

قَاعِدَةٌ فِي الصَّبْرِ

Workbook

**A principle regarding
patience**

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Workbook: Qā'idah fī as-Ṣabr (A principle regarding patience)

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فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

{So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord} [18:110]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ، اللَّهُمَّ اعْفُ وَاغْفِرْ.

قَالَ شَيْخُ الْإِسْلَامِ الْإِمَامُ ، أَبُو الْعَبَّاسِ أَحْمَدَ ابْنَ تَيْمِيَّةَ:

فَصَلِّ: جَعَلَ اللَّهُ سُبْحَانَهُ وَتَعَالَى عِبَادَةُ الْمُؤْمِنِينَ بِكُلِّ مَنْزِلَةٍ خَيْرًا مِنْهُ ، فَهُمْ دَائِمًا فِي نِعْمَةٍ مِنْ رَبِّهِمْ ،
أَصَابَهُمْ مَا يُحِبُّونَ أَوْ مَا يَكْرَهُونَ.

وَجَعَلَ أَقْضِيَّتَهُ وَأَقْدَارَهُ الَّتِي يَقْضِيهَا لَهُمْ وَيُقَدِّرُهَا عَلَيْهِمْ مَتَاجِرًا يَرْبَحُونَ بِهَا عَلَيْهِ وَطُرُقًا يَصِلُونَ
مِنْهَا إِلَيْهِ ، كَمَا ثَبَتَ فِي الصَّحِيحِ عَنْ إِمَامِهِمْ وَمَتَّبِعِيهِمُ الَّذِينَ إِذَا دُعِيَ يَوْمَ الْقِيَامَةِ كُلُّ أَنَسٍ بِإِمَامِهِمْ دُعُوا
بِهِ - صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِ.

In the name of Allāh, ar-Raḥmān
(the most merciful), ar-Raḥīm (the
bestower of mercy).

O Allāh, pardon and forgive...

Shaykh al-Islām, al-Imām, Abul
'Abbās Aḥmad Ibn Taymiyyah
(raḥimahullāh) said:

Chapter: Allāh, the glorified and
most high, has made for his
believing worshippers the best of
every situation; they are always in a
state of blessings from their Lord,
regardless of whether they
experience what they love or what
they dislike.

Any judgement or decree which
Allāh ordains in their favour or
against them, He has made it an
opportunity for them to profit from, or
a path through which they can reach
Him, as has been narrated in the
Ṣaḥīḥ, from their leader and the one
they follow; the one, who on the Day
of Resurrection, when people are
called by their leader, his people will
be called by [his name], may the
praise of Allāh and salutations of
peace be upon him.

أَنَّهُ قَالَ: "عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ، وَلَيْسَ ذَلِكَ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ."

فَهَذَا الْحَدِيثُ يَعْمُّ جَمِيعَ أَقْضِيَّتِهِ لِعَبْدِهِ الْمُؤْمِنِ وَأَنَّهَا خَيْرٌ لَهُ إِذَا صَبَرَ عَلَى مَكْرُوهِهَا وَشَكَرَ لِمَحْبُوبِهَا بَلْ هَذَا دَاخِلٌ فِي مُسَمَّى الْإِيْمَانِ، كَمَا قَالَ بَعْضُ السَّلَفِ: "الْإِيْمَانُ نِصْفَانِ نِصْفٌ صَبْرٌ وَنِصْفٌ شُكْرٌ"، لِقَوْلِهِ تَعَالَى: {إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ}

وَإِذَا اعْتَبَرَ الْعَبْدُ الدِّينَ كُلَّهُ رَأَهُ يَرْجِعُ بِجُمْلَتِهِ إِلَى الصَّبْرِ وَالشُّكْرِ وَذَلِكَ لِأَنَّ الصَّبْرَ ثَلَاثَةٌ أَقْسَامٌ:

He said, "How wonderful is the believer's affair! Indeed, his affairs are always good, and this is only for the believer. If something good happens to him and he shows gratitude to Allāh, it is goodness for him; and if he is afflicted with a harm, and he shows patience, it is good for him." [Ṣaḥīḥ Muslim]

This ḥadīth includes every decree of His for His believing worshipper, and implies that it is always goodness for him as long as he is patient throughout a difficulty, and grateful for that which is beloved to him. In fact, this is the very concept of imān as some of the Salaf would say: "Imān is two halves; one half is patience and the other half is gratitude."

This is due to His saying, the most high: {Verily in this are clear signs for every person of patience and gratitude} [14:05]

If a person contemplates the whole religion, he will realise that it generally returns to patience and gratitude.

This is because patience is three types:

التَّوَعُّ الْأَوَّلُ : صَبْرٌ عَلَى الطَّاعَةِ حَتَّى يَفْعَلَهَا.

فَإِنَّ الْعَبْدَ لَا يَكَادُ يَفْعَلُ الْمَأْمُورَ بِهِ إِلَّا بَعْدَ صَبْرٍ وَمُصَابَرَةٍ وَمُجَاهَدَةٍ لِعَدُوِّهِ الْبَاطِنِ وَالظَّاهِرِ ، فَبِحَسَبِ هَذَا الصَّبْرِ يَكُونُ أَدَاؤُهُ لِلْمَأْمُورَاتِ وَفِعْلُهُ لِلْمُسْتَحَبَّاتِ .

التَّوَعُّ الثَّانِي : صَبْرٌ عَنِ الْمَنْهِيِّ عَنْهُ حَتَّى لَا يَفْعَلَهُ ، فَإِنَّ النَّفْسَ وَدَوَاعِيَهَا وَتَزْيِينَ الشَّيْطَانِ وَقُرْنَاءَ السُّوءِ تَأْمُرُهُ بِالْمَعْصِيَةِ وَتُجْرِمُهُ عَلَيْهَا فَبِحَسَبِ قُوَّةِ صَبْرِهِ يَكُونُ تَرْكُهُ لَهَا .

قَالَ بَعْضُ السَّلَفِ : "أَعْمَالُ الْبِرِّ يَفْعَلُهَا الْبِرُّ وَالْفَاجِرُ وَلَا يَقْدِرُ عَلَى تَرْكِ الْمَعَاصِي إِلَّا صَدِيقٌ".

The first type: Patience in obedience to Allāh, which enables one to fulfil it.

In almost all cases, a person cannot fulfil a command except after patience, diligence and striving against his inward and outward enemy. Thus, him fulfilling the obligations and performing the recommended acts of worship, is based on his level of patience.

The second type: Patience regarding prohibitions, such that he refrains from them.

One's own self and its urges, along with the beautified temptations of Shaytān and bad companionship – all this encourages a person to sin; but according to the strength of a person's patience, he is able to resist it.

Some of the Salaf said, "**Good actions are performed by pious and disobedient people, however only a truthful righteous person is able to abandon sinning.**"

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

نوع لا اختيار للخلق فيه كالأمرض وغيرها من المصائب السماوية، فهذه يسهل الصبر فيها لأن العبد يشهد فيها قضاء الله وقدره وإنه لا مدخل للناس فيها، فيصبر إما اضطراراً وإما اختياراً.

فإن فتح الله على قلبه باب الفكرة في فوائدها وما في حشوها من النعم والألطف انتقل من الصبر عليها إلى الشكر لها والرضا بها، فانقلبت حينئذ في حقه نعمة، فلا يزال هجيري قلبه ولسانه: "رَبِّ أَعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ".

The third type: Patience in dealing with afflictions over which a person has no choice.

This is two types:

[i] A type of affliction over which creation has no choice, such as illness and other divinely-decreed afflictions. It is easy to demonstrate patience in such situations because a person readily accepts the decree of Allāh, and that no other person has any control over it, so he remains patient either because he has no other option or is conscious in doing so.

If Allāh opens for his heart the door of contemplation, such that he ponders over the benefits of the affliction, and the blessings and favours it contains, he will change from patience to gratitude, and become pleased over it. Thus, this affliction transforms to being a blessing for him, and his heart and tongue will not cease to proclaim, **“My Lord, assist me upon Your remembrance, Your gratitude and worshipping You properly.”**

وهذا يَقْوَى وَيُضَعِّفُ بِحَسَبِ قُوَّةِ مَحَبَّةِ الْعَبْدِ لِلَّهِ وَضَعْفِهَا ، بَلْ هَذَا يَجِدُهُ أَحَدُنَا فِي الشَّاهِدِ ، كَمَا قَالَ الشَّاعِرُ يُخَاطِبُ مَحْبُوبًا لَهُ نَالَهُ بَبَعْضِ مَا يَكْرَهُ:

لَئِنْ سَاءَنِي أَنْ نِلْتَنِي بِمَسَاءَةٍ ... لَقَدْ سَرَّنِي أَنِّي خَطَرْتُ بِبَالِكَ

وَنَوْعٌ : أَنْ يَحْصَلَ لَهُ بِفِعْلِ النَّاسِ فِي مَالِهِ أَوْ عِرْضِهِ أَوْ نَفْسِهِ . فَهَذَا النَّوْعُ يَصْعُبُ الصَّبْرَ عَلَيْهِ جِدًّا ، لِأَنَّ النَّفْسَ تَسْتَشْعِرُ الْمُؤْذِي لَهَا ، وَهِيَ تَكْرَهُ الْعَلْبَةَ ، فَتَطْلُبُ الْإِنْتِقَامَ . فَلَا يَصْبِرُ عَلَى هَذَا النَّوْعِ إِلَّا الْأَنْبِيَاءُ وَالصَّادِقُونَ . وَكَانَ نَبِيِّنَا ﷺ إِذَا أُؤْذِيَ يَقُولُ : "يَرْحَمَ اللَّهُ مُوسَى لَقَدْ أُؤْذِيَ بِأَكْثَرٍ مِنْ هَذَا فَصَبَرَ."

This is strengthened or weakened according to the strength or weakness of his love for Allāh. In fact, a person amongst us may experience this [in our own relationships], as the poet said whilst addressing his beloved, who had treated him in a manner disliked to him:

Despite being hurt, that you directed harm at me...

I was indeed pleased, that I even entered your thoughts.

[ii] A type [of affliction] wherein harm is caused by the actions of others, in his wealth, honour or self. In such situations, it is extremely difficult to maintain patience, because the self knows well who caused the pain, and it hates feeling powerless, and therefore seeks retribution. Only the prophets and truthful are able to demonstrate patience with this type of affliction.

Our Prophet ﷺ, when he was harmed, he would say, “**May Allāh have mercy upon Mūsa, he was harmed much more severely, yet remained patient.**” [Ṣaḥīḥ al-Bukhāri & Muslim]

وَأَخْبَرَ عَنِ نَبِيِّ مِنَ الْأَنْبِيَاءِ أَنَّهُ ضَرَبَهُ قَوْمُهُ فَجَعَلَ يَقُولُ: "اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ".
 وَقَدْ رُوِيَ عَنْهُ ﷺ أَنَّهُ جَرَى لَهُ هَذَا مَعَ قَوْمِهِ فَجَعَلَ يَقُولُ مِثْلَ ذَلِكَ ، فَجَمَعَ فِي هَذَا ثَلَاثَةَ أُمُورٍ : الْعَفْوُ
 عَنْهُمْ وَالِاسْتِغْفَارَ لَهُمْ وَالِاعْتِدَارَ عَنْهُمْ بِأَنَّهُمْ لَا يَعْلَمُونَ. وَهَذَا النَّوْعُ مِنَ الصَّبْرِ عَاقِبَتُهُ النَّصْرُ وَالْعِزَّةُ
 وَالسُّرُورُ وَالْأَمْنُ وَالْقُوَّةُ فِي ذَاتِ اللَّهِ ، وَزِيَادَةُ مَحَبَّةِ اللَّهِ وَمَحَبَّةِ النَّاسِ لَهُ وَزِيَادَةُ الْعِلْمِ ، وَلِهَذَا قَالَ
 اللَّهُ تَعَالَى {وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ}

فَبِالصَّبْرِ وَالْيَقِينِ يُنَالُ بِهِمَا الْإِمَامَةَ فِي الدِّينِ ، فَإِذَا انْصَافَ إِلَى هَذَا الصَّبْرِ قُوَّةُ الْيَقِينِ وَالْإِيمَانُ تَرَقَّى الْعَبْدُ
 فِي دَرَجَاتِ السَّعَادَةِ بِفَضْلِ اللَّهِ {وَذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ}

He mentioned one of the prophets who was beaten by his people, and he would repeat: **“O Allāh, forgive my people, for they do not know.”** [Ṣaḥīḥ al-Bukhārī]

It has been narrated regarding him ﷺ that this happened to him with his people, and he would say similar to this. In saying this, he combined between three matters: pardoning them, seeking forgiveness for them, and excusing them on account of their ignorance.

The result of such patience is victory, honour, delight, safety and finding strength through Allāh; an increase of Allāh’s love and people also loving him; and an increase in knowledge. For this reason, Allāh the most high said, **{...and we made from among them leaders, guiding by our command when they were patient and certain of Our signs}** [32:24]

Through patience and certainty, authority in the religion is attained. In addition to patience, if strength of certainty and Imān is developed, he will progress through the levels of bliss by the grace of Allāh. **{And that is the favour of Allāh, which He bestows upon whoever He wishes to do so, and Allāh possesses tremendous grace}**.

وَلِهَذَا قَالَ اللَّهُ تَعَالَى: ((ادْفَعِ بِأَلْتِي هِي أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ وَمَا يُلْقَاهَا))
يَعْنِي: الْأَعْمَالُ الصَّالِحَةُ مِثْلُ الْعَفْوِ وَالصَّفْحِ ((إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ)) أَيْ
نَصِيبٌ وَافِرٌ وَهِيَ الْجَنَّةُ.

وَيُعِينُ الْعَبْدَ عَلَى هَذَا الصَّبْرِ عِدَّةُ أَشْيَاءَ:

أَحَدُهَا: أَنْ يَشْهَدَ أَنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى خَالِقُ أَفْعَالِ الْعِبَادِ وَحَرَكَاتِهِمْ وَسَكَنَاتِهِمْ وَإِرَادَاتِهِمْ ، فَمَا شَاءَ
اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ . فَلَا يَتَحَرَّكُ فِي الْعَالَمِ الْعُلُويِّ وَالسُّفْلِيِّ ذَرَّةٌ إِلَّا بِإِذْنِهِ وَمَشِيئَتِهِ ، وَالْعِبَادُ آلَةٌ .
فَانظُرْ إِلَى الَّذِي سَلَّطَهُمْ عَلَيْكَ ، وَلَا تَنْظُرْ إِلَى فِعْلِهِمْ بِكَ ، تَسْتَرِيحُ مِنَ الْهَمِّ وَالْغَمِّ وَالْحُزْنِ .

This is why, Allāh the most high, said: **{Respond [to an evil] by that which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend, but none is granted it}** i.e. righteous actions such as pardoning and forgiveness **{except those who are patient, and none is granted it except one having a great portion [of good]}** i.e. a great amount of fortune which is paradise.

There are various factors which assist a person in demonstrating patience:

First: He knows and attests to the fact that Allāh, the glorified and most high, is the creator of people's actions, movements, inactivity and desires; whatever Allāh willed, is; and whatever He did not will, is not. Even the tiniest matter cannot occur in the higher and lower kingdoms (i.e. heaven and earth) except by His permission and will; and people are mere instruments, so consider the One who empowered them over you and do not look at their actions towards you, through this you will find relief from anxiety, grief and sadness.

الْعَانِي: أَن يَشْهَدَ ذُنُوبَهُ وَأَنَّ اللَّهَ إِنَّمَا سَلَّطَهُمْ عَلَيْهِ بِذَنْبِهِ كَمَا قَالَ تَعَالَى: {وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ}

فَإِذَا شَهِدَ الْعَبْدُ أَنَّ جَمِيعَ مَا يَنَالُهُ مِنَ الْمَكْرُوهِ فَسَبَبُهُ ذُنُوبُهُ ، اشْتَغَلَ بِالتَّوْبَةِ وَالِاسْتِغْفَارِ مِنَ الذُّنُوبِ الَّتِي سَلَّطَهُمْ عَلَيْهِ عَنْ ذَمِّهِمْ وَلَوْمِهِمْ وَالْوَقِيعَةِ فِيهِمْ.

وَإِذَا رَأَيْتَ الْعَبْدَ يَقَعُ فِي النَّاسِ إِذَا آذَوْهُ وَلَا يَرْجِعُ إِلَى نَفْسِهِ بِاللُّومِ وَالِاسْتِغْفَارِ فَاعْلَمْ أَنَّ مُصِيبَتَهُ مُصِيبَةٌ حَقِيقِيَّةٌ ، وَإِذَا تَابَ وَاسْتَغْفَرَ وَقَالَ : "هَذَا بِذُنُوبِي" صَارَتْ فِي حَقِّهِ نِعْمَةً.

Second: A person bears witness to his sins, and appreciates that Allāh only gave his adversary authority over him on account of his sins, as Allāh the most high said,

{And whatever misfortune befalls you, it is because of what your hands have earned. And He pardons much} [35:45]

If a person appreciates that every harm which afflicts him is due to his own sins, he will preoccupy himself with repentance and seeking forgiveness from the sins which were a cause of him being overpowered [by others] instead of disparaging, blaming and insulting his adversaries.

If you see a person insulting others due to them harming him instead of directing blame at his own self and seeking forgiveness, know that this is the real calamity. However if a person repents and seeks forgiveness, and says: "this is due to my own sins", the affliction becomes a blessing for him.

قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ - رَضِيَ اللَّهُ عَنْهُ - كَلِمَةً مِنْ جَوَاهِرِ الْكَلَامِ: "لَا يَرْجُونَ عَبْدًا إِلَّا رَبَّهُ وَلَا يَخَافُونَ عَبْدًا إِلَّا ذَنْبَهُ." وَرُوي عَنْهُ وَعَنْ غَيْرِهِ: "مَا نَزَلَ بَلَاءٌ إِلَّا بِذَنْبٍ، وَلَا رُفِعَ إِلَّا بِتَوْبَةٍ."

الثَّالِثُ: أَن يَشْهَدَ الْعَبْدُ حُسْنَ الثَّوَابِ الَّذِي وَعَدَهُ اللَّهُ لِمَنْ عَفَى وَصَبَرَ، كَمَا قَالَ تَعَالَى {وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ}.

وَلَمَّا كَانَ النَّاسُ عِنْدَ مُقَابَلَةِ الْأَذَى ثَلَاثَةَ أَقْسَامٍ: ظَالِمٌ يَأْخُذُ فَوْقَ حَقِّهِ، وَمُقْتَصِدٌ يَأْخُذُ بِقَدْرِ حَقِّهِ، وَمُحْسِنٌ يَعْفُو وَيَتْرِكُ حَقَّهُ، ذَكَرَ الْأَقْسَامَ الثَّلَاثَةَ فِي هَذِهِ الْآيَةِ فَأَوْلَاهَا لِلْمُقْتَصِدِينَ وَسَطَّهَا لِلْسَّابِقِينَ وَأَخْرَجَهَا لِلظَّالِمِينَ.

'Alī Ibn Abī Ṭālib said a precious statement: **"A person should not hope, except in his Lord; and he should not fear except his sins."**

It has also been narrated from him and others: **"A calamity never occurred except due to a sin, and it was never removed except due to repentance."**

Third: A person should attest to the great reward which Allāh has promised a person who pardons and is patient, as He the most High said, {**The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allāh. Verily, He likes not the wrong-doers**} [42:40]

People are three types in terms of seeking retribution for harm: a transgressor who takes more than what he is deserving of; a person who is fair and takes according to what he deserves; and a person of goodness who pardons and forgoes his right; Allāh also mentioned these three types in the āyah. The first of them is the fair person, the one mentioned in the middle is the foremost towards goodness, and the last one is the transgressor.

وَيَشْهَدُ نِدَاءَ الْمُنَادِي يَوْمَ الْقِيَامَةِ أَلَّا لِيُقْمَ مَنْ وَجَبَ أَجْرُهُ عَلَى اللَّهِ ، فَلَا يَقُومُ إِلَّا مَنْ عَفَى وَأَصْلَحَ . وَإِذَا شَهِدَ مَعَ ذَلِكَ قَوَاتِ الْأَجْرِ بِالْإِنْتِقَامِ وَالِاسْتِيفَاءِ سَهْلٌ عَلَيْهِ الصَّبْرُ وَالْعَفْوُ .

الرَّابِعُ : أَنْ يَشْهَدَ أَنَّهُ إِذَا عَفَى وَأَحْسَنَ أَوْرَثَهُ ذَلِكَ مِنْ سَلَامَةِ الْقَلْبِ لِإِخْوَانِهِ ، وَنَقَائِهِ مِنَ الْغَشِّ ، وَالْغِلِّ ، وَطَلَبِ الْإِنْتِقَامِ ، وَإِرَادَةِ الشَّرِّ ، وَحَصَلَ لَهُ مِنْ حَلَاوَةِ الْعَفْوِ مَا يَزِيدُ لِدَّتِهِ وَمَنْفَعَتَهُ عَاجِلًا وَآجِلًا عَلَى الْمَنْفَعَةِ الْحَاصِلَةِ لَهُ بِالْإِنْتِقَامِ أَضْعَافًا مُضَاعَفَةً ، وَيَدْخُلُ فِي قَوْلِهِ تَعَالَى : {وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ} فَيَصِيرُ مَحْبُوبًا لِلَّهِ ، وَيَصِيرُ حَالُهُ حَالِ مَنْ أَخَذَ مِنْهُ دَرَاهِمَ فَعُوَّضَ عَنْهَا أُلُوفًا مِنَ الدَّنَانِيرِ ، فَحِينَئِذٍ يَفْرَحُ بِمَا مَنَّ اللَّهُ عَلَيْهِ أَعْظَمَ فَرَحٍ مَا يَكُونُ .

If a person is conscious of this, along with how this reward will be lost if he chooses to retaliate and retake his right, patience and pardoning will become easy for him.

Fourth: A person should remember that if he pardons and does good, he will have a heart free of malice and spite towards his brothers; pure from deception, seeking revenge and intending evil for them. The sweetness he will find in his heart due to pardoning, will be much greater than the immediate and long-term desires and benefits of retaliation; such a person be amongst those who come under His saying, the most high:

{Allāh loves those who do good}
[02:195]

He will become beloved to Allāh, like a person from whom a few silver coins were taken, but then replaced with thousands of gold coins!

Thus, he will be most delighted with what Allāh has bestowed upon him.

الْخَامِسُ : أَنْ يَعْلَمَ أَنَّهُ مَا انْتَقَمَ أَحَدٌ قَطَّ لِنَفْسِهِ إِلَّا أَوْرَثَهُ ذَلِكَ ذُلًّا جَدَّهُ فِي نَفْسِهِ ، فَإِذَا عَفَى أَعَزَّهُ اللَّهُ.

وَهَذَا مِمَّا أَخْبَرَ بِهِ الصَّادِقُ الْمَصْدُوقُ حَيْثُ يَقُولُ: "مَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا."

فَالْعِزُّ الْحَاصِلُ لَهُ بِالْعَفْوِ أَحَبُّ إِلَيْهِ وَأَنْفَعُ لَهُ مِنَ الْعِزِّ الْحَاصِلِ لَهُ بِالْإِنْتِقَامِ ، فَإِنَّ هَذَا عِزٌّ فِي الظَّاهِرِ وَهُوَ يُورِثُ فِي الْبَاطِنِ ذُلًّا ، وَالْعَفْوُ ذُلٌّ فِي الْبَاطِنِ وَهُوَ يُورِثُ الْعِزَّ بَاطِنًا وَظَاهِرًا.

Fifth: A person should acknowledge that nobody has ever sought retribution for themselves except that it has led to a feeling of inner humiliation. However if he pardons, Allāh elevates him in honour.

This is what the truthful one, the one whose truth is attested to, said:

"Allāh does not increase a person on account of his pardoning, except in honour."

[Ṣaḥīḥ Muslim]

The honour which he will feel due to him pardoning will be more beloved to him and more beneficial for him than any honour he feels after retribution.

This is merely outward honour, however it gives growth to inward humiliation and shame; whereas pardoning has a feeling of inner belittlement however it gives rise to honour both outwardly and inwardly.

السَّادِسُ : وَهِيَ مِنْ أَعْظَمِ الْفَوَائِدِ أَنْ يَشْهَدَ أَنَّ الْجَزَاءَ مِنْ جِنْسِ الْعَمَلِ ، وَأَنَّ نَفْسَهُ ظَالِمٌ مُذْنِبٌ ، وَأَنَّ مَنْ عَفَى عَنِ النَّاسِ عَفَى اللَّهُ عَنْهُ ، وَمَنْ عَفَرَ عَفَرَ اللَّهُ لَهُ ، فَإِذَا شَهِدَ أَنَّ عَفْوَهُ عَنْهُمْ وَصَفْحَهُ وَإِحْسَانَهُ مَعَ إِسَاءَتِهِمْ إِلَيْهِ سَبَبٌ لِأَنْ يُجْزِيَهُ اللَّهُ كَذَلِكَ مِنْ جِنْسِ عَمَلِهِ فَيَعْفُو عَنْهُ وَيَصْفَحَ وَيُحْسِنَ إِلَيْهِ عَلَى ذُنُوبِهِ ، وَيَسْهَلُ عَلَيْهِ عَفْوُهُ وَصَبْرُهُ وَيَكْفِي الْعَاقِلَ هَذِهِ الْفَائِدَةُ .

السَّابِعُ : أَنْ يَعْلَمَ أَنَّهُ إِذَا اشْتَعَلَتْ نَفْسُهُ بِالْإِنْتِقَامِ وَطَلَبَ الْمُقَابَلَةَ ضَاعَ عَلَيْهِ زَمَانُهُ ، وَتَفَرَّقَ عَلَيْهِ قَلْبُهُ ، وَفَاتَهُ مِنْ مَصَالِحِهِ مَا لَا يُمَكِّنُ اسْتِدْرَاكُهُ ، وَلَعَلَّ هَذَا يَكُونُ أَعْظَمَ عَلَيْهِ مِنَ الْمَصِيبَةِ الَّتِي نَالَهَا مِنْ جِهَتِهِمْ ، فَإِذَا عَفَى وَصَفَحَ فَرَّغَ قَلْبُهُ وَجِسْمُهُ لِمَصَالِحِهِ الَّتِي هِيَ أَهَمُّ عِنْدَهُ مِنَ الْإِنْتِقَامِ .

Sixth: This is from the greatest benefits, that you understand that “recompense is similar in type to a person’s actions”. Just as he himself oppresses and sins, [he is oppressed]; and that whoever pardons people, Allāh will pardon him; and whoever forgives others, Allāh will forgive him. So if he truly accepts that him pardoning, excusing and showing goodness to others despite them harming him is a cause for Allāh to reward him in a similar manner due to a similarity in actions, then let him pardon, forgive and show goodness despite his sins; and then in addition to this, pardoning and patience will be made easy for him, and this benefit suffices an intelligent person.

Seventh: A person should know that when he busies himself with seeking revenge and retribution, his time is wasted, he focus is lost, he fails to achieve what benefits him – and he will not be able to recover this lost time; and often this harms him more than the initial harm which was caused by his adversaries. However if he pardons and forgives, his heart and body are void [of distractions] such that he [can focus on] what benefits him, which is more important to him than seeking retribution.

الْعَامِنُ : أَنَّ انتِقَامَهُ واستيفاءَهُ وانتِصَارَهُ لِنَفْسِهِ ، انتِقَامُهُ لَهَا. فَإِنَّ رَسُولَ اللَّهِ ﷺ مَا انتَقَمَ لِنَفْسِهِ قَطُّ. فَإِذَا كَانَ هَذَا خَيْرَ خَلْقِ اللَّهِ وَأَكْرَمَهُمْ عَلَى اللَّهِ لَمْ يَكُنْ يَنْتَقِمُ لِنَفْسِهِ مَعَ أَنَّ أَذَاهُ أَذَى اللَّهِ وَيَتَعَلَّقُ بِهِ حُقُوقُ الدِّينِ ، وَنَفْسُهُ أَشْرَفُ الْأَنْفُسِ وَأَزْكَاهَا وَأَبْرَهَا وَأَبْعَدَهَا مِنْ كُلِّ خُلُقٍ مَذْمُومٍ ، وَأَحَقَّهَا بِكُلِّ خُلُقٍ جَمِيلٍ ، وَمَعَ هَذَا فَلَمْ يَكُنْ يَنْتَقِمُ لَهَا. فَكَيْفَ يَنْتَقِمُ أَحَدُنَا لِنَفْسِهِ الَّتِي هُوَ أَعْلَمُ بِهَا وَبِمَا فِيهَا مِنَ الْعُيُوبِ وَالشُّرُورِ بَلِ الرَّجُلُ الْعَارِفُ لَا تُسَاوِي نَفْسُهُ عِنْدَهُ أَنْ يُنْتَقَمَ لَهَا ، وَلَا قَدَرَ لَهَا عِنْدَهُ يُوجِبُ عَلَيْهِ انتِصَارَهُ لَهَا.

Eighth: A person seeking retribution, seeking his dues, and wanting personal triumph, is in reality seeking revenge for his personal [gratification]. The Messenger of Allāh ﷺ never sought revenge for his own self. Considering he was the best and most noble of Allāh's creation, yet he never sought personal revenge. He was harmed in the path of Allāh; he was harmed due to matters pertaining to the rights of the religion; he was the most noble of souls, the most pure and pious; the most distant from lowly manners; and the most deserving of beautiful behaviour – despite all of this, he never sought revenge for his self.

How then, can a person amongst us seek revenge for his own self, and each one of us is more knowing of our own selves, our faults and sins. In fact, a person who truly knows his own worth, knows that it is not worthy of seeking revenge for its sake, it has no value with him such that he seeks personal retribution.

التَّاسِعُ: إِنَّ أُوْذِيَّ عَلَى مَا فَعَلَهُ لِلَّهِ أَوْ عَلَى مَا أَمَرَهُ بِهِ مِنْ طَاعَتِهِ وَنَهَى عَنْهُ مِنْ مَعْصِيَتِهِ وَجَبَ عَلَيْهِ الصَّبْرُ وَلَمْ يَكُنْ لَهُ الْإِنْتِقَامُ، فَإِنَّهُ قَدْ أُوْذِيَ فِي اللَّهِ فَأَجْرُهُ عَلَى اللَّهِ. وَلِهَذَا لَمَّا كَانَ الْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ ذَهَبَتْ دِمَاؤُهُمْ وَأَمْوَالُهُمْ فِي اللَّهِ لَمْ تَكُنْ مَضْمُونَةً، فَإِنَّ اللَّهَ تَعَالَى اشْتَرَى مِنْهُمْ أَنْفُسَهُمْ وَأَمْوَالَهُمْ، فَالْتَّمَنُ عَلَى اللَّهِ لَا عَلَى الْخَلْقِ، فَمَنْ طَلَبَ الثَّمَنَ مِنْهُمْ لَمْ يَكُنْ لَهُ عَلَى اللَّهِ ثَمَنٌ، فَإِنَّهُ مَنْ كَانَ فِي اللَّهِ تَلَفُهُ كَانَ عَلَى اللَّهِ خَلْفُهُ.

Ninth: If a person is harmed, in doing an action for the sake of Allāh, or fulfilling what Allāh commanded him to do or avoiding what Allāh forbade him from, the obligation upon him is to demonstrate patience; he does not have the right to seek personal retaliation; he was harmed for the sake of Allāh, and so his reward is with Allāh.

For this reason, those who fight Jihād for the sake of Allāh, they lose their blood and wealth for the sake of Allāh, with no guarantee [of a materialistic benefit], but Allāh, the most high, has bought from them their lives and wealth, the price is with Allāh not with creation.

Whoever seeks the price from creation, he has no reward left with Allāh.

Whoever lost something for the sake of Allāh, his recompense in its place is with Allāh.

وَإِنْ كَانَ قَدْ أُؤْذِيَ عَلَى مَعْصِيَةٍ فَلْيَرْجِعْ بِاللَّوْمِ عَلَى نَفْسِهِ ، وَيَكُونُ فِي لَوْمِهِ لَهَا شُغْلٌ عَنِ لَوْمِهِ لِمَنْ آذَاهُ .

وَإِنْ كَانَ قَدْ أُؤْذِيَ عَلَى حَضِّ فُلْيُوطِنُ نَفْسَهُ عَلَى الصَّبْرِ ، فَإِنَّ نَيْلَ الْحُطُوطِ دُونَهُ أَمْرٌ أَمْرٌ مِنَ الصَّبْرِ ، فَمَنْ لَمْ يَصْبِرْ عَلَى حَرِّ الْهَوَاجِرِ وَالْأَمْطَارِ وَالثَّلُوجِ وَمَشَقَّةِ الْأَسْفَارِ وَلُصُوصِ الطَّرِيقِ ، وَإِلَّا فَلَا حَاجَةَ لَهُ فِي الْمَتَاجِرِ ، وَهَذَا أَمْرٌ مَعْلُومٌ عِنْدَ النَّاسِ أَنَّ مَنْ صَدَقَ فِي طَلِبِ شَيْءٍ مِنَ الْأَشْيَاءِ بَدَّلَ مِنَ الصَّبْرِ فِي تَحْصِيلِهِ بِقَدْرِ صِدْقِهِ فِي طَلْبِهِ .

If he was harmed on account of sin which he was committing, let him blame his own self. When he occupies his time in blaming himself, he will not blame the one who harmed him.

If he was harmed due to his wealth, let him accustom himself to being patient. Trying to recover lost wealth without patience, is more bitter than patience itself. Whoever does not demonstrate patience during severe heat, rain, snow, the difficulty of travelling, the danger of bandits etc...there is no benefit in him pursuing trade.

This is something known to people, that whoever is sincere in seeking something, he will exert patience in order to attain it according to how truthful he is in his desire.

العاشِرُ: أَنْ يَشْهَدَ مَعِيَ اللَّهُ مَعَهُ إِذَا صَبَرَ وَمَحَبَّةَ اللَّهِ لَهُ وَرِضَاهُ. وَمَنْ كَانَ اللَّهُ مَعَهُ دَفَعَ عَنْهُ مِنْ أَنْوَاعِ الْأَذَى وَالْمُضِرَّاتِ مَا لَا يَدْفَعُ عَنْهُ أَحَدٌ مِنْ خَلْقِهِ ، قَالَ اللَّهُ تَعَالَى:

{وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ}

{وَاللَّهُ يُحِبُّ الصَّابِرِينَ}

الحَادِي عَشَرَ: أَنْ يَشْهَدَ أَنَّ الصَّبْرَ نِصْفُ الْإِيمَانِ ، فَلَا يُبَدَّلُ مِنْ إِيْمَانِهِ جُزْءًا فِي نُصْرَةِ نَفْسِهِ ، فَإِنْ صَبَرَ فَقَدْ أَحْرَزَ إِيْمَانَهُ وَصَانَهُ مِنَ التَّقْصِ وَاللَّهُ تَعَالَى يَدْفَعُ عَنِ الَّذِينَ آمَنُوا.

Tenth: A person should remember the closeness of Allāh to him if he remains patient; and the love of Allāh for him, and being pleased with him; and whoever Allāh is with, He will prevent the types of harms and difficulties reaching him that none other amongst creation can prevent. Allāh, the most high, said:

{Be patient, verily Allāh is with those who are patient} [08:46]

{Allāh loves those who are patient} [03:146]

Eleventh: A person should remember that patience is one half of Imān; so let him not displace some of his Imān by retaliating. Patience safeguards Imān, it protects it from being diminished; and Allāh, the most high, Himself protects those who have Imān.

الثَّانِي عَشْرَ : أَنْ يَشْهَدَ أَنَّ صَبْرَهُ حُكْمٌ مِنْهُ عَلَى نَفْسِهِ وَقَهْرٌ لَهَا وَغَلَبَةٌ لَهَا ، فَمَتَى كَانَتِ النَّفْسُ مَقْهُورَةً مَعَهُ مَغْلُوبَةً ، لَمْ تَطْمَعْ فِي اسْتِرْقَاقِهِ وَأَسْرِهِ وَالْقَائِيهِ فِي الْمَهَالِكِ .

وَمَتَى كَانَ مُطِيعًا لَهَا سَامِعًا مِنْهَا مَقْهُورًا مَعَهَا لَمْ تَزَلْ بِهِ حَتَّى تُهْلِكَهُ أَوْ تَتَدَارَكُهُ رَحْمَةً مِنْ رَبِّهِ .

فَلَوْ لَمْ يَكُنْ فِي الصَّبْرِ إِلَّا قَهْرُهُ لِنَفْسِهِ وَلِشَيْطَانِهِ ، فَحَيْثُ يَظْهَرُ سُلْطَانُ الْقَلْبِ وَتَثْبُتُ جُنُودُهُ ، فَيَفْرَحُ وَيَقْوَى وَيَطْرُدُ الْعَدُوَّ عَنْهُ .

Twelfth: A person should realise that through patience, he restrains his self, overpowers it and gains control. Whenever the self is subdued and controlled, it will have no hope in enslaving him, shackling him and leading him to destruction.

Conversely, whenever a person submits to the self, listens to it, is overpowered by it, he will remain in this state until he is destroyed unless the mercy of his Lord reaches him.

If in patience there was nothing except that a person is able to overpower his self and his Shaytān; the authority of the heart and the resolute determination of its soldiers becomes apparent; he becomes delighted, feels strength and is able to repel his enemy.

الثَّالِثَ عَشَرَ: أَنْ يَعْلَمَ أَنَّهُ إِنْ صَبَرَ فَاللَّهُ نَاصِرُهُ وَلَا بُدَّ ، فَإِنَّ اللَّهَ وَكَيْلُ مَنْ صَبَرَ وَأَحَالَ ظَالِمَهُ عَلَيْهِ ،
وَمَنْ انْتَصَرَ بِنَفْسِهِ لِنَفْسِهِ وَكَلَّهُ اللَّهُ إِلَى نَفْسِهِ ، فَكَانَ هُوَ النَّاصِرَ لَهَا ، فَأَيْنَ مَنْ نَاصَرَهُ اللَّهُ خَيْرَ النَّاصِرِينَ
، إِلَى مَنْ نَاصَرَهُ نَفْسُهُ أَعَجَزُ النَّاصِرِينَ وَأَضْعَفُهُ.

الرَّابِعَ عَشَرَ: أَنَّ صَبْرَهُ عَلَى مَنْ آذَاهُ وَاحْتِمَالَهُ لَهُ يُوجِبُ رُجُوعَ خَصْمِهِ عَن ظُلْمِهِ وَنَدَامَتِهِ وَاعْتِدَارِهِ وَلَوْمُ
النَّاسِ لَهُ ، فَيَعُودُ بَعْدَ إِذَائِهِ لَهُ مُسْتَحْيِيًّا مِنْهُ ، نَادِمًا عَلَى مَا فَعَلَهُ ، بَلْ يَصِيرُ مَوَالِيًّا لَهُ.

Thirteenth: A person should know that if he remains patient, Allāh surely assists him. This is because Allāh takes care of the affairs of the one who is patient, and leaves the affair of his oppressor to Him. However, if a person seeks personal revenge on his own accord, Allāh leaves himself to his own accord since he himself sought personal victory. How can there ever be any comparison between the one whom Allāh assists - and He is the best of helpers - and a person who seeks personal victory whilst being the weakest and most incapable of helpers?!

Fourteenth: A person being patient with the one who harmed him, and being tolerant of him, will cause his adversary to cease his harm, show remorse and apologise; other people will also rebuke and blame him. His adversary will return to him feeling embarrassed and apologetic over his actions, in fact he may become his friend and supporter.

وَهَذَا مَعْنَى قَوْلِهِ: {ادْفَعِ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ}

الْحَامِسُ عَشْرُ: رُبَّمَا كَانَ انْتِقَامُهُ وَمُقَابَلَتُهُ سَبَبًا لِرِيَاذَةِ شَرِّ خَصْمِهِ وَقُوَّةِ نَفْسِهِ وَفِكْرَتِهِ فِي أَنْوَاعِ الْأَذَى الَّتِي يُوَصِّلُهَا إِلَيْهِ كَمَا هُوَ الْمَشَاهِدُ، فَإِذَا صَبَرَ وَعَفَى أَمِنَ مِنْ هَذَا الضَّرْرِ. وَالْعَاقِلُ لَا يَخْتَارُ أَعْظَمَ الضَّرَرَيْنِ بِدَفْعِ أَدْنَاهُمَا، وَكَمَنْ قَدْ جَلَبَ الْإِنْتِقَامَ وَالْمُقَابَلَةَ مِنْ شَرِّ عَجِزِ صَاحِبِهِ عَنْ دَفْعِهِ، وَكَمْ قَدْ ذَهَبَتْ بِهِ نَفُوسٌ وَرِيَّاسَاتٌ وَأَمْوَالٌ وَمَمَالِكٌ لَوْ عَفَى الْمَظْلُومُ لَبَقِيَتْ عَلَيْهِ.

This is the meaning of His saying,
{React [to an evil] by that which is better; thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend. But none is granted it except those who are patient, and none is granted it except the one have a great portion of good} [41:34]

Fifteenth: Perhaps seeking retaliation and confrontation becomes a reason for more harm from his adversary; he becomes more stubborn and strategic in harming him. This is something which is witnessed.

However, if he remains patient and pardons, he will be safe from this harm. An intelligent person should not willingly choose the greater of the two harms in order to repel a lesser harm, like a person who, through his retaliation and confrontation, invites further evil and harm which he is unable to defend.

How much blood has been shed, positions of authority lost, wealth squandered and property been destroyed by this, and had the oppressed person pardoned, this would have all remained.

السَّادِسَ عَشَرَ: أَنَّ مَنْ اعْتَادَ الْإِنْتِقَامَ وَلَمْ يَصْبِرْ لَا بُدَّ أَنْ يَقَعَ فِي الظُّلْمِ. فَإِنَّ النَّفْسَ لَا تَقْتَصِرُ عَلَى قَدْرِ الْعَدْلِ الْوَاجِبِ لَهَا، لَا عِلْمًا وَلَا إِرَادَةً. وَرُبَّمَا عَجَزَتْ عَنِ الْاِقْتِصَارِ عَلَى قَدْرِ الْحَقِّ. فَإِنَّ الْغَضَبَ يَخْرُجُ بِصَاحِبِهِ إِلَى حَدٍّ لَا يَعْقِلُ مَا يَقُولُ وَمَا يَفْعَلُ، فَبَيْنَ هُوَ مَظْلُومٌ يَنْتَظِرُ النَّصْرَ وَالْعِزَّ، إِذْ انْقَلَبَ ظَالِمًا يَنْتَظِرُ الْمَقْتَّ وَالْعُقُوبَةَ.

السَّابِعَ عَشَرَ: أَنَّ هَذِهِ الْمَظْلَمَةَ الَّتِي قَدْ ظُلِمَ بِهَا هِيَ سَبَبٌ، إِمَّا لِتَكْفِيرِ سَيِّئَةٍ أَوْ رَفَعِ دَرَجَةٍ. فَإِذَا انْتَقَمَ وَلَمْ يَصْبِرْ لَمْ تَكُنْ مُكْفَّرَةً لِسَيِّئَتِهِ وَلَا رَافِعَةً لِدَرَجَتِهِ.

Sixteenth: Whoever becomes accustomed to retaliating and does not demonstrate patience, will inevitably fall into transgression.

This is because the self never restricts itself to the exact amount of justice [it is precisely deserving of]; it does not know and neither does it desire [the precise amount of justice]; in fact it may be unable to restrict itself to absolute truth, because anger takes a person to the extremes of irrational statements and actions.

Thus, instead of being the one who was oppressed, [patiently] waiting for help [from Allāh] and honour, he flips to becoming the transgressor, now waiting for [Allāh's] wrath and punishment.

Seventeenth: This oppression that he was wronged with, is a cause for his sins to be expiated or his rank to be raised.

However, if he retaliates and does not demonstrate patience, neither will it be a cause for his sins to be expiated nor for his ranks to be raised.

الثَّامِنَ عَشَرَ: أَنَّ عَفْوَهُ وَصَبْرَهُ مِنْ أَكْبَرِ الْجُنْدِ لَهُ عَلَى خَصْمِهِ ، فَإِنَّ مَنْ صَبَرَ وَعَفَا كَانَ صَبْرُهُ وَعَفْوُهُ مُوجِبًا لِذُلِّ عَدُوِّهِ وَخَوْفِهِ وَخَشْيَتِهِ مِنْهُ وَمِنْ النَّاسِ .

فَإِنَّ النَّاسَ لَا يَسْكُتُونَ عَنْ خَصْمِهِ وَإِنْ سَكَتَ هُوَ ، فَإِذَا انْتَقَمَ زَالَ ذَلِكَ كُفُّهُ ، وَلِهَذَا تَجِدُ كَثِيرًا مِنَ النَّاسِ إِذَا شَتَمَ غَيْرَهُ أَوْ آذَاهُ يُحِبُّ أَنْ يُسْتَوْفَى مِنْهُ ، فَإِذَا قَابَلَهُ اسْتِرَاحَ وَأَلْقَى عَنْهُ ثِقْلًا كَانَ يَجِدُهُ .

الثَّاسِعَ عَشَرَ: أَنَّهُ إِذَا عَفَى عَنْ خَصْمِهِ ، اسْتَشْعَرَتْ نَفْسُ خَصْمِهِ أَنَّهُ فَوْقَهُ ، وَأَنَّهُ قَدْ رَجَحَ عَلَيْهِ ، فَلَا يَزَالُ يَرَى نَفْسَهُ دُونَهُ وَكَفَى بِهِذَا فَضْلًا وَشَرَفًا لِلْعَفْوِ .

Eighteenth: A person demonstrating patience and pardoning is from his greatest soldiers against his adversary. The one who is patient and pardons, his patience and pardoning in of itself is a cause for the humiliation of his adversary; he fears and remains apprehensive of him as well as [anticipating the disdain of] others [towards him], they will not remain silent regarding him despite the silence [of the one who was oppressed]. But if he retaliates, all this ceases.

For this reason, you find many people, who when they curse or harm someone, they want the same harm to be reciprocated against them. They find comfort in this and the weight [of guilt] which they felt, is removed.

Nineteenth: If a person pardons and forgives his adversary, the adversary will ultimately feel that he (the victim) is superior to him and he has something over him, and so his adversary will always feel inferior to him – and this is sufficient as a virtue and nobility in pardoning.

العِشْرُونَ : أَنَّهُ إِذَا عَفَا وَصَفَحَ كَانَتْ هَذِهِ حَسَنَةً ، فَتُوَلَّدُ لَهُ حَسَنَةً أُخْرَى ، وَتِلْكَ الْأُخْرَى تُوَلَّدُ أُخْرَى ، وَهَلُمَّ جَرًّا . فَلَا تَزَالُ حَسَنَاتُهُ فِي مَزِيدٍ . فَإِنَّ مِنْ ثَوَابِ الْحَسَنَةِ الْحَسَنَةَ ، كَمَا أَنَّ مِنْ عِقَابِ السَّيِّئَةِ السَّيِّئَةَ بَعْدَهَا ، وَرُبَّمَا كَانَ هَذَا سَبَبًا لِنَجَاتِهِ وَسَعَادَتِهِ الْأَبَدِيَّةِ ، فَإِذَا انْتَقَمَ وَانْتَصَرَ زَالَ ذَلِكَ .

[وَالأَصْلُ الثَّانِي : الشُّكْرُ وَهُوَ الْعَمَلُ بِطَاعَةِ اللَّهِ تَعَالَى ...]

تَمَّتْ بِحَمْدِ اللَّهِ تَعَالَى وَعَوْنِهِ .

وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ .

Twentieth: If a person pardons and forgives, this is a good deed, which in turn gives birth to another good deed, which leads to further good deeds and so it continues; his good deeds will not cease to increase.

The reward for a good deed is [the facilitation of further] goodness, just as the recompense for a bad deed [is facilitation of further] evil after it.

This may well be the very cause of his salvation and eternal happiness, however if he retaliates and seeks personal revenge, this cause will be removed.

[The second foundation is: gratitude, and to strive in obedience to Allāh, the most high...]

This treatise has been completed with the praise and support of Allāh, the most high.

May Allāh bestow his mercy and praise, and salutations of peace, upon our master Muḥammad, his family and companions.

