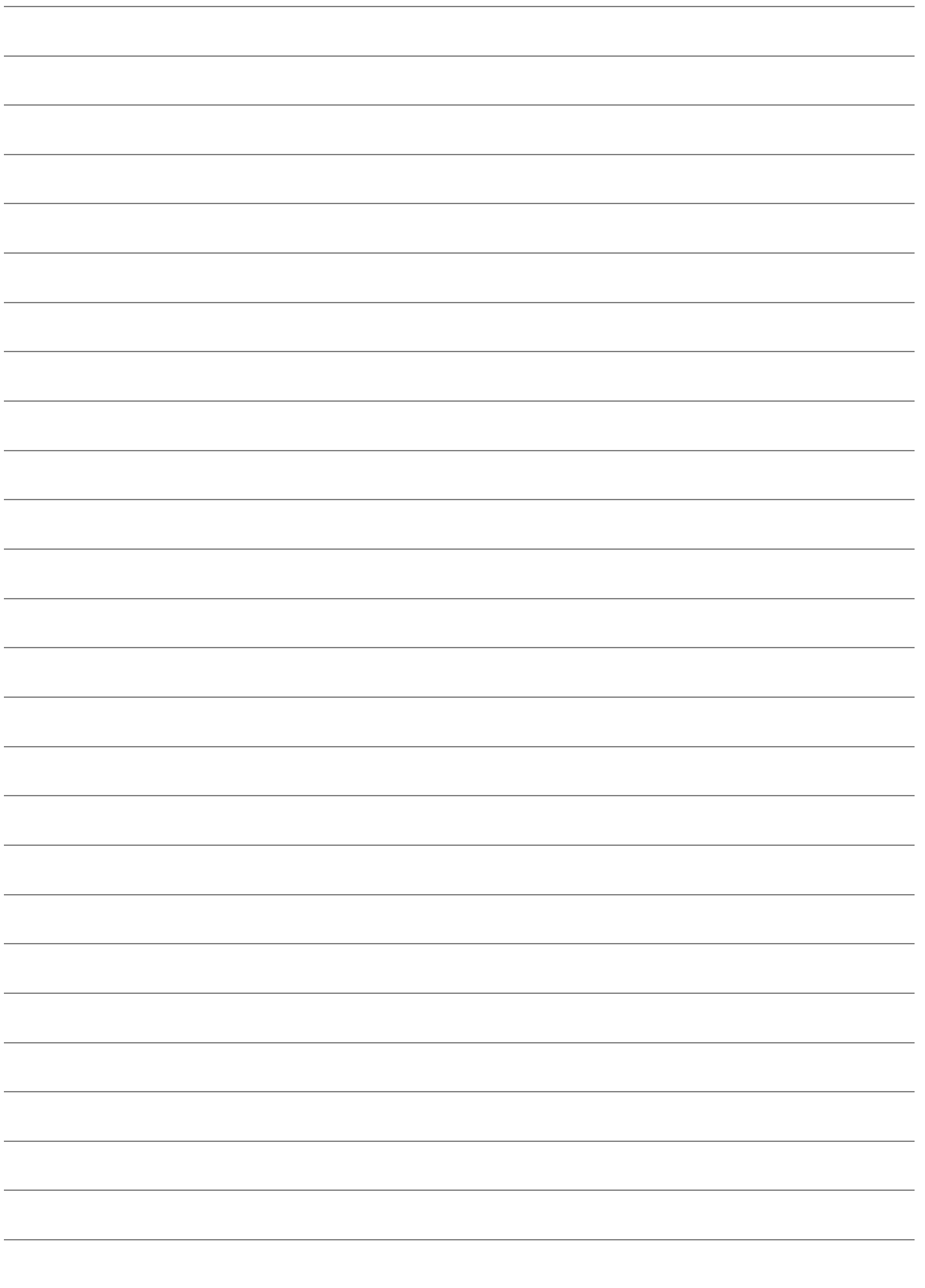
The narrations and incidents concerning this are many and mentioning them would make this treatise very lengthy. They can be read in works such as al-Faraj ba'd al-Shiddah and Mujabi al-Da'wah of ibn Abi al-Dunya, Kitab al- Mustasrikhin bi-llahi inda Nuzulil-Bala' of Qadi Abul-Walid ibn al-Saffar, Kitab al-Mustaghithina bi-llah 'inda Nuzilil-Bala' of Häfiz Abül-Qasim ibn Bashkwal al Andulüsi and other works dealing with asceticism, heart-softening, history and other than it.

وعن الحكم بن موسى قال: أصبحت يوماً، فقالت لي المرأة: ليس عندنا دقيق ولا خبز فخرجت ولا أقدر على شيء، فقلت في الشارع: اللهم إنك تعلم أنني أعلم أنك تعلم أنه لا دقيق لي ولا خبزاً. وقال: ولا دراهم فأتنا بذلك. فلقيني رجل، فقال: خبزاً تريد أو دقيقاً؟ فقلت له: أحدهما ثم مشيت نهاري أجمع لا أقدر على شيء فرجعت فقدم أهلي إليّ خبزاً ولحماً واسعاً، فقلت: من أين هذا لكم؟ قالوا: من الذي وجهت به. فسكت.

وعن الأوزاعي قال: رأيت رجلاً في الطواف وهو متعلق بأستار الكعبة وهو يقول: يا رب إني فقير كما ترى، وصبيتي قد عروا كما ترى، وناقتي قد عجزت كما ترى، فما ترى يا من ترى ولا يُرى؟ فإذا بصوت من خلفه: يا عاصم! يا عاصم! الحق عمك! فقد هلك بالطائف وقد خلف ألف نعجة، وثلاثمائة ناقة، وأربعمائة دينار، وأربعة أعبد، وثلاثة أسياف يمانية، فامض فخذها فليس له وارث غيرك. قال: فقلت: يا عاصم! إن الذي دعوته لقد كان قريباً منك. قال: يا هذا أما سمعت قوله تعالى:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ﴾ [البقرة: ١٨٦] (١).

والآثار والحكايات في هذا المعنى كثيرة جداً يطول ذكرها، وهي موجودة في مثل «كتاب الفرج بعد الشدة» و«كتاب مجابي الدعوة» لابن أبي الدنيا، وفي «كتاب المستصرخين بالله عند نزول البلاء» للقاضي أبي الوليد بن الصفار، و«كتاب المستغيثين بالله عند نزول البلاء» للحافظ أبي القاسم بن بشكوال الأندلسيين وفي غيرها من كتب الزهد والرقائق والتواريخ وغيرها.





Shaykh Abu'l-Faraj records in his major work on history, with his chain of narration to Hasan ibn Sufyān al-Fasawī that he was residing in Egypt with a group of his colleagues, writing hadith. They were in need so they sold their possessions to meet them, eventually they had nothing left to sell and were forced to go hungry for three days being unable to find anything to eat. They woke up on the fourth day having decided to beg because of their dire need. They drew lots to decide who would go begging and it fell on Hasan ibn Sufyan. He said: I felt confused and dismayed and could not resolve myself to beg. Instead I went to the prayer arc of the Masjid and prayed two long rak'ahs in which I supplicated to Allah, Mighty and Magnificent, to relieve us of our adversity. I had not yet finished my prayer when a man entered the Masjid with his servant who has carrying a cloth. He asked: Who here is called Hasan ibn Sufyan? I raised my head from prostration and replied: I am. He said: Amir ibn Tūlūn conveys his greetings to you and welcomes you. He asks your forgiveness for not keeping up with your affairs and not fulfilling your rights. He has sent you all that you would need to meet your expenses. He himself will visit you tomorrow and ask to be excused by yourselves. He placed in the hands of every one of us a purse containing one hundred dirhams. We were astounded and asked him how this had happened. He said: He was sleeping today and in his dream saw a knight in the sky saying: Stand and go to Hasan ibn Sufyan and his companions in the Masjid of so-and-so for they have gone hungry these past three days! He asked: Who are you? He replied: I am Ridwān, the guardian of Paradise! Hasan said: We thanked Allah, Mighty and Magnificent, then we made ready our belongings, set things right and left Egypt that same night out for fear that the Amir may actually visit us and, as result, we gain fame and status amongst the masses leading to ostentation and pomposity.

He also records with his isnad to Muhammad in Hārūn al-Ruwayīnī that he and Muhammad ibn Nasr al-Marwazī, Muhammad ibn 'Ulwayh al-Warraḡ, and Muhammad ibn Ishaq ibn Khuzaymah all met together, and he mentioned the same story as above in meaning, and he mentioned that the supplicant was actually ibn Khuzaymah. He records via another isnad that they were four and they were Muhammad ibn Jarir, Muhammad in Nasr, Muhammad in Khuzaymah and Muhammad in Hārūn.

وروى [الشيخ]<sup>(١)</sup> أبو الفرج في «تاريخه الكبير» بإسناده عن الحسن بن سفيان الفسوي الحافظ أنه كان مقيماً بمصر مع جماعة من أصحابه يكتبون الحديث فاحتاجوا فباعوا ما معهم حتى لم يبق لهم ما يباع، وبقوا ثلاثة أيام جوعاً لا يجدون شيئاً يأكلونه وأصبحوا في اليوم الرابع وقد عزموا على المسألة لشدة الضرورة فاقترعوا على من يسأل لهم، فخرجت القرعة على الحسن بن سفيان قال: فتحيرت ودهشت ولم تسامحني نفسي بالمسألة، فعدلت إلى زاوية المسجد أصلي ركعتين طويلتين وأدعو الله – عز وجل – لكشف الضر وسياقة الفرج، فلم أفرغ من الصلاة حتى دخل المسجد رجل معه خادم في يده منديل، فقال: من منكم الحسن بن سفيان؟ فرفعت رأسي من السجود وقلت: أنا. فقال: إن الأمير ابن طولون يقرئكم السلام والتحية، ويتعذر إليكم في الغفلة عن تفقد أحوالكم والتقصير الواقع في رعاية حقوقكم، وقد بعث إليكم بما يكفي نفقة الوقت، وهو زائر لكم غداً ويعتذر إليكم بلفظه ووضع بين يدي كل واحد منّا صرة فيها مائة دينار، قال: فتعجبنا وسألنا عن السبب، قال: إنه كان اليوم نائماً فرأى فارساً في الهواء يقول له: قم فأدرك الحسن بن سفيان وأصحابه فإنهم منذ ثلاثة أيام جوع في المسجد الفلاني فقال له: من أنت؟ قال: أنا رضوان صاحب الجنة. قال الحسن: فشكرنا الله عز وجل وأصلحنا أحوالنا وسافرنا تلك الليلة من مصر خشية أن يزورنا الأمير، فيطلع الناس على أسرارنا فيكون ذلك سبب ارتفاع اسم، وانبساط جاه، ويتصل ذلك بنوع من الرياء والسُّمعة<sup>(١)</sup>.

وروي أيضاً بإسناده عن محمد بن هارون الروياني أنه اجتمع هو ومحمد بن نصر المروزي ومحمد بن علوية الوراق ومحمد بن إسحاق بن خزيمة فذكر معنى هذه الحكاية وأن المصلي والداعي كان هو ابن خزيمة، وإسناده آخر أن الأربعة كانوا محمد بن جرير، ومحمد بن نصر، ومحمد بن خزيمة، ومحمد بن هارون<sup>(٢)</sup>.



## He (ﷺ) said: When you seek aid, turn to Allāh

After ordering us to safeguard Allah and to know Him in times of ease - this being the very essence of worship, he directed us to ask Allah Alone and to invoke Him: ((Du'a is worship)) as is mentioned in the hadith of Nu'man ibn Bashir, and after stating this, the Prophet recited:

"Your Lord says: Call on Me and I will answer You" [Ghāfir: 60].

This was recorded by the authors of the Four Sunans. After all this, he directed us to seek the aid of Allāh Alone, and this is derived from His saying:

"You alone we worship and You alone we ask for help." [al-Fātihah: 5].

This verse lays out a comprehensive principle and it is said that the essential message of all revealed scripture revolves around it.

There are two benefits in seeking the aid of Allah Alone:

1. The servant does not have the strength to perform actions of obedience without Allāh's help.
2. There is none who can aid him in the betterment of his worldly and religious life except for Allah, Mighty and Magnificent. Whoever Allah helps is truly aided and whoever Allah forsakes is truly forsaken.

The authentic hadith mentions that the Prophet said: Be desirous of all that would benefit you and seek Allāh's aid and do not despair. He (ﷺ) would say in his sermons, and teach his Companions to say: All praise is due to Allah, we ask for His aid and seek His guidance. He ordered Mu'adh to never leave saying: O Allah! Aid me in remembering You, being grateful to You and making good my worship of You at the end of every prayer. One of his (ﷺ) supplications was: My Lord Aid me and do not aid others against me! The supplication of Qunūt which was employed by 'Umar and others mentioned: O Allah! We seek Your aid! A famous narration mentions that, after striking the sea to make it split, Musà - alayhis-salam - said: 'O Allah! To You belongs all praise, to You does one complain, You are the One whose aid is sought, and to You does one turn for relief, in You does one place his trust, and there is no might or motion except with You.

## وقوله ﷺ: «وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ»

لَمَّا أَمَرَ - عليه السلام - بحفظ الله والتعرف إليه في الرخاء وذلك هو العبادة حقيقة ثم أرشد إلى سؤال الله وحده ودعائه، «والدعاء هو العبادة» كما في حديث النعمان بن بشير عن النبي ﷺ ثم قرأ:

«وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ...» الآية، [غافر: ٦٠].

خرَّجه أهل السنن الأربعة<sup>(١)</sup>، أرشد بعد ذلك إلى الاستعانة بالله وحده وهذا منتزع من قوله تعالى:

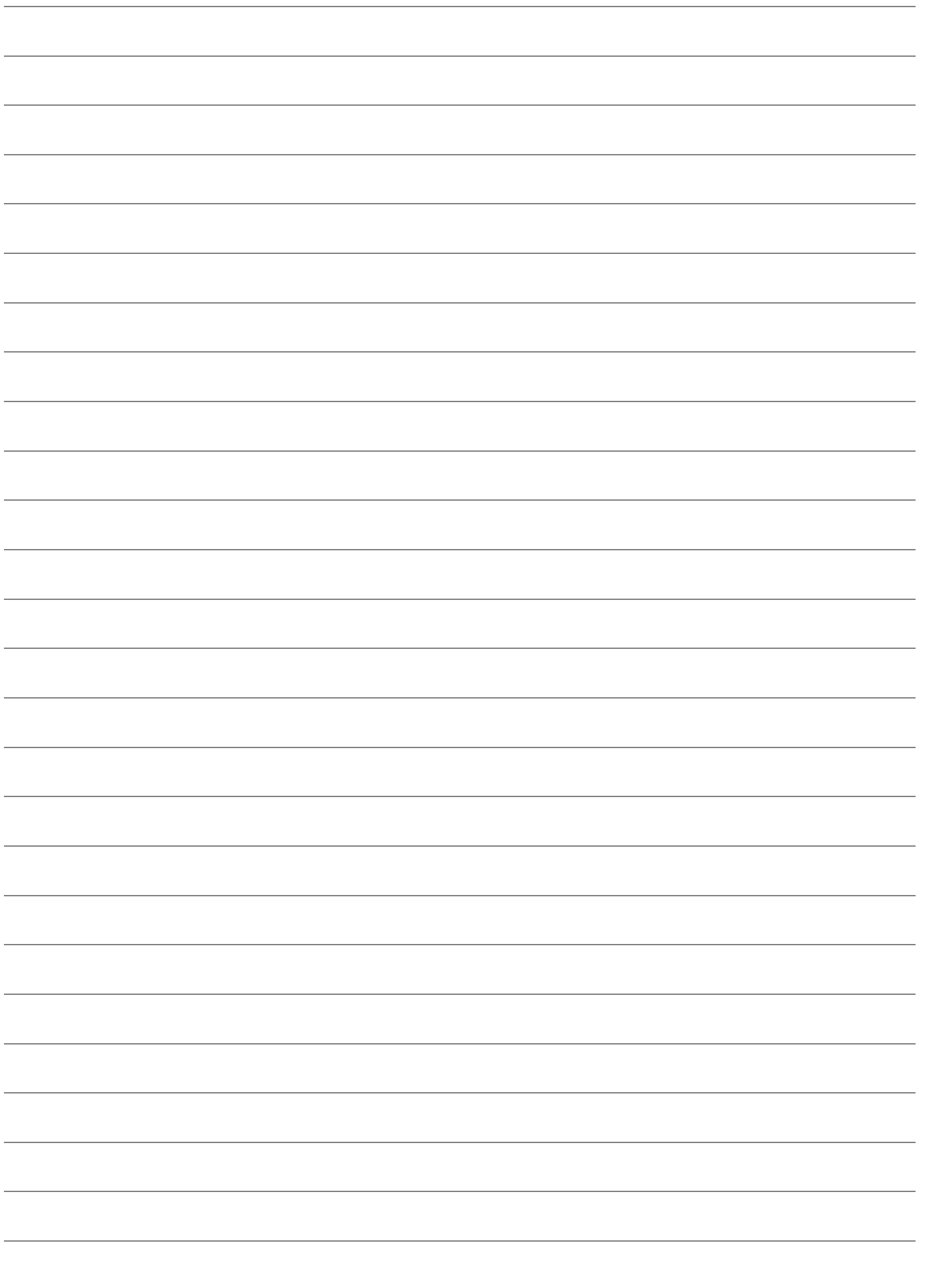
﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ [الفاتحة: ٥].

وهي كلمة عظيمة جامعة يقال: إن سر الكتب الإلهية كلها ترجع إليها وتدور عليها. وفي استعانة الله وحده فائدتان:

إحدهما: أن العبد عاجز عن الاستقلال بنفسه في عمل الطاعات.

والثانية: أنه لا معين له على مصالح دينه ودنياه إلا الله عز وجل، فمن أعانه الله فهو المعان، ومن خذله الله فهو المخذول.

وفي الحديث الصحيح عن النبي ﷺ: «أَحْرِصْ عَلَى مَا يَنْفَعُكَ، وَاسْتَعِنْ بِاللَّهِ وَلَا تَعْجِزْ»<sup>(١)</sup>، وكان ﷺ يقول في خطبته ويعلم أصحابه أن يقولوا: «الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغِيثُهُ»<sup>(٢)</sup>، وأمر معاذ بن جبل أن لا يدع في دبر كل صلاة أن يقول: «اللَّهُمَّ أَعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ»<sup>(٣)</sup>، وكان من دعائه ﷺ: «يَا رَبِّ أَعْنِي وَلَا تَعْنُ عَلَيَّ»<sup>(٤)</sup>، وفي دعاء القنوت الذي كان يقنت به عمر وغيره: اللهم إنا نستعينك ونستغديك<sup>(٥)</sup>. وفي الأثر المعروف ويقال أن موسى - عليه السلام - قاله لما ضرب البحر فانفلق: «اللَّهُمَّ لَكَ الْحَمْدُ وَإِلَيْكَ الْمُشْتَكَى، وَأَنْتَ الْمُسْتَعَانُ وَبِكَ الْمُسْتَغَاثُ، وَعَلَيْكَ التَّكْلَانِ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ»<sup>(٦)</sup>.



The servant is in need of seeking Allah's aid in performing the prescribed and abandoning the proscribed, and in bearing the vicissitudes of decree with patience. Ya'qub - 'alayhis-salam – said: “but beauty lies in showing patience and it is Allah alone who is my Help in the face of what you describe” [Yusuf: 18].

It is for this reason that 'A'ishah said this same statement in the incident of the Lie and Allah cleared her of the false accusation Mūsā said to his people:

"So seek help in Allāh and be patient." [al-A'raf: 128].

Allah said to his Prophet (ﷺ):

“Say: Lord, judge with truth! Our Lord is the All-Merciful and the One whose help is sought in the face of what you describe!” [al-Anbiyā: 112].

When the Prophet (ﷺ) gave: Uthman the good news that he would enter Paradise after going through tribulation, he said: Allāh's aid is sought! When they entered on Uthmān and beat him, with blood pouring down his body, he was saying: None has the right to be worshipped save You, Glory be to You, I have been one of the wrong doers. O Allah! I take refuge with You against them, I seek Your aid in all my affairs, and I ask You for the patience to bear what You have tested me with!

It is reported on the authority of Abu Talhah that the Prophet said in one of his battles when encountering the enemy: O Master of the Day of Judgment, it is You we worship and Your aid we seek! Abu Talhah said, I saw the men falling down in fits! This was recorded by Abūl-Shaykh al-Asbahani.

The servant is in need of seeking Allāh's aid in acquiring good in his religious and worldly life as Zubayr said in his final advice to his son, 'Abdullah, asking him to pay off his debts: If you are unable, seek the help of my Master. He asked: Father, who is your master? He replied: Allāh. He said: Whenever I found it difficult to pay off his debts, I said: Master of Zubayr, pay off his debt and it would be paid off?

فالعبد محتاج إلى الاستعانة بالله في فعل المأمورات، وترك المحظورات، وفي الصبر على المقدورات كما قال يعقوب – عليه السلام – لبنيه:

﴿فَصَبِّرْ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ﴾ [يوسف: ١٨].

ولهذا قالت عائشة هذه الكلمة لما قال أهل الإفك ما قالوا فبرأها الله مما قالوا<sup>(٣)</sup>. وقال موسى لقومه:

﴿أَسْتَعِينُوا بِاللَّهِ وَأَصْبِرُوا﴾ [الأعراف: ١٢٨].

وقال الله لبنبيه محمد ﷺ:

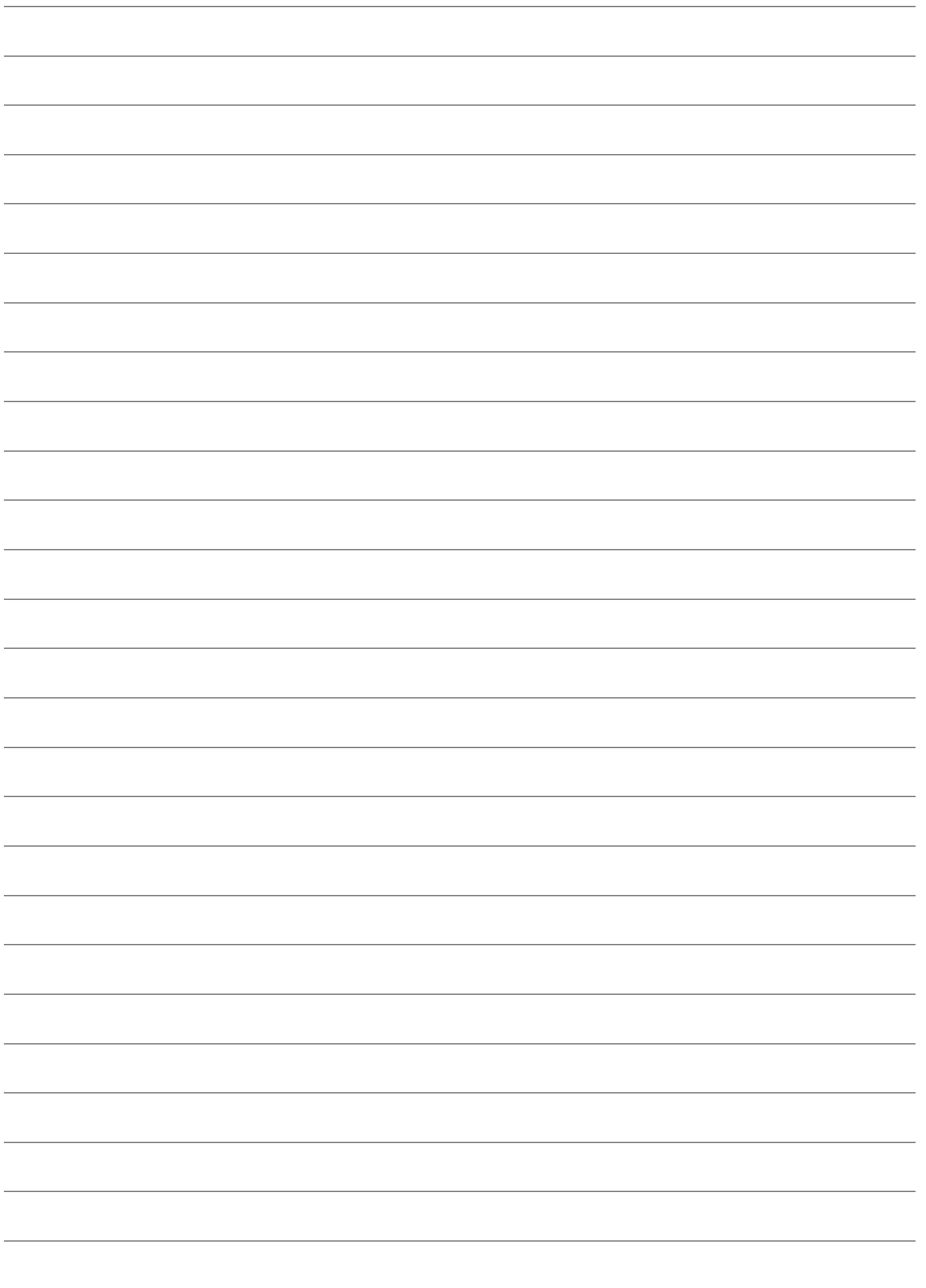
﴿قُلْ رَبِّ أَحْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ﴾

[الأنبياء: ١١٢].

ولما بشر ﷺ عثمان بالجنة على بلوى تصيبه قال: الله المستعان<sup>(١)</sup>، ولما دخلوا على عثمان وضربوه جعل يقول والدماء تسيل عليه: لا إله إلا أنت سبحانك إني كنت من الظالمين، اللهم إني أستعينك عليهم وأستعينك على جميع أموري، وأسألك الصبر على ما ابتليتني.

وروي عن أبي طلحة أن النبي ﷺ قال في بعض غزواته حين لقي العدو: «يَا مَالِكِ يَوْمَ الدِّينِ، إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ» قال أبو طلحة: فلقد رأيت الرجال تصرع. خرجه أبو الشيخ الأصبهاني<sup>(٢)</sup>.

فالعبد محتاج إلى الاستعانة بالله في مصالح دينه وفي مصالح دنياه، كما قال الزبير في وصيته لابنه عبد الله بقضاء دينه: إن عجزت فاستعن بمولاي. فقال له: يا أبت من مولاك؟ قال: الله، قال: فما وقعت في كربة من دينه إلا قلت: يا مولاي الزبير اقض عنه دينه فيقضيه<sup>(٣)</sup>.



In the first sermon that 'Umar ibn al-Khattab delivered off the pulpit he said: The Arabs are like a long suffering camels whose muzzle I have taken hold of, I will take it across the great plain and I seek the aid of Allāh in doing so.

The servant will also need Allah's help to get him through the terrors of the Day of Rising: from the point of his death onwards.

When Khalid ibn al-Walid was on his death bed, one of the men around him said, It is something terribly hard, ie. Death Khalid said: Certainly! But I seek the aid of Allāh, Mighty and Magnificent.

When 'Amir ibn 'Abdullāh ibn al-Zubayr was on his death bed, he cried and said: I am only crying at (losing) the heat of the day and the coolness of the standing, ie. fasting during the day and praying by night. He said: I seek Allāh's aid in bearing this fatal injury of mine. One of the early people said: My Lord I am amazed at how someone who knows You could hope in another! I am amazed at how someone who knows You could seek help from another.

al-Hasan wrote to 'Umar ibn 'Abdul-'Aziz: Do not seek the aid of any besides Allah or Allāh may leave you to him.

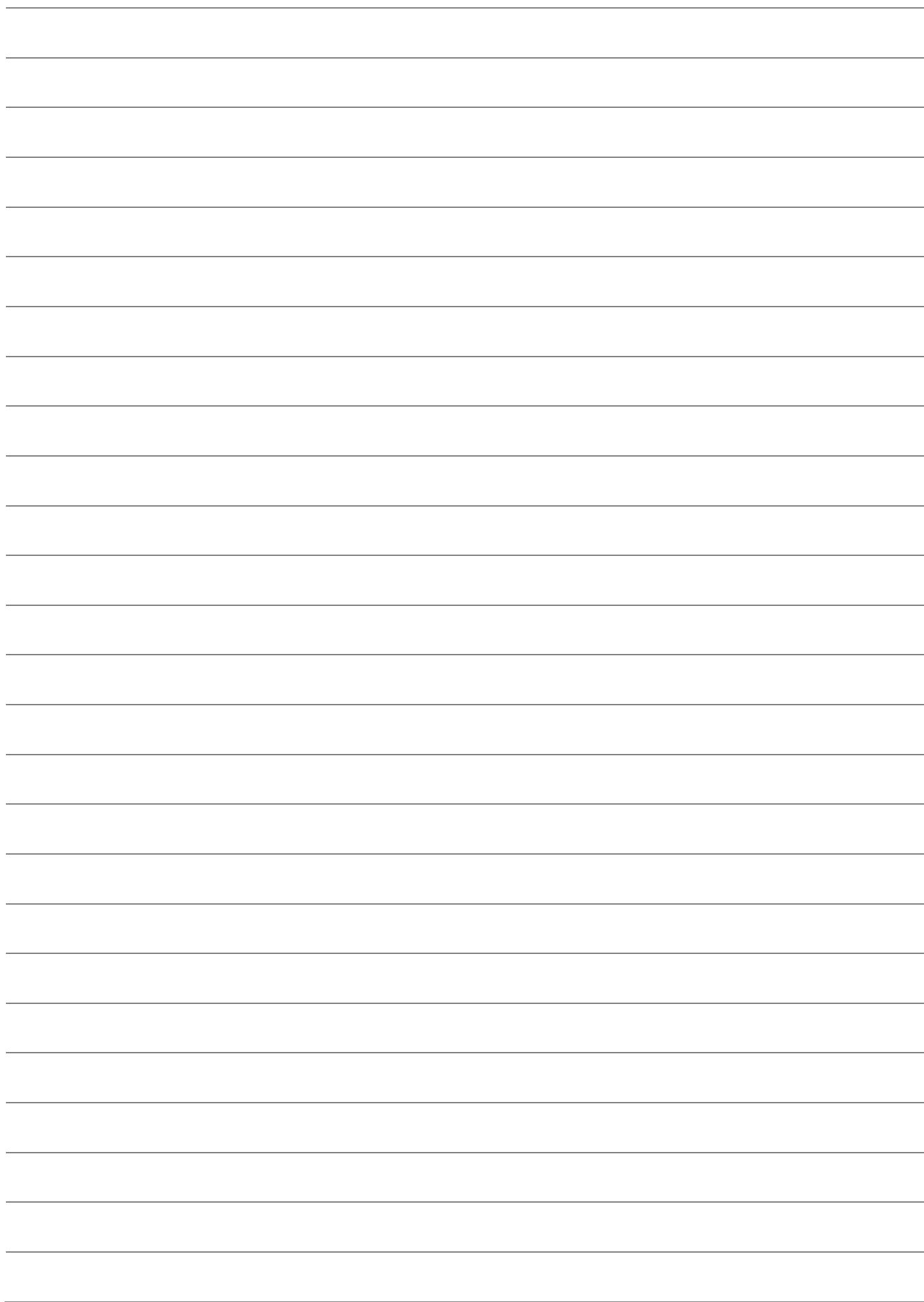
One of them said: Seek the aid of Allah, seek His aid for He is the best of those whose aid is sought.

وقال عمر بن الخطاب في أول خطبة خطبها على المنبر: ألا إن العرب جمل أنف قد أخذت بخطامه، وإني حامله على المحجة ومستعين بالله عليه. وكذلك يحتاج العبد إلى الاستعانة بالله على أهوال ما بين يديه من الموت وما بعده.

لما اختصر خالد بن الوليد قال رجل ممن حوله: والله إنه ليسؤه يعني: الموت. قال خالد: أجل فأستعين الله عز وجل. وبكى عامر بن عبد الله بن الزبير عند موته وقال: إنما أبكي على حر النهار وبرد القيام – يعني: صيام النهار وقيام الليل – ، وقال: وإني أستعين الله على مصرعي هذا بين يديه. ومن كلام بعض المتقدمين: يا رب عجبت لمن يعرفك كيف يرجو غيرك! عجبت لمن يعرفك كيف يستعين بغيرك!.

كتب الحسن إلى عمر بن عبد العزيز: لا تستعن بغير الله فيكلك الله إليه.

وقال بعضهم: فاستغن بالله واستعنه فإنه خير مستعان.





He (ﷺ) said: The Pen has dried (after having written) all that will occur, and in another narration: The Pens have been lifted and the books have dried and in another narration: The Pens have been lifted and the scrolls have dried.

All of these statements serve as a metonymy (kinayah) referring to the workings of the decree and to the fact that they have all been recorded in an erstwhile, comprehensive book. It is said about a book that has been completed a long time ago: the pens have been lifted from it, or the pens employed to write it have dried, or the page has dried.

This is a fine way of alluding to the decree and lends to a greater sense of gravity. The Book and authentic Sunnah also point to this meaning Allah, Mighty and Magnificent, says:

“Nothing occurs, either in the earth or in yourselves, without its being in a Book before We make it happen. That is something easy for Allāh” [al-Hadid: 22].

Dahhak reported that ibn 'Abbas said: Allah created the Pen and commanded it to move by His leave. The size of the Pen is as the expanse between heaven and earth. The Pen said: Lord, what shall I write? He said: Everything that I am to create and everything that will occur in My creation: rain, plant, soul, deed, provision or life-span. The Pen then wrote everything that was to occur until the Day of Rising and Allah placed it in a Book inscribed under the Throne, with Him.

Abu Zabyan reported that in 'Abbas said: The first thing that Allah created was the Pen which He commanded, Write! It asked: What shall I write? He replied: The decree. It then recorded all that was to happen until the Last Hour is established. Then he recited:

"Nūn By the Pen and what they write down." [al-Qalam: 1-2].

وقوله ﷺ: «جَفَّ الْقَلَمُ بِمَا هُوَ كَائِنٌ»  
وفي الرواية الأخرى: «رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ  
الْكُتُبُ»<sup>(١)</sup>

وفي الرواية الأخرى: «وَجَفَّتِ الصُّحُفُ»

كله كناية عن نفوذ المقادير وكتابتها جميعها في كتاب جامع من أمد بعيد، فإن الكتاب إذا كتب وفرغ من كتابته وبُعد عهده فقد رفعت الأقلام عنه التي كتبت به وجفت الأقلام التي كتب بها<sup>(٢)</sup> من مدادها وجفت الصحيفة المكتوب به فيها.

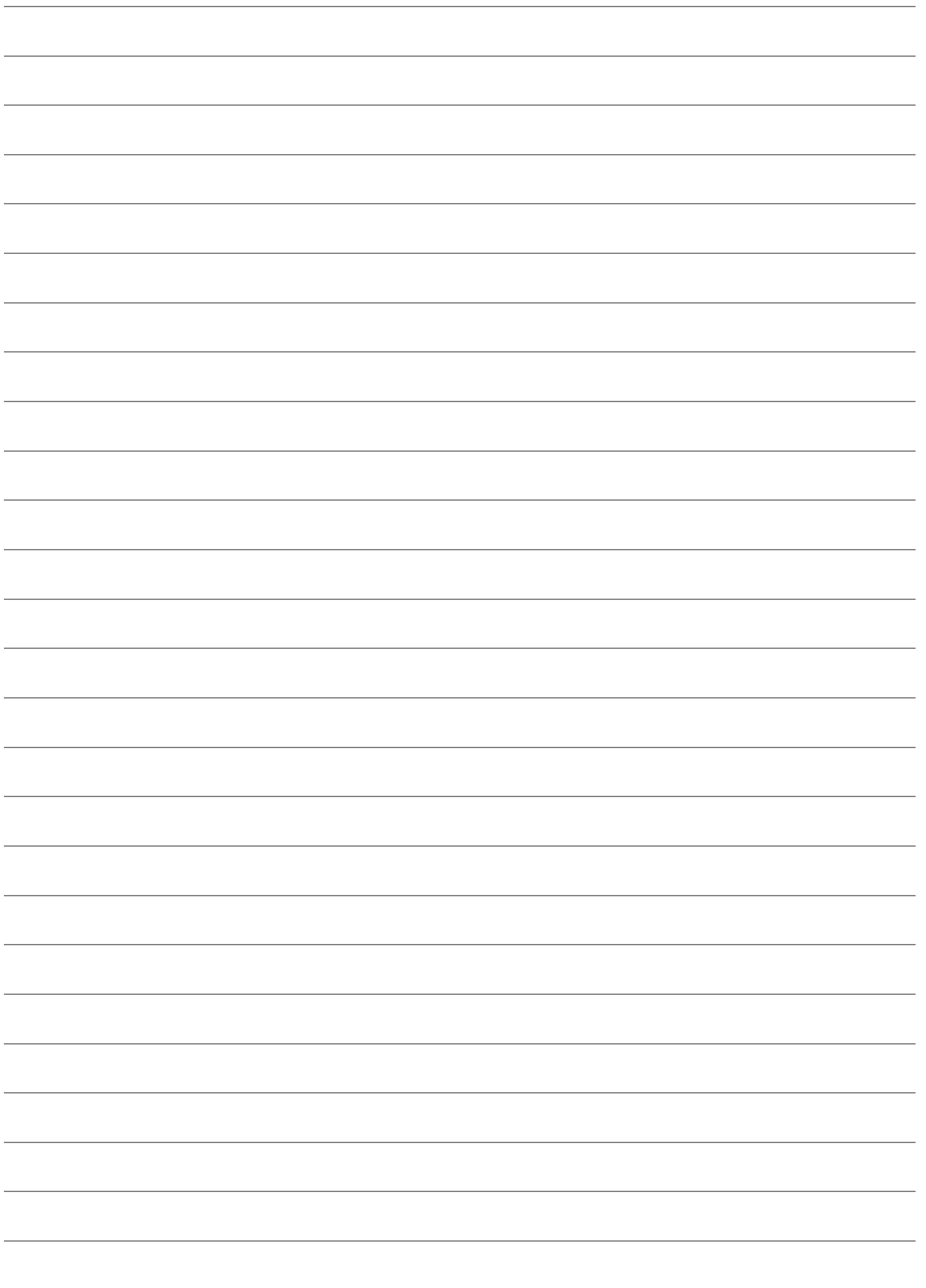
وهذا من أحسن الكنايات وأبلغها وقد دل الكتاب والسنن<sup>(٣)</sup> الصحيحة على مثل هذا المعنى قال الله عز وجل:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ (٤) أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾ [الحديد: ٢٢].

قال الضحاك عن ابن عباس: إن الله خلق القلم فأمره ليجري بإذنه، وعظم قدر القلم كقدر ما بين السماء والأرض، فقال القلم: بم يا رب أجري؟ قال: بما أنا خالق وكائن في خلقي من قطر أو نبات أو نفس أو أثر – يعني به العمل – أو رزق أو أجل. فجرى القلم بما هو كائن إلى يوم القيامة فأثبتته الله في الكتاب المكتوب عنده تحت العرش.

روى أبو ظبيان عن ابن عباس: أن أول شيء خلقه الله القلم، فقال له: اكتب قال: وما أكتب؟ قال: القدر، فجرى بما هو كائن إلى أن تقوم الساعة ثم قرأ:

﴿ ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴾ [القلم: ١، ٢]<sup>(١)</sup>.



Abül-Duha narrated something similar from ibn 'Abbas. The narration of Abul-Duha is also narrated as a hadith of the Messenger but it is not authentic. Ibn Battah records, with a da'if isnad, on the authority of Abu Hurayrah that the Prophet said: The first thing that Allāh created was the Pen, and after it, al-Nūn which is an inkpot. He commanded: Write! It asked: What should I write? He said: Write everything that will happen until the Day of Rising. That is the saying of Allah, Mighty and Magnificent:

"Nūn By the Pen and what they write down."

Then the Pen was sealed such that it cannot speak and it will not speak until the Day of Rising.

Imam Ahmad, Abu Dawud and Tirmidhi record the hadith of Ubadah ibn al-Samit that the Prophet said: The first thing that Allah created was the Pen which He commanded: Write! In that hour it recorded all that was to happen until the Day of Rising.

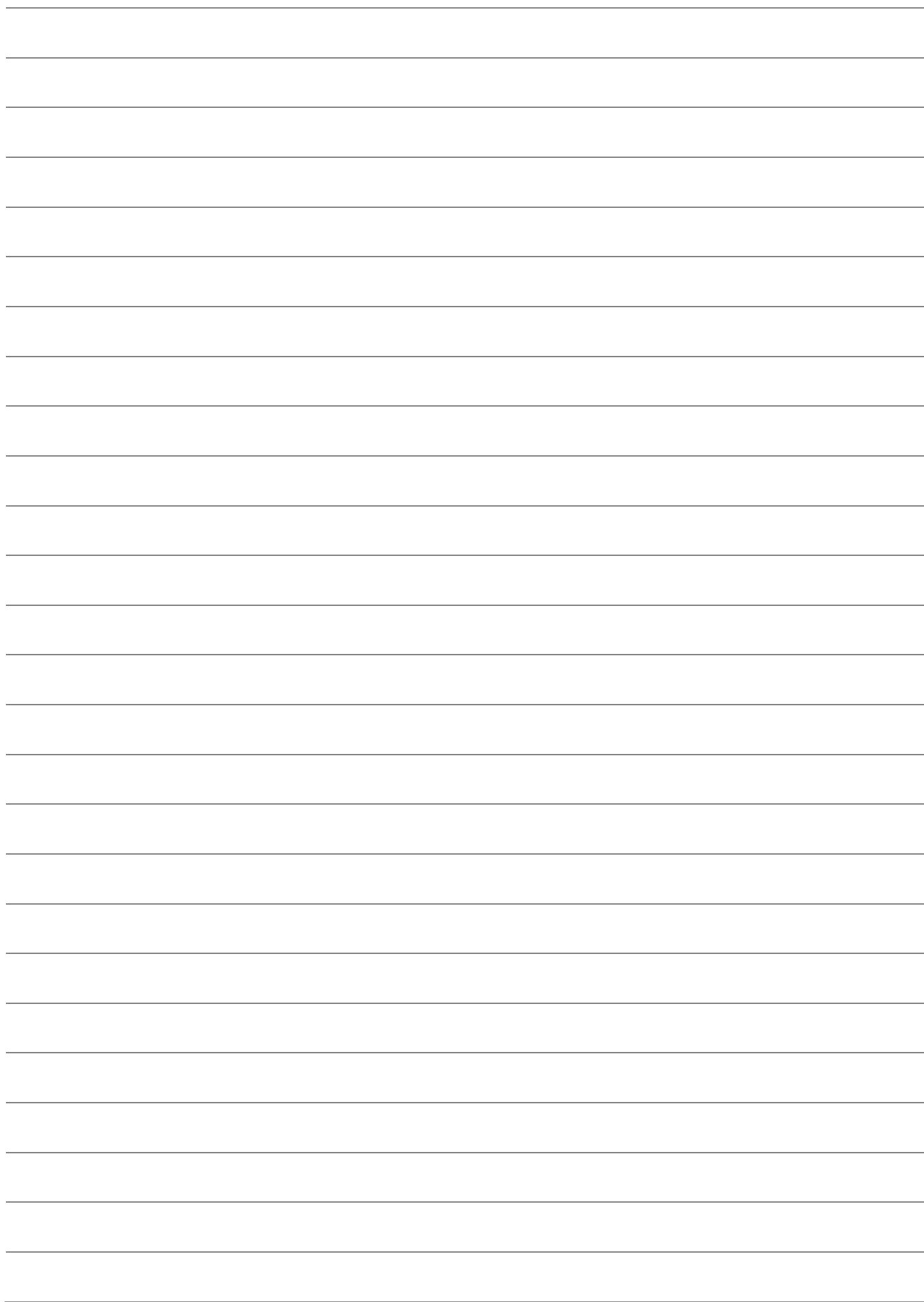
Muslim records on the authority of Abdullah in 'Amr that the Prophet said: Allah recorded the fates of all creatures fifty thousand years before He created the heavens and the earth.

وروى أبو الضحى عن ابن عباس نحوه أيضاً<sup>(٢)</sup>. وروى حديث أبي الضحى مرفوعاً ولا يثبت رفعه<sup>(٣)</sup>. وروى ابن بطّة بإسناد ضعيف عن أبي هريرة مرفوعاً: «أول شيء خلقه الله القلم ثم خلق النون، وهي الدّواة ثم قال: اكتب، قال: ما أكتب؟ قال: اكتب ما هو كائن إلى يوم القيامة. فذلك قوله عز وجل: ﴿بِتِّ وَالْقَلَمِ وَمَا يَسْطُرُونَ﴾».

ثم ختم على القلم فلم ينطق ولا ينطق إلى يوم القيامة<sup>(١)</sup>.

وخرج الإمام أحمد وأبو داود والترمذي من حيث عبادة بن الصامت عن النبي ﷺ قال: «إن أول ما خلق الله القلم ثم قال: اكتب فجرى في تلك الساعة بما هو كائن إلى يوم القيامة»<sup>(٢)</sup>.

وفي «صحيح مسلم» عن عبد الله بن عمرو عن النبي ﷺ قال: «إن الله كتب مقادير الخلائق قبل أن يخلق السموات والأرض بخمسين ألف سنة»<sup>(٣)</sup>.



Imam Ahmad, Tirmidhi and Nasā'ī record the hadith of Abdullah ibn 'Amr who said: The Messenger of Allah came out to us carrying two books. He asked: Do you know what these books are? We replied, Messenger of Allāh, no, not unless you tell us About the book that was in his right hand, he said: This is a book from the Lord of the worlds containing the names of the inhabitants of Paradise, the names of their parents and their tribes (in detail). It is completed to the last man and they will not increase in number, nor decrease in number. About the book in his left hand he said: This is a book from the Lord of the worlds containing the names of the denizens of the Fire, the names of their parents and their tribes (in detail). It is completed to the last man and they will not increase in number or decrease in number. His Companions asked: Messenger of Allah, if the affair is already decided, why work deeds? He replied: Remain firm, steadfast and balanced. The last act of an inhabitant of Paradise will be a deed of the people of Paradise no matter what he may have done, and the last act of a denizen of the Fire will be a deed of the people of the Fire no matter what he may have done. Then the Messenger of Allah gestured with his hands, dropping the books: Your Lord has decided everything about the servants: one group is for Paradise and one group is for the Blazing Fire.

Imam Ahmad records the hadith of Abul-Darda that the Prophet said: Allāh has decided five matters for every servant: his lifespan, his provision, his deeds, his lying down, and whether he is wretched or felicitous.

Imam Ahmad and Tirmidhi record the hadith of ibn Mas'ūd that the Prophet said: Allah created every soul and decreed its life, its provision and the tribulations it would face.

Muslim records the hadith of Jabir that a man asked the Messenger of Allah: Messenger of Allāh, what is the purpose of the deeds done today, are they for matters concerning which the pens have dried and fates have been decided, or for something in our future? He replied: Rather concerning something which the pens have dried and fates have been decided. He asked: Then why work deeds? He replied: Do your deeds for everyone is eased (towards what he was created for).

There are a great many ahadith that convey this meaning and so too narrations from the Companions. One of them said:

Commit the affair wholly (to the Owner) The Pen has dried, writing all that will occur \*\*\* Man has such a Creator, None can avert His decree or order.

وخرَجَ الإمام أحمد والترمذي والنسائي من حديث عبد الله بن عمرو قال: خرج علينا رسول الله ﷺ وفي يده كتابان فقال: «أتدرون ما هذان الكتابان؟» فقلنا: لا يا رسول الله، إلا أن تُخبرنا، فقال: لِلَّذِي فِي يَدِهِ الْيَمْنَى: «هَذَا كِتَابٌ مِنْ رَبِّ الْعَالَمِينَ فِيهِ أَسْمَاءُ أَهْلِ الْجَنَّةِ وَأَسْمَاءُ آبَائِهِمْ وَقَبَائِلِهِمْ ثُمَّ أَجْمَلَ عَلَى آخِرِهِمْ فَلَا يُزَادُ فِيهِمْ وَلَا يَنْقُصُ مِنْهُمْ أَبَدًا» ثُمَّ قَالَ لِلَّذِي فِي شِمَالِهِ: «هَذَا كِتَابٌ مِنْ رَبِّ الْعَالَمِينَ فِيهِ أَسْمَاءُ أَهْلِ النَّارِ وَأَسْمَاءُ آبَائِهِمْ وَقَبَائِلِهِمْ ثُمَّ أَجْمَلَ عَلَى آخِرِهِمْ فَلَا يُزَادُ فِيهِمْ وَلَا يَنْقُصُ مِنْهُمْ أَبَدًا». فقال أصحابه: ففيمَ العمل يا رسول الله إن كان أمر قد فرغ منه؟ فقال: «سَدُّوا وَقَارِبُوا فَإِنَّ صَاحِبَ الْجَنَّةِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ وَإِنْ عَمِلَ أَيَّ عَمَلٍ، وَإِنْ صَاحِبُ النَّارِ يُخْتَمُ لَهُ بِعَمَلِ أَهْلِ النَّارِ وَإِنْ عَمِلَ أَيَّ عَمَلٍ». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ بِيَدَيْهِ فَبَذَعَهُمَا ثُمَّ قَالَ: «فَرَّغَ رَبُّكُمْ مِنَ الْعِبَادِ، فَرِيقٌ فِي الْجَنَّةِ، وَفَرِيقٌ فِي السَّعِيرِ»<sup>(١)</sup>.

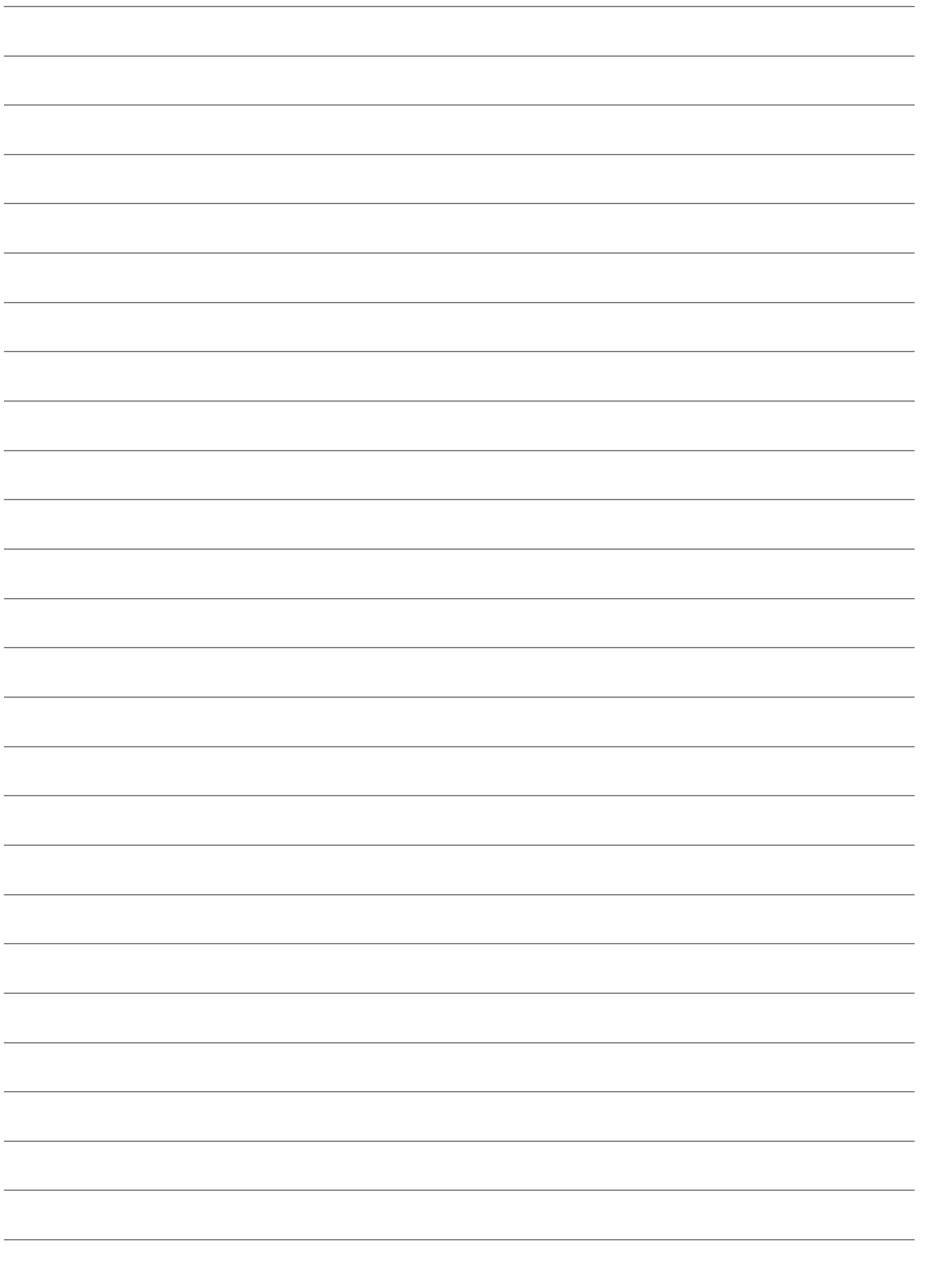
وخرَجَ الإمام أحمد من حديث أبي الدرداء عن النبي ﷺ: «فَرَّغَ اللَّهُ إِلَى كُلِّ عَبْدٍ مِنْ خَمْسٍ مِنْ أَجَلِهِ وَرِزْقِهِ وَأَثَرِهِ وَمَضْجَعِهِ وَشَقِيٍّ أَوْ سَعِيدٍ»<sup>(٢)</sup> سَعِيدٍ<sup>(٣)</sup>.

وخرَجَ الإمام أحمد والترمذي من حديث ابن مسعود عن النبي ﷺ قال: «خَلَقَ اللَّهُ كُلَّ نَفْسٍ وَكَتَبَ حَيَاتَهَا وَرِزْقَهَا وَمَصَائِبَهَا»<sup>(٤)</sup>.

وخرَجَ مسلم من حديث جابر أن رجلاً قال: يا رسول الله فيم العمل اليوم أفيما جفَّتْ به الأقلام وجرت به المقادير أم فيما نستقبل؟ قال: «لَا. بَلْ فِيما جفَّتْ به الأقلام وَجَرَتْ به المَقَادِيرُ» قال: ففيمَ العمل؟ قال: «اعْمَلُوا فُكُلٌ مُيسَّرٌ»<sup>(١)</sup>.

وفي هذا المعنى أحاديث كثيرة جداً، وكذلك الآثار الموقوفة. وقال بعضهم:

سَلَّمَ الْأَمْرَ كُلَّهُ جَفَّ بِالْكَائِنِ الْقَلَمُ  
إِنَّ لِلنَّاسِ خَالِقاً لَا مَرَدَّ لِمَا حَكَمَ



He (ﷺ) said: If the whole of creation, in its entirety, was to try and effectuate some benefit for you through something that Allah has not decreed, they would not be able to do so; and if they wished to harm you through something that Allah has not prescribed, they would not be able to do so

What is meant is that every harm or benefit that the servant encounters in this world is already decreed for him, it is impossible for him to face anything that has not been decreed for him even if the whole of creation strove their utmost in bringing it about. The Qur'an also proves this in verses such as:

"Say: Nothing can happen to us except what Allāh has ordained for us" [al-Tawbah: 51].

"Nothing occurs, either in the earth or in yourselves, without its being in a Book before We make it happen" [al-Hadid: 22].

"Say: Even if you have been inside your homes, those people for whom killing was decreed would have gone out to their place of death." [Aal-'Imran: 154].

Imam Ahmad records the hadith of Abi'l-Darda that the Prophet (ﷺ) said: Everything has a reality and the servant will not attain the reality of faith until he knows that what afflicted him would never have missed him, and what missed him would never have afflicted him. Abu Dawud and ibn Majah record a hadith of similar meaning on the authority of Zayd ibn Thabit.

وقوله ﷺ بعد هذا: «فَلَوْ أَنَّ الْخَلْقَ جَمِيعاً أَرَادُوا أَنْ يَنْفَعُوا بِشَيْءٍ لَمْ يَقْضِهِ اللَّهُ لَمْ يَقْدِرُوا عَلَيْهِ، وَإِنْ أَرَادُوا أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَكْتُبْهُ اللَّهُ عَلَيْكَ لَمْ يَقْدِرُوا عَلَيْهِ»

يريد بذلك أن ما يصيب العبد مما يضره أو ينفعه في دنياه فكله مقدر عليه، ولا يمكن أن يصيبه ما لم يكتب له ولم يقدر عليه ولو اجتهد على ذلك الخلق كلهم جميعاً، وقد دلّ القرآن أيضاً على مثل هذا في قوله تعالى:

﴿قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا﴾ [التوبة: ٥١].

وقوله:

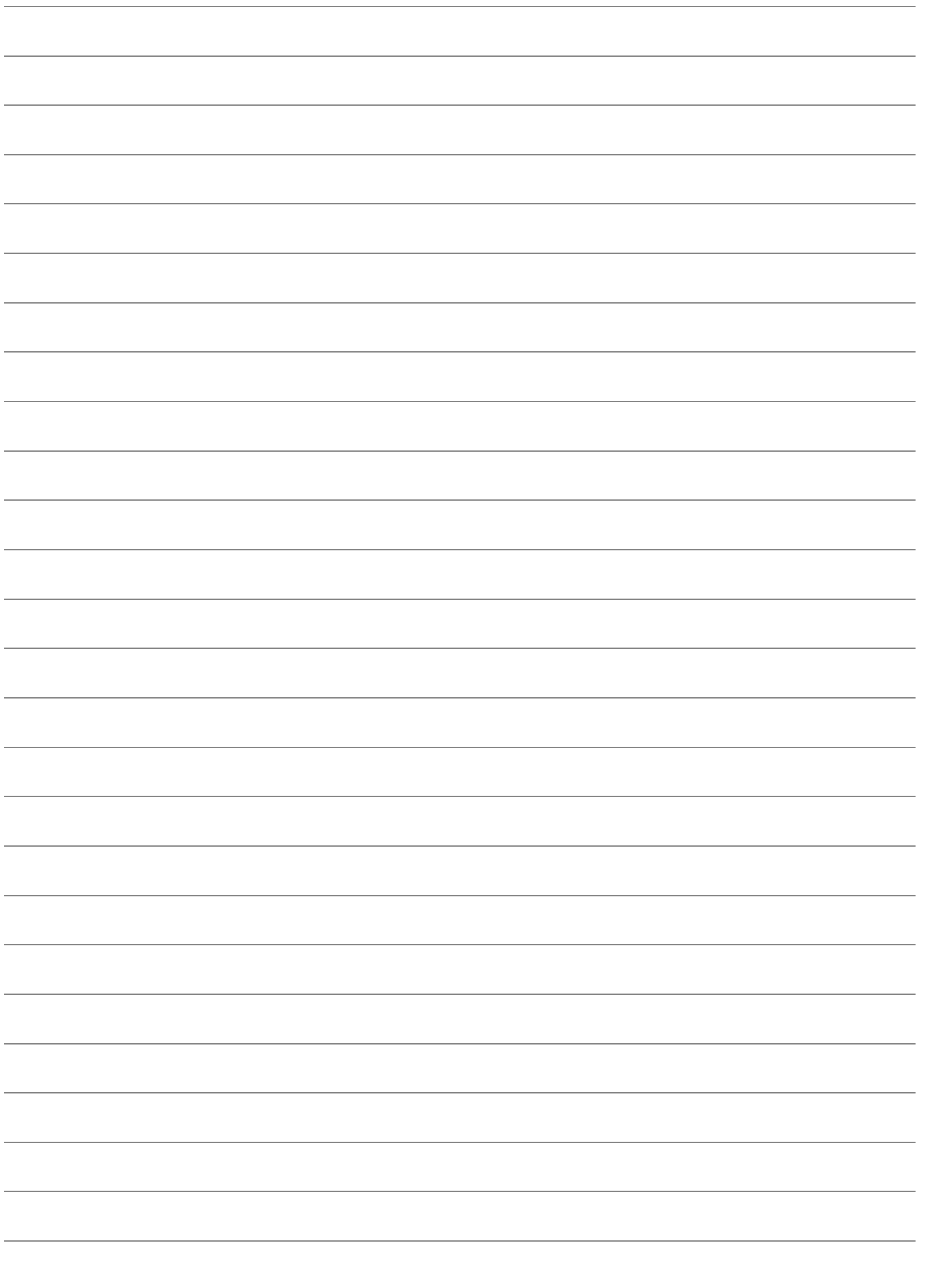
﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ﴾ [الحديد: ٢٢].

وقوله:

﴿قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ﴾ [آل عمران: ١٥٤].

وخرج الإمام أحمد من حديث أبي الدراء عن النبي ﷺ

قال: «إِنْ لِكُلِّ شَيْءٍ حَقِيقَةٌ وَمَا بَلَغَ عَبْدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئْهُ وَمَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبْهُ»<sup>(١)</sup>. وخرج أبو داود وابن ماجه من حديث زيد بن ثابت عن النبي ﷺ معناه أيضاً<sup>(٢)</sup>.





Know that this whole advice given to ibn 'Abbas revolves around this core principle and branches off from it. When the servant realises that he will encounter no good or evil, nor benefit or harm unless Allāh has first ordained it for him, when he realises that if the whole of creation strove their utmost in trying to effectuate something other than His decree, their efforts would be wholly ineffectual, he will then recognise that Allah alone is the one who brings about benefit and causes harm, and that He alone is the one who grants and the one who withholds. This recognition will lead the servant to perfect the Tawhid of his Lord, Mighty and Magnificent. He will ask Him alone for help, he will entreat Him alone, and He will submit and humble himself before Him alone. And he will worship Him alone and obey Him alone. This is because something is worshipped in the hope that it will promote good or repress harm and it is for this reason that Allah has censured those who worship objects that can promote no benefit and cause no harm, the worship of whom is of no use at all. Many of those who have not actualised the reality of faith in their hearts actually put obedience to creatures before obedience to the Creator in the hope that they can grant them some benefit or repress some harm from them. When the servant truly realises that it is only Allah who can bring about benefit, cause or remove harm, and grant or withhold, this will necessitate his singling Him out for obedience and worship and giving that precedence over obeying any other creature. It will also necessitate singling Him, Glorious is He, out alone when asking for help and for entreaty.

This comprehensive, magnificent legacy makes mention of all of these matters, each one of paramount importance.

A servant safeguarding Allah, Mighty and Magnificent, is a reference to his safeguarding His limits and carefully fulfilling His rights, this being the reality of worshipping Him. This is what this legacy commences with. This then leads to Allah safeguarding the servant, the fruition of which is every servant's aim and objective. Mentioned next is knowing Allāh in times of ease and that this leads to Allah knowing His servant in times of difficulty: this is part and parcel of Allah's safeguarding His servant and completes it. Times of difficulty have been specifically mentioned here because, on such occasions, the servants are in dire need of recursing to one who knows them and can relieve them. At such times, even the polytheists make their supplication sincerely to Him alone, begging Him, imploring Him, knowing that only He, Glorious is He, can remove the harm facing them. However, when relieved, they revert to their polytheism as Allāh has mentioned in numerous places in His Book, and censured them for. The Prophet, in this advice, has effectively ordered us to oppose their practice by knowing Allah in times of ease through sincerely making the religion for Him alone, by obeying Him alone and seeking to draw close to Him alone. This will then necessitate His knowing them in times of hardship and relieving them of it.

واعلم أن مدار جميع هذه الوصية من النبي ﷺ لابن عباس على هذا الأصل، وما بعده وما قبله متفرع عليه وراجع إليه، فإنه إذا علم العبد أنه لن يصيبه إلا ما كتب الله له من خير أو شر أو نفع أو ضرر، وأن اجتهد الخلق كلهم جميعاً على خلاف المقدور غير مفيد شيئاً البتة، علم حينئذ أن الله تعالى وحده هو الضار والنافع والمعطي المانع، فأوجب ذلك للعبد توحيد ربه - عز وجل - وإفراده بالاستعانة والسؤال والتضرع والابتهال، وإفراده أيضاً بالعبادة والطاعة. لأن المعبود إنما يقصد بعبادته جلب المنافع ودفع المضار، ولهذا ذم الله سبحانه من يعبد ما لا ينفع ولا يضر ولا يغني عن عابده شيئاً، وأيضاً فكثير ممن لا يحقق الإيمان في قلبه يقدم طاعة مخلوق على طاعة الله رجاء نفعه أو دفعاً لضره. فإذا تحقق العبد تفرد الله وحده بالنفع والضرر وبالعطاء والمنع، أوجب ذلك إفراده بالطاعة والعبادة، ويقدم طاعته على طاعة الخلق كلهم جميعاً، كما يوجب ذلك أيضاً إفراده سبحانه بالاستعانة به، والطلب منه.

وقد اشتملت هذه الوصية العظيمة الجامعة على هذه الأمور المهمة كلها.

فإن حفظ العبد لله عز وجل هو حفظ حدوده ومراعاة حقوقه وهو حقيقة عبادته، وهو أول ما صُدِّرت به هذه الوصية. ورُتِّب على ذلك حفظ الله لعبده، وهو نهاية ما يطلبه العبد من ربه ويريده منه. ثم عَقَّب ذلك بذكر التعرف إلى الله في الرخاء، وأنه مقتض لمعرفة الله لعبده في الشدة وهذا هو من تمام حفظ الله لعبده وداخل فيه، إلا أن حالة الشدة لما كان العباد مضطرين فيها إلى من يعرفهم ويفرج عنهم خُصَّت بالذكر لهذا المعنى. وفي هذه الحالة يُخلص المشركون الدعاء لله وحده، ويُفردونه بالسؤال والطلب لعلمهم أنه لا يكشف الضر سواه سبحانه، ثم يعودون عند كشف الضر عنهم إلى الشرك كما ذكر سبحانه ذلك عنهم في مواضع من كتابه وذمهم عليه. فأمر ﷺ بمخالفتهم في ذلك بالتعرف إلى الله في حال الرخاء بإخلاص الدين له وحده وبطاعته والتقرب إليه، ليوجب ذلك معرفته لهم في الشدة وكشفها عنهم.



Mentioned next is asking of Allah alone and seeking His help alone. This subsumes both times of ease and times of hardship. Next is mentioned the principle upon which all of what has preceded is built. Allāh, Most High, being alone in effectuating benefit, causing or repressing harm, granting and withholding, that only what He has decreed and determined will happen, and that the whole of creation is physically incapable of causing any harm or benefit reaching a person that has not already been ordained in the Book.

Actualising this, realising this leads the servant to sever any dependency he may have on creatures, it stops him asking of them, seeking their help and placing his hope in them to grant him benefit or repress harm. It also stops him fearing them thinking that they will cause him benefit or harm. This, in turn, necessitates his singling out Allāh alone for obedience and worship. He will place obedience to Allāh at the fore, before obedience to creation. He will do his utmost to guard against His displeasure even if it means that, in the pursuit of this, he displease the whole of creation. A hadith reported on the authority of Abu Sa'id has the Messenger of Allah saying: From the weakness of certainty is that a person please people by displeasing Allah, that he praise them for provision that Allah has granted him, and that he censure them for something that Allah has withheld from him. The avarice of a person will not grant the provision of Allāh and neither will the aversion of anyone avert it.

Fine indeed are the words of the poet:

Would that you could take relish when life is bitter \*\*\* Would that you could be content when creatures are angry

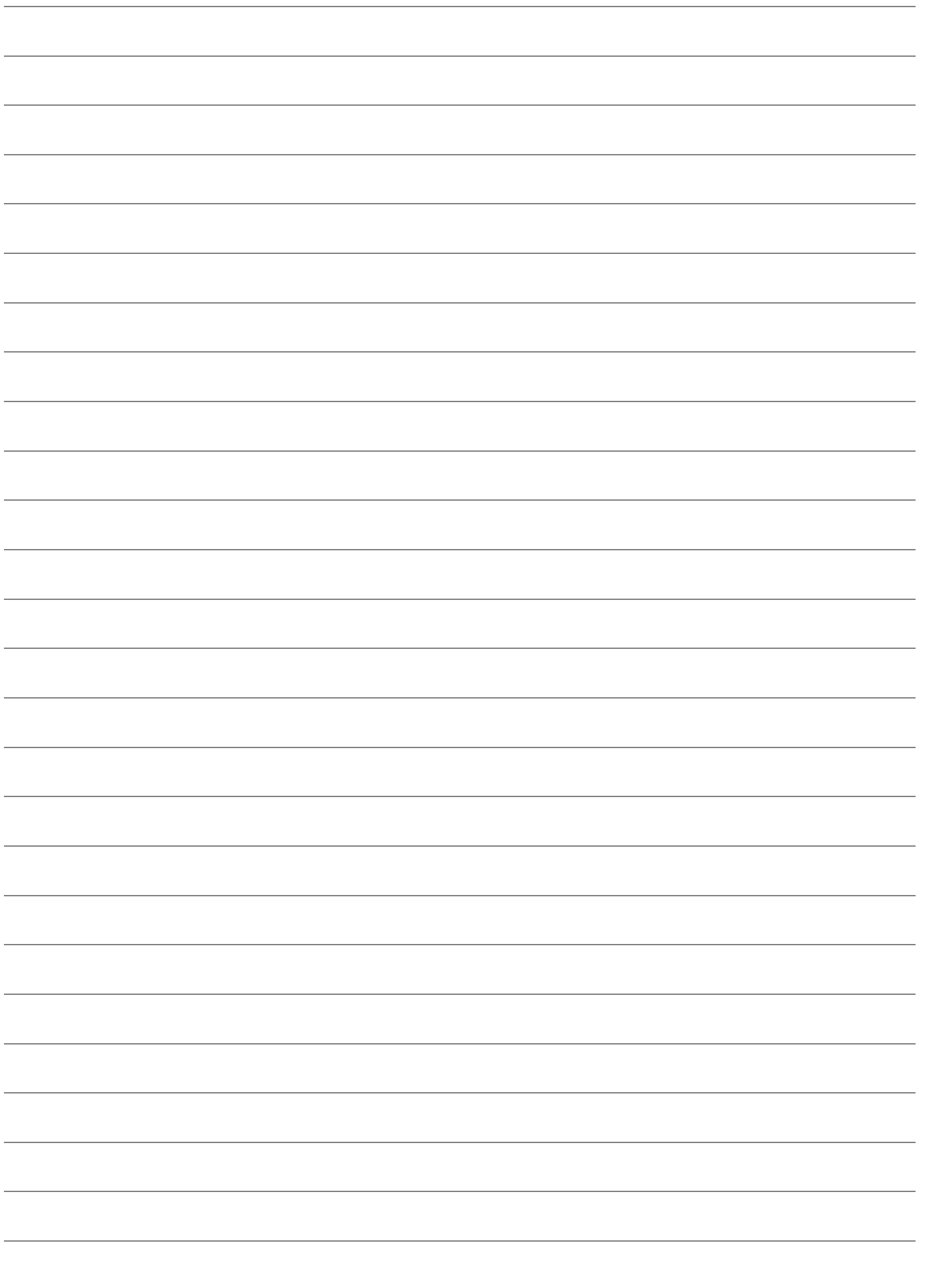
If you have true love, everything becomes easy \*\*\* For everything above the earth is mere dust

ثم عقب ذلك بذكر أفراد الله بالسؤال، وإفراده بالاستعانة وذلك يشتمل حال الشدة وحال الرخاء. ثم ذكر بعد هذا كله الأصل الجامع الذي تنبني<sup>(١)</sup> عليه هذه المطالب، وهو: تفرد الله سبحانه وتعالى بالضر والنفع والعطاء والمنع، وأنه لا يصيب العبد ذلك كله إلا ما سبق تقديره وقضاه له، وأن الخلق كلهم عاجزون عن إيصال نفع أو ضرر غير مقدر في الكتاب السابق.

وتحقيق هذا يقتضي انقطاع العبد عن التعلق بالخلق، وعن سؤالهم واستعانتهم ورجائهم بجلب نفع أو ضرر، وخوفهم من إيصال ضرر أو منع نفع، وذلك يستلزم أفراد الله سبحانه بالطاعة والعبادة أيضاً، وأن تُقدّم طاعته على طاعة الخلق جميعاً، وإن يُتقى سخطه ولو كان فيه سخط الخلق جميعاً. وقد جاء في حديث أبي سعيد مرفوعاً: «إِنَّ مِنْ ضَعْفِ الْيَقِينِ أَنْ تُرْضِيَ النَّاسَ بِسَخَطِ اللَّهِ، وَأَنْ تَحْمَدَهُمْ عَلَى رِزْقِ اللَّهِ، وَأَنْ تَذُمَّهُمْ عَلَى مَا لَمْ يُؤْتِكَ اللَّهُ، إِنَّ رِزْقَ اللَّهِ لَا يَجِدُهُ حَرِصٌ حَرِيصٍ وَلَا يَرُدُّهُ كَرَاهَةً كَارِهِ»<sup>(١)</sup>.

وما أحسن قول بعضهم:

وَلَيْتَكَ تَرْضَى وَالْأَنَامُ غَضَابُ	فَلَيْتَكَ تَحْلُو وَالْحَيَاةُ مَرِيرَةٌ
وَبَيْنِي وَبَيْنَ الْعَالَمِينَ خَرَابُ	وَلَيْتَ الَّذِي بَيْنِي وَبَيْنَكَ عَامِرُ
وَكُلُّ الَّذِي فَوْقَ التُّرَابِ تُرَابُ	إِذَا صَحَّ مِنْكَ الْوُدُّ فَالْكُلُّ هَيْنُ



Know that every creature walking on the earth is merely dust. How then can a person place obeying such a creature before the Lord of lords? How can one please dust by displeasing the King, the Bestower? This is truly perplexing!

In many places, the Qur'an lays the foundation to the tenant that Allah, Glorious is He, alone is the one who gives and withholds.

"Any mercy Allāh opens up to people, no one can withhold, and any He withholds, no one can afterwards release" [Fatir: 2].

"If Allah afflicts you with harm, no one can remove it except Him. If He desires good for you, no one can avert His favour." [Yunus: 107].

"Say: So what do you think? If Allah desires harm for me, can those you call upon besides Allah remove His harm? Or if He desires mercy for me, can they withhold His mercy? Say: Allāh is enough for me. All those who truly trust put their trust in Him." [al-Zumar: 38].

He, Most High, relates from His Prophet, Nūh - alayhis-salām -:

"My people, if my standing here and reminding you of Allāh's signs has become too much for you to bear, know that I have put my trust in Allāh. So decide, you and your gods..." [Yunus: 71].

He, Most High, relates from His Prophet, Hūd - alayhis-salam -:

"I call on Allāh to be my witness, and you also bear witness, that I am free of all the gods you have apart from Him. So scheme against me, all of you together, and then grant me no respite. I have put my trust in Allāh, my Lord and your Lord" [Hud: 53-56].

فمن تحقق أن كل مخلوق فوق التراب فهو تراب، فكيف يقدم طاعة شيء من التراب على طاعة رب الأرباب؟ أم كيف يُرضي التراب بسخط الملك الوهاب إن هذا لشيء عجاب! وقد دل القرآن على هذا الأصل وهو تفرد الله سبحانه بالعطاء والمنع في مواضع كثيرة جداً كقوله تعالى:

﴿ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ ﴾ [فاطر: ٢].

وقوله تعالى:

﴿ وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ﴾ [يونس: ١٠٧].

وقوله تعالى:

﴿ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴾ [الزمر: ٣٨].

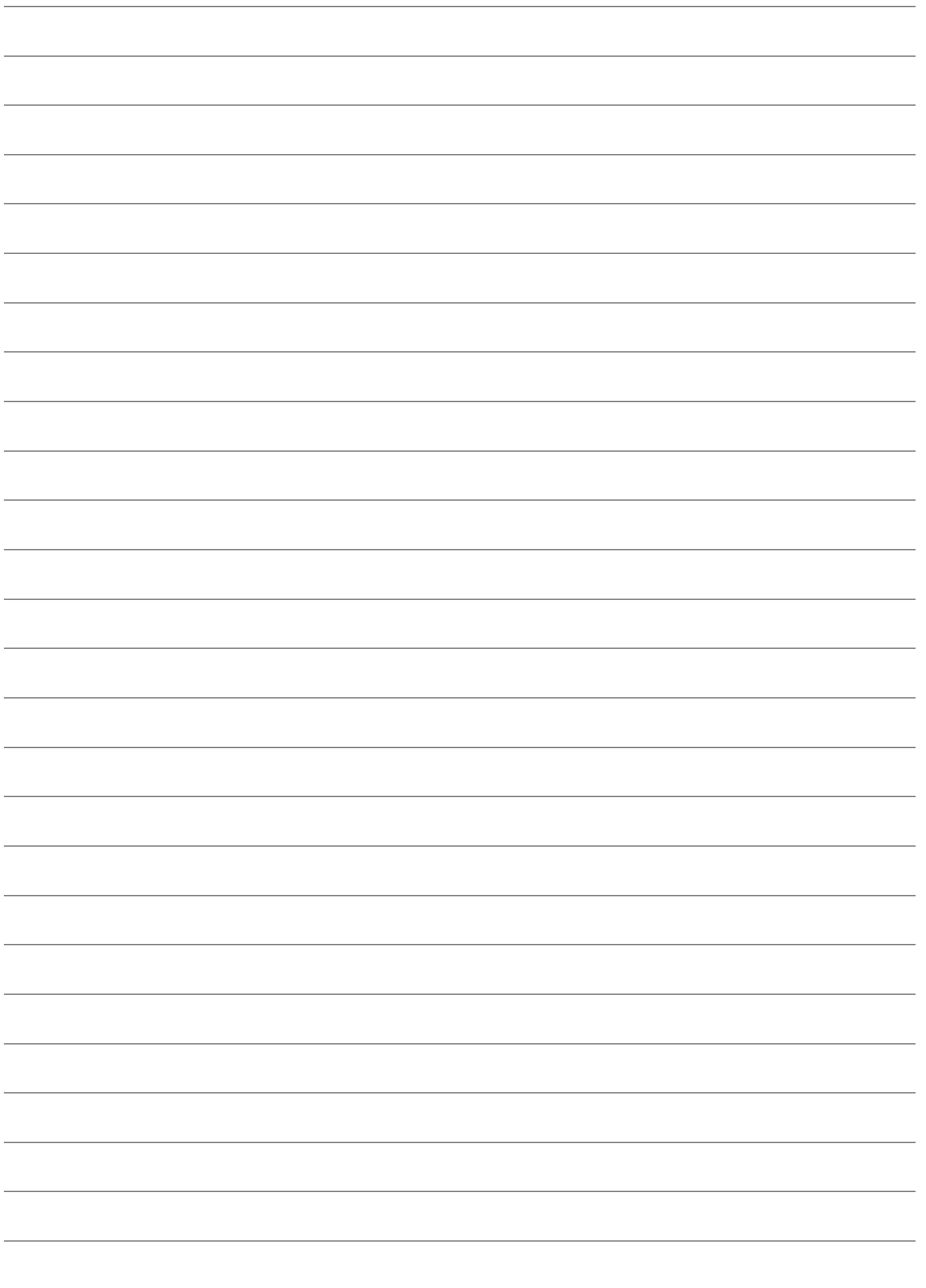
وقوله تعالى حاكياً عن نبيه نوح - عليه السلام - لقومه:

﴿ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بِعَايَةِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ... ﴾ الآية، [يونس: ٧١].

وقوله تعالى حاكياً عن نبيه هود - عليه السلام -:

﴿ قَالَ إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٤﴾ مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنْظَرُونَ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ﴾

[هود: ٥٤ - ٥٦].



One of them said:

Anything Allāh has decreed for me must occur \*\*\* Who can avert the decree through circumspection?

Allah is more deserving of us than our own selves \*\*\* What are we save subjects, governed by His decree?

A man once complained to Fudayl al-Fāqah to which he responded: Is it another besides Allāh that you want to govern your affairs?

One of them said:

Govern! Your governance will not avail \*\*\* The decree will pass over all you administer

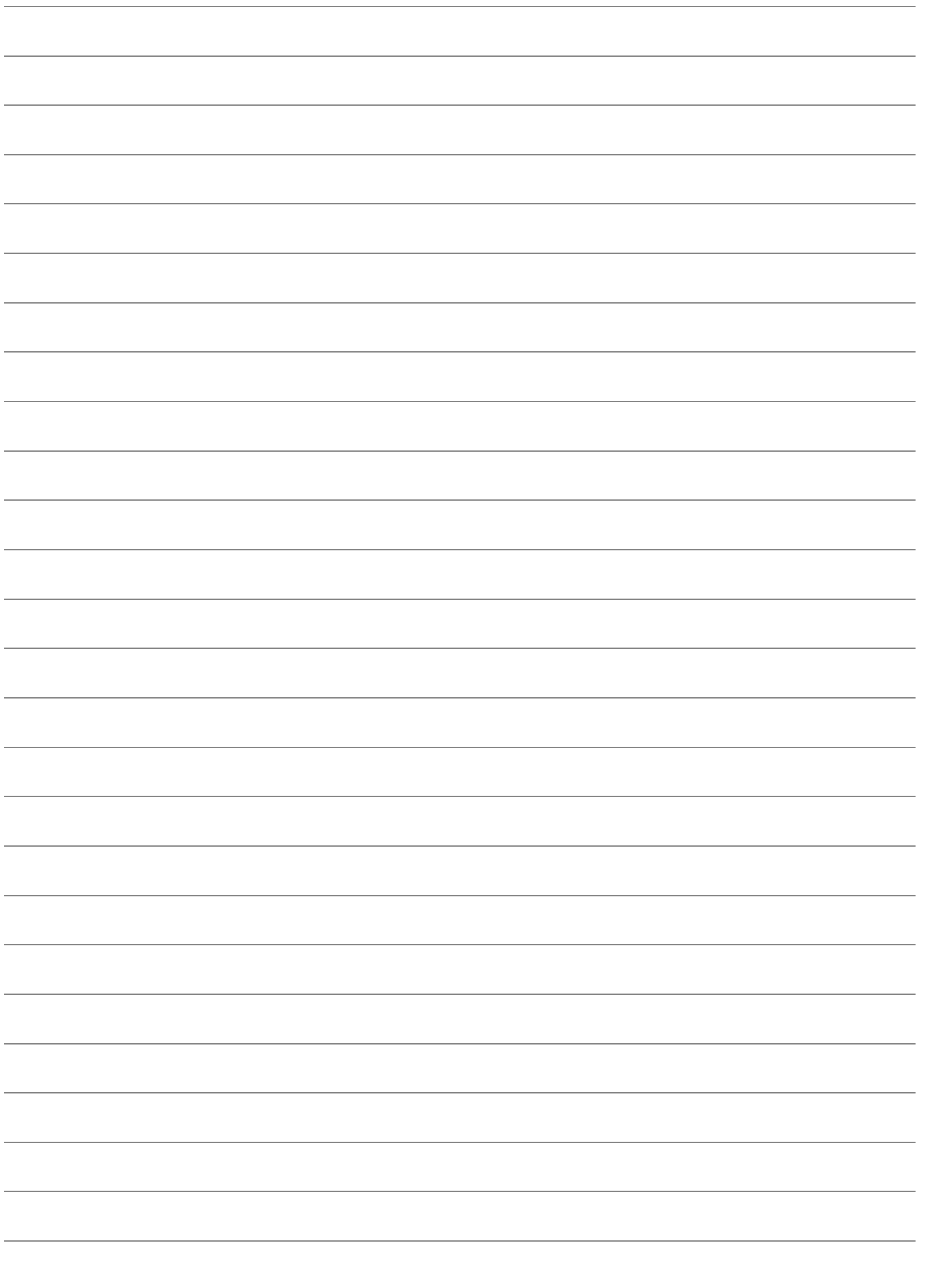
The Lord regulates all affairs \*\*\* Everything He ordains, the decrees take after.

وقال بعضهم:

مَا قَدَّرَ اللَّهُ لِي لَا بُدَّ يُدْرِكُنِي  
مَنْ ذَا الَّذِي يَدْفَعُ الْمَقْدُورَ بِالْحَذَرِ  
اللَّهُ أَوْلَىٰ بِنَا مِنَّا بِأَنْفُسِنَا  
إِنْ نَحْنُ إِلَّا مَمَالِكُ الْمُقَدَّرِ  
وَشَكََا رَجُلٌ إِلَىٰ فَضِيلِ الْفَاقَةِ، فَقَالَ لَهُ فَضِيلٌ: أَمْدَبِرًا غَيْرَ  
اللَّهُ تَرِيدُ؟!

وقال بعضهم:

دَبَّرْ فَلَيْسَ بِمُغْنٍ عَنْكَ تَدْبِيرُ  
وَلَيْسَ يَعْدُوكَ بِالتَّدْبِيرِ تَقْدِيرُ  
إِنَّ الْأُمُورَ لَهَا رَبٌّ يُدَبِّرُهَا  
فَمَا قَضَىٰ الرَّبُّ سَاقَتَهُ الْمَقَادِيرُ





He (ﷺ) said: Know that great good lies in bearing with patience what you dislike

The narration of 'Umar, the freed-slave of Ghufrah, on the authority of in 'Abbas has an additional sentence before this phrase: If you are able to work deeds for the sake of Allah, being content and in a state of certainty, do so. If you are unable, know that great good lies in bearing with patience what you dislike. The meaning of certainty here is to actualise faith in the decree. This is mentioned explicitly in the narration of his son, 'Ali ibn 'Abdullāh ibn 'Abbas, on the authority of his father which has the additional wording, I asked: Messenger of Allah, how can I act with certainty? He replied: That you know that what afflicted you could never have missed you and what missed you could never have afflicted you. However, the isnad is da'if.

When you have consolidated the topic of certainty, attaining certainty in the heart of the decree and ordainment necessitates the heart being at rest and peace with it. This very meaning is articulated by the Qur'an:

"That is so that you will not be grieved about the things that pass you by or exult about the things that come to you." [al-Hadid: 25].

In exegesis to this verse, Dahhak said: He strengthened their resolve: So that you will not be grieved about the things that passed you by, so grieve not about worldly effects (that have missed you), for We have not decreed them for you Or exult about the things that come to you, exult not about the worldly effects that We have granted you for they would never have been held back from you. This was recorded by ibn Abi al-Dunya

Said ibn Jubayr explained the verse with the words: So that you will not be grieved about the things that passed you by, of well-being and affluence, this because you know that it was decreed for you before He even created you. This was recorded by ibn Abi Hätim.

وقوله ﷺ : «وَاعْلَمْ أَنَّ فِي الصَّبْرِ عَلَى مَا تَكْرَهُ خَيْرًا كَثِيرًا»

وفي رواية عمر مولى غفرة ابن عباس زيادة قبل هذا الكلام وهي: «فإن استطعت أن تعمل لله بالرضا في اليقين فافعل، وإن لم تستطيع فإن الصبر على ما تكره خيراً كثيراً»<sup>(١)</sup>، ومراده باليقين هاهنا تحقيق الإيمان بما سبق ذكره من التقدير السابق كما ورد ذلك صريحاً في رواية ابنه علي بن عبد الله بن عباس عن أبيه لكن بإسناد ضعيف وفي روايته زيادة وهي: قلت: يا رسول الله كيف أصنع باليقين؟: «أَنْ تَعْلَمْ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيَخْطُكَ وَأَنْ مَا أَخْطَاكَ لَمْ يَكُنْ لِيَصِيْبِكَ»<sup>(٢)</sup>.

فإذا أنت أحكمت باب اليقين فحصول اليقين للقلب بالقضاء السابق والتقدير الماضي يوجب رضا النفس بالقضاء والقدر وطمانيتها به، وقد دل القرآن على هذا المعنى بعينه في قوله تعالى:

﴿لِكَيْلَا تَأْسَوْا عَلَىٰ مَافَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ﴾ [الحديد: ٢٥].

قال الضحاك في هذه الآية: عزّاهم لكيلا تأسوا على ما فاتكم، لا تأسوا على شيء من أمر الدنيا فإننا لم نقدره لكم، ولا تفرحوا بما آتاكم لا تفرحوا بشيء من أمر الدنيا أعطيناكموه، فإنه لم يكن يزوي عنكم. خرّجه ابن أبي الدنيا.

وقال سعيد بن جبیر في هذه الآية: لكيلا تأسوا على ما فاتكم من العافية والخصب إذا علمتم أنه كان مكتوباً عليكم قبل أن يخلقكم. خرّجه ابن أبي حاتم.



It is in light of this that one of the Salaf said: Faith in the decree removes worry and distress. The Prophet alluded to this with his words: Be desirous of all that would benefit you and seek Allah's aid and do not despair. If you are afflicted with something, do not say, If only I had done [this], such and such would have happened, rather say, Allah decreed and did what He willed. [Saying], If only; opens [the door to] the actions of Shaytān. Alluded to in this hadith is that if one were to, at the onset of affliction, remind one's self of the decree, the whisperings of Shaytan which lead to worry, distress and sorrow would go away.

Anas said, I served the Prophet for ten years and he never once said to me about something I did: Why did you do that? or about something I did not do, Why didn't you do that? He said, When one of his family would reprimand me, he would say, Let him be, if something is decreed, it will happen. The hadith with this additional wording was recorded by Imam Ahmad.

Ibn Abi al-Dunya records with an isnad that is problematic that 'A'ishah said, The most frequent words of the Prophet when he came home were: Whatever matter Allah has ordained will happen. He also records, with an isnad that is mural, that the Prophet said to Ibn Mas'ud: Do not worry too much, what has been decreed will happen, and what you are to be provided with will come to you. The hadith of Abu Hurayrah has the Prophet saying: [Saying], Lá hawla wa là quwata illà billāh is a cure for ninety nine ailments, the least of which is worry. This was recorded by Tabarani and Häkim.

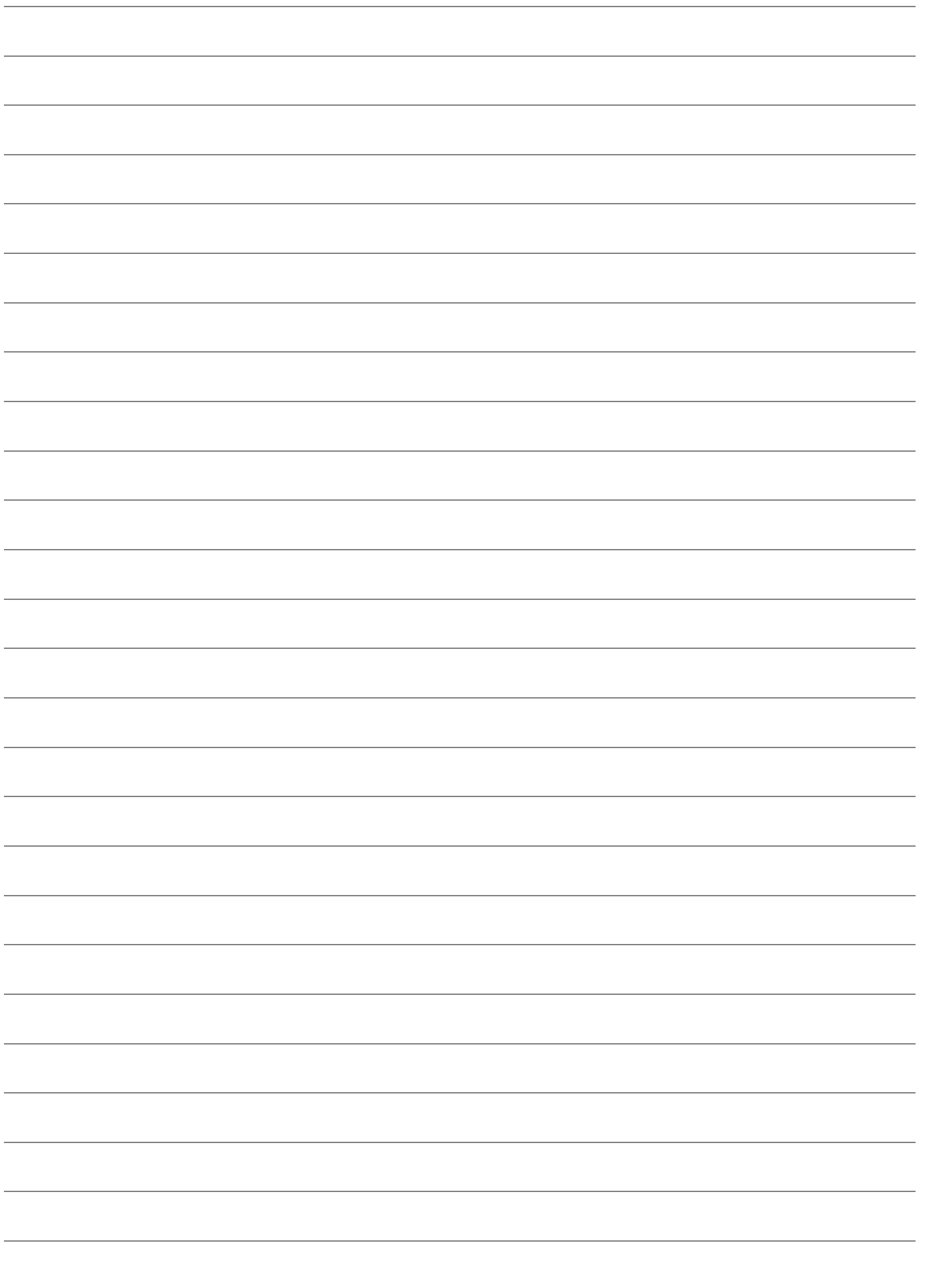
Actualising this statement necessarily leads to relegating all affairs to Allah and believing that nothing will happen unless Allāh wills it. Faith in this removes worry and distress. The Prophet advised a man, saying: Do not impugn Allāh for something He has ordained for you?

ومن هذا المعنى قول بعض السلف: الإيمان بالقدر يذهب الهم والحزن، وقد أشار النبي ﷺ إلى ذلك بقوله في الحديث الصحيح عنه: «أَحْرِصْ عَلَى مَا يَنْفَعُكَ وَاسْتَعِزْ بِاللَّهِ وَلَا تَعْجَزْ، فَإِنْ<sup>(١)</sup> أَصَابَكَ شَيْءٌ فَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا وَلَكِنْ قُلْ: قَدَرَ اللَّهُ وَمَا شَاءَ فَعَلَ، فَإِنْ لَوُتَفَتَحُ عَمَلَ الشَّيْطَانِ»<sup>(٢)</sup> فأشار في هذا الحديث إلى أن تذكير النفس بالقدر السابق عند المصائب يذهب وساوس الشيطان الموجبة للهم والحزن والندم على تعاطي الأسباب الدافعة لوقوعها.

وقال أنس: خدمت النبي ﷺ عشر سنين فما قال لي شيء فعلته لم فعلت كذا وكذا؟ ولا شيء لم أفعله: ألا فعلت كذا؟! . وقال: وكان إذا لامني بعض أهله، قال: «دَعُوهُ فَلَوْ قَدَّرَ شَيْءٌ كَانَ». خَرَّجَهُ الإمام أحمد بهذه الزيادة<sup>(٣)</sup>.

وخرج ابن أبي الدنيا بإسناد فيه نظر عن عائشة قالت: كان أكثر كلام النبي ﷺ في بيته إذا خلا: «مَا قُضِيَ مِنْ أَمْرٍ يَكُنْ»، وخرج أيضاً حديثاً مرسلأ أن النبي ﷺ قال لابن سعود: «لَا تُكْثِرْ هَمَّكَ مَا يُقَدَّرُ يَكُنْ، وَمَا تُرْزَقُ بِأَتِيكَ»<sup>(١)</sup>، وفي حديث أبي هريرة عن النبي ﷺ: «(لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ). دَوَاءٌ مِنْ تِسْعَةِ وَتِسْعِينَ دَاءً، أَيْسَرُهَا: الْهَمُّ». خَرَّجَهُ الطبراني والحاكم<sup>(٢)</sup>.

فإن تحقيق هذه الكلمة تقتضي<sup>(٣)</sup> تفويض الأمور إلى الله، وأنه لا يكون إلا ما شاء والإيمان بذلك يذهب الهم والغم. وقد وصى النبي ﷺ رجلاً فقال: «لَا تَتَّهِمُ اللَّهَ فِي شَيْءٍ قَضَاهُ لَكَ»<sup>(٤)</sup>.



When the servant sees the workings of Allah's wisdom and mercy through His decree and ordainment and knows that He is not to be impugned for His decree, he will attain contentment at Allah's ordainment. Allah, Mighty and Magnificent, says:

"No misfortune occurs except by Allāh's permission. Whoever has faith in Allāh - He will guide his heart." [al-Taghabun: 11].

In exegesis to this verse, 'Alqamah said: This refers to a misfortune that befalls a person, but he knows that it is from Allāh so he accepts it and is content. In an authentic hadith, the Prophet said: There is nothing that Allah ordains for the believer except that it is good for him. If he encounters times of ease, he is grateful and that is good for him. If he encounters misfortune, he is patient and that is good for him. This only holds true for the believer.

The Quran also proves this:

"Say: Nothing can happen to us except what Allāh has ordained for us. He is our Master and it is in Allāh that the believers should put their trust. Say: What do you await for us except for one of the two best things?" [al-Tawbah: 51-52].

Here, He informs us that nothing could happen to them except what He has decreed. This indicates that, regardless if what they encounter is hard or easy, it is the same to them. He then informs us that He is their Master and whoever is in such a position will not be forsaken by Allāh; indeed He will take charge of effectuating good for him:

"Know that Allāh is your Master, the Best of Masters and the Best of Helpers!" [al-Anfal: 40].

"What do you await for us except for one of the two best things?" [al-Tawbah: 52].

ie. either aid and victory or martyrdom: both are best.

فإذا نظر المؤمن بالقضاء والقدر في حكمة الله ورحمته، وأنه غير متهم في قضائه دعاه ذلك إلى الرضا بالقضاء، وقال الله عز وجل:

﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ۚ ﴾ [التغابن: ١١].

قال علقمة في هذه الآية: هي المصيبة تصيب الرجل فيعلم أنها من عند الله فيسلم لها ويرضى. وفي الحديث الصحيح عن النبي ﷺ قال: «لَا يَقْضِي اللَّهُ لِلْمُؤْمِنِ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ، إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ كَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ فَصَبَرَ كَانَ خَيْرًا لَهُ، وَلَيْسَ ذَلِكَ إِلَّا لِلْمُؤْمِنِ»<sup>(١)</sup>.

وقد دل القرآن على مثل هذا المعنى في قوله تعالى:

﴿ قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْتَتَوَكَّلِ الْمُؤْمِنُونَ ﴾ [التوبة: ٥١، ٥٢].

فأخبر أنه لن يصيبهم إلا ما كتب لهم، فدل على أنه لهم بكل حال سواء كان مما يلائم أو لا يلائم، وأخبر أنه تعالى مولاهم، ومن تولاه الله لم يخذله، بل هو يتولى مصالحه، قال تعالى:

﴿ فَأَعْلَمُوا أَنَّ اللَّهَ مَوْلَانَكُمْ نِعَمَ الْمَوْلَى وَنِعَمَ النَّصِيرِ ﴾

[الأنفال: ٤٠].

ثم عقب ذلك بقوله:

﴿ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ ﴾ [التوبة: ٥٢].

يعني إما النصر والظفر، وإما الشهادة، وأيهما كان فهو أحسن.



Tirmidhi records on the authority of Anas that the Prophet said: When Allāh loves a people, He tries them Whoever is content will have good-pleasure, and whoever is displeased will have displeasure.

Abil-Dardā' said: Allah loves that a servant be content with a matter when He ordains it. Ummu'l-Dardā' said: Those who are truly content with the ordainment of Allāh are people who are content, no matter what is ordained. On the Day of Rising they will have such stations in Paradise as would make the martyrs envious.

Ibn Mas'ud said: By Allah's justice and knowledge did He place relief and joy in certainty and contentment, and worry and distress in doubt and displeasure. This is also reported as a hadith of the Prophet but is da'if.

Umar ibn 'Abdu'l-'Aziz would say: These invocations have left me with no further needs, only submission to the decree of Allah, Mighty and Magnificent. He would employ them in supplication frequently, saying: O Allah make me content with your ordainment and bless me in your decree to the extent that I would not wish to hasten something I delayed or delay something I hastened.

Ibn 'Awn said: In both times of ease and difficulty be content with Allāh's decree, it will decrease your distress and serve you better in your pursuit of the Hereafter. Know that the servant will never attain the reality of contentment until his contentment at times of poverty and tribulation is the same as his contentment at times of affluence and ease. How can you go to Allāh to adjudge your affair and then be discontent when you find that His ordainment does not accord to your desires?! It is well possible that, were your desire to come to fruition, you would be destroyed. When His ordainment accords to your desires, you are content, and both cases arise because of your scant knowledge of the unseen. How can you go to Him for judgment when this is your condition! You have not been fair to yourself and neither have you hit the mark with regards to contentment.

These are fine words. The meaning is that when the servant turns to Allah, Mighty and Magnificent, to aid him in a decision (istikhara), he should be content with what Allah chooses for him regardless if it conforms to his desires or not. This is because he, himself, does not know in which course the good lies and Allah, Glorious is He, is not to be impugned for His ordainment. It is for this reason that some of the Salaf, such as ibn Mas'ud and others, would order a person who feared that he would not be able to bear a decision which opposed his desires, to add the words, in all well-being; to his istikhara since He could choose trial for him and he not be able to bear it. This has also been recorded from the Prophet but it is da'if.

وخرّج الترمذي من حديث أنس عن النبي ﷺ: «إِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ، فَمَنْ رَضِيَ فَلَهُ الرِّضَا وَمَنْ سَخِطَ فَلَهُ السُّخْطُ»<sup>(١)</sup>.

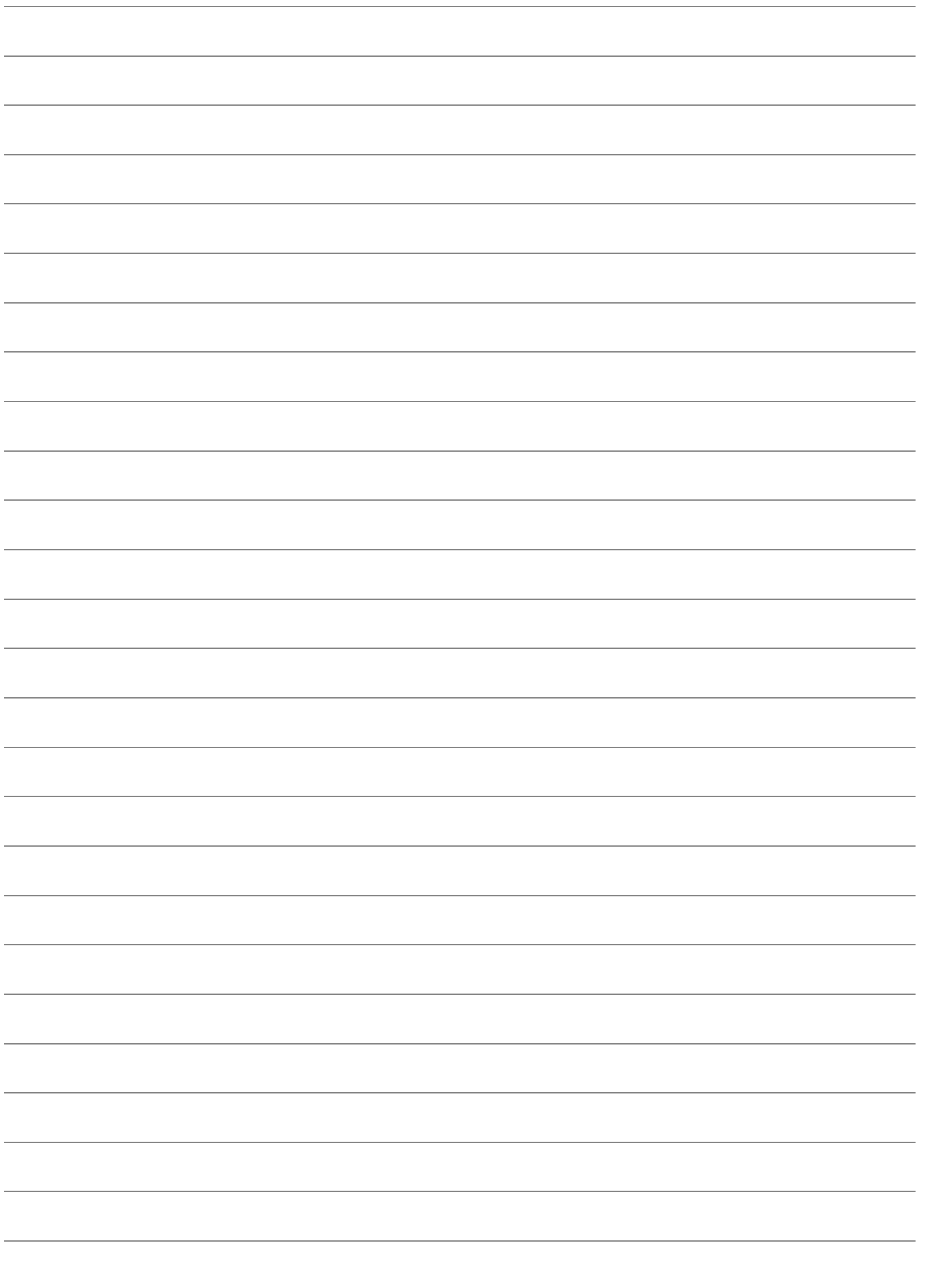
قال أبو الدرداء: إن الله إذا قضى قضاءً أحب أن يرضى به، وقالت أم الدرداء: إن الراضين بقضاء الله الذين ما قضى لهم رضوا به، لهم في الجنة منازل يغبطهم بها الشهداء يوم القيامة.

وقال ابن مسعود: إن الله بقسطه وعلمه جعل الروح والفرح في اليقين والرضا، وجعل الهم والحزن في الشك والسخط. وقد روي هذا مرفوعاً من وجه ضعيف<sup>(٢)</sup>.

وكان عمر بن عبد العزيز يقول: لقد تركتني هؤلاء الدعوات وما لي في شيء من الأمور إرب إلا في مواقع قدر الله عز وجل، وكان يدعو بها كثيراً: اللهم رضني بقضائك وبارك لي في قدرك، حتى لا أحب تعجيل شيء أخرته، ولا تأخير شيء قدمته.

وقال ابن عون: ارض بقضاء الله على ما كان من عسر ويسر فإن ذلك أقل لهما، وأبلغ فيما تطلب من أمر آخرتك، واعلم أن العبد لن يصيب حقيقة الرضا حتى يكون رضاه عند الفقر والبلاء كرضاه عند الغنى والرخاء، كيف تستقضي الله في أمرك؟ ثم تسخط إن رأيت قضاءه مخالفاً لهواك! ولعل ما هويت من ذلك لو وفق لك لكان فيه هلاكك، وترضى قضاءه إذا وافق هواك وذلك لقلّة علمك بالغيب! وكيف تستقضيّه إن كنت كذلك؟ ما أنصفت من نفسك ولا أصبت باب الرضا!

وهذا كلام حسن، ومعناه أن العبد إذا استخار الله - عز وجل - فينبغي له أن يرضى لما اختاره له من موافق لهواه أو مخالف له، لأنه لا يدري في أيهما الخير له<sup>(١)</sup> والله سبحانه غير متهم في قضائه لمن استخاره، ومن هاهنا كان طائفة من السلف كابن مسعود وغيره يأمرّون من يخاف أو لا يصبر على ما يخالف هواه مما يختار له أن يقول في استخارته: في عافية فإنه قد يختار له البلاء ولا يصبر عليه، وقد روي هذا مرفوعاً من وجه ضعيف<sup>(٢)</sup>.





Bakr al-Muzani narrates that a man would frequently make istikhara and as result was tried and was unable to bear it with patience, instead sinking into despair. So Allah revealed to one of their Prophets: Tell My servant that if he lacks due resolve then why does he not ask for My decision [with the words], in all wellbeing?

The hadith of Sa'd has the Prophet saying: From the good fortune of a servant is His seeking a decision from his Lord, Mighty and Magnificent, and being content with what He ordains. From the misery of a person is his abandoning seeking a decision and his dislike of what He ordains. This was recorded by Tirmidhi and others.

There are numerous ways to achieve contentment with the decree:

From them [1]: The servant having certainty in Allāh and a firm trust that whatever He decrees for a believer will be good for him. As such he will be like a patient who has submitted to the ministrations of a skilled doctor: such a patient will be content with his ministrations be they painful or not because he has a complete trust that the doctor is doing only that which will be of benefit to him. This is what ibn 'Awn alluded to in his aforementioned words.

From them [2]: Looking to the reward that Allah has promised for contentment. The servant could well be so engrossed in pondering this that he forgets all about the pain he is facing. It is reported that a righteous woman from the Salaf tripped and broke a nail whereupon she laughed saying: The delight of His reward has made me forget the bitterness of His pain.

From them [3]: Immersing oneself in love of the One who sends tribulation, constantly being aware of His magnificence, beauty, greatness and perfection which is without limit. The potency of such awareness will cause the servant to drown in it such that he no longer senses pain much in the same way that the women who saw Yūsuf forgot about the pain of cutting their hands. This is a higher station than those previously mentioned.

Junaid said that he asked Sirri: if the lover senses the pain of tribulation to which he replied: No. In these words, he is alluding to this station. It is in this light that a group of those facing tribulation said: Let Him do what He wills with us. Even if He were to cut us up, limb by limb, we would only increase in our love.

عن بكر المزني أن رجلاً كان يكثر الاستخارة فابتلي فجزع ولم يصبر فأوحى الله إلى نبي من أنبيائهم أن قل لعبدي فلان: إذا لم تكن من أهل العزائم فهلا استخرتني في عافية!

وفي حديث سعد المرفوع: «إِنَّ مِنْ سَعَادَةِ الْمَرْءِ اسْتِخَارَتُهُ رَبَّهُ عَزَّ وَجَلَّ وَرِضَاَهُ بِمَا قَضَى، وَإِنْ شَقَاوَتِهِ تَرْكُهُ الاسْتِخَارَةَ وَسُخْطَهُ بِمَا قَضَى». خرَّجه الترمذي وغيره<sup>(١)</sup>.

وللرضا بالقضاء أسباب:

منها: يقين العبد بالله وثقته به بأنه لا يقضي للمؤمن قضاء إلاّ وهو خير له، فيصير كالمرضى المستسلم للطبيب الحاذق الناصح فإنه يرضى بما يفعله به من مؤلم وغيره لثقته به ويقينه أنه لا يريد له إلاّ الأصلح، وهذا هو الذي أشار إليه ابن عون في كلامه المتقدم ذكره.

ومنها: النظر إلى ما وعد الله من ثواب الرضا، وقد يستغرق العبد في ذلك حتى ينسى ألم المقضي به كما روي عن بعض الصالحات من السلف أنها عثرت فانكسرت ظفرها، فضحكت وقالت: أنساني لذة ثوابه مرارة ألمه.

ومنها: وهو أعلى من ذلك كله الاستغراق في محبة المبتلي ودوام ملاحظة جلاله وجماله وعظمته وكماله الذي لا نهاية له، فإن قوة ملاحظة ذلك يوجب الاستغراق فيه، حتى لا يشعر بالألم كما غاب النسوة اللاتي شاهدن يوسف عن ألم تقطيع أيديهن بمشاهدته.

قال الجنيد سألت سرياً: هل يجد المحب ألم البلاء؟ فقال: لا. وهذا إشارة منه إلى هذا المقام، ومنه قول جماعة من أهل البلاء: يفعل بنا ما يشاء فلو قطعنا إرباً إرباً ما ازددنا له إلاّ حباً.



One of them said:

If ardent love tore me apart, limb from limb \*\*\* The pain would only increase me in love

I will remain a prisoner to love \*\*\* Until, in the pursuit of your pleasure, I pass away.

Ibrāhim in Adham left his wealth, property, children and servants While performing tawaf, he saw his son but did not speak to him. He said: I migrated from all people for love of You. I bereaved my dependants that I may see You. If You tore my limbs apart, in my love The heart would still long for You.

A group of the lovers such as Fudayl and Fath al-Mawsili, if they went to sleep without an evening meal and without a lamp being lit, they would cry in joy. During the winter nights, Fath would gather his family and cover them with his cloak and say: You made me go hungry so I have made my family go hungry. You have made me a stranger so I have made my family strangers. This You do with Your beloved and Your friends, am I one of them? Should I exult in joy?

They entered upon one of the Salaf who was ill and asked him: Is there anything you want? He replied: That whatever He finds most pleasing, I find most pleasing.

In this light, one of them said:

For Your sake, his punishment is sweet \*\*\* For Your sake, his distance is closeness.

You are like my very soul, \*\*\* Rather, You are more beloved!

Sufficient is it in my love \*\*\* That I love only what You love

وفي هذا المعنى يقول بعضهم:

لَوْ قَطَعَنِي الْغَرَامُ إِرْبَاءً إِرْبَاءً مَا ازْدَدْتُ عَلَى الْمَلَامِ إِلَّا حُبًّا  
لَا زِلْتُ بِكُمْ أَسِيرَ وَجْدٍ صَبَا حَتَّى أَقْضِيَ عَلَى هَوَاكُم نُجْبًا

كان إبراهيم بن أدهم [قد] <sup>(١)</sup> خرج عن ملكه وماله وولده وحشمه، فرأى ولده في الطواف فلم يكلمه، وقال:

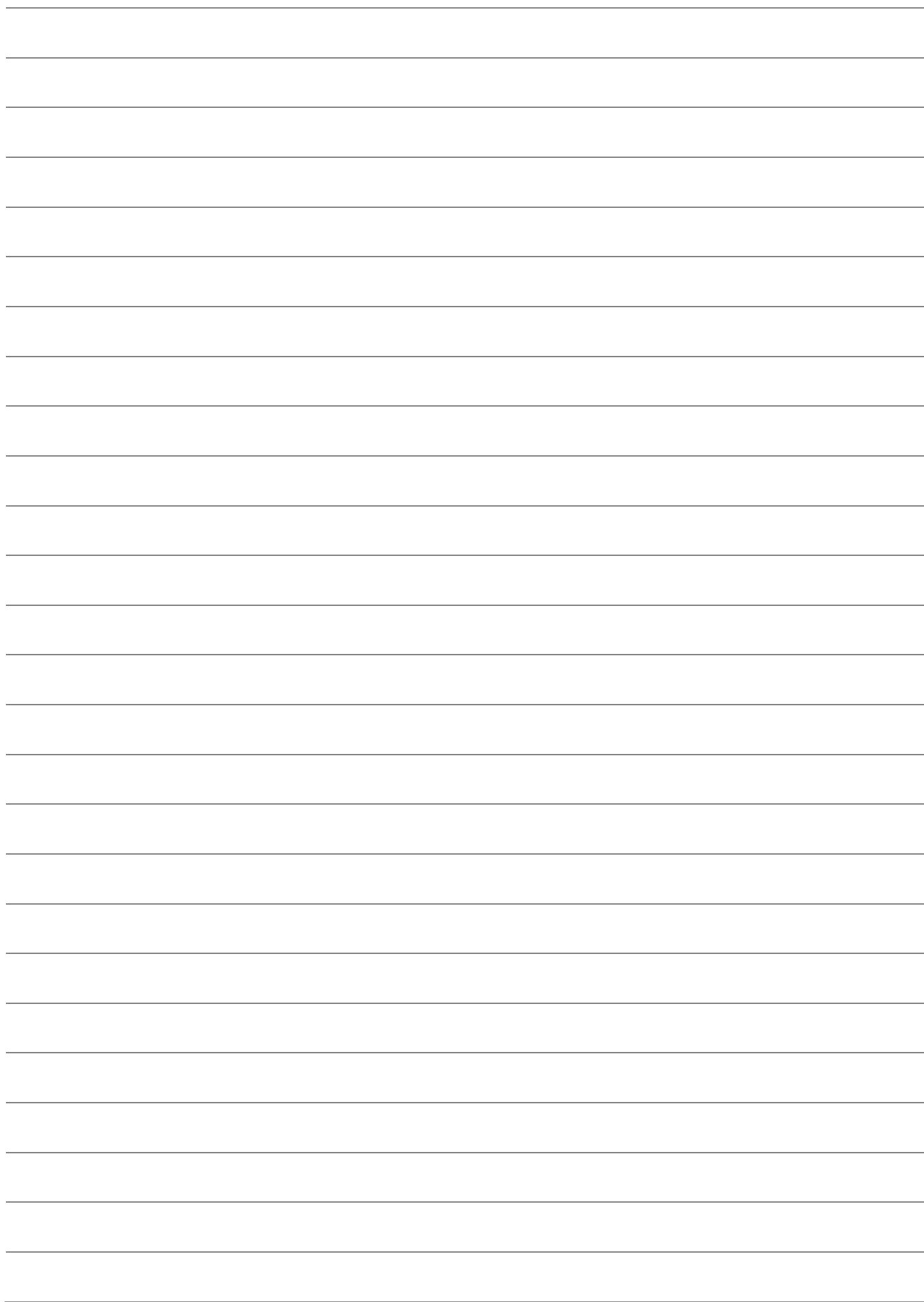
هَجَرْتُ الْخَلْقَ طُرًّا فِي هَوَاكَ وَأَيْتَمْتُ الْعِيَالِ لَكِي أَرَاكَ  
فَلَوْ قَطَعْتَنِي فِي الْحُبِّ إِرْبَاءً لَمَا حَنَّ الْفُؤَادُ إِلَى سِوَاكَ

كان جماعة من المحبين كالفضيل وفتح الموصلي إذا باتوا ليلة بغير عشاء ولا سراج اشتد فرحهم، وبكوا من الفرح، وقالوا: مثلنا يترك بغير عشاء ولا سراج بأي يد كانت منا، وبأي وسيلة توسلنا بها، وكان فتح يجمع ولده في ليالي الشتاء، ويغطيهم بكسائه، ويقول: أجعتني وأجعت عيالي، وأغربتني وأغربت عيالي، وإنما تفعل ذلك بأوليائك وأحبائك فهل أنا منهم حتى أفرح؟ <sup>(١)</sup>

ودخلوا على بعض السلف وهو مريض [فقالوا له: ما تحب؟] <sup>(٢)</sup> فقال: أحبه إليّ أحبه إليه <sup>(٣)</sup>.

وفي هذا يقول بعضهم:

عَذَابُهُ فَيْكَ عَذْبُ وَبَعْدُهُ فَيْكَ قُرْبُ  
وَأَنْتَ عِنْدِي كَرُوجِي بَلْ أَنْتَ مِنْهَا أَحَبُّ  
حَسْبِي مِنَ الْحُبِّ أَنِّي لِمَا تُحِبُّ أَحَبُّ



Abil-Turab composed the following lines:

Be not deceived, the lover has signs \*\*\*  
He has routes to the gifts of the Beloved

Taking delight at the bitterness of His  
trial, \*\*\* Being joyous at all that He does,

His withholding is a gift accepted, \*\*\*  
Poverty is honour and generosity,  
transient.

They entered upon a man whose son had  
been martyred in Jihad and he wept  
saying: I do not cry at his loss, I only cry  
when thinking what his state of  
contentment with Allah was when the  
swords struck!

If Ghadā's people \*\*\* wish me dead, so  
be it

By Allah, I have never \*\*\* begrudged the  
beloved's wish!

I am like a slave to them \*\*\* I cannot  
object.

The point here is that the Prophet (ﷺ)  
enjoined ibn 'Abbas to work deeds while  
in state of contentment if he was able to.  
If not, he said: If you are unable, know  
that great good lies in bearing with  
patience what you dislike.

وأنشد أبو تراب :

لَا تَخْذَعَنَّ فَلِلْمُحِبِّ دَلَائِلُ وَلَدَيْهِ مِنْ تَحَفِّ الْحَبِيبِ وَسَائِلُ  
مِنْهَا تَنْعُمُهُ بِمُرِّ بَلَائِهِ وَسُرُورُهُ فِي كُلِّ مَا هُوَ فَاعِلُ  
فَالْمَنْعُ مِنْهُ عَطِيَّةٌ مَقْبُولَةٌ وَالْفَقْرُ إِكْرَامٌ وَبِرٌّ عَاجِلُ

دخلوا على رجل قد قتل ابنه في الجهاد يعزونه فبكى وقال:  
ما أبكي على قتله، إنما أبكي كيف كان رضاه عن الله حين أخذته  
السيوف؟:

إِنْ كَانَ سَكَّانُ الْغَضَا رَضُوا بِقَتْلِي فَرَضَى  
وَاللَّهِ لَا كُنْتُ لِمَا يَهْوَى الْحَبِيبُ مُبْغِضَا  
صِرْتُ لَهُمْ عَبْدًا وَمَا لِّلْعَبْدِ أَنْ يَعْتَرِضَا  
هُمْ قَلْبُوهَا قَلْبِي مِنَ الشَّوْقِ عَلَى جَمْرِ الْغَضَا  
يَا لَيْتَ أَيَّامَ الْجَمَى يَعُودُ مِنْهَا مَا مَضَى  
مَنْ لِمَرِيضٍ لَا يَرَى إِلَّا الطَّبِيبَ الْمُمَرِضَا

والمقصود أن النبي ﷺ أمر ابن عباس بالعمل بالرضا إن  
استطاعه، ثم قال له: «فإن لم تستطع فإن في الصبر على ما تكره  
خيراً كثيراً».



This then proves that being content with decrees that are hard to bear is not an obligation but rather a recommendation, a state of excellence. Whoever is unable to be content must instead be patient. Patience is obligatory, it must be present, and it contains great good. Allāh, Most High, has commanded patience and promised a great reward for it:

"The patient will be paid their wages in full without any reckoning." [al-Zumar: 10].

"Give good news to the patient: those who, when disaster strikes them, say: We belong to Allāh and to Him we will return. Those are the people who will have blessings and mercy from their Lord; they are the ones who are guided" [al-Baqarah: 155-157].

"Give good news to the humble hearted, whose hearts quake at the mention of Allah, and who are patient in the face of all that happens to them." [al-Hajj: 34-35].

al-Hasan said: The state of contentment is rare, but patience is the recourse of the believer. Sulayman al-Khawwas said: The station of patience is below that of contentment. Contentment is that a person, before the onset of tribulation, is content whether it is present or not. Patience is that a person, after the onset of tribulation, bears it steadfastly.

The difference between patience and contentment is that patience is to restrain the soul and to prevent it from displeasure while sensing discomfort or pain. Contentment necessitates that the heart readily accept what it is facing and, even if it was to feel some pain at what it is facing, the sense of contentment will lessen it, perhaps even remove it altogether. This is because the heart has felt the soothing breath of certainty and cognisance.

وهذا يدل على أن الرضا بالأقدار المؤلمة ليس بحتم واجب وإنما هو فضل مندوب إليه، فمن لم يستطع الرضا فليلزم الصبر، فإن الصبر واجب لا بد منه، وفيه خير كثير، فإن الله تعالى أمر بالصبر ووعد عليه جزيل الأجر قال تعالى :

﴿ إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴾ [الزمر: ١٠].

وقال :

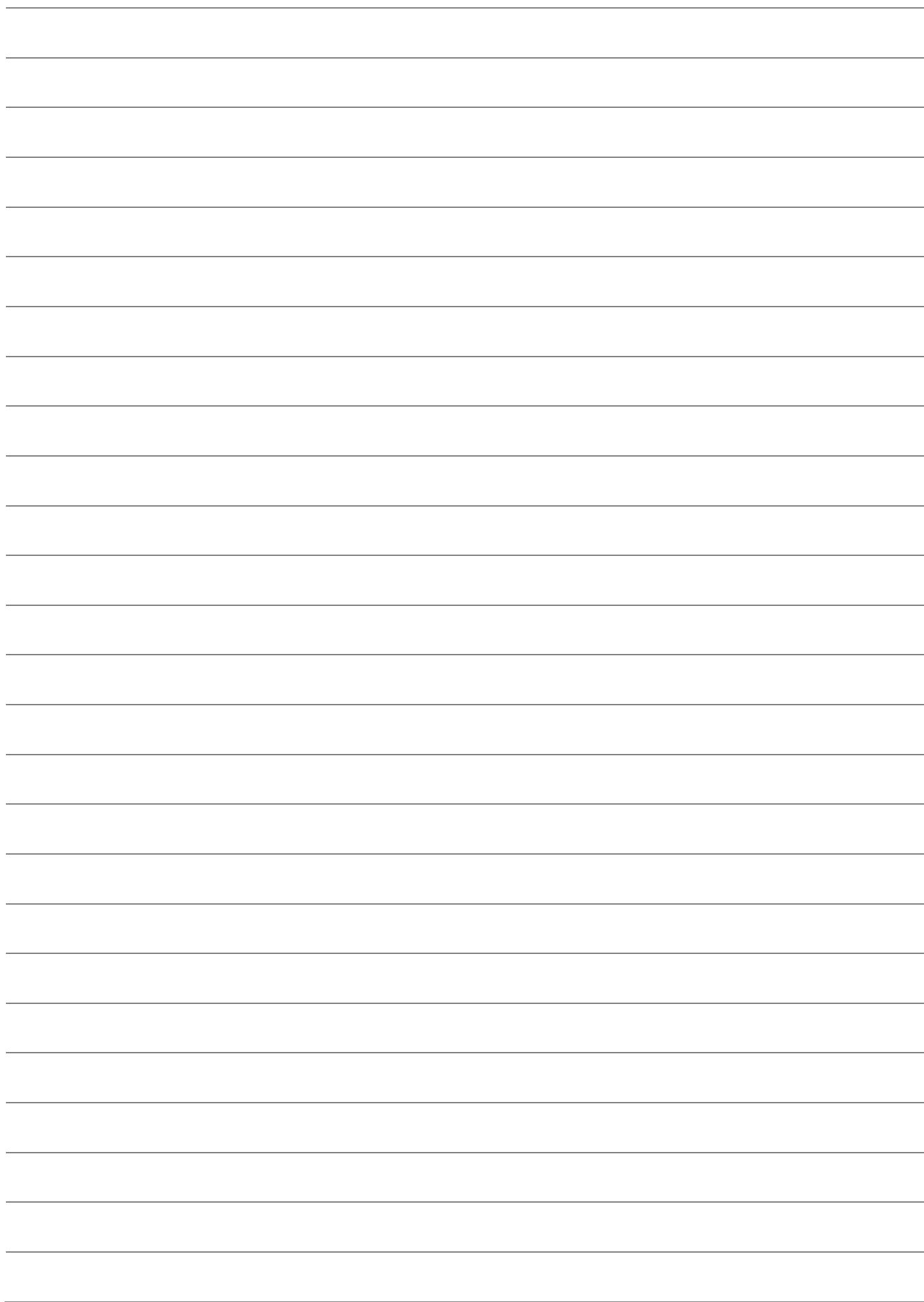
﴿ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُتَهْتَدُونَ ﴿١٥٧﴾ ﴾ [البقرة: ١٥٥ – ١٥٧].

وقال تعالى :

﴿ وَبَشِّرِ الْمُخْسِتِينَ ﴿٣٤﴾ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمْ ﴾ [الحج: ٣٤، ٣٥].

قال الحسن: الرضا عزيز ولكن الصبر معول المؤمن. قال سليمان الخواص: الصبر دون الرضا، والرضا: أن يكون الرجل قبل نزول المصيبة راض بأي ذلك كان، والصبر: أن يكون بعد نزول المصيبة يصبر.

وحقيقة الفرق بين الصبر والرضا: أن الصبر كف النفس وحبسها عن التسخط مع وجود الألم، والرضا يوجب انشراح الصدر وسعته، وإن وجد الإحساس بأصل الألم لكن الرضا يخفف الإحساس بالألم لما يباشر القلب من روح اليقين والمعرفة، وقد يزيل الإحساس به بالكلية على ما سبق تقريره.





This is why a large group of the Salaf such as Umar ibn Abdul-'Aziz, Fudayl, Abu Sulayman and ibn al-Mubarak would say: The person who is content does not desire a state other than the one he is in whereas the patient does.

This state of being is reported from a group of the Companions, amongst whom were Umar and ibn Mas'ud.

'Abdul-'Aziz ibn Abu Ruwwad said: Amongst the Children of Israel there was a devout worshipper who saw a dream in which he was told that so-and-so would be his wife in Paradise. So he went to her as a guest for three nights to see what she did. She would sleep while he prayed by night and she would eat while he fasted. When he left her, he asked her about the greatest deed she felt she did. She replied: I do no more than what you have seen except that I have one quality: If I am in trying times, I do not want to be in times of ease. If I am ill, I do not wish to be healthy. If I am hungry, I do not wish to be full. And if I am in the sun, I do not wish to be in the shade. He said: By Allah, this is a quality that is beyond the reach of the servants!

Patience is to be shown at the onset of calamity as is authentically reported from the Prophet. Contentment is shown after the onset of calamity as the Prophet said in his supplication: I ask You for contentment after the decree, because a servant could well resolve to be content at the decree before it occurs, but the resolve dissipate when he actually faces it.

Whoever is content after the decree has befallen is one who is truly content.

Therefore, in summary, patience is obligatory and must be present. Beyond patience there is displeasure and malcontent and whoever is displeased at the decree of Allah, his lot will be displeasure. Moreover, the pain he will face and the malice of his enemies will be far greater than his despair, just as one of them said:

Despair not at any mishap that befalls \*\*\*  
Allow not the malice of the enemy free hold

People, through patience will you see your hopes \*\*\* When you meet the opposing army, stand firm!

ولهذا قال طائفة كثيرة من السلف منهم عمر بن عبد العزيز، والفضيل وأبو سليمان، وابن المبارك، وغيرهم: إن الراضي لا يتمنى غير حاله التي هو عليها بخلاف الصابر.

وقد روي عن طائفة من الصحابة هذا المعنى أيضاً وأنهم كانوا لا يتمنون غير ما هم عليه من الحال، منهم عمر وابن مسعود.

قال عبد العزيز بن أبي رواد: كان عابد يتعبد في بني إسرائيل، فرأى في منامه أن فلانة زوجتك في الجنة فاستضافها ثلاث ليال لينظر عملها، فكانت تنام وهو يقوم، وتفطر وهو يصوم، فلما فارقتها سألها عن أوثق عملها عندها، قالت: هو ما رأيت، إلا خصلة واحدة، إن كنت في شدة لم أتمنّ أني في رخاء، وإن كنت في مرض لم أتمنّ أني في صحة وإن كنت جائعة لم أتمنّ أني شبعانة، وإن كنت في شمس لم أتمنّ أني في فيء. فقال العابد: هذه والله خصلة يعجز عنها العباد.

وكما أن الصبر إنما يكون عند الصدمة الأولى، كما صح ذلك عن النبي ﷺ<sup>(١)</sup>، فالرضا إنما يكون بعد نزول البلاء، كما كان النبي ﷺ يقول في دعائه: «وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ»<sup>(٢)</sup>.

لأن العبد قد يعزم على الرضا بالقضاء قبل وقوعه، فإذا وقع انفسخت تلك العزيمة.

فمن رضي بعد وقوع القضاء، فهو الراضي حقيقة.

وفي الجملة: فالصبر واجب لا بد منه، وما بعده إلا السخط، ومن سخط أقدار الله فله السخط مع ما يتعجل له من الألم وشماتة الأعداء به أعظم من جزعه كما قال بعضهم:

لَا تَجْزَعَنَّ مِنْ كُلِّ خَطْبٍ عَرَا      وَلَا تَرَى الْأَعْدَاءَ مَا يَشْمَتُوا  
يَا قَوْمَ بِالصَّبْرِ تَنَالِ الْمَنَى      إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا



The Prophet said: Whoever inculcates patience in himself, Allah will grant him patience. Allāh has not granted anyone a gift better and more expansive than patience.

Umar said: The best times of our lives have been those accompanied by patience. 'Ali said: Patience with respect to faith is like the head with respect to the body: a person who has no patience has no faith.

al-Hasan said: Patience is one of the treasures of Paradise. Allāh only confers it to those He ennobles.

Maymun ibn Mihran said: No Prophet or anyone else has ever attained good except through patience. Ibrāhim al-Taymi said: Allah does not gift a servant with patience at harm, patience at tribulation and patience at calamity except that He has conferred on him the best [gift] after faith in Allah, Mighty and Magnificent. He derived this from the saying of Allāh, Most High:

“rather, those with true devoutness are those who have faith in Allah and the Last Day...” until He said: “and are patient in poverty and illness and in battle. Those are the people who are true. They are the people who have taqwa.” [al-Baqarah: 177].

What is intended by al-Ba'sa is poverty and other similar affairs, and al-Daraa is sickness and other similar affairs.

'Umar ibn 'Abdul-'Aziz said: Allah does not grant a blessing to a person only to take it away, leaving patience in its place, except that the replacement was better than what was removed. Then he recited:

"The patient will be paid their wages in full without any reckoning." [al-Zumar: 10].

وقال النبي ﷺ:

«من يَتَصَبَّرْ يُصَبِّرْهُ اللهُ، وما أُعْطِيَ أَحَدٌ عَطَاءً خَيْراً ولا أَوْسَعَ من الصَّبْرِ»<sup>(١)</sup>.

وقال عمر وَجَدْنَا خَيْرَ عَيْشِنَا الصَّبْرَ<sup>(٢)</sup>. وقال علي: إن الصبر من الإيمان بمنزلة الرأس من الجسد، ولا إيمان لمن لا صبر له.

وقال الحسن: الصبر كنز من كنوز الجنة، لا يعطيه الله إلا لمن كرم عليه.

وقال ميمون بن مهران: ما نال أحد شيئاً من جسيم الخير، نبي فمن دونه إلا بالصبر، وقال إبراهيم التيمي: ما من عبد وهب الله له صبراً على الأذى، وصبراً على البلاء وصبراً على المصائب، إلا وقد أوتي أفضل ما أوتي به أحد بعد الإيمان بالله عز وجل.

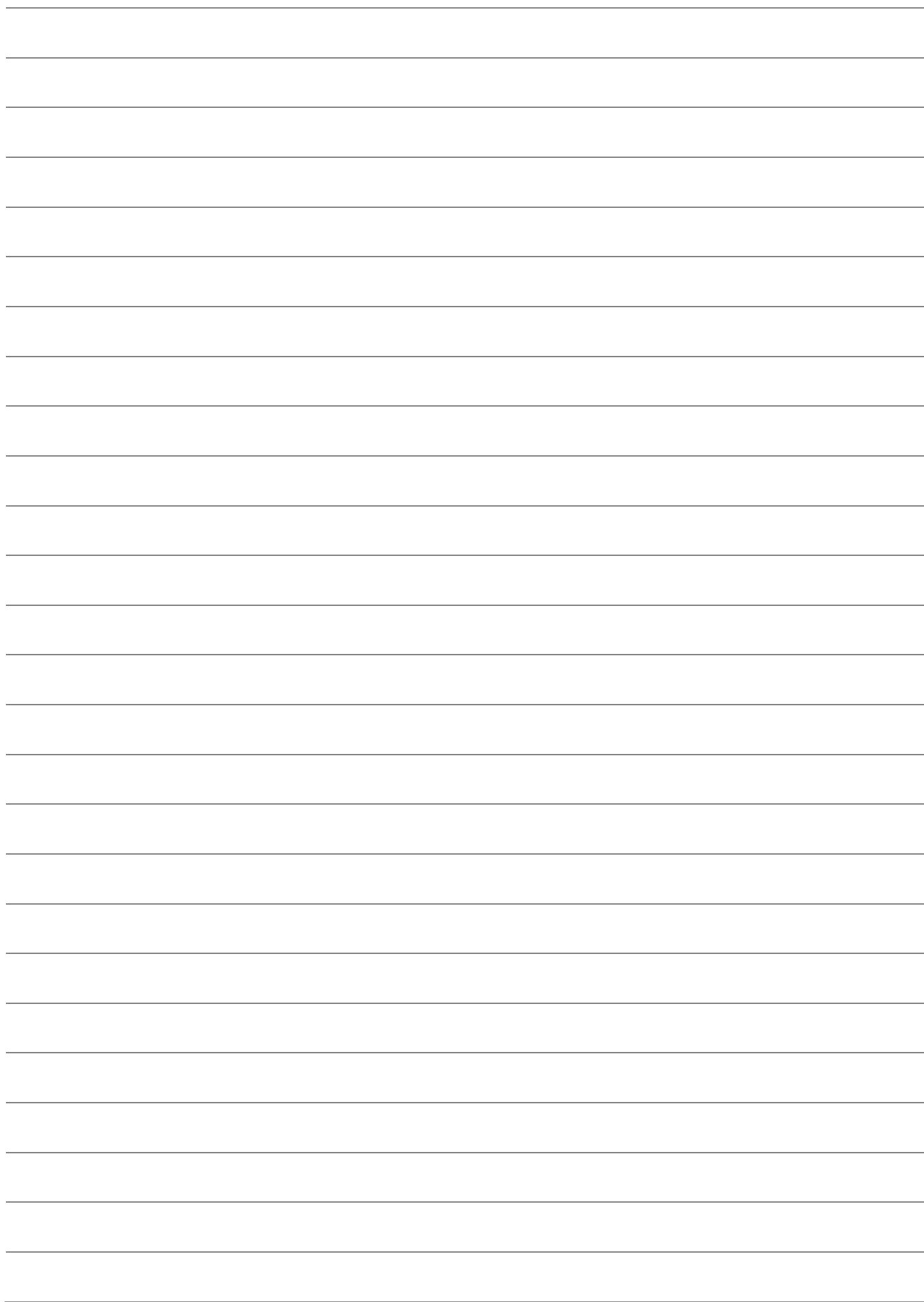
وهذا منتزع من قوله تعالى:

﴿وَلَكِنَّ الْإِنْسَانَ آمِنًا بِاللَّهِ وَالْيَوْمِ الْآخِرِ...﴾ إلى قوله: ﴿وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾ [البقرة: ١٧٧].

والمراد بالبأساء الفقر ونحوه، وبالضراء المرض ونحوه، وحين البأس حال الجهاد.

وقال عمر بن عبد العزيز: ما أنعم الله على عبد نعمة فانتزعها منه، فعاذه مكان ما انتزع منه الصبر إلا كان ما عوضه خيراً مما انتزع منه، ثم تلا:

﴿إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾ [الزمر: ١٠].



One of the righteous would have a piece of paper which he kept in his pocket. Every hour he would look at it and read it. Written therein were the words:

"So wait patiently for the judgement of your Lord you are certainly before Our eyes." [al-Tur: 48].

"But beauty lies in patience" [Yusuf: 83].

In exegesis to this, a group of the Salaf said that it referred to patience that was not accompanied by any form of complaint.

Ahnaf ibn Qays had lost his sight for forty years, yet he told no one.

'Abdul-'Aziz ibn Abu Ruwwad became blind in one eye for twenty years, then, one day, his son looked at him carefully and said: Father, one of your eyes is blind! He replied: Yes my son, for the past twenty years have I been content with Allah.

Imam Ahmad would never complain of any illness that afflicted him to anyone. It was mentioned to him that Mujāhid would dislike moaning while ill, so he stopped doing it and never did so till the day he died. He would exhort his self saying: Be patient or you will regret!

One of the Gnostics visited a sick person who was saying: Ah! Ah! He asked: Who from?

One of them said:

The soul is beset with illness \*\*\* Yet it hides its malady from those who visit

The inner self has not been just if it complains \*\*\* Of its desires to other than its beloved

وكان بعض الصالحين في جيبه ورقة يفتحها كل ساعة فينظر فيها، وفيها مكتوب:

﴿وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا﴾ [الطور: ٤٨].

والصبر الجميل هو أن يكتُم العبد المصيبة ولا يخبر بها. قال طائفة من السلف في قوله تعالى:

﴿فَصَبِّرْ جَمِيلٌ﴾ [يوسف: ٨٣].

قالوا: لا شكوى معه.

كان الأحنف بن قيس قد ذهب عينه من أربعين سنة ولم يذكرها لأحد.

وذهب عين عبد العزيز بن أبي رواد من عشرين سنة، فتأمله ابنه يوماً فقال له: يا أبت، قد ذهب عينك! فقال: نعم يا بني، الرضا عن الله أذهب عين أبيك من عشرين سنة.

وكان الإمام أحمد لا يشتكي ما به من المرض إلى أحد، وذكر له أن مجاهداً كان يكره الأنين في المرض، فتركه فلم يثن حتى مات، وكان يقول لنفسه: يا نفس اصبري وإلا تندمي.

ودخل بعض العارفين على مريض يقول: آه، فقال له ذلك العارف: ممّن؟.

وفي هذا المعنى يقول بعضهم:

تَفِيضُ النُّفُوسِ بِأَوْصَابِهَا      وَتَكْتُمُ عُوَادَهَا مَا بِهَا  
وَمَا أَنْصَفَتْ مُهْجَةً تَشْتَكِي      هَوَاهَا إِلَى غَيْرِ أَحْبَابِهَا



Yahyà ibn Mu'adh said: If you love your Lord and He decreed hunger and nakedness for you, it would be obligatory for you to bear it and withhold it from creation The lover patiently bears harm from his beloved, so why would you present your complaints to it for something it has not done to you?

In my view, deeds from any besides You are hateful, \*\*\* You do acts and they, coming from You, are beautiful.

The Messenger of Allah (ﷺ) and his Companions would tie rocks to their bellies against the hunger they faced.

Uwais would collect broken pieces of bone from the rubbish heap with dogs crowding around him trying to do the same. One day a dog barked at him and he said, Dog, do not harm one who does not harm you, eat what is close to you and I will eat what is close to me. If I enter Paradise, I would be better than you, and if I enter the Fire, you would be better than me.

Ibrāhim ibn Adham would collect ears of grain along with the poor. Seeing that they disliked his competing with them in acquiring them, he thought, I have abandoned property at Balkh to compete with the poor in collecting grain? After that he would only ever gather grain amongst the animals who would pasture in that land.

Imam Ahmad would collect grain with the poor.

Sufyān al-Thawri was once employed to look after two camels while on the road to Mecca. He cooked food for some people and it tasted so bad that they beat him for it.

Fath al-Mawsili would build fires for people for a wage:

For Your sake did I leave the land \*\*\* To the malicious, to the envious.

Master, for how long will I remain in Your good grace \*\*\* My life rushes by, my need is not fulfilled

قال يحيى بن معاذ: لو أحببت ربك ثم جوعك وأعرأك، لكان يجب أن تحتمله وتكتمه عن الخلق، فقد يحتمل الحبيب لحبيه الأذى فكيف وأنت تشكوه فيما لم يصنعه بك؟:

وَيَقْبُحُ مِنْ سِوَاكَ الْفِعْلُ عِنْدِي وَتَفَعَّلُهُ فَيَحْسُنُ مِنْكَ ذَاكَ

كان الرسول ﷺ وأصحابه يشدون على بطونهم الحجارة من الجوع<sup>(١)</sup>.

كان أُوَيْسٌ يلتقط الكسر من المزابل، والكلابُ تراحمه، فنبح عليه كلب يوماً فقال: يا كلب لا تؤذ من لا يؤذيك، كل مما يليك واكل مما يليني، فإن دخلت الجنة فأنا خير منك، وإن دخلت النار فأنت خير مني.

وكان إبراهيم بن أدهم يلتقط السنبُل مع المساكين، فرأى منهم كراهة لمزاحمته، فقال: أنا تركت ملك بلخ أفأزاحم المساكين على لقاط السنبُل؟ فكان بعد ذلك لا يلتقط إلا مع الدواب التي ترعى فيه.

وكان الإمام أحمد يلتقط السنبُل مع المساكين.

وآجر سفيان الثوري نفسه من جمالين في طريق مكة، فطبخ لهم طعاماً فأفسده فضربوه.

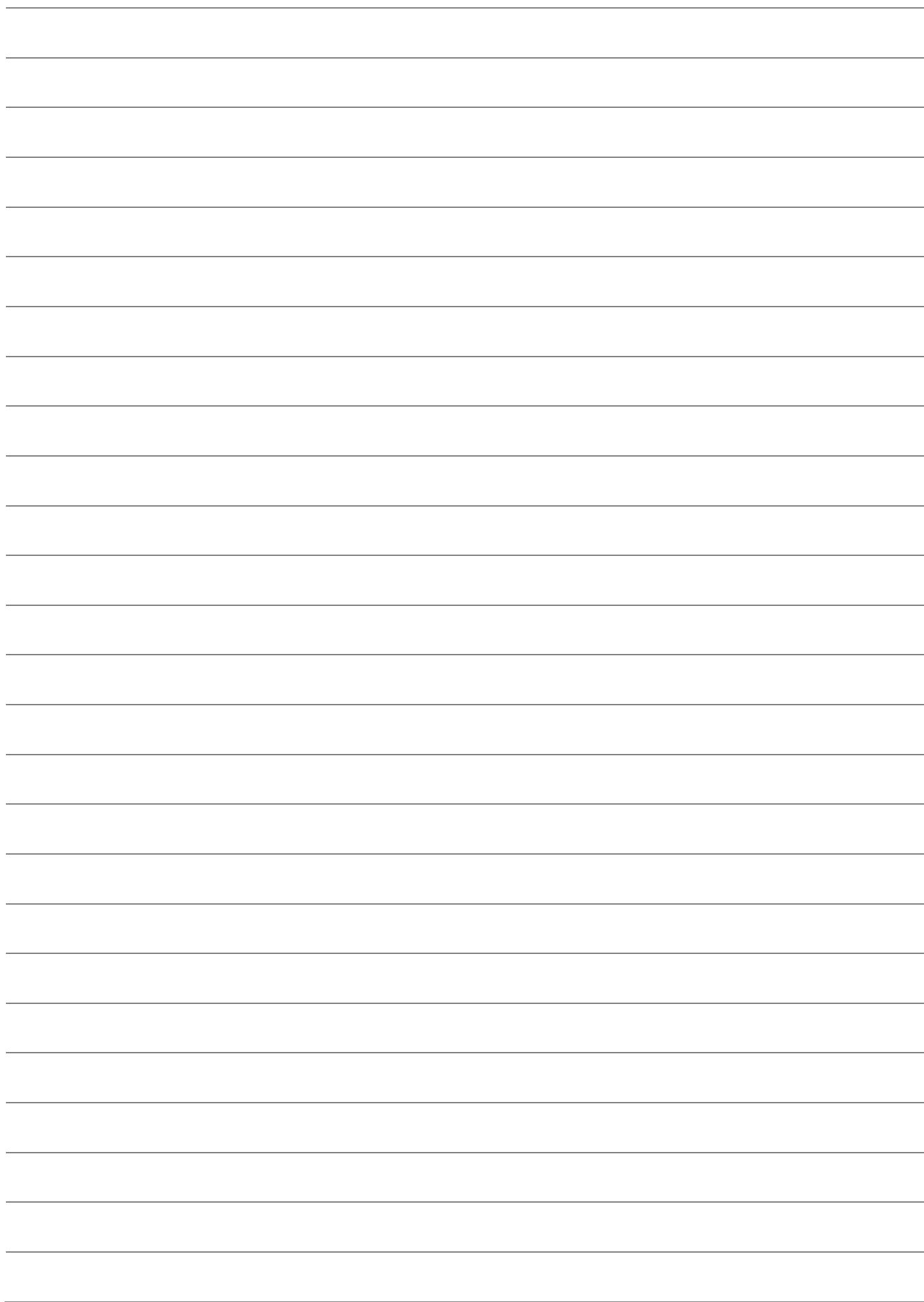
وكان فتح الموصلي يوقد النار للناس بالأجرة:

مَنْ أَجْلِكَ قَدْ تَرَكْتُ خَدِّي أَرْضاً

لِلشَّامِ وَالْحَسُودِ حَتَّى تَرْضَى

مَوْلَايَ إِلَى مَتَى بِهَذَا أَحْظَى

عُمْرِي يَفْنَى وَحَاجَتِي مَا تُقْضَى





Another said:

Much subjugation and toil have I seen  
pursuing Your grace \*\*\* Much patience  
have I born for You in the face of illness  
and frailty.

Abandon me not, I cannot do without You  
\*\*\* If you wish a wage, take my soul.

For Your good pleasure I have born  
ardent love \*\*\* My heart is deeply in  
love, my tears choke me.

The love of You makes all that I face easy  
to bear \*\*\* A person does not sense  
blessing if he has not faced hardship.

In their view, the tribulations of this world  
would be blessings. One of them said: The  
true jurist is one who sees tribulation as a  
blessing and ease a misfortune.

It is mentioned in a Judaeo-Christian  
narration: If you see someone affluent  
approaching, say: A sin whose  
punishment has been hastened on! If you  
see someone poor approaching, say: A  
sign of the righteous.

One of the Salaf said: When I am afflicted  
with calamity, I praise Allāh four times: I  
praise Allāh for it not being worse than it  
is, I praise Allah for nourishing me with  
the ability to bear it patiently, I praise Him  
for granting me the accord to say: To  
Allāh we belong and to Him we return,  
and I praise Him for not making the  
tribulation in my religion.

Looking to relief through patience is an  
act of worship since tribulation never  
remains forever:

Patiently bear every calamity, take heart,  
\*\*\* Know that harm never endures  
forever.

Be patient, just as the nobles were  
patient \*\*\* It is a fleeting event; here  
today, gone tomorrow.

[وقال غيره<sup>(١)</sup>].

كَمْ أَحْمِلُ فِي هَوَاكَ ذُلًّا وَعَنَّا  
لَا تَطْرُدْنِي فَلَيْسَ عَنْكَ غِنَى  
مِنْ أَجْلِ هَوَاكُم هَوَيْتُ الْعَشَقَا  
فِي حُبِّكُمْ يَهُونُ مَا قَدْ أَلْقَى  
كَمْ أَصْبِرُ فَيْكَ تَحْتَ سَقَمٍ وَضَنَا  
خُذْ رُوحِي إِنْ أَرَدْتَ الثَّمَنَا  
قَلْبِي كَلَفٌ وَدَمْعِي مَا تَرَقَا  
مَا يَسْعَدُ بِالنَّعِيمِ مَنْ لَا يَشْقَى

كانت مصائب الدنيا عندهم نعماً، حتى قال بعضهم: ليس  
بفقيه من لم يعد البلاء نعمة والرخاء مصيبة.

ومن الإسرائيليات: إذا رأيت الغنى مقبلاً فقل: ذنب عجلت  
عقوبته، وإذا رأيت الفقر مقبلاً فقل: مرحباً بشعار الصالحين.

وقال بعض السلف<sup>(١)</sup>: إني لأصاب بالمصيبة فأحمد الله  
عليها أربع مرات: أحمد الله إذ لم تكن أعظم مما هي، وأحمد الله  
إذ رزقني الصبر عليها، وأحمده إذ وفقني للاسترجاع، وأحمده إذ  
لم يجعلها في ديني.

وانتظار الفرج بالصبر عبادة فإن البلاء لا يدوم:

أَصْبِرْ لِكُلِّ مُصِيبَةٍ وَتَجَلَدْ  
وَاعْلَمْ بِأَنَّ الضَّرَّ غَيْرُ مُؤَبَّدٍ  
وَاصْبِرْ كَمَا صَبَرَ الْكَرَامُ فَإِنَّهَا  
نُوبٌ تَنْوُبُ الْيَوْمَ تُكْشَفُ فِي غَدٍ



If the most severely afflicted person were to be dipped but once in the bliss of Paradise and then asked, Have you ever seen calamity? Have you ever encountered calamity? He will reply: My Lord, no!:

O soul, patience only for a few days! \*\*\*  
Their length? A few flitting dreams!

O soul, pass through this world quickly;  
\*\*\* Turn away from it, true life lies ahead!

Another said:

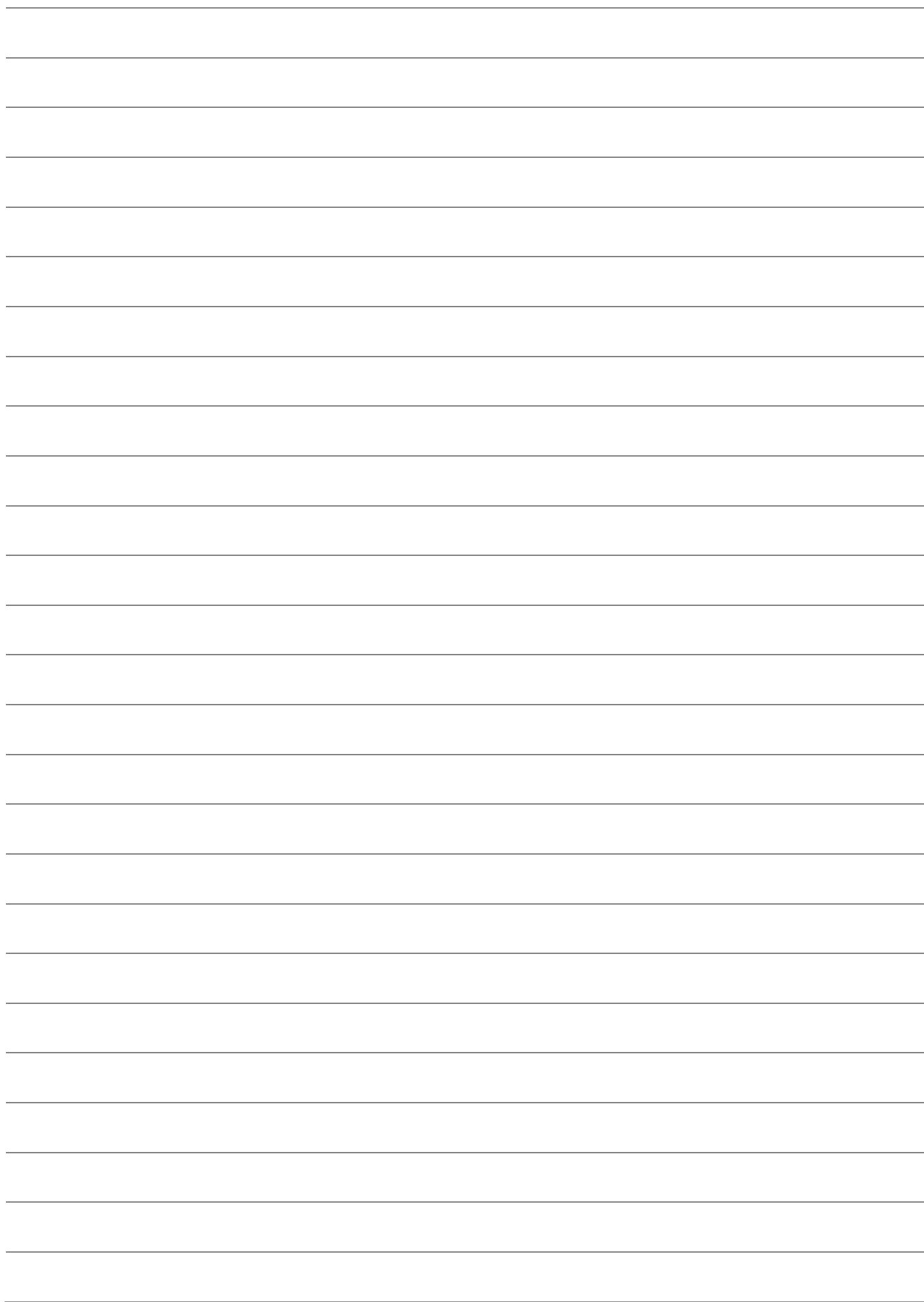
It is only an hour, then it will depart \*\*\*  
All of this will go, it will disappear

إذا غمس أعظم الناس بلاء كان في الدنيا في نعيم الجنة  
غمسة، قيل له: هل رأيت بؤساً قط؟ هل مر بك بؤس قط؟ قال  
لا يا رب<sup>(٢)</sup>:

يا نَفْسُ ما هيَ إِلَّا صَبْرُ أَيَّامٍ      كأنَّ مُدَّتَها أَضْغاثُ أَحلامٍ  
يا نَفْسُ جُوزِي عن الدنيا مُبادِرَةً      وخَلَّ عنها فإن العِشَّ قُدامٍ

وقال [غيره]<sup>(١)</sup>:

وما هيَ إِلَّا سَاعَةٌ ثُمَّ تَنقُضِي      ويذهبُ هذا كُلُّهُ ويَزُولُ



He (ﷺ) said: and that victory comes  
with patience

This statement is in full accord with the  
sayings of Allāh, Most High:

"You who have faith! When you meet a  
troop, stand firm and remember Allah  
repeatedly so that hopefully you will be  
successful." [al-Anfal: 45].

"If there are twenty of you who are  
patient, they will overcome two  
hundred..." [al-Anfal: 66].

He said, concerning the story of Tālūt:

"Then when he and those who had faith  
with him had crossed it..." until He said:  
"And Allāh is with the patient" [al-  
Baqarah: 249].

Allāh, Most High, says:

"Yes indeed! But if you are patient and  
have taqwa..." [Aal-Imran: 125].

There are many more verses and ahādith  
concerning being patient when meeting  
the enemy.

Umar asked the elders of Banu 'Abasa:  
What tool do you fight people with? They  
replied: With patience. We have never  
fought a people except that we were  
patient and steadfast like they were  
patient and steadfast.

One of the Salaf said: All of us dislike  
death and the pain of injury, however we  
attain varying degrees through patience

Battāl was asked about courage to which  
he replied: Patience for an hour.

All this pertains to fighting the external  
enemy: fighting the disbelievers, but the  
same applies to fighting the internal  
enemy: fighting the lower self and base  
desires. Indeed, fighting these is one of  
the greatest forms of Jihad. The Prophet  
said:

The Mujāhid is one who strives against his  
soul for the sake of Allāh.

وقوله ﷺ: «وَأَعْلَمَ أَنَّ النَّصْرَ مَعَ الصَّبْرِ»

هذا موافق لقوله تعالى:

﴿بَتَّائِيهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ  
كَثِيرًا...﴾ الآية، [الأنفال: ٤٥].

وقوله تعالى: ﴿فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ...﴾  
الآية، [الأنفال: ٦٦].

وقوله تعالى في قصة طالوت:

﴿فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ ءَامَنُوا مَعَهُ...﴾ إلى قوله:  
﴿وَاللَّهُ مَعَ الصَّابِرِينَ﴾ [البقرة: ٢٤٩].

وقوله تعالى:

﴿بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا...﴾ الآيات، [آل عمران: ١٢٥].

إلى غير ذلك من الآيات والأحاديث في الأمر بالصبر عند  
لقاء العدو كثيرة جداً.

وقال عمر لأشياخ من بني عبس: بم قاتلتم الناس؟ قالوا:

بالصبر، لم نلق قوماً إلا صبرنا لهم كما صبروا لنا.

قال بعض السلف: كلنا يكره الموت وألم الجراح، ولكن

نتفاضل بالصبر.

وسئل البطال عن الشجاعة فقال: صبر ساعة.

وهذا كله في جهاد العدو الظاهر وهو جهاد الكفار، وكذلك

في جهاد العدو الباطن وهو جهاد النفس والهوى، فإن جهادهما من

أعظم الجهاد كما قال النبي ﷺ:

«الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي اللَّهِ»<sup>(١)</sup>.



'Abdullah ibn 'Amr replied to a person who asked about Jihad by saying: Start with yourself and strive against it. Start with yourself and start a campaign against it!

It is reported on the authority of Jabir, with a da'if isnad, that the Prophet said to a people who had returned from battle:

You have returned from the lesser Jihad to the greater Jihad. It was asked, What is the greater Jihad? He replied: The servant's striving against his base desires.

When Abu Bakr al-Siddiq appointed 'Umar - radiyAllāhu 'anhu - as Khalifah, he advised him: The first thing you have to beware of is yourself inside of you.

It is reported in the hadith of Sa'd ibn Sinan on the authority of Anas - radiy Allāhu 'anhu -, and in the mural hadith of Malik al-Ashjai, that the Prophet said: Your enemy is not that person who, if he kills you, guarantees your entry in Paradise, or if you kill him, he will be a light for you. Your worst enemy is yourself inside you.

The poet, 'Abbas ibn al-Ahnaf encapsulated this meaning in a poem:

My heart calls me to what will harm me,  
\*\*\* Increasing my sorrow and my pain.

How can I guard against my enemy, \*\*\*  
When the enemy resides inside me?

وقال عبد الله بن عمرو لرجل سأل عن الجهاد: ابدأ بنفسك فجاهدها، وابدأ بنفسك فاغزها.

ويروى بإسناد ضعيف من حديث جابر أن النبي ﷺ قال لقوم رجعوا من الغزو:

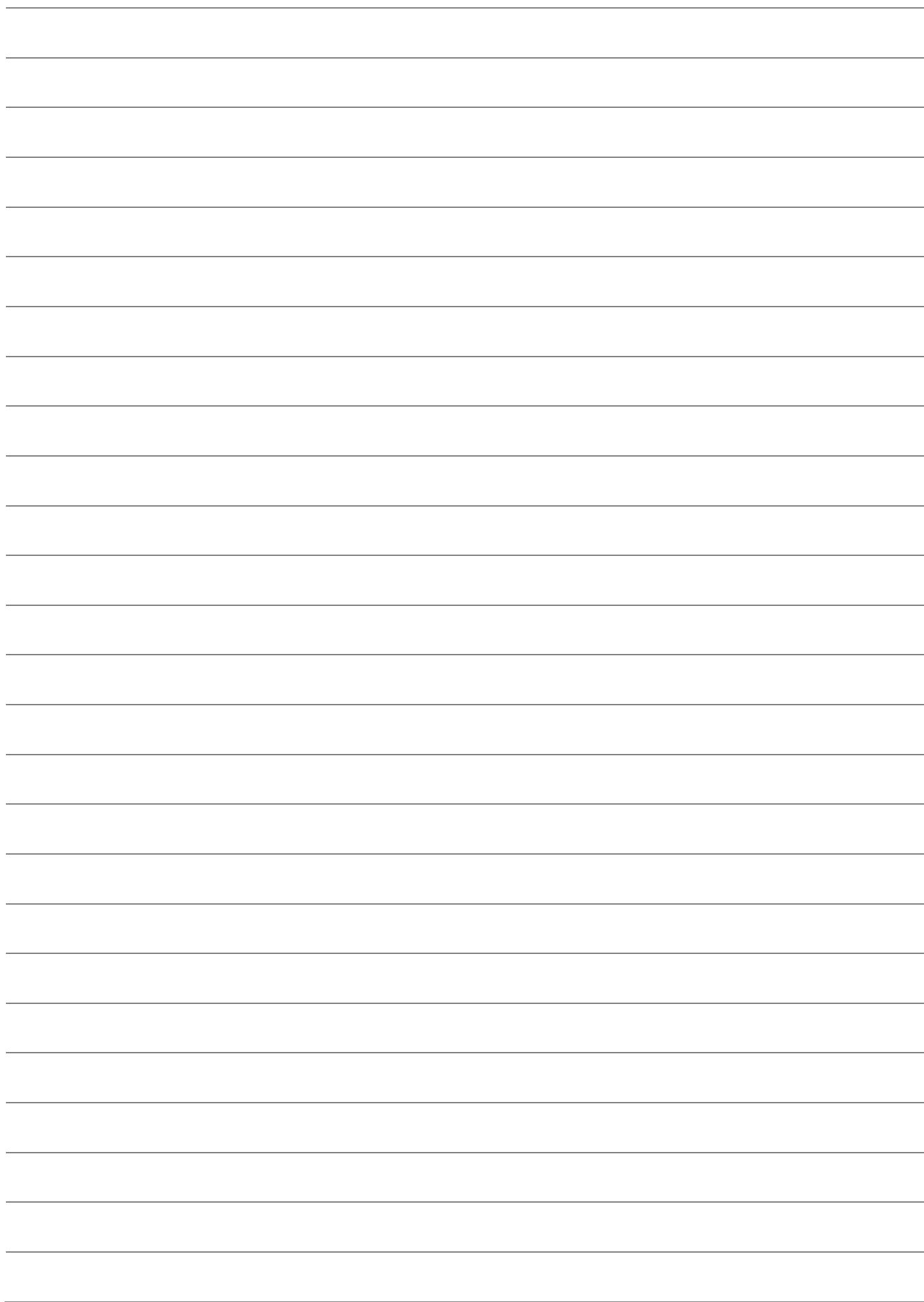
«قَدِمْتُمْ مِنَ الْجِهَادِ الْأَصْغَرِ إِلَى الْجِهَادِ الْأَكْبَرِ، قِيلَ: وما الجهاد الأكبر؟ قال: مُجَاهَدَةُ الْعَبْدِ لِهَوَاهُ»<sup>(١)</sup>.

وقال أبو بكر الصديق في وصيته لعمر رضي الله عنه حين استخلفه: إن أول ما أحذرك نفسك التي بين جنبيك.

ويروى من حديث سعد بن سنان عن أنس رضي الله عنه عن النبي ﷺ، ومن حديث أبي مالك الأشجعي عن النبي ﷺ مرسلاً قال: «لَيْسَ عَدُوُّكَ الَّذِي إِذَا قَتَلَكَ أَدْخَلَكَ الْجَنَّةَ، وَإِذَا قَتَلْتَهُ كَانَ لَكَ نُورًا، أَعْدَى عَدُوُّكَ نَفْسُكَ الَّتِي بَيْنَ جَنْبَيْكَ»<sup>(١)</sup>.

وأخذ هذا المعنى العباس بن الأحنف الشاعر فقال:

يكثر أحزاني وأوجاعي	قلبي إلى ما ضرنني داعي
يوشك أن ينعاني الناعي	لقل ما أبقي على ما أرى
كان عدوي بين أضلاعي	كيف احتراسي من عدوي إذا





This Jihad also requires patience, whoever steadfastly strives against his self, his desires and his shaytan will achieve victory. Whoever, on the other hand, despairs and gives up patience will be overcome, defeated and imprisoned. He will become subjugated and mean, imprisoned by his shaytan and his desires. It is said:

If a person does not defeat his desires \*\*\*  
They will render the noble, ignoble

Another said:

Perhaps a stranger is imprisoned by passion, \*\*\* Yet in the face of patience it dissipates.

A person beset with lusts is a slave, \*\*\*  
But if he subdues them, he is a king!

In al-Mubarak said: Whoever is patient will end up finding little requiring patience. Whoever despairs will find little to take pleasure in.

Bukhāri and Muslim record that the Prophet said: The strong person is not a person who wrestles, but the strong person is that person who can control his self when angry.

A person described Ahnaf in Qays with the words: He had a complete mastery over his self when angry. A person remarked to one of them: 'So-and-so can walk on water. He replied: If Allah grants a person the ability to oppose his desires, such a one is stronger than the person who can walk on water.

Know that your self is like an animal, if it knows that you are firm and resolute, it will not waver, but if it knows that you are lazy and irresolute, it will take advantage and hanker after its wants and pursue its lusts.

فهذا الجهاد أيضاً يحتاج إلى صبر، فمن صبر على مجاهدة نفسه وهواه وشيطانه غلب وحصل له النصر، ومن جزع ولم يصبر على مجاهدة ذلك غلب وقُهر وأسر، وصار ذليلاً أسيراً في يدي شيطانه وهواه، [كما قيل] (٢) :

إذا المرء لم يغلب هواه أقامه بمنزلة فيها العزيز ذليل وقال [غيره] (٢) :

رُبَّ مَسْتَوْرٍ سَبَّهْهُ صَبْوَةٌ فَتَعَرَّى صَبْرُهُ فَانْهَتَكَ  
صَاحِبُ الشَّهْوَةِ عَبْدٌ فَإِذَا غَلَبَ الشَّهْوَةُ صَارَ الْمَلِكَا  
قال ابن المبارك: من صبر فما أقل ما يصبر، ومن جزع فما أقل ما يتمتع.

وفي الصحيحين عن النبي ﷺ :

«لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ» (١).

ووصف بعضهم الأحنف بن قيس فقال: كان أشد سلطاناً على نفسه. [عند الغضب] (٢).

قيل لبعضهم: إن فلاناً يمشي على الماء، فقال: من مكَّنه الله من مخالفة هواه فهو أقوى ممن يمشي على الماء (٣).

واعلم أن نفسك بمنزلة دابتك، إن عرفت منك الجَدَّ جدَّتْ، وإن عرفت منك الكسل طمعت فيك، وطلبت منك حظوظها وشهواتها.



Abú Sulayman al-Dārāni would say: While in Iraq, I was in charge of [up keeping] the palaces, the vessels, clothes and food of the princes and my soul did not want any of them. Then I was put in charge of dates and my soul almost fell upon them. This was mentioned to one of the Gnostics who said: He had no hope of attaining the first so his lusts did not hanker after them, but he did want the second, so they did hanker after them.

Steadfastly I avoided delights till they vanished \*\*\* I forced my soul to forego them, They remained absent.

The soul goes where A person directs \*\*\* If it sees an opportunity, It hankers after it, otherwise not,

For many a day my self gained ascendancy \*\*\* Yet when it saw my resolve at humility, it submitted.

Therefore, his saying (ﷺ): and that victory comes with patience.

Subsumes patience and steadfastness in striving against both the external and internal enemy. The Salaf would view this latter patience: patiently striving against the self and desires to be better than patience in the face of tribulation

Maymun ibn Mihrān said: Patience is of two categories: patience when encountering calamity which is good, and patience in avoiding sins which is better.

Sa'id in Jubayr said: Patience is of two types: the best form is patience in avoiding what Allāh has proscribed and doing those acts of worship that He has made obligatory, and patience when facing calamity.

A hadith having this meaning is reported from the Prophet (ﷺ) on the authority of 'Alī but it is not authentic.

كان أبو سليمان الداراني يقول: كنت بالعراق، أمر على تلك القصور والمراكب والملابس والمطاعم التي للملوك فلا تلتفت نفسي إلى شيء من ذلك، وأمر على التمر، فتكاد نفسي تقع عليه، فذكر ذلك لبعض العارفين فقال: تلك الشهوات آيس نفسه منها فأيست والتمرة أطمعها فيه فطمعت، كما قيل:

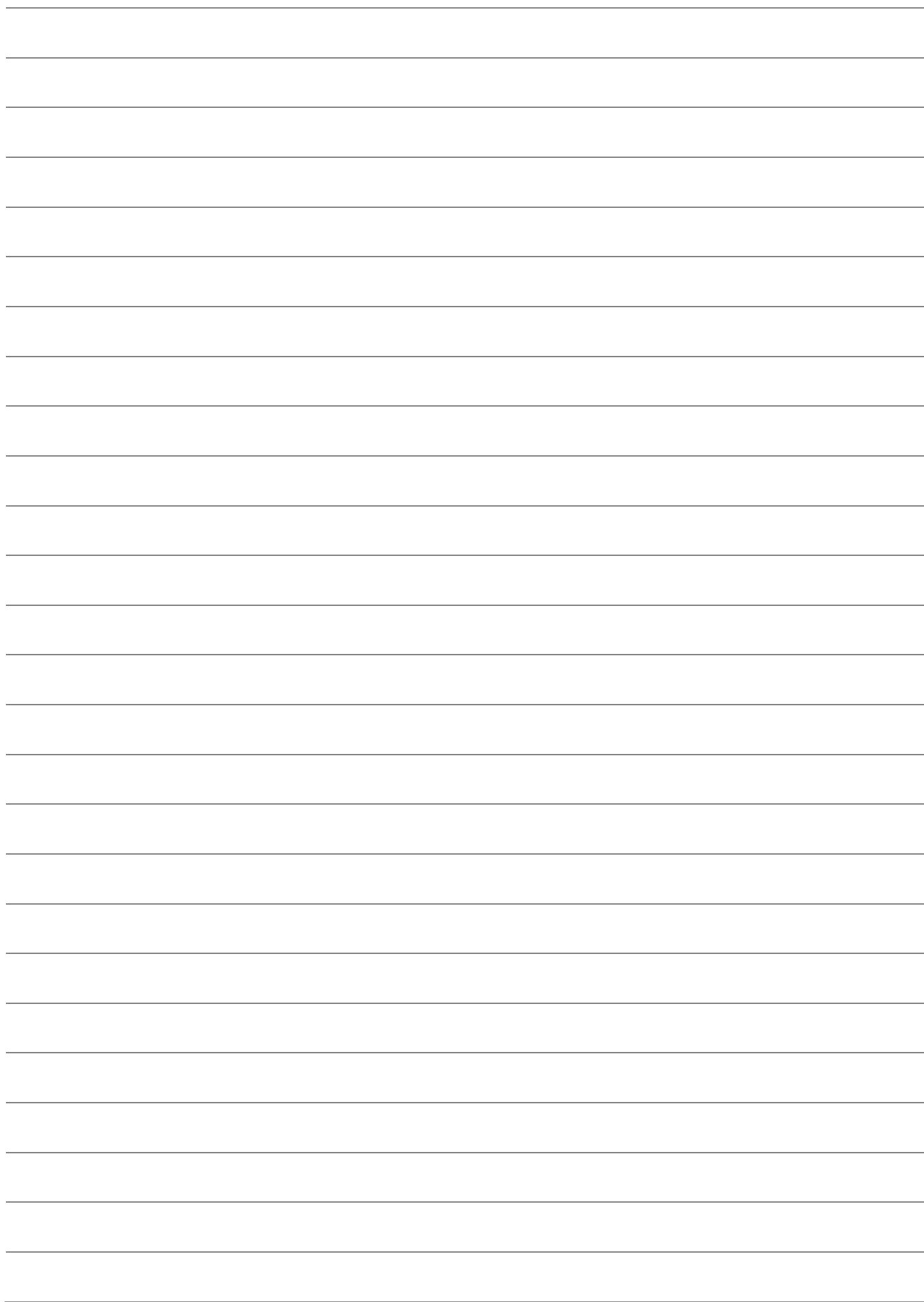
صَبَرْتُ عَلَى اللذَاتِ حَتَّى تَوَلَّيْتُ  
وَأَلْزَمْتُ نَفْسِي هَجْرَهَا فَاسْتَمَرَّتِ  
وَمَا النَّفْسُ إِلَّا حَيْثُ يَجْعَلُهَا الْفَتَى  
فَإِنْ طَمِعَتْ تَاقَتْ وَإِلَّا تَسَلَّتِ  
وَكَانَتْ عَلَى الْأَيَّامِ نَفْسِي عَزِيزَةً  
فَلَمَّا رَأَتْ عَزَمِي عَلَى الذُّلِّ ذَلَّتِ  
فَقَوْلُهُ ﷺ: «أَنَّ النَّصْرَ مَعَ الصَّبْرِ».

يشمل الصبر على جهاد العبد لعدوه الظاهر، وجهاده لعدوه الباطن وهو نفسه وهواه، وكان السلف يفضلون هذا الصبر على الصبر على البلاء.

وقال ميمون بن مهران: الصبر صبران: الصبر على المصيبة حسن، وأفضل من ذلك الصبر عن المعاصي.

وقال سعيد بن جبیر: الصبر على نحوين: أحدهما الصبر عما حرم الله، والصبر لما افترض الله من عبادته، فذلك أفضل الصبر، والصبر الآخر في المصائب.

وقد ورد في هذا حديث مرفوع من حديث علي لكنه لا يثبت<sup>(١)</sup>.



He (ﷺ) said: and that relief comes with distress

This is proven by the sayings of Allāh, Most High:

"It is He who sends down abundant rain, after they have lost all hope..." [al-Shura: 28].

"It is Allah who sends the winds which stir up clouds" until He said: "they rejoice..." [al-Rum: 48].

In a hadith reported by Abu Razin al-'Uqayli, the Prophet said: Our Lord laughs at the despair of His servant when His altering of his circumstances is imminent. This was recorded by Imam Ahmad. His son, 'Abdullah, also records a lengthy hadith on the authority of Abu Razin that the Prophet (ﷺ) said: On the day that (He will) send rain, Allāh knows that He will see you in a state of despair and He will laugh knowing that the change He will bring about is imminent.

The meaning is that Allah, Glorious is He, is amazed at the despondency of His servants, their fear, their misgivings and their giving up hope of His mercy when He has decreed that their circumstances are soon to change, while they remain unaware, and rain is to fall.

While the Prophet was standing, delivering the Friday sermon, a man came to him complaining of drought and the straitened circumstances everyone was in. The Prophet raised his hands and supplicated for rain whereupon rain clouds gathered and it rained continuously till the following Friday when they asked him (ﷺ) to supplicate for the rain to stop. He did so and the skies cleared.

قوله ﷺ: «أَنَّ الْفَرَجَ مَعَ الْكَرْبِ»

هذا يشهد له قوله تعالى :

﴿وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا...﴾ الآية،

[الشورى : ٢٨].

وقوله تعالى : ﴿اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا﴾.

إلى قوله : ﴿يَسْتَبْشِرُونَ...﴾ الآية، [الروم : ٤٨].

وقول النبي ﷺ في حديث أبي رزين العقيلي :

«ضَحِكَ رَبُّنَا مِنْ قُنُوطِ عِبَادِهِ وَقُرْبِ غَيْرِهِ» خَرَّجَهُ الْإِمَامُ

أحمد، وخرَّج ابنه عبد الله من حديث أبي رزين أيضاً في حديث طويل عن النبي ﷺ قال : «عَلِمَ اللَّهُ يَوْمَ الْغَيْثِ إِنَّهُ لَيُشْرَفُ عَلَيْكُمْ أَرْزَلَيْنِ قَنْطِينِ، فَيُظَلُّ يَضْحَكُ، قَدْ عَلِمَ أَنْ غَيْرَكُمْ إِلَى قُرْبٍ»<sup>(١)</sup>.

والمعنى أنه سبحانه يعجب من قنوط عباده عند احتباس

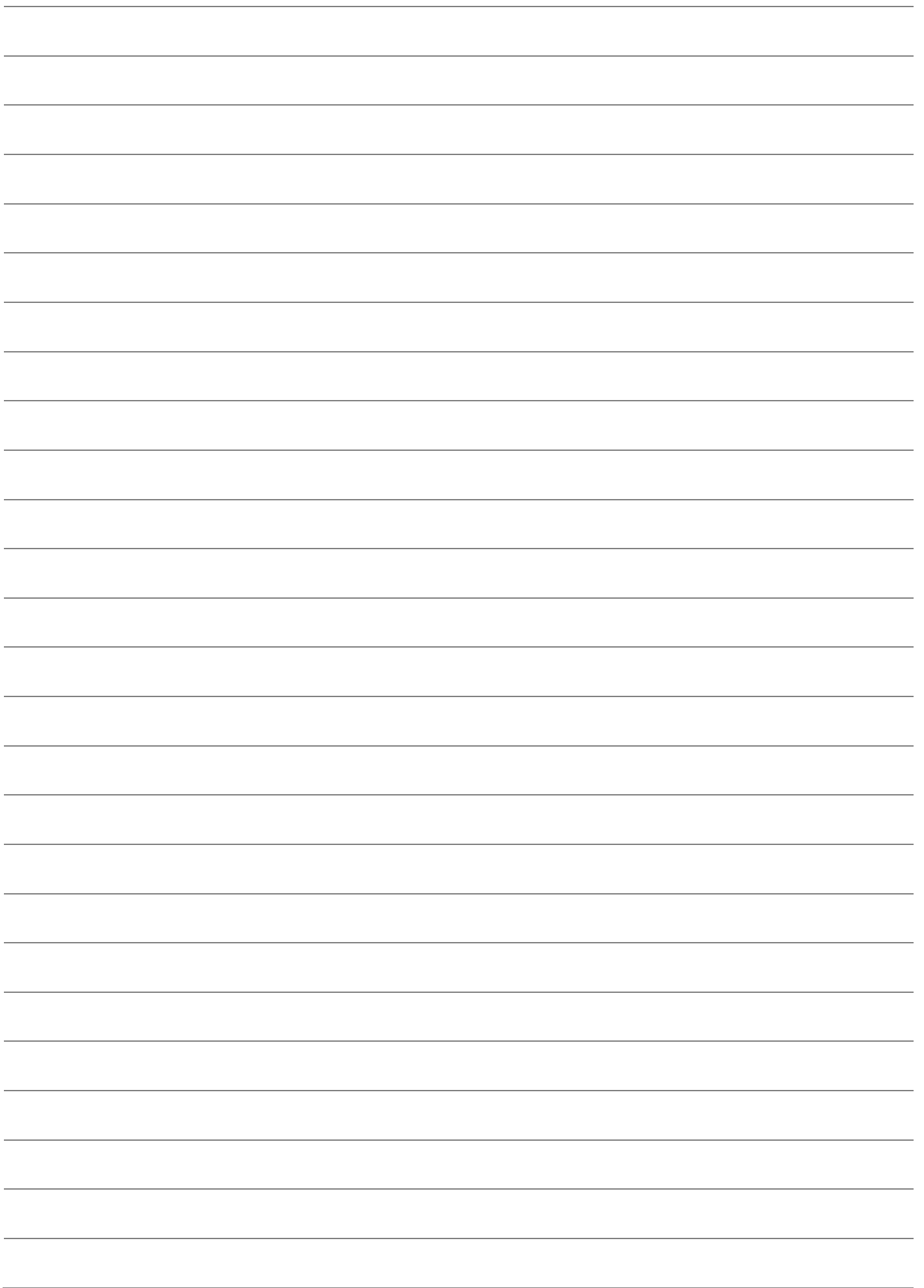
المطر عنهم وخوفهم وإشفاقهم ويأسهم من الرحمة، وقد قدر الله تغيير هذه الحال عن قرب بإنزال المطر ولكنهم لا يشعرون.

وهذا كما اشتكى ذلك الرجل إلى النبي ﷺ وهو قائم

يخطب يوم الجمعة احتباس المطر وجهد الناس فرفع النبي ﷺ

يديه فاستسقى لهم حتى نشأ السحاب ومطروا إلى الجمعة الأخرى

حتى قاموا إليه ﷺ فطلبوا منه أن يستصحي لهم ففعل فأقلعت السماء<sup>(١)</sup>.



In His Book, Allah has narrated numerous stories that deal with relief coming after distress and hardship. He told us of His rescuing Nuh and those with him on the ark from the terrible plight wherein the earth's population were all drowned.

He informed us of His saving Ibrāhim - alayhis-salam - from the fire kindled by the polytheists and how He made it coolness and peace for him. He also narrated to us how He ordered Ibrāhim to slaughter his son and, at the last moment, how He ransomed him with a mighty sacrifice.

He told us of the story of Mūsā and how his mother placed him in the river and his subsequently being found by Pharaoh's family. He informed us of the story of Musa and Pharaoh: how He saved Musā and drowned his enemy.

He narrated the story of Ayyūb, Yunus, Ya'qub, Yūsuf and the story of Yūnus's people when they believed.

He also told us about numerous incidents in the life of Muhammad (ﷺ) where He came to his aid and saved him such as when he was in the cave, at the Battle of

Bad, the Battle of Uhud and the Battle of Hunayn.

He told us the story of 'Ā'ishah when she was falsely accused and how He absolved her of that accusation. He narrated to us the story of the three:

"who were left behind, so that when the earth became narrow for them, for all its great breadth, and their own selves became constricted for them and they realised that there was no refuge from Allāh except in Him, He turned to them so that they might turn to Him." [al-Tawbah: 118].

وقد قصَّ الله في كتابه قصصاً كثيرة تتضمن وقوع الفرج بعد الكرب والشدة، كما قص نجاة نوح ومن معه في الفلك من الكرب العظيم، مع إغراق سائر أهل الأرض.

وكما قص نجاة إبراهيم - عليه السلام - من النار التي ألقاه المشركون فيها وأنه جعلها برداً وسلاماً، وكما قص قصة إبراهيم مع ولده الذي أمر بذبحه ثم فداه الله بذبح عظيم.

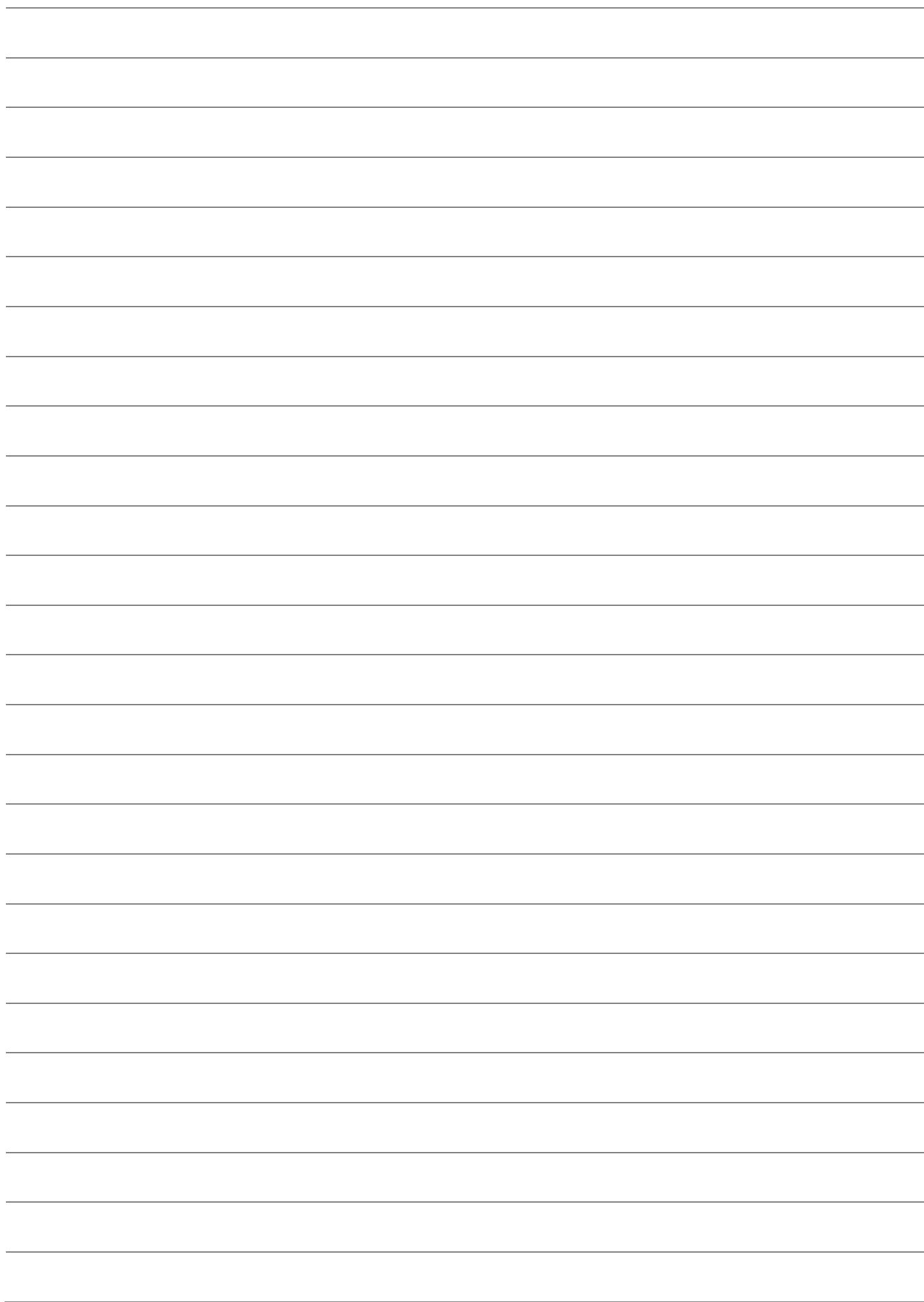
وكما قص قصة موسى - عليه السلام - مع أمه لما ألقته في اليم حتى التقطه آل فرعون، وقصته مع فرعون لما نجى الله موسى في البحر وأغرق عدوه.

وقصة أيوب ويونس ويعقوب ويوسف - عليه السلام - وقصة قوم يونس لما آمنوا.

وكما قصَّ الله قصص محمد ﷺ ونصره على أعدائه ونجاته منهم في عدة مواطن مثل قصته في الغار وقصته يوم بدر ويوم أحد ويوم حنين.

وكما قص سبحانه قصة عائشة في حديث الإفك وبرأها مما رميت به<sup>(١)</sup>. وقصة الثلاثة:

﴿الَّذِينَ خَلَفُوا وَتَرَىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا﴾<sup>(٢)</sup> [التوبة: ١١٨]<sup>(٣)</sup>.





The Sunnah mentions many such incidents such as the story of the three who were trapped in the cave by a falling boulder and they supplicated to Allah, making mention of their righteous deeds, and He relieved them.

And such as the story of Ibrāhīm and Sarah with the tyrant who coveted her for his own ends and how Allah defeated the evil plot.

Such events occurring to Muslims and those before Islam are too many to mention, many of them are collated in books such as ibn Abi al-Dunyā's al-Faraj ba'd al-Shiddah and Mujabi al-Da'wah and in the book al-Mustaghithin bi-llah wa'l-Mustasrikhina bihi, and the books dealing with the miracles of the Awliya, the biographies of the righteous and the works of history.

One of the scholars - I think he was from Morocco - mentioned in a book of his that he heard Abu Dharr al-Harawi, the Hāfiz, narrate that, while he was in Baghdad reading to Abu Hafs ibn Shāhin in a perfume sellers shop, he saw a man coming to the perfume seller and giving him ten dirhams in return for whatever he needed, he placed the items in a bowl and put the bowl on his head. He slipped and his bowl fell, breaking all the items and he began to cry profusely saying, In a caravan I lost a camel carrying four hundred - or he said four thousand - dinars and with them stones for tings which were worth even more. However, I do not despair at their loss but I have just had a son born to me and we need the items that a woman needs after having given birth and all I had were these ten dirhams. Then, when what was decreed just happened, I fell into despair. I have nothing to give them tonight and no work tomorrow that I may bring something home, the only thing I can think of is to run away and let them die in peace.

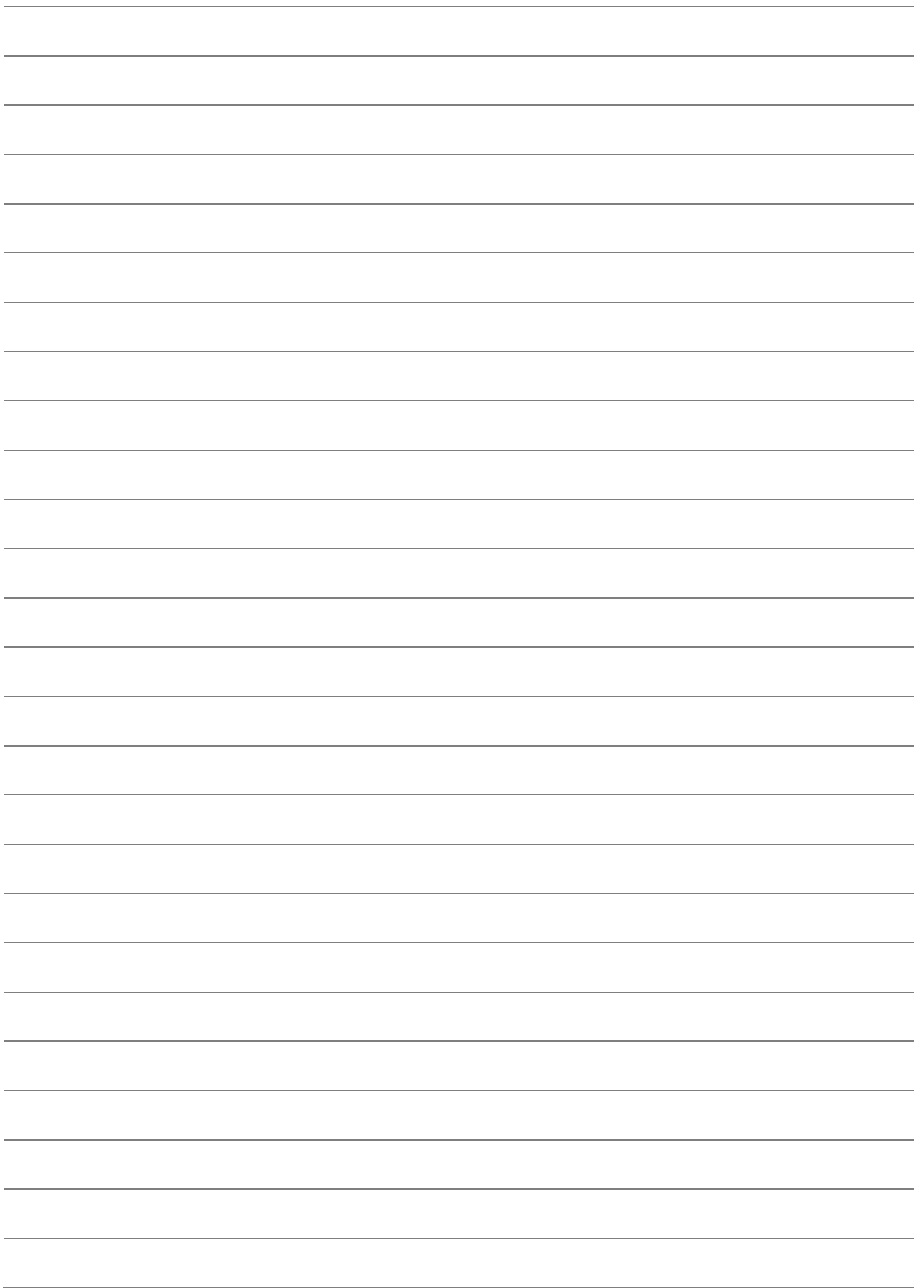
وفي السنة من هذا المعنى شيء كثير أيضاً مثل قصة الثلاثة الذين دخلوا الغار فانطبقت عليهم الصخرة فدعوا الله بأعمالهم الصالحة ففرج عنهم.

ومثل قصة إبراهيم وسارة مع الجبار الذي طلبها من إبراهيم ورد الله كيد الفاجر<sup>(٤)</sup>.

والحكايات الواقعة في هذا المعنى في الإسلام وقبله كثيرة جداً لا يمكن استقصاؤها وكثير منها مذكور في الكتب المصنفة: «في الفرج بعد الشدة» لابن أبي الدنيا وغيره، وكتاب «مجابي الدعوة» لابن أبي الدنيا، وكتاب «المستغِيثين بالله والمستصرخين به»، وكتب كرامات الأولياء، وأخبار الصالحين، وفي كتب التواريخ وغيرها.

ونحن نذكر ههنا طرفاً يسيراً من أظرف ما حكى في هذا الباب ليعتبر به.

ذكر بعض العلماء في مصنف له - وأظنه من المغاربة - أنه سمع من أبي ذر الهروي الحافظ يحكي أنه كان ببغداد يقرأ على أبي حفص ابن شاهين في دكان عطار، وأنه شاهد رجلاً جاء إلى العطار فدفع إليه عشرة دراهم وأخذ منه حوائج، وجعلها في طبق ووضعها على رأسه، فزلق ووقع طبقه وتفرقت حوائجه، فبكى واشتد بكاءه وقال: لقد ضاع مني في قافلة كذا وكذا هميان فيه أربعمئة دينار، أو قال: أربعة آلاف دينار، ومعها فصوص قيمتها مثل ذلك فما جزعت لضيعاعها، ولكن ولد لي الليلة ولد فاحتجنا في البيت إلى ما تحتاج إليه النفساء، ولم يكن عندي غير هذه العشرة دراهم فلما قدر الله ما قدر جزعت، وقلت: لا أنا عندي ما أرجع به اليوم إلى أهلي ولا ما أكتسب لهم غداً، ولم يبق لي حيلة إلا الفرار عنهم وتركهم على هذه الحال فيهلكون بعدي، فلم أملك نفسي أن جزعت هذا الجزع.



Abu Dharr said: An elder from al-Jund, sitting at the threshold of his house, heard the story and he sought Abu Hafs's permission to enter his house along with his colleagues while the afflicted person was yet with him. He granted them permission and the elder asked the man to repeat his story and asked him who was in the caravan he spoke of and where he lost the camel. He told him and was asked: If you saw it, would you recognise it? He replied: Yes. The man brought out the camel and when he saw it he said: That's it, and he described the stones it carried. When its baggage was opened, they saw those stones in it, so the elder returned it to him and he became wealthy once again.

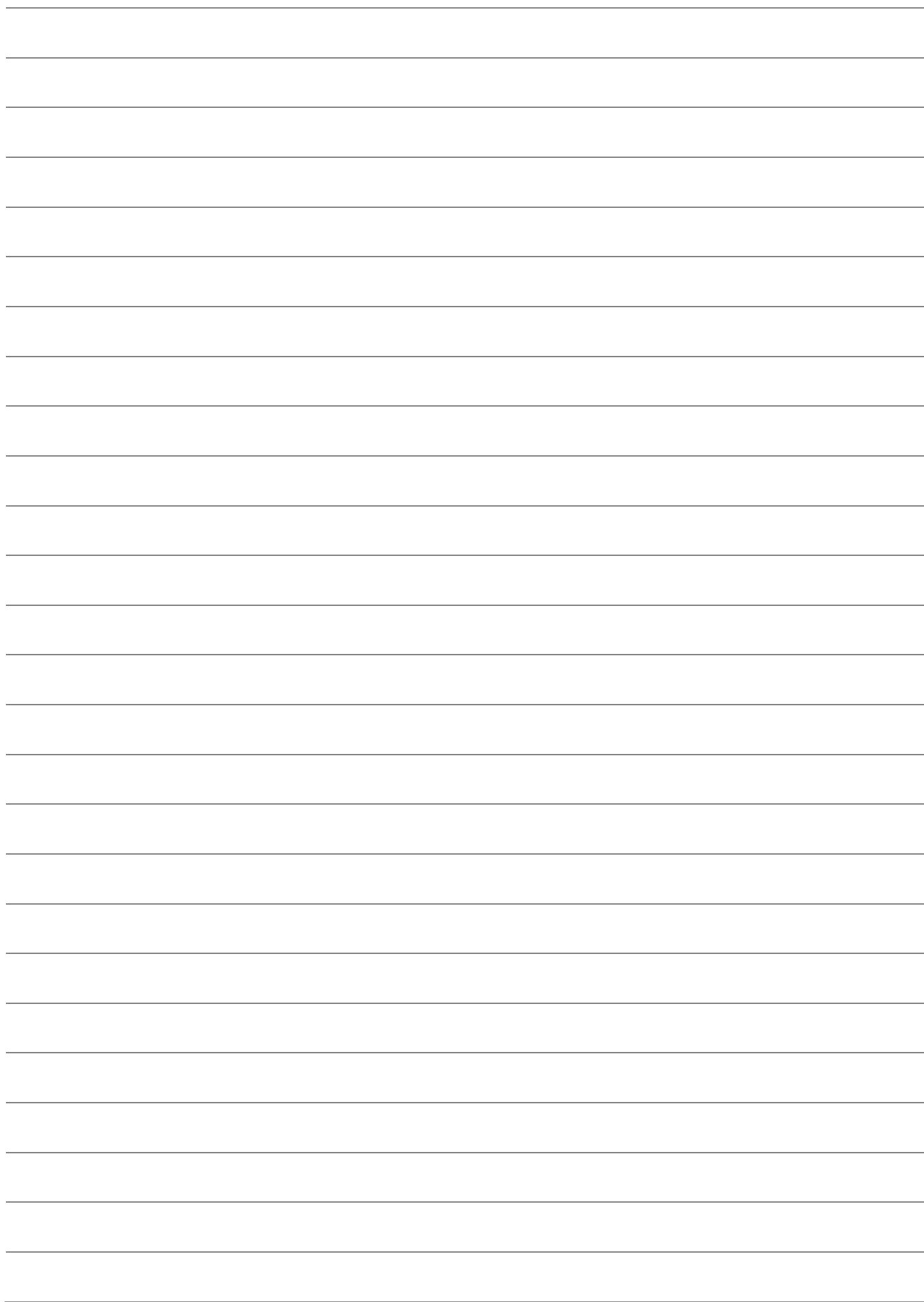
When the man had left, the Jundi man wept and when asked why, he said: The only wish I had left in this world was that Allah bring the owner of this wealth to me to retrieve it. Now that Allāh has fulfilled that wish by His grace, I have no further wish left to meet and so I know that the time of death is near.

Abu Dharr said: He passed away less than a month later and we prayed over him.

قال أبو ذر: ورجل من شيوخ الجند جالس على باب داره فسمع هذا كله، فسأل الجندي أبا حفص أن يدخل هو وأصحابه والرجل المصاب معه إلى بيته ففعل، وطلب من الرجل المصاب إعادة الحكاية في الهميان فأعاد ذلك عليه، وسأله عن من كان في تلك القافلة وعن المكان الذي ضاع منه الهميان، فأخبره، ثم سأله عن صفة الهميان وعلامته، فأخبره بذلك، فقال: لو رأيته كنت تعرفه؟ قال: نعم، قال: فأخرجه إليه فلما رآه، قال: هذا الهميان الذي سقط مني وفيه من الأحجار ما صفته كذا وكذا، ففتح الهميان فوجد الأحجار على ما وصف فدفعه إليه وخرج من عنده وقد صار من الأغنياء.

فلما خرج بكى الشيخ الجندي بكاءً شديداً فسئل عن سبب بكائه فقال: إنه لم يكن بقي لي في الدنيا أمل ولا أمنية أتمناها إلا أن يأتي الله بصاحب هذا المال فيأخذه، فلما قضى الله بذلك بفضلته ولم يبق لي أمل علمت أنه قد حان أجلي.

قال أبو ذر: فما انقضى شهر حتى توفي وصلينا عليه.



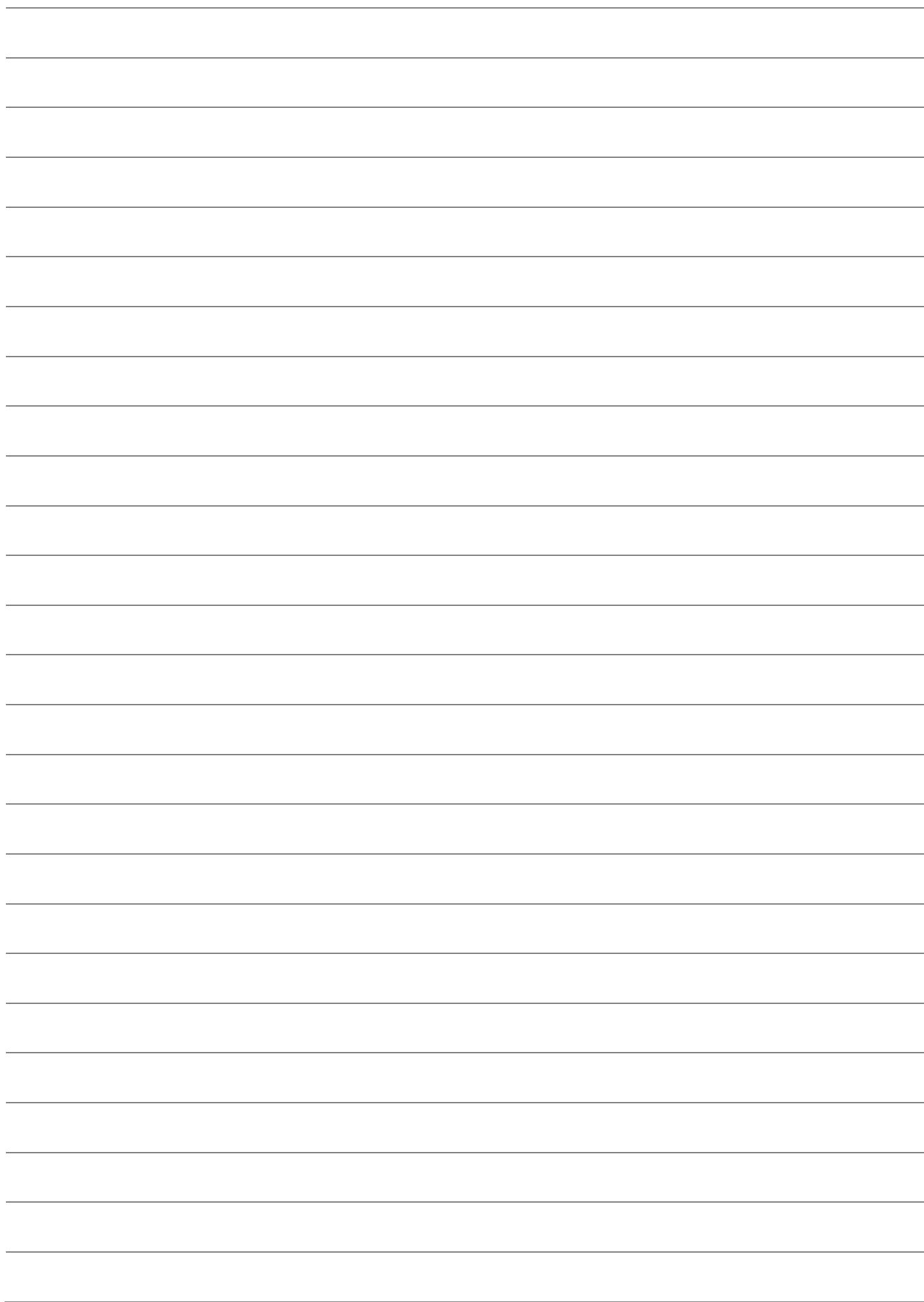
The same author narrated from someone in Mawsul that there was a trader there who would travel to different lands to ply his trade. One time he travelled to Kufah with all of his trade goods and everything he owned. During this journey he met a person who served him well, they became fast friends and he came to trust him completely. Then, while they had stopped at a rest station, he took advantage of him and stole all his property and provisions, leaving him with nothing. He searched and searched but was unable to find out where the servant had gone so, on foot and starving, he returned to his land. He entered his city by night and knocked on his door. When his family learned it was him, they rejoiced and praised Allah for his return saying: Your wife has just given birth to a son and we have no money to buy the things a woman needs post-delivery. Tonight, we are very hungry so buy some flour and oil for the lamps.' When he heard this, his misery and distress increased. Unwilling to tell them what had happened, he left to a nearby shop and extended the salam to the shopkeeper and gathered the oil and everything else he needed. Then, while talking to him, he saw his saddlebag lying unguarded on the ground in the shop and asked how it got there. The shopkeeper said: A man bought food from me and asked me to host him. I put his saddle-bag in my shop and tied his beast in my neighbour's house. The man is sleeping in the Masjid. Taking the saddle-bag with him, he went to the Masjid to find the man sleeping. He kicked him and he awoke alarmed. Thief! Betrayer! Where is my wealth? he cried. He replied: It is in the bag around your neck; and when he looked he found that nothing was missing at all. He then retrieved his beast, spent lavishly on his family and then told them all that had happened.

وحكى هذا المصنف أيضاً في كتابه عن رجل حكى له بالموصل أن رجلاً كان عندهم تاجراً يسافر بتجارته إلى البلدان، فسافر مرة بجميع ماله وما يملكه إلى الكوفة، فوافقه في تلك السفرة رجل فخدمه فأحسن خدمته، وأنس به حتى وثق به، ثم استغفله في بعض المنازل وأخذ دابته وما عليها من المال والمتاع، ولم يبق له شيئاً البتة، واجتهد في طلبه فلم يقع له على خبر، فرجع إلى بلده راجلاً جائعاً، فدخل المدينة ليلاً وهو على تلك الحال فطرق بابه، فلما علم أهله سروا وقالوا: الحمد لله الذي جاء بك في هذا الوقت، فإن أهلك قد ولدت اليوم ولداً وما وجدنا ما نشترى به ما تحتاج إليه النفساء، ولقد كانت هذه الليلة طאוياً فاشتر لنا دقيقتاً ودهناً نسرج<sup>(١)</sup> به، فلما سمع ذلك زاد في غمه وكرهه، وكره أن يخبرهم بما جرى له فيحزنهم، فخرج إلى حانوت رجل كان بالقرب من داره فسلم عليه، وأخذ منه دهنًا وغيره مما يحتاج إليه، فبينما هو يخاطبه إذ التفت فرأى خرجه الذي هرب به خادمه مطروحاً في داخل الحانوت، فسأله عنه فقال: إن رجلاً ورد عليّ بعد العشاء واشترى مني عشاء واستضافني فأضفته، فجعلت خرجه في حانوتي ودابته في دار جارنا، والرجل بائث في المسجد، فنهض إلى المسجد ومعه الخرج فوجد الرجل نائماً، فرفسه فاستيقظ مذعوراً، فقال له: أين مالي يا خائن؟ قال: هوذا على عنقك والله ما تفقد منه ذرة. واستخرج الدابة على موضعها، ووسع على أهله وأخبرهم حينئذ بخبره.



A similar story is related by Tinnawkhi. It is lengthy, but in summary: At the time of al-Rashid there lived a money exchanger who bought a slave-girl for five hundred dinars. He fell deeply in love her, and in wanting to be with her all the time, his business suffered immensely. He spent all his capital and was left with nothing. The slave-girl became pregnant and he began to take his house apart and sell the effects therein until nothing remained, then, while in this state, she went into labour and asked him to buy what she needed for birth and post-birth complaining that she would die if he did not hurry. Weeping, he immediately left the house having resolved to drown himself in the Tigris. He was about to jump in, when the fear of Allah struck him and stopped him; instead he travelled on foot from city to city until he reached Khurasan where he stopped and commenced employment. He wrote sixty six letters to his home town asking after the slave-girl but got no response and determined that she had indeed passed away

ويشبه هاتين الحكايتين ما حكاه التنوخي في كتابه، والحكاية طويلة، وملخصها: أن رجلاً كان ببغداد في زمن الرشيد، وكان صيرفياً، فابتاع جارية بخمسمائة دينار، وشغف بها حتى تعطل عن معاشه بسبب ملازمتها، وأنفق رأس ماله حتى لم يبق معه منه شيء، وحملت جاريته فصار ينقض داره ويبيع أنقاضها حتى فرغت ولم يبق له حيلة فضرَبها الطَّلُق وهو على تلك الحال، وطلبت منه ما يصلح للنفساء، وشكت إليه أنها تموت إن لم يعجل عليها بذلك، فبكى، وخرج على وجهه، وهم أن يغرق نفسه في دجلة، ثم خاف عقاب الله فامتنع، وخرج ماشياً على قدميه من قرية إلى قرية حتى بلغ خراسان، فأقام بها واكتسب مالاً، وكتب إلى بلده ستة وستين كتاباً ليتعرف خبر الجارية فلم يعد إليه الجواب، فلم يشك أنها ماتت.





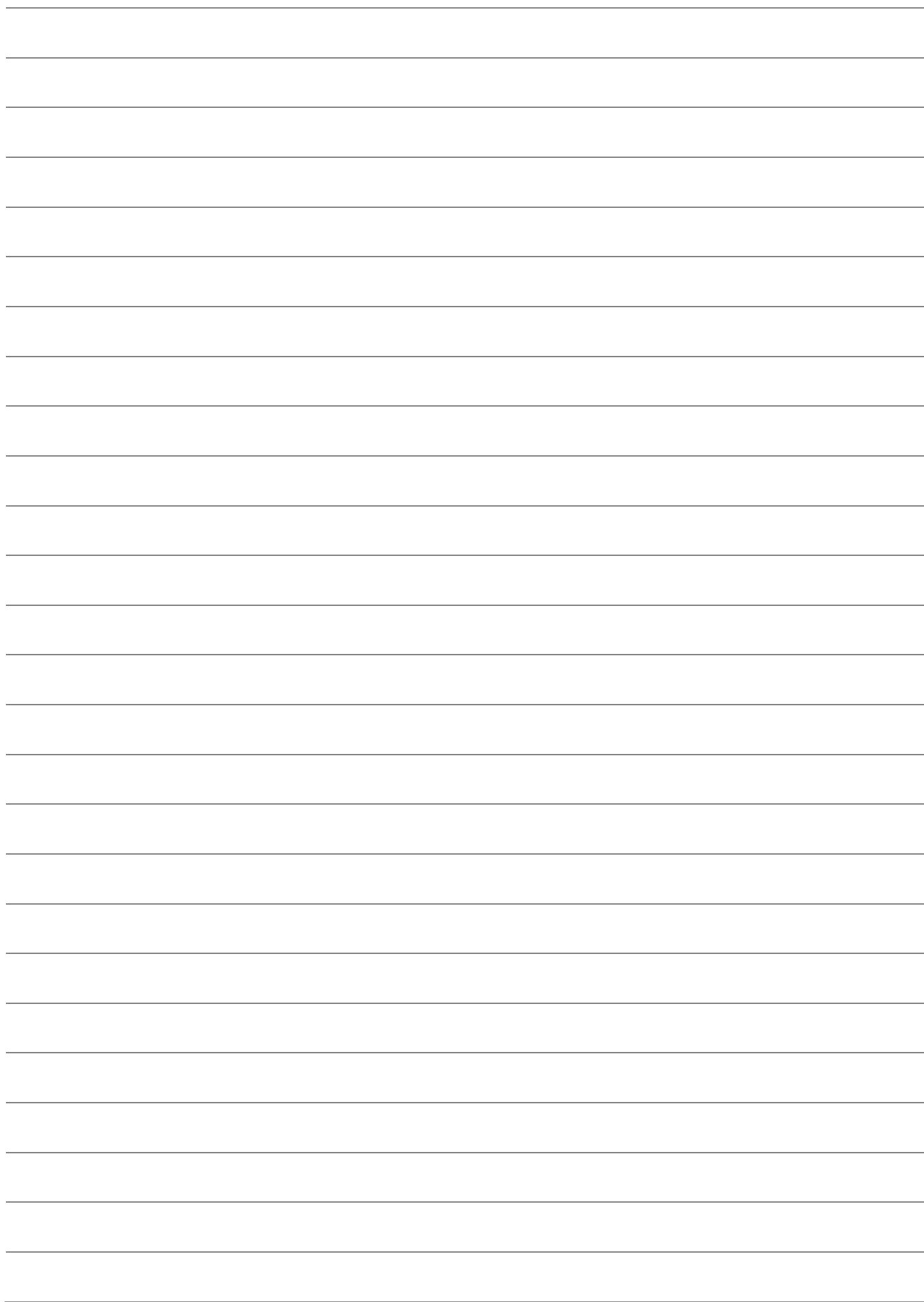
Many years later he decided to return to Baghdad and took with him his property to the value of twenty thousand dinars. The caravan was attacked by highway robbers and they stole everything leaving him, once again, poor and needy. He continued on his journey until he reached Baghdad, entering it in the same state that he had left it some thirty years ago. He went to his house to find it well looked after with a beautiful entrance, there were doorkeepers, servants and mules. He asked who lived in the house and he was told that it belonged to such-a-such money-changer, the name they gave was his name and they said that the mother was foster mother to the Leader of the Believer's son and that the owner of the house himself was in charge of the Bayt al-Mal. The person he had asked told him that his father had told him that the father of this money-changer also used to be a successful money-changer who, being beset with poverty, left seeking items for the mother when she was in labour and had lost his way and died. His mother had begged help from some neighbours who came to her assistance. Then, the Leader of the Believers had a son born to him, Ma'mun, and he would accept the milk of no foster mother save hers; so, while in his service, she came to hold a position of respect and honour in his household. Then, when Ma'mun became Khalifah, he kept the woman and her son with him and her son built this house you see, he finished. The man asked if the mother was still alive and he replied, Yes, she spends some days with the Khalifah and some days with her son. The money-changer, the son, arrived with a group of people and entered his house; the man went in as well. The son fulfilled their needs and they left, leaving the man alone. The youth asked, Old man, what is it you need? He replied, I am your father. His face went white and he quickly jumped up and led the man into his house, sitting him on a chair. There was a screened area in the room and the old man remarked. Perhaps you should ask so-and-so if I am telling the truth, mentioning his mothers name. The mother, the slave-girl, heard his voice and raised the screens and rushed to her master kissing him and weeping. He informed them of his story and they took him to al-Ma'mun who had him take his son's position and promoted the son.

ثم رجع إلى بغداد بعد مدة طويلة، ومعه مال قيمته عشرون ألف دينار، فخرج على قافلته اللصوص فأخذوا ما معه كله، وعاد بشيابه فقيراً، ولم يزل يتوصل حتى دخل بغداد فقيراً كما خرج منها بعد أن غاب عنها قريباً من ثلاثين سنة، فقصد داره فوجدوها عامرة، وبابها حسن، وعليه بواب وغلمان وبغال، فسأل عن الدار: لمن هي؟ فقيل: هي لابن فلان الصيرفي وسمّوا الرجل باسمه، قالوا: وهو ابن داية أمير المؤمنين، وهو جهبذه وصاحب بيت ماله، وأخبره الذي سأله أن أباه أخبره أن أبا هذا الرجل صاحب الدار كان صيرفياً جليلاً فافتقر، وإن أم هذا الصبي ضربها الطلق، فخرج أبوه يطلب لها شيئاً، ففقد وهلك، وأن أمه أرسلت إلى بعض الجيران تستغيث بهم فقاموا لها بحوائج الولادة، ثم أنه ولد لأmir المؤمنين ولد ذكر وذلك الولد هو المأمون، وأنه عرض عليه جميع الدايات فلم يقبل أئداهن، فأرشدوا إلى أم هذا الصبي فحُمِلت إلى دار الرشيد، فحين وضع فم المولود على ثديها قبله وأرضعته، وصارت عندهم في حال جليلة. ثم لما ولي المأمون الخلافة كانت المرأة وابنها معه، وبنى ابنها هذه الدار. وسأله عن أمه: أحيّة هي؟ قالوا: نعم، وهي تمضي إلى دار الخليفة أياماً وتكون عند ابنها أياماً، فجاء الرجل الصيرفي حتى دخل الدار مع الناس فرآها في غاية الحسن ورأى في صدرها شاباً يشبهه، وبين يديه الكتاب والأموال والموازين يقبضون ويُقبضون، فجلس الرجل في غمار الناس حتى تفرقوا ولم يبق غيره فقال له الشاب: يا شيخ هل من حاجة؟ قال: نعم أنا أبوك. قال: فتغير وجهه ووثب مسرعاً، ثم استدعاه إلى داره وأجلسه على كرسي وهناك ستار فقال له الشيخ: لعلك تريد أن تختبر صدق قلبي من جهة فلانة وذكر اسم جاريتة أم الصبي، فسمعت الجارية صوته فرفعت الستارة وخرجت إلى مولاهما وجعلت تقبله وتبكي، وأخبرها خبره من حين خروجه من عندها إلى أن رجع فقام ولده حينئذٍ واعتذر إليه من تقصيره وأصلح حاله، ثم أدخله على المأمون فحدثه بحدثه، فخلع عليه وصيره جهبذاً له على ما كان عليه ابنه، وأجرى له الرزق وقلد ابنه عملاً أجلاً من عمله<sup>(١)</sup>.



It has been narrated by al-Ma'afa Ibn Zakariyyah al-Nahrawani with his chain from Sawwar al-Qadhi that one day he left from the house of Mahdi and entered his house and asked for his food and then felt sick so returned it, then he called for his slave-girl but she did not perfume herself for him, then he entered for his siesta but could not sleep, so he got up, and got on his mule and he met a wakil who had one-hundred dirham, and said to him: take it with you and follow me. He left his mule and went with him. I attended the prayer while he was in some streets, so he entered and prayed in a mosque there. When he finished his prayer, he was blind and feeling [around], so he said to him: what do you want? He responded: I want you. He said: What is your need? He responded: I smelt from you a pleasant smell so I assumed you are from the people of goodness, so I wanted to give you something. He said: speak. He said: Do you see this castle? He said: Yes. He said: It used to be my fathers and then he sold it, then he left for Khurasan and I left with him and then the blessings which we used to have went away. I returned and came to the owner of the house to ask him something to connect me with and I would go to Sawwar for he was a friend of my father, Sawwar said: I said: Who is your father? He said: So-and-so Ibn so-and-so, so he is the most truthful person to me. I said to him: Allāh has brought Sawwar to you, [by] preventing him from eating, drinking and sleeping and has brought him to you. Then Sawwar called his wakil, took the dirhams from him and gave it to him, and said to him: if you are here tomorrow then come to me. Sawwar said: then I entered upon al-Mahdi and informed him regarding this incident which fascinated him; so he ordered for the blind man to be given two-thousand dinars and ordered to give Sawwar one-hundred thousand dinars. Sawwar said: the blind man came to me, so I gave him two-thousand dinars, and said to him: Allāh has provided with His generosity towards you a lot of good and has also given you from His wealth two-thousand dinars.

وروى المعافى بن زكريا النهرواني بإسناده عن سوار القاضي أنه خرج يوماً من دار المهدي، فدخل داره فدعا بغدائه فجاشت نفسه، فردّه ثم دعا بجارية له فلم تطب نفسه، فدخل للقائلة فلم يأخذه النوم، فنهض وركب بغلته فلقيه وكيل له معه ألفا درهم فقال له: أمسكها معك واتبعني. وخلي بغلته فذهبت به، فحضرت الصلاة وهو في بعض الشوارع فدخل فصلى في مسجد هناك، فلما قضى صلاته، إذا هو بأعمى يتلمس، فقال له: ما تريد؟ قال له: أريدك. قال: وحاجتك؟ قال: شممت منك ريح الطيب فظننت أنك من أهل النعيم فأردت أن ألقى إليك شيئاً. قال: قل قال: أترى هذا القصر؟ لقصر هناك. قال: نعم، قال: فإنه كان لأبي فباعه، ثم خرج إلى خراسان فخرجت معه فزالت عنا النعم التي كنا فيها، فقدمت فأتيت صاحب الدار لأسأله شيئاً يصلني به وأصير إلى سوار فإنه كان صديقاً لأبي، قال سوار: قلت: فمن أبوك؟ قال: فلان بن فلان فإذا هو أصدق الناس لي، فقلت له: فإن الله قد أتاك بسوار منعه الطعام والشراب والنوم وجاء به بين يديك. ثم دعا سوار وكيله فأخذ منه الدراهم فدفعها إليه. وقال له: إذا كان غد فصر إليّ. قال سوار: ثم دخلت على المهدي فحدثته بهذا الحديث فأعجبه وأمر للأعمى بألفي دينار وأمر لسوار بمائة ألف دينار، قال سوار: فجاءني الأعمى، فدفعت إليه الألفي دينار، وقلت له: قد رزق الله بكرمه بك خيراً كثيراً وأعطيته من مالي ألفي دينار أيضاً.



Ibn Abi al-Dunya, al-Faraj ba'd al Shiddah, records with his isnad to Waddah ibn Khaythama who said: Umar ibn 'Abdul-'Aziz, may Allah have mercy on him, ordered me to release all the prisoners in a prison, so I released them all save Yazid ibn Abi Muslim who vowed to have my blood in revenge. I was in Africa when I was told that Yazid ibn Abi Muslim, recently appointed Amir of the African provinces, had arrived. I fled. He sent people after me who caught me and took me to him. He said: By Allāh, I have been asking Him repeatedly to allow me to find a way to you! He said: By Allāh, I have been asking Him repeatedly to save me from your evil. He said: By Allah, He has not granted you safety and I will kill you. Were the Angel of Death itself to race me in taking away your soul, I would beat it Bring a sword and the executioners mat! I was made to kneel on it and shackled, the executioner stood over me, sword ready. Then the call to prayer was given and he went to pray, when he went into prostration, an army attacked him, killing him. A man came and cut me free and told me to go on my way.

He also records, with his isnad to 'Umar al-Saraya who was, one time, fighting in the Roman provinces by himself. Once, while sleeping, one of them came to him and prodded him with his foot, awaking him. O Arab, he said, you have a choice: I can kill you with a spear, a sword or we can wrestle! He said: Then, let us wrestle. He beat me and, sitting on my chest, asked: How should I kill you? I cried out, I bear witness that everything that is worshipped beneath your Throne is false save Your noble face You see my circumstances so save me! I then fell in a swoon and when I came to, I found the Roman lying dead besides me.

وخرج ابن أبي الدنيا في كتابه «الفرج بعد الشدة» بإسناده عن وضاح بن خيثمة قال: أمرني عمر بن عبد العزيز بإخراج من في السجن فأخرجتهم إلا يزيد بن أبي مسلم فنذر هدر دمي، فإني لبإفريقية إذ قيل لي: قديم يزيد بن أبي مسلم يعني أميراً على إفريقية فهربت منه، وأرسل في طلبني فأخذت، فأتى بي إليه، فقال لي: والله لطالما سألت الله أن يمكنني منك. فقلت: وأنا والله طالما استعذت بالله من شرك، فقال: والله ما أعاذك. والله لأقتلنك ثم والله لأقتلنك، ثم والله لأقتلنك، لو سابقني ملك الموت إلى قبض روحك لسبقته، علي بالسيف والنطع. قال: فجيء بالنطع فأقعدت فيه، وكُتِفَت. وقام قائم على رأسي بسيف مشهور. وأقيمت الصلاة، فخرج إلى الصلاة فلما سجد أخذته سيوف الجند فقتل. فجاءني رجل فقطع كتافي بسيفه وقال لي: انطلق<sup>(١)</sup>.

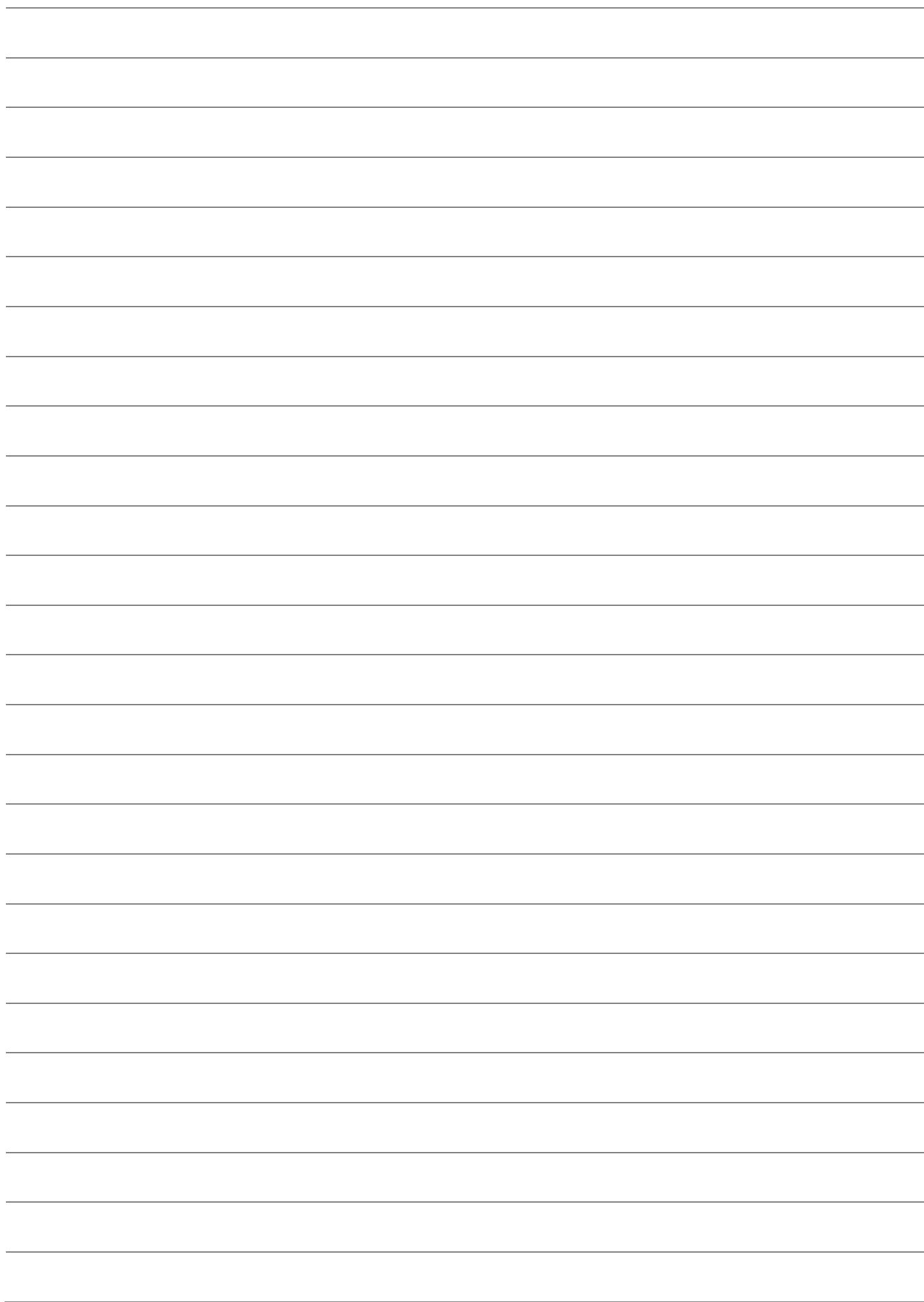
وإسناده عن عمر السرايا وكان يغزو في بلاد الروم وحده فبينما هو نائم ذات يوم إذ ورد عليه عِلجٌ منهم فحرّكه برجله فانتبه فقال: يا عربي اختر إن شئت مطاعنةً، وإن شئت مسابقةً، وإن شئت مصارعةً، فقلت: أما المطاعنة والمسايفة فلا بُقيا لهما ولكن المصارعة، فنزل فصرعني وجلس على صدري وقال: أي قتلة أقتلك؟ فرفعت رأسي وقلت: أشهد أن كل معبود ما دون عرشك إلى قرار الأرضين باطل غير وجهك الكريم، قد ترى ما أنا فيه ففرج عني قال: فأغمي عليه فأفقت فإذا الرومي قتيل إلى جنبني<sup>(٢)</sup>.



Abul-Hasan ibn al-Jahdam records with his isnad to Hätim al-Asamm who said: We encountered the Turks and had a jousting match. A Turk threw me off my horse and then dismounted and sat on my chest. Grabbing my beard, he took a knife out of his sock and moved to slaughter me. My heart, however, was not with him or his knife, it was with my Master. I thought: My Master, if You have decreed my slaughter here, I fully submit to Your ordinance. I belong to You. While in that situation, one of the Muslims shot him with an arrow and he fell off me. I stood up and, taking his knife from his hand, slaughtered him with it. Let your hearts reside with your Master and you will see such wonders of His providence unfurl that were never seen by your predecessors!

There are many more incidents such as these but what we have mentioned thus far is enough

وروى أبو الحسن ابن الجهم بإسناده عن حاتم الأصم قال: لقينا الترك فكان بيننا جولة فرماني تركي فقلبي عن فرسي ونزل فقعد على صدري وأخذ بلحيتي وأخرج من خفه سكيناً ليذبحني فما كان قلبي عنده ولا عند سكينه، وإنما كان عند سيدي فقلت: سيدي إن قضيت علي أن يذبحني هذا فعلى الرأس والعين إنما لك وملكك، فبينما أنا على هذه الحال إذ رماه بعض المسلمين بسهم فما أخطأ حلقه فسقط عني فقامت أنا إليه وأخذت السكين من يده فذبحته بها، فما هو إلا أن تكون قلوبكم عند السيد حتى تروا من عجائب لطفه ما لم تروا من الآباء والأمهات . وهذا باب يطول ذكره جداً فليقتصر على ما ذكرناه ففيه كفاية .





He (ﷺ) said: with hardship comes ease

This statement is taken from His, Glorious is He, sayings:

"Allah will appoint after difficulty, ease."  
[al-Talaq: 7].

"For truly with hardship comes ease; truly with hardship comes ease." [al-Inshirah: 5-6].

Humayd ibn Hammad in Abū al-Khuwar narrated that 'Ā'idh ibn Shuraih narrated to him that he heard Anas ibn Malik saying, the Prophet (ﷺ) was sitting in front of a hole in the ground and remarked: If hardship were to enter this burrow, ease would follow it in and remove it. Then Allāh revealed:

"For truly with hardship comes ease; truly with hardship comes ease."

This was recorded by ibn Abi Hātim, al-Tafir and it was recorded by Bazzar with the wording: Were hardship to come and enter this burrow, ease would follow it in and remove it. Then He recited:

"For truly with hardship comes ease."

They have ruled Humayd in Hammad da'if.

قوله ﷺ: «أَنَّ مَعَ الْعُسْرِ يُسْرًا»

هذا منتزع من قوله سبحانه وتعالى:

﴿سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا﴾ [الطلاق: ٧].

وقوله تعالى:

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۚ إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾ [الانشراح: ٥، ٦].

وروى حميد بن حماد بن أبي الخوار، ثنا عائذ بن شريح: سمعت أنس بن مالك يقول:

كان النبي ﷺ جالساً وحياله جحر، فقال: «لَوْ جَاءَ الْعُسْرُ فَدَخَلَ هَذَا الْجُحْرَ لَجَاءَ الْيُسْرُ حَتَّى يَدْخُلَ عَلَيْهِ فَيُخْرِجَهُ». فأنزل الله عز وجل:

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۚ إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾.

خَرَّجَهُ ابن أبي حاتم في «تفسيره» وخَرَّجَهُ البزار في «مسنده» ولفظه:

«لَوْ جَاءَ الْعُسْرُ حَتَّى يَدْخُلَ هَذَا الْجُحْرَ لَجَاءَ الْيُسْرُ حَتَّى يُخْرِجَهُ. ثُمَّ قَالَ:

﴿إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾.

حميد بن حماد هذا ضعفه<sup>(١)</sup>.



Ibn Abi Hatim records from the narration of Mubarak al-Fudalah from al-Hasan, that he said: They would say: One hardship will never overcome two eases.

Ibn Jarir records on the authority of Ma'mar from al-Hasan who said, The Prophet came out one day, joyous and happy, saying: One hardship will never overcome two eases..

"For truly with hardship comes ease; truly with hardship comes ease."

He also records this via the route of 'Awf and Yūnus from al-Hasan as a mursal hadith.

He also records it as a hadith of Qatadah who said:

It has been mentioned to us that the Messenger of Allah gave his Companions the glad-tidings of this verse saying: One hardship will never overcome two eases.

In Abi al-Dunya records the hadith of Mu'awiyah in Qurrah on the authority of someone who narrated to him that ibn Mas'ūd said: Were hardship to enter a burrow, ease would follow it in. Then he recited:

"For truly with hardship comes ease; truly with hardship comes ease."

He also records the hadith of 'Abdu'l-Rahman ibn Zayd ibn Aslam from his father from his grandfather that when Abū 'Ubaydah was besieged, 'Umar wrote to him saying: No matter what hardship a person faces, Allāh will send relief afterwards for one hardship cannot overcome two eases and He says:

"Be patient; be supreme in patience; be firm on the battlefield; and have taqwa of Allah so that hopefully you will be successful." [Aal-Imran: 200].

This was also how in 'Abbās and other exegetes explained this verse saying: One hardship will never overcome two eases.

وَحَرَجَ ابْنُ أَبِي حَاتِمٍ مِنْ رِوَايَةِ مُبَارَكِ بْنِ فَضَالَةَ عَنِ الْحَسَنِ قَالَ: كَانُوا يَقُولُونَ: لَا يَغْلِبُ عَسْرٌ وَاحِدٌ يَسْرِينَ اثْنَيْنِ<sup>(٢)</sup>.

وَحَرَجَ ابْنُ جَرِيرٍ مِنْ رِوَايَةِ مُعْمَرٍ عَنِ الْحَسَنِ قَالَ:

خَرَجَ النَّبِيُّ ﷺ يَوْمًا مَسْرُورًا فَرِحًا وَهُوَ يَقُولُ: «لَنْ يَغْلِبَ عَسْرٌ يَسْرِينَ، لَنْ يَغْلِبَ عَسْرٌ يَسْرِينَ».

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا<sup>(٣)</sup>.

وَحَرَجَهُ أَيْضًا مِنْ رِوَايَةِ عَوْفٍ وَيُونُسَ عَنِ الْحَسَنِ مَرْسَلًا أَيْضًا.

وَمِنْ حَدِيثِ قَتَادَةَ قَالَ:

ذَكَرَ لَنَا رَسُولُ اللَّهِ ﷺ بَشَرَ أَصْحَابَهُ بِهَذِهِ الْآيَةِ فَقَالَ: «لَنْ يَغْلِبَ عُسْرٌ يُسْرَيْنِ»<sup>(٤)</sup>.

وَرَوَى ابْنُ أَبِي الدُّنْيَا مِنْ حَدِيثِ مُعَاوِيَةَ بْنِ قُرَّةَ عَنْ مَنْ حَدَّثَهُ عَنْ ابْنِ مَسْعُودٍ قَالَ: لَوْ أَنَّ الْعُسْرَ دَخَلَ فِي جَحْرٍ لَجَاءَ الْيُسْرُ حَتَّى يَدْخُلَ مَعَهُ ثُمَّ قَالَ: قَالَ اللَّهُ تَعَالَى:

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا<sup>(٥)</sup>.

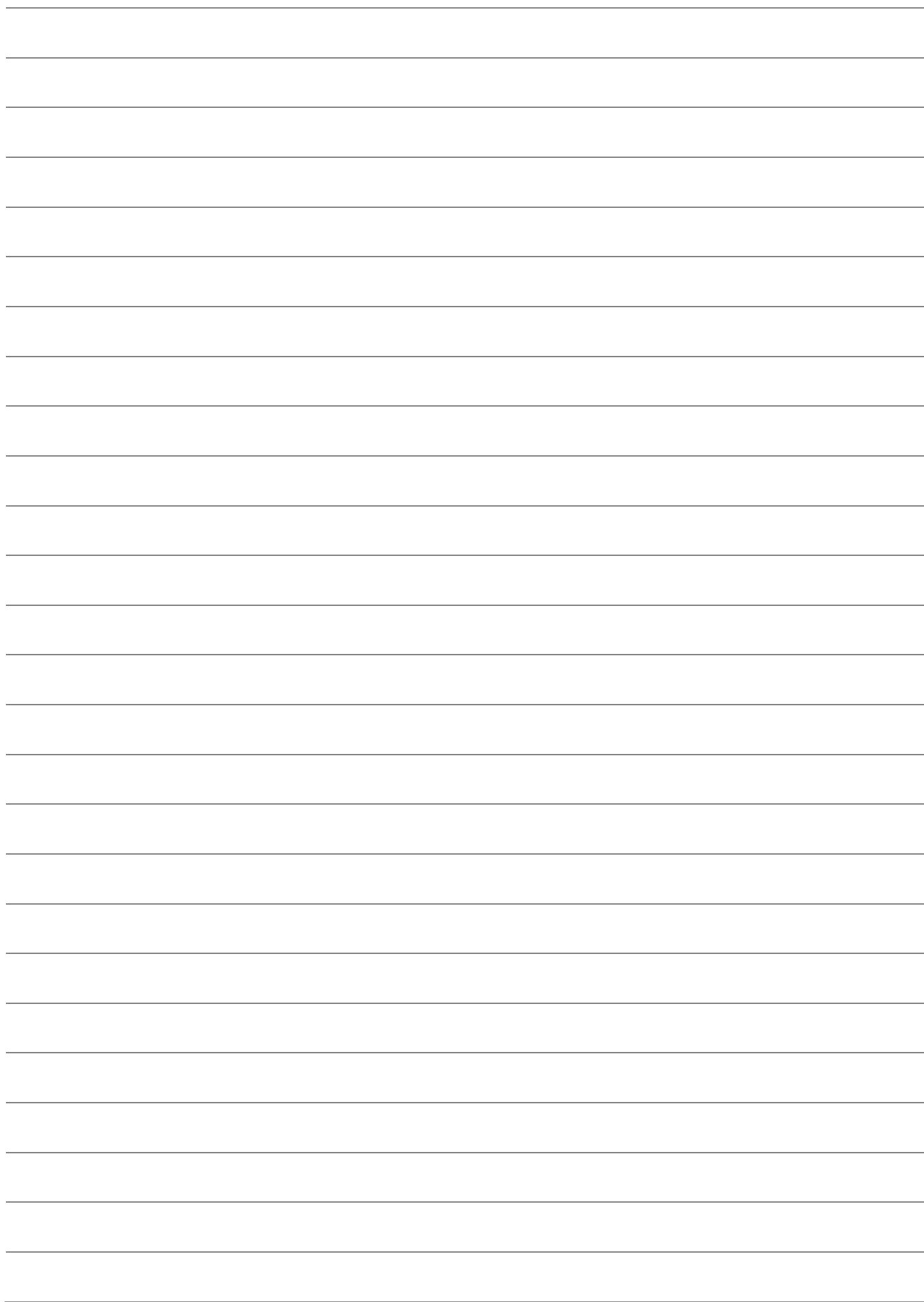
وَمِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ بْنِ أَسْلَمَ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ أَبَا عُبَيْدَةَ حُصِرَ فَكَتَبَ إِلَيْهِ عُمَرُ يَقُولُ: مَهْمَا يَنْزِلُ بِأَمْرِي مِنْ شِدَّةٍ إِلَّا يَجْعَلُ اللَّهُ لَهُ بَعْدَهَا فَرَجًا، إِنَّهُ لَنْ يَغْلِبَ عَسْرٌ يَسْرِينَ، وَإِنَّهُ يَقُولُ:

﴿أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

[آل عمران: ٢٠٠]<sup>(٦)</sup>.

وَكَذَا قَالَ ابْنُ عَبَّاسٍ وَغَيْرُهُ مِنَ الْمُفَسِّرِينَ فِي هَذِهِ الْآيَةِ: لَنْ

يَغْلِبَ عَسْرٌ يَسْرِينَ.



While one of the early people was in the open desert in a state of extreme grief, a line of poetry came to him:

When a man awakes aggrieved \*\*\* I think death is better for him.

When night came, he heard a voice call out:

Be assured O person \*\*\* Beset with worry!

Poetry has he recited \*\*\* Still uppermost in his mind:

When hardship intensifies \*\*\* Ponder, Did We not expand.

A hardship lies between two eases \*\*\* When you recognise that, rejoice!

He said: I memorised these verses and Allah relieved me of my distress.

Many poems are written this vein; we shall select a few to quote here:

One of them said:

Be patient, patience yields wonders. \*\*\* Despair not at calamity,

Ease closely follows adversity. \*\*\* At hard times, adversity is removed.

One of them said:

Many are those who despair at events \*\*\* The relief from which is imminent.

Another said:

Perhaps relief is soon to follow, \*\*\* We treat our souls with perhaps.

Closest is a person to relief \*\*\* When he surrenders to despair.

Another recited:

When affairs become hard, expect relief \*\*\* Relief is imminent when adversity intensifies.

كان بعض المتقدمين ليلة في البادية في غم شديد فألقى في روعه بيت من الشعر، فقال:  
أَرَى الْمَوْتَ لِمَنْ أَصْبَحَ مَغْمُومًا لَهُ أَصْلَحُ  
فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ سَمِعَ هَاتِفًا يَهْتِفُ:

أَلَا يَا أَيُّهَا الْمَرْءُ      الَّذِي الْهَمُّ بِهِ بَرَّحُ  
وَقَدْ أَنْشَدَ بَيْتًا لَمْ      يَزَلْ فِي ذِكْرِهِ يَسْنَحُ  
إِذَا اشْتَدَّ بِكَ الْعُسْرُ      فَفَكَّرْ فِي أَلَمِ نَشْرَحُ  
فَعُسْرُ بَيْنَ يُسْرَيْنِ      إِذَا أَبْصَرْتَهُ فَاْفَرَحُ  
قال: فحفظت الأبيات ففرج الله غمي.

وقد أكثر الشعراء في القول في هذا المعنى، ونحن نذكر قطعة منتخبة من محاسن ما قيل في ذلك، فمما قيل في هذا المعنى:

تَصَبَّرْ إِنَّ عُقْبَى الصَّبْرِ خَيْرُ      وَلَا تَجَزَعْ لِنَائِبَةٍ تُنُوبُ  
فَإِنَّ الْيُسْرَ بَعْدَ الْعُسْرِ يَأْتِي      وَعِنْدَ الضِّيقِ تَنْكَشِفُ الْكُرُوبُ  
ولبعضهم:

وَكَمْ جَزَعَتْ نَفُوسٌ عَنْ أُمُورٍ      أَتَى مِنْ دُونِهَا فَرَجٌ قَرِيبُ  
ولبعضهم:

عَسَى فَرَجٌ يَكُونُ عَسَا      نَعْلَلُ أَنْفُسَنَا بِعَسَى  
وَأَقْرَبُ مَا يَكُونُ الْمَرْءُ      مِنْ فَرَجٍ إِذَا يَيْئَسَا  
ولغيره:

إِذَا تَضَايَقَ أَمْرٌ فَاَنْتَظِرْ فَرَجًا      فَأَضِيقُ الْأَمْرَ أَذْنَاهُ مِنَ الْفَرَجِ



Another composed the following lines:

Despair not if you are aggrieved for a day  
\*\*\* You have been living in ease for many  
a day.

Do not think lowly of your Lord \*\*\*  
Beauty is most befitting for Him.

Do not relinquish hope; that is disbelief!  
\*\*\* Allāh will make you suffice with little,

Know this: ease follows hardship \*\*\*  
Allah is the most truthful of all who speak.

One of them said:

Patience is the key to relief's door \*\*\*  
Ease follows every hardship.

Time does not stagnate \*\*\* One event  
follows another.

We will conclude this treatise by  
mentioning some of the subtleties,  
benefits and wisdoms of tribulation

ولبعضهم :

فَقَدْ أَيْسَرَ فِي الزَّمَنِ الطَّوِيلِ  
فَإِنَّ اللَّهَ أَوْلَى بِالْجَمِيلِ  
لَعَلَّ اللَّهَ يُغْنِي عَنْ قَلِيلِ  
وَقِيلَ : اللَّهُ أَصْدَقُ كُلِّ قِيلِ

وَكُلُّ عُسْرٍ بَعْدَهُ يُسْرٌ  
وَالْأَمْرُ يَأْتِي بَعْدَهُ الْأَمْرُ

وَضَاقَ لِمَا بِهِ الصَّدْرُ الرَّحِيبُ  
وَأَرَسَتْ فِي أَمَاكِنِهَا الْخُطُوبُ  
وَلَا أَغْنَى بِحَيَاتِهِ الْأَرِيبُ  
يَمُنُّ بِهِ اللَّطِيفُ الْمُسْتَجِيبُ  
فَمَوْصُولٌ بِهَا الْفَرْجُ الْقَرِيبُ

لَهُ فَرْجًا مِمَّا أَلَجَّ بِهِ الدَّهْرُ  
لَهُ كُلُّ يَوْمٍ فِي خَلِيقَتِهِ أَمْرُ  
قَضَى اللَّهُ أَنَّ الْعُسْرَ يَتَّبِعُهُ الْيُسْرُ

ولنختم الكتاب بذكر نبذة يسيرة من لطائف البلايا وفوائدها  
وحكمها .

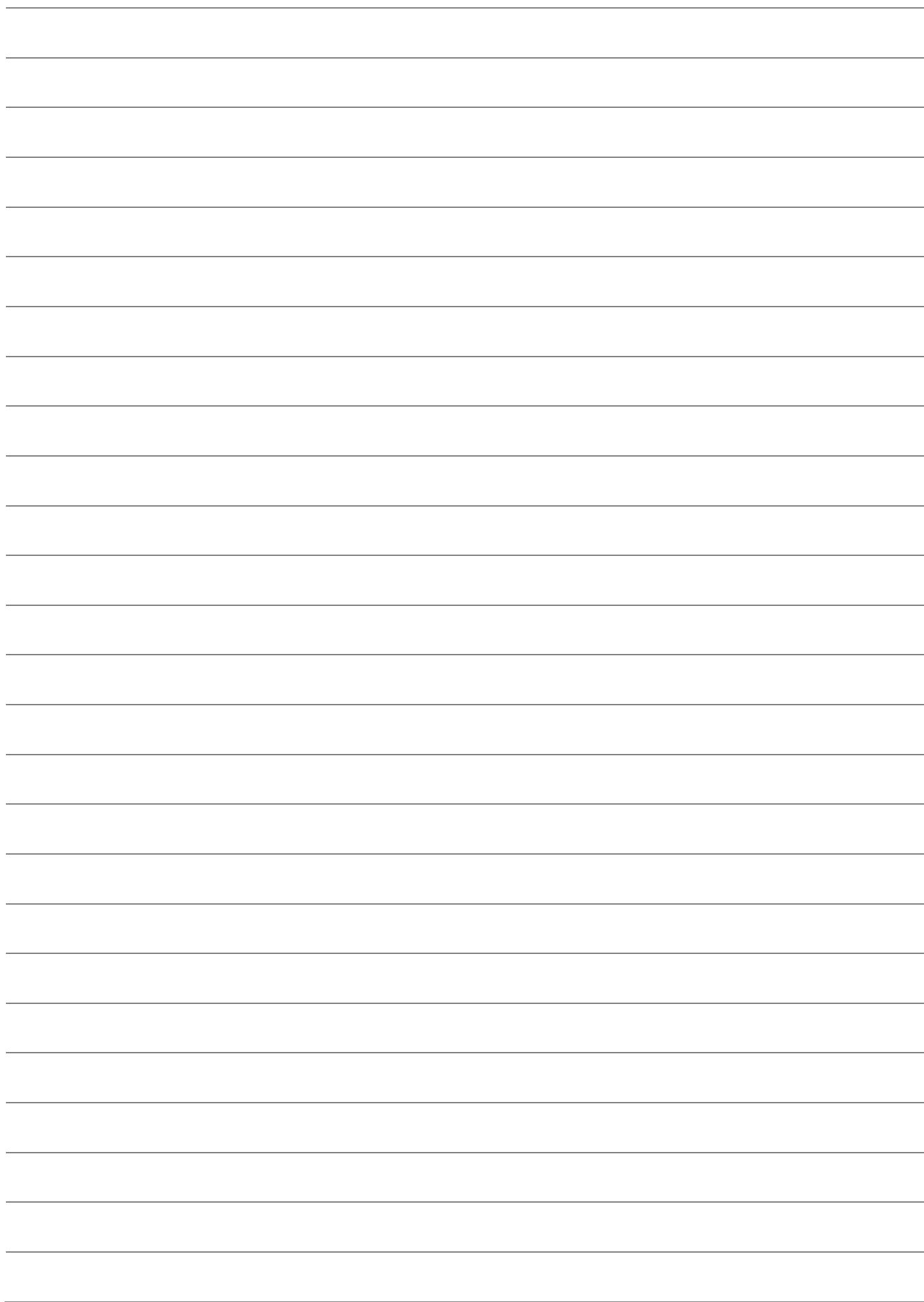
فَلَا تَجْزَعْ وَإِنْ أَعْسَرَتْ يَوْمًا  
وَلَا تَظُنَّنْ بِرَبِّكَ ظَنًّا سُوًى  
وَلَا تَيَاسُ فَإِنَّ الْيَاسَ كُفْرٌ  
فَإِنَّ الْعُسْرَ يَتَّبِعُهُ يَسَارٌ

ولبعضهم :

مِفْتَاحُ بَابِ الْفَرْجِ الصَّبْرُ  
وَالدَّهْرُ لَا يَبْقَى عَلَى حَالَةٍ  
وَلِغَيْرِهِ :

إِذَا اشْتَمَلْتَ عَلَى الْيَاسِ الْقُلُوبُ  
وَأَوْطَأْتَ الْمَكَارِهِ وَاطْمَأْنَنْتَ  
وَلَمْ تَرَى لَانْكِشَافِ الضَّرِّ وَجْهًا  
أَتَاكَ عَلَى قُنُوطٍ مِنْكَ غَوْثٌ  
وَكُلُّ الْحَادِثَاتِ وَإِنْ تَنَاهَتْ  
ولبعضهم :

عَسَى مَا تَرَى أَنْ لَا يَدُومَ وَأَنْ تَرَى  
عَسَى فَرْجٌ يَأْتِي بِهِ اللَّهُ إِنَّهُ  
إِذَا لَاحَ عُسْرٌ فَارْجُ يُسْرًا فَإِنَّهُ





[1] The expiation of sins and being rewarded for bearing tribulation with patience. The scholars have differed if a person will be rewarded for the actual tribulation itself.

[2] The servant is reminded of his sins so that he can repent and turn back to Allah, Mighty and Magnificent

[3] The heart becomes soft after having been coarse and hard. One of the Salaf said: A person could fall ill and as a result bring his sins to mind. Then, by virtue of his fear of Allah, they would break up and disperse like flies and Allah would forgive him.

[4] A person humbling himself and submitting himself before Allah, Mighty and Magnificent. Indeed such a state is more beloved to Allah than many deeds of obedience.

[5] They lead a person's heart to return to Allah, to stand at His door, implore Him and to be submissive before Him. This is one of the greatest benefits of tribulation. Allah has censured those who are not submissive to Him at times of hardship:

"We seized them with the punishment, but they did not go low before their Lord; nor will they humble themselves." [al-Mu'minun: 76].

Also, He said:

"We sent Messengers to nations before you and afflicted their nations with hardship and distress so that hopefully they would humble themselves." [al-An'am: 43].

One of the previous Scriptures states: Allah puts a servant to trial because He loves to hear his humble entreaty.

فمنها: تكفير الخطايا بها، والثواب على الصبر عليها، وهل يثاب على البلاء بنفسه؟ فيه اختلاف بين العلماء.

ومنها: تذكر العبد بذنوبه فربما تاب ورجع منها إلى الله عز وجل.

ومنها: زوال قسوة القلوب وحدوث رقتها.

قال بعض السلف: إن العبد ليمرض فيذكر ذنوبه فيخرج منه مثل رأس الذباب من خشية الله فيغفر له.

ومنها: انكسار العبد لله عز وجل وذله له، وذلك أحب إلى الله من كثير من طاعات الطائعين.

ومنها: أنها توجب للعبد الرجوع بقلبه إلى الله، والوقوف ببابه والتضرع له والاستكانة، وذلك من أعظم فوائد البلاء، وقد ذم الله من لا يستكين له عند الشدائد، قال الله تعالى:

﴿وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَنْضَعُونَ﴾

[المؤمنون: ٧٦].

وقال:

﴿وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَاءِ لَعَلَّهُمْ يَنْضَعُونَ﴾ [الأنعام: ٤٣].

وفي بعض الكتب السابقة: إن الله ليبتي العبد وهو يحبه ليسمع تضرعه.



Sa'id ibn 'Abdul-'Aziz said: Dawud -'alayhis-salam – said: Glory be to the One who causes a person to supplicate when faced with tribulation. Glory be to the One who confers gratitude to a person in a state of ease.

Abu Ja'far Muhammad in 'Ali passed by Muhammad ibn al-Munkadir who was in state of intense grief. He asked after him and he was told that he was burdened by debt. Abū Ja'far said: Has the door of supplication opened for him? They said: Yes. He said: A servant is truly blessed if, when in need, he frequently invokes his Lord, no matter what that need.

Some of them, when supplicating at times of adversity, would not want a quick response for fear that the state (of need of their Lord) that they found themselves in would end.

Thabit said: When the believer invokes Allāh, Allāh entrusts Jibril to fulfil his need saying: Do not hasten in meeting his need for I love to hear the voice of My believing servant.

This is reported as a hadith of the Prophet but all its routes are da'if.

One of the Salaf saw the Lord of Might in a dream and said: My Lord, I have invoked You so much but without response! He replied: I love to hear your voice.

[6] Tribulation leads the heart to relish the delight of patience and to be content. This is a station of immense rank and importance; the excellence of which we have already alluded to.

[7] Tribulation leads to a servant giving up dependency on the creation and leads him to turn to the Creator alone. Allah has told us that the polytheist turns to Allah sincerely when supplicating to Him at times of need, what then of the believer?!

[8] Tribulation leads a person to actualise and live Tawhid in his heart and this is the most sublime of stations and noblest of rankings.

One of the Judeo-Christian narrations mentions, Tribulations brings you and Me together. Well-being brings you and yourself together

وقال سعيد بن عبد العزيز: قال داود – عليه السلام – (١):  
سبحان مستخرج الدعاء بالبلاء، وسبحان مستخرج الشكر بالرخاء.  
ومرَّ أبو جعفر محمد بن علي بمحمد بن المنكدر وهو مغموم  
فسأل عن سبب غمه، ف قيل له: الدَّين قد فدحه فقال أبو جعفر:  
أفتح له في الدعاء؟ قيل: نعم. قال: لقد بورك لعبد في حاجة  
أكثر فيها من دعاء ربه كائنة ما كانت.

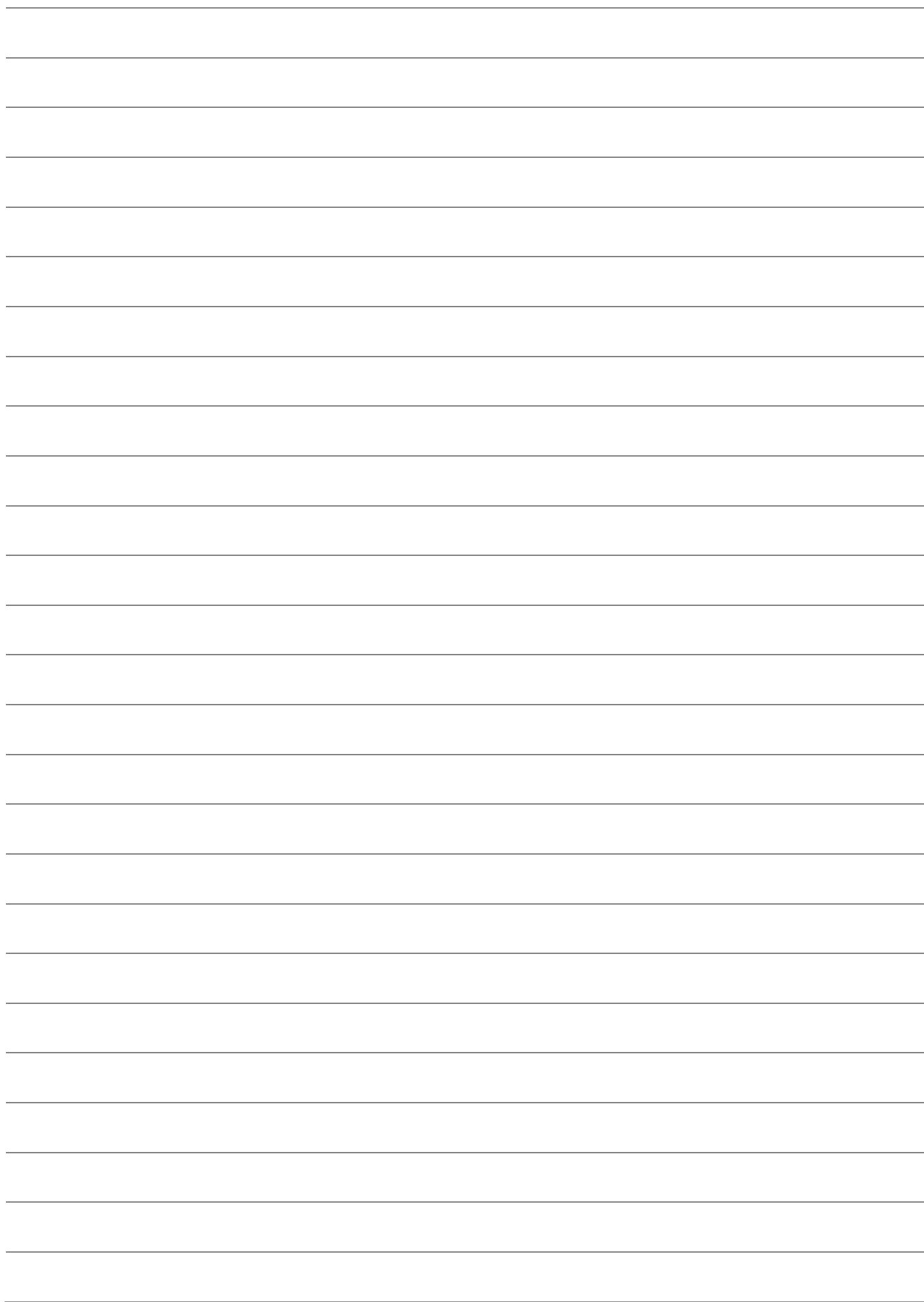
وكان بعضهم إذا فتح له في الدعاء عند الشدائد لم يحب  
تعجيل إجابته خشية أن ينقطع عما فتح له.  
وقال ثابت: إذا دعا الله المؤمن بدعوة وكلَّ جبريل بحاجته  
يقول: لا تعجل بإجابته فإني أحب أن أسمع صوت عبدي المؤمن.  
وروي مرفوعاً من وجوه ضعيفة (١).

رأى بعض السلف رب العزة في نومه فقال: يا رب، كم  
أدعوك ولا تجيبني؟  
قال: إني أحب أن أسمع صوتك (٢).

ومنها: أن البلاء يوصل إلى قلبه لذة الصبر عليه والرضا به،  
وذلك مقام عظيم جداً، وقد تقدمت الإشارة إلى فضل ذلك وشرفه.  
ومنها: أن البلاء يقطع قلب المؤمن عن الالتفات إلى  
مخلوق ويوجب له الإقبال على الخالق وحده.  
وقد حكى الله عن المشركين إخلاص الدعاء له عند الشدائد  
فكيف بالمؤمن؟!.

فالبلاء يوجب للعبد تحقيق التوحيد بقلبه وذلك أعلى  
المقامات وأشرف الدرجات.

وفي الإسرائيليات يقول الله عز وجل: البلاء يجمع بيني  
وبينك، والعافية تجمع بينك وبين نفسك.



## Section

Generally speaking, when adversity intensifies and misfortune increases, relief is close. Allāh, Most High, says:

"Then when the Messengers despaired and thought themselves denied, Our help came to them, and those We willed were saved." [Yusuf: 110].

"to the point that the Prophet and those who had faith with him said..." [al-Baqarah: 214].

He informs us that Ya'qūb - 'alayhis-salām - never gave up hope of meeting Yūsuf and that he asked his brothers:

"Seek news of Yūsuf..." [Yusuf: 87].

and He said:

"perhaps Allāh will bring them all together." [Yusuf: 83].

A wonderful wisdom in attaching the onset of relief to intense distress is that in such circumstances a person gives up hope in any object of creation relieving him. Instead the person turns to Allāh and depends on Him alone. When a person severs hope in creation and places his dependency on Allāh, then will He respond and relieve him. Tawakkul, trust, is to stop raising ones eyes to creation having given up hope in them. This was stated by Imam Ahmad and he adduced as proof the saying of Ibrāhīm who (when about to be burned in the fire) was asked by Jibril: Do you need anything? He replied: From you, no.

## فصل

وإذا اشتد الكرب وعظم الخطب كان الفرج حينئذ قريباً في الغالب. قال تعالى:

﴿حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا﴾ [يوسف: ١١٠].

وقال: ﴿حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ...﴾ الآية، [البقرة: ٢١٤].

وأخبر عن يعقوب - عليه السلام - أنه لم ييأس من لقاء يوسف، وقال لإخوته:

﴿أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ...﴾ الآية، [يوسف: ٨٧].

وقال:

﴿عَسَىٰ اللَّهُ أَن يَأْتِيَنِي بِهِمْ جَمِيعًا﴾ [يوسف: ٨٣].

ومن لطائف أسرار اقتران الفرج باشتداد الكرب أن الكرب إذا اشتد وعظم وتناهى وجد الأيأس من كشفه من جهة المخلوق ووقع التعلق بالخالق وحده، ومن انقطع عن التعلق بالخلائق وتعلق بالخالق، استجاب الله له وكشف عنه. فإن التوكل هو قطع الاستشراف باليأس من المخلوقين، كما قال الإمام أحمد، واستدل عليه بقول إبراهيم لما عرض له جبريل في الهواء وقال: ألك حاجة؟ فقال: أما إليك فلا.



Tawakkul is one of the greatest routes through which ones needs are met for Allāh suffices the person who puts his trust in Him:

"Whoever puts his trust in Allāh - He will be enough for him." [al-Talaq: 3].

Fudayl said: By Allah! Were you to give up all hope in creation so that you no longer want anything from them, your Master would grant you everything you want!

Another wisdom is that when hardship intensifies, the servant must strive against Shaytān because he will whisper to him, causing him to despair and give up hope. Man must repress these whisperings and the reward of striving against the enemy and repressing him will be the removal of the tribulation.

The authentic hadith mentions:

Your supplication will be answered so long as he is not impatient he says, I have supplicated but have not received a response, and therefore gives up supplication.

Another wisdom is that if relief is slow in coming, and the servant gives up hope of ever receiving it, especially after a plenitude of supplication and humble entreaty, he will look inwards and blame his self saying, I have only been afflicted in this way because of you, if there was any good in you, I would have been answered.

والتوكل من أعظم الأسباب التي تطلب بها الحوائج، فإن الله يكفي من توكل عليه، كما قال:

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ [الطلاق: ٣].

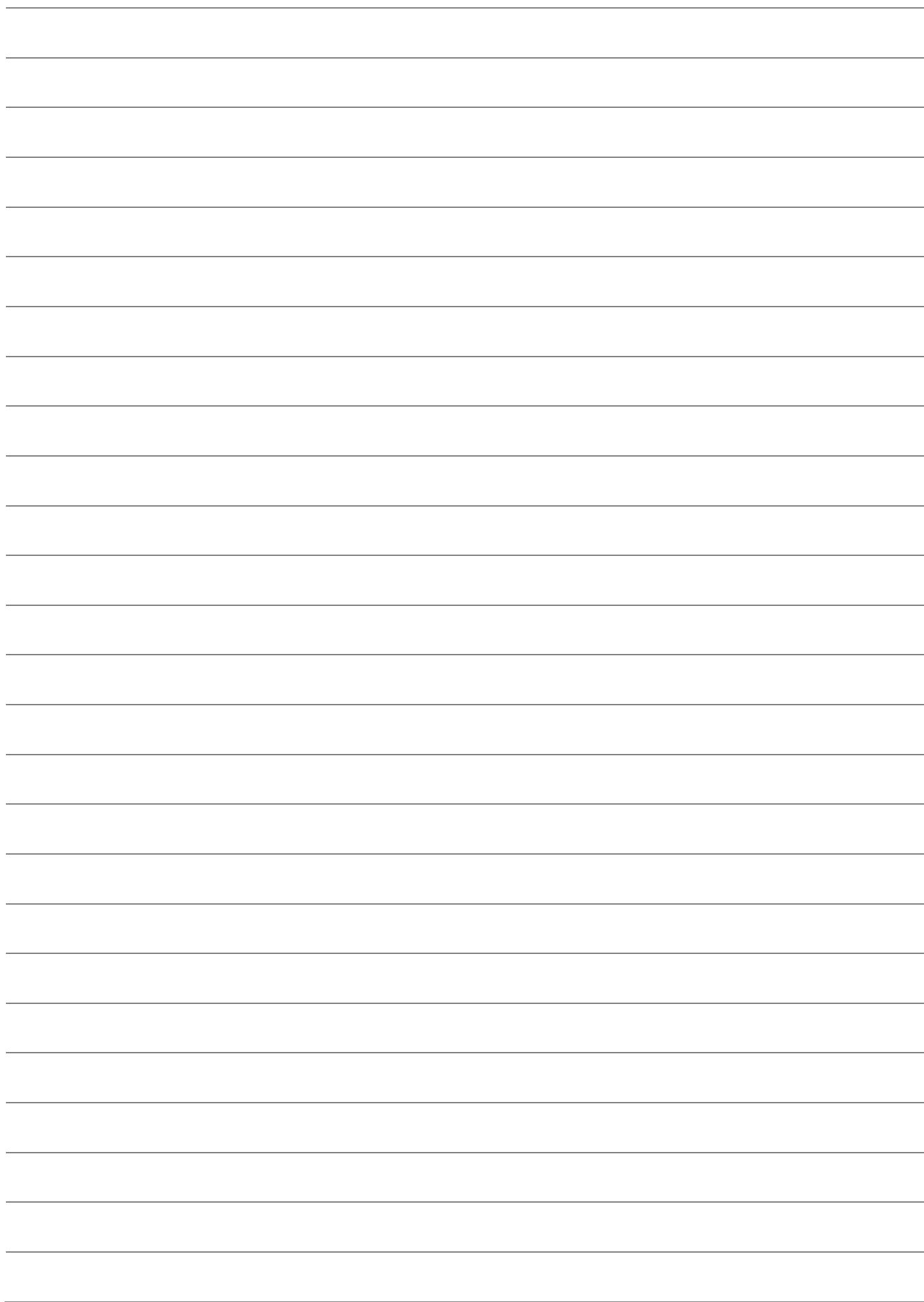
قال الفضيل: والله لو يئست من الخلق حتى لا تريد منهم شيئاً لأعطاك مولاك كل ما تريد.

ومنها: أن العبد إذا اشتد عليه الكرب فإنه يحتاج حينئذٍ إلى مجاهدة الشيطان، لأنه يأتيه فيقنطه ويسخطه، فيحتاج العبد إلى مجاهدته ودفعه، فيكون ثواب مجاهدة عدوه ودفعه: دفع البلاء عنه ورفع.

ولهذا في الحديث الصحيح:

«يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يُعَجَّلْ، فَيَقُولُ: قَدْ دَعَوْتُ فَلَمْ يَسْتَجِبْ لِي، فَيَدْعُ الدُّعَاءَ»<sup>(١)</sup>.

ومنها: أن المؤمن إذا استبطأ الفرج ويئس منه ولا سيما بعد كثرة الدعاء وتضرعه ولم يظهر له أثر الإجابة، رجع إلى نفسه باللائمة ويقول لها: إنما أتيت من قبلك ولو كان فيك خير لأجبت.





This self censure and realisation is more beloved to Allah than many actions of obedience for it leads to a servant breaking his soul for the sake of his Master. The servant has acknowledged that he himself is not deserving of a response, and when in such a state, Allāh's response and relief is close at hand Allah is with those who have broken their souls for His sake, the extent of His mending is commensurate to the extent of the breaking.

Wahb said: A man worshipped Allāh for some time, then a need arose that he needed fulfilled so he fasted for seventy Saturdays, eating eleven dates every Saturday. He then asked Allāh for his need but it was not granted him so he looked to himself and said: If there was any good in you, you would have been given your need! At that point, an angel came down and said: Son of Adam, this hour which you are in is better for you than all your previous years of worship. Allāh has now fulfilled your need!

Whoever actualises this, knows this and witnesses this in his heart will know that Allāh's blessings conferred in times of tribulation are greater than those bestowed in times of ease. This fact is reflected in the authentic hadith in which the Prophet said: There is nothing that Allah ordains for the believer except that it is good for him. If he encounters times of ease, he is grateful and that is good for him. If he encounters misfortune, he is patient and that is good for him. This only holds true for the believer.

وهذا اللوم أحب إلى الله من كثير من الطاعات فإنه يوجب انكسار العبد لمولاه، واعترافه له بأنه ليس بأهل لإجابة دعائه فلذلك يسرع إليه حينئذ إجابة الدعاء وتفريج الكرب، فإنه تعالى عند المنكسرة قلوبهم من أجله، على قدر الكسر يكون الجبر.

قال وهب: تعبد رجل زماناً ثم بدت له إلى الله حاجة فصام سبعين سبباً يأكل في كل سبت إحدى عشرة تمرّة، ثم سأل الله حاجته فلم يعطها فرجع إلى نفسه فقال: منك أتيت، لو كان فيك خير أعطيت حاجتك. فنزل إليه عند ذلك ملك، فقال: يا ابن آدم ساعتك هذه خير من عبادتك التي مضت وقد قضى الله حاجتك.

أهين لهم نفسي لكي يكرمونها ولن تكرم النفس التي لا تهينها فمن تحقق هذا وعرفه وشاهده بقلبه، علم أن نعم الله على عبده المؤمن بالبلاء أعظم من نعمه في الرخاء، وهذا تحقيق معنى الحديث الصحيح عن النبي ﷺ:

«لا يقضي الله للمؤمن قضاء إلا كان خيراً له، إن أصابته سراء فشكر كان خيراً له، وإن أصابته ضراء صبر كان خيراً له، وليس ذلك إلا للمؤمن»<sup>(١)</sup>.



It is from this vantage point that the Gnostics do not choose one state to the exclusion of the other, instead they are content with whichever has been decreed by Allah, and they establish that servitude which is befitting each situation.

The Musnad and Tirmidhi record the hadith of Abu Umamah that the Prophet said: My Lord offered to make the plain and pebbles of Mecca gold but I said: No, my Lord Rather I (would prefer) to eat my fill one day and to go hungry another. When I go hungry, I would turn to You in humble entreaty and remember You, and when I am full, I would thank You and praise You.

'Umar said: I care not if I awake in a state that I like or dislike since I do not know in which of the two states goodness lies.

Umar ibn Abdul-'Aziz said: I awoke one morning to find that my delight and relief lay in the workings of the ordainment and decree.

O person! Why is it that when We summon you, you flee from Us?! We shower blessings on you yet you forget Us and remain heedless! We afflict you with tribulation that you may return to Us, that you may stand at Our threshold and humbly entreat Us! Tribulation brings you and Us together, well-being brings you together with yourself!

Even if we rebuke each other \*\*\* Or we each move to distant lands,

The love you know will still exist \*\*\* The blessings you know remain abundant

Many are the gifts shrouded in calamity \*\*\* Many are the secrets hidden in recesses.

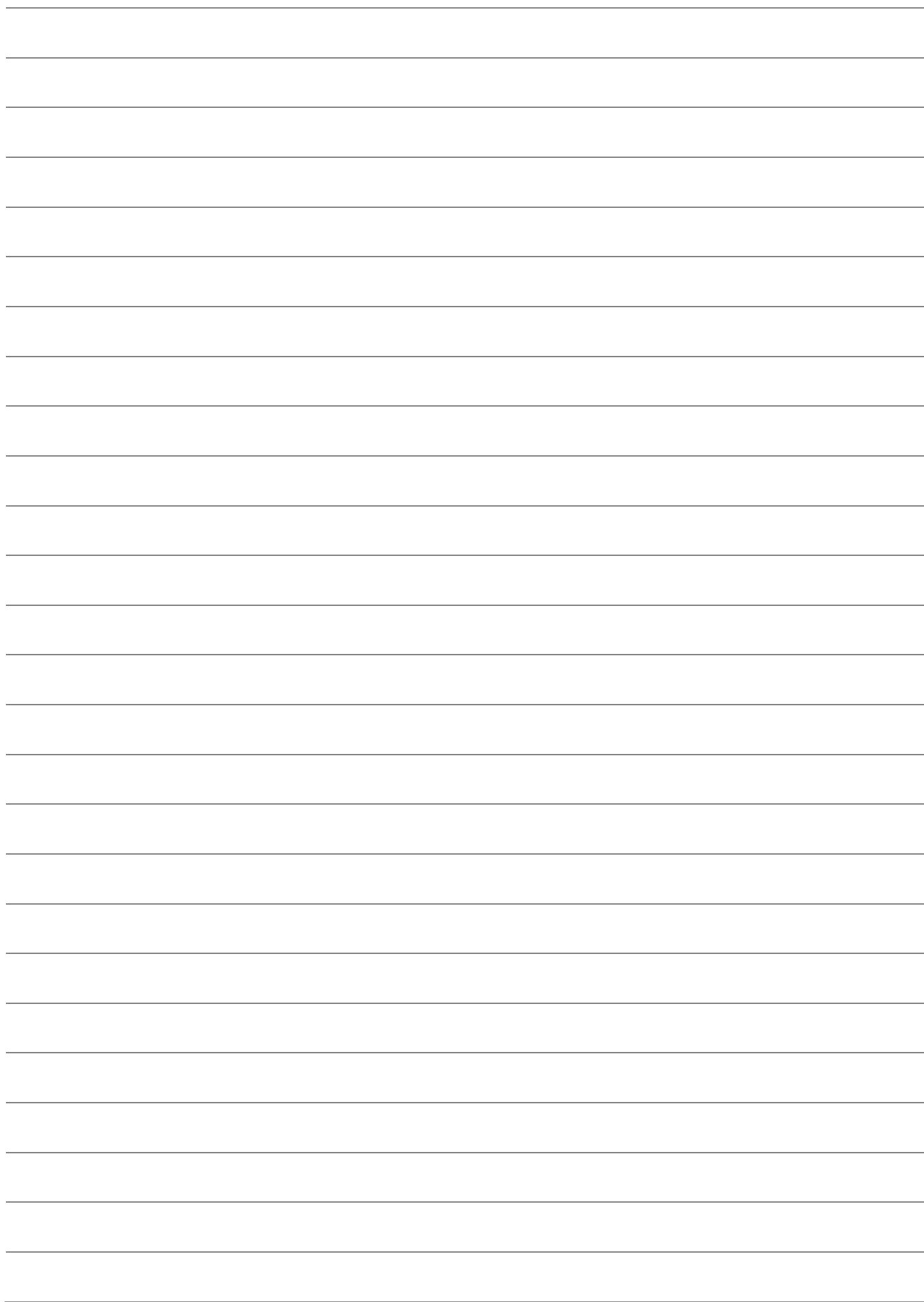
ومن ههنا كان العارفون بالله لا يختارون إحدى الحالتين على الأخرى، بل أيهما قدر الله رضوا به وقاموا بعبوديته اللائقة به .  
وفي «المسند» والترمذي عن أبي أمامة عن النبي ﷺ قال :  
«عَرَضَ عَلَيَّ رَبِّي لِيَجْعَلَ لِي بَطْحَاءَ مَكَّةَ ذَهَبًا فَقُلْتُ: لَا يَا رَبِّ، وَلَكِنْ أَشْبَعُ يَوْمًا، وَأَجُوعُ يَوْمًا فَإِذَا جُعتُ تَضَرَّعْتُ إِلَيْكَ وَذَكَرْتُكَ، وَإِذَا شَبِعْتُ شَكَرْتُكَ وَحَمِدْتُكَ»<sup>(١)</sup>.

وقال عمر: ما أبالي أصبحت على ما أحب أو على ما أكره  
لأنني لا أدري الخير فيما أحب أو فيما أكره؟<sup>(٢)</sup>.

وقال عمر بن عبد العزيز: أصبحت يوماً وما لي سرور إلا في  
مواقع القضاء والقدر.

يا هذا لِمَ نَسْتَدْعِيكَ إِلَيْنَا وَأَنْتَ تَفِرُّ مِنَّا! نَسْبِغُ عَلَيْكَ النِّعَمَ  
فَتَشْتَغِلُ بِهَا عَنَّا وَتَنْسَانَا! فَتَفْرُغُ عَلَيْكَ الْبَلَاءَ لِتَرُدَّ إِلَيْنَا! وَتَقِفُ عَلَى  
بَابِنَا، وَنَسْمَعُ تَضَرُّعَكَ! الْبَلَاءُ يَجْمَعُ بَيْنَنَا وَبَيْنَكَ! وَالْعَافِيَةُ تَجْمَعُ  
بَيْنَكَ وَبَيْنَ نَفْسِكَ! .

إِنْ جَرَى بَيْنَنَا وَبَيْنَكَ عَتَبٌ فَالْوَدَادُ الَّذِي عَهِدْتَ مُقِيمٌ  
كَمْ لَنَا فِي طَيِّ الْبَلَاءِ مِنْ مَنَحٍ  
أَوْ تَنَاءَتْ مِنَّا وَمِنْكَ الدِّيَارُ  
وَالْأَيَادِي الَّتِي عَهِدْتَ غِزَارُ  
وَعَطَايَا وَفِي الزَّوَايَا خَبَايَا



O person, your gratitude for Our blessings is in itself a blessing conferred by Us, so be grateful for it! If you are patient in the face of tribulation, patience is a grace We have conferred upon you, so make mention of it Every circumstance you pass through is a blessing from Us, so be not ungrateful!

"If you tried to number Allah's blessings, you could never count them. Man is indeed wrongdoing, ungrateful." [Ibrahim: 34].

If my gratitude is a blessing awarded \*\*\*  
One must then display appreciation.

How can gratitude not be His gift granted? \*\*\* Days fly by, years accumulate

If a person sees ease, joyous are they, \*\*\*  
If he sees hardship, reward soon ensues

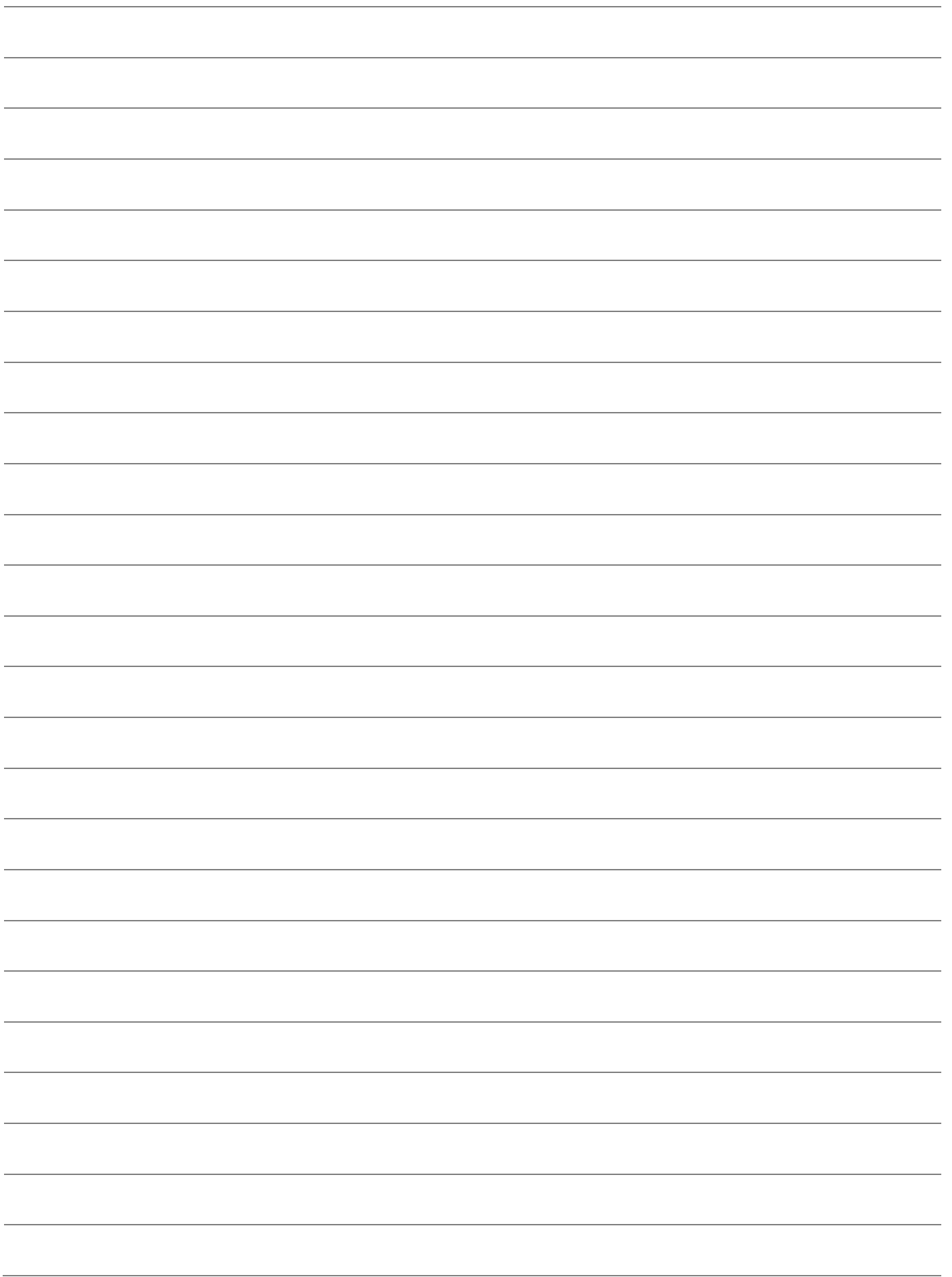
In both cases, He confers such grace \*\*\*  
As cannot be girded by belief, land or sea.

**Here ends the treatise by the grace of  
Allah, His providence and His divine  
accord.**

يا هذا! إن شكرت نعمنا عليك فتوفيقك للشكر من جملة  
نعمنا فاشكره! وإن صبرت على بلائنا فالصبر من جملة فضلنا  
فاذكره! فكل ما تتقلب فيه فهو من نعمنا فلا تكفره!  
﴿وَإِنْ تَعَدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّكَ أَلَا نِسْنُ لَظُلُومٌ  
كَفَّارٌ﴾ [إبراهيم: ٣٤].

إِذَا كَانَ شُكْرِي نِعْمَةً	عَلَيَّ لَهُ فِي مِثْلِهَا يَجِبُ الشُّكْرُ
فَكَيْفَ وَقُوعُ الشُّكْرِ إِلَّا بِفَضْلِهِ	وَأِنْ طَالَتِ الْأَيَّامُ وَأَتَّصَلَ الْعُمُرُ
إِذَا مَسَّ بِالسَّرَاءِ عَمَّ سُرُورُهَا	وَأِنْ مَسَّ بِالضَّرَاءِ أَعْقَبَهَا الْأَجْرُ
وَمَا مِنْهُمَا إِلَّا لَهُ فِيهِ مِنَّةٌ	تَضِيقُ لَهَا الْأَوْهَامُ وَالْبَرُّ وَالْبَحْرُ

[تَمَّ الْكِتَابُ بِحَمْدِ اللَّهِ وَمَنِّهِ وَكَرَمِهِ وَحَسَنِ تَوْفِيقِهِ]







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