

*Uddat al-Sabirin  
wa  
Dhakhirat al-Shakirin*

*By Ibn al-Qayyim*

*Translated by: Abdul Ali Hamid*

The Muslim College, London



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In the name of Allah, the Most Merciful, the Most Beneficent

Praise be to Allah, the Most Patient, the Most Appreciative, the Most High, the Great, the All-Hearing, the All-Seeing, the All-knowing, the Most Powerful. His power is infinite and His Will, regarding His creatures, affects all their affairs. His call for the appointed day reaches the people in their graves. He has decreed the fate of the people and their life span, and He records all their actions and deeds. He apportions their livelihoods and their wealth. He created life and death for all so that He may see which of them is best in conduct. He is the Mighty, the All-Forgiving, the Overpowering, and the Most Powerful. All difficulties are easy for Him. He is the Protector, the Helper, and He is an excellent protector and an excellent helper. Everything, in the heavens and on the earth glorifies Him. To Him belongs all sovereignty and all praise, and He has power over everything.

*"It is He who created you, some of you are unbelievers and some of you are believers. Allah sees that which you do. He created the heavens and the earth with truth, and shaped you, and made your shape beautiful. To Him is return.... He knows what you conceal and what you reveal. He is, surely, aware of what is in the hearts. (65/2-5)*

I bear witness that there is no deity worthy of worship except Allah. He is the Alone, the only deity, and He is above having anything similar or equal to him, and He is free from having a partner or a helper. He is never inactive, as the heretics claim, and is beyond being similar to the creation; there is nothing like Him. He is the All-Hearing, the All-Seeing.

I also bear witness that Muhammad is His Servant and Messenger; the best from His creation and the chosen one from among the created beings. He is Allah's trustee concerning the revelation and His envoy to His slaves. He is the most knowledgeable of all the people concerning Allah; he is the most fearful of Allah, the most sincere to his community, the most steadfast concerning Allah's commands, and the most grateful for Allah's bounties. He has the closest access to Him, is the highest in rank with Him, the greatest in honour and having the greatest means of intercession with Him.

IN THE NAME OF ALLAH

Allah, the Almighty sent him as a caller to Paradise, an inviter to faith, working earnestly to achieve His pleasure, commanding what is good and prohibiting what is evil. He conveyed the message of His Lord, proclaimed what he was commanded, and suffered for the sake of Allah such hardships that no other human being ever will. He remained steadfast and grateful to Allah until he attained His appreciation. He remained firm in his endurance in such a lofty manner that no other can ever attain; he advanced in the rank of gratefulness, reaching a position higher than all other grateful people do. The result of this is that Allah, His angels, His Messengers and all believers offer their praises of him, so that he alone has been singled out to be granted the banner of praise. Adam and all other Messengers and Prophets will be under this banner. Allah shows His praise in the opening of His Book which He revealed to him, and He made it the beginning of the Torah and the Gospel, as reported in the *Hadeeth*. He made His praise the last words to be spoken by the people who were guided by Him to deserve His reward. The Almighty called his community 'the ones who praise the most' (*al-hammadun*) even before they came into existence because they engaged in His praise in prosperity and adversity, and in ease and hardship. He enabled his followers to enter the abode of reward, to enjoy recompense ahead of all other people. The closest person to his banner is the one who praises Allah and remembers Him much. The highest in rank is the one who exercises patience and often expresses thanks. May Allah, His angels, His Prophets and Messengers and all believers send their blessings and salutations upon him as he declared the oneness of Allah, taught it and called the people to it.

Allah, the Exalted made the quality of endurance similar to a horse that does not stumble, like a sword that does not fail, like a victorious fighter who is never defeated and like a fortified castle that defies destruction and damage. Endurance and triumph are, therefore, like brothers that do not part from one another.

*"We are suckled by the breast of the same mother sharing among us on a dark night. We will never be separated."*

Triumph is joined with endurance, relief with distress and ease with hardship. Endurance, unaided by equipment and an army of soldiers, is more helpful to the one who exercises it. It is as close to triumph as the head is to the body. Allah the Trustworthy and the Truthful, promises in His clear statement, which is found in the Book, that He will reward those who persevere patiently without measure. He has declared that He is with them with His guidance, dominant help, and a clear victory. He says (what means):

***"Be patient and persevere, for Allah is with those who patiently persevere."*** (8/46)

Those who persevere with His divine company achieve the best in this world and in the Hereafter, and they gain the seen and unseen bounties of the Almighty.

The Almighty imbues leadership of the religion with endurance and firm belief. He says (what means):

***"When they became steadfast and believed firmly in our message, We raised leaders among them guiding them according to Our command."*** (32/24)

He declares in an emphatic way that endurance is best for those who exercise it. He says (what means):

***"If you persevere in endurance, this is surely best for those who persevere in endurance."*** (16/126)

Allah also announces that perseverance in endurance, together with consciousness of Allah, foils the stratagem of an enemy even if he has greater power. He says (what means):

***"If you remain steadfast and are conscious of Allah their schemes will not harm you in the least. Allah is encompassing what they do."*** (3/120)

He relates to us about His truthful Prophet Yoosuf (peace be upon

and patience. Any task is easy for those whom He makes it easy. He stated (what means):

**“Except those who are steadfast and do good deeds, they are the ones who will attain forgiveness and big reward.” (11/11)**

He also indicated that steadfastness and forgiveness are virtues that never fail. He affirmed this by saying (what means):

**“The one who is steadfast and forgives that is one of the greatest things.” (42/43)**

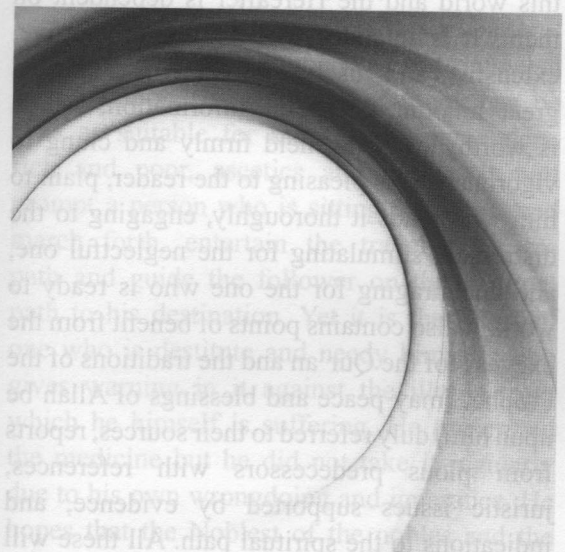
He commanded His Messenger to endure with patience in carrying out His orders and told him that his patience was from Him, and that all problems would be made easy. He said (what means):

- **“Endure patiently in your Lord’s command; you are under Our watchful eyes.” (52/48)**
- **“Be steadfast, your steadfastness is only from Allah. Do not grieve over them; do not be distressed by their scheming. Surely Allah is with those who are mindful and do good.” (16/127,128)**

Patience is the foundation to which the believer always returns. It is the cushion of his faith on which he rests. The one who lacks patience has little or no faith; if he was to have any faith, then it will be weak and negligible. Such a person is from among those who worship Allah as if they are upon the edge of a blade. If good comes to him, he is content, but if he is tested, then he reverts to his old ways. He has lost both the world and the Hereafter, and is left with nothing but a losing transaction.

Fortunate are those who attain the best way for their life through their steadfastness, advance to the highest ranks and enter the garden of bliss on the wings of their patience and gratitude. This is Allah’s bounty, He grants it to whomever He wills.

the book is written to highlight the necessity and the pressing need to pursue these two qualities and to illustrate that happiness in this world and the Hereafter is dependent on



# INTRODUCTION

As faith consists of two parts: steadfastness and thankfulness, it is therefore necessary for a person, who wishes good for himself, desires safety for his soul and hopes for the best for it, to never abandon these two basic qualities and not to deviate from these two straight paths. He should proceed towards Allah, treading these two paths, in order to be placed among the best group from among those who meet Him on that Day.

This book is written to highlight the necessity and the pressing need to pursue these two qualities and to illustrate that happiness in this world and the Hereafter is dependent on them. It is intended to be a comprehensive, extensive and useful book. It contains a great amount of useful information, which is worthy of being held firmly and clung to vigorously. It is pleasing to the reader, plain to him who reads it thoroughly, engaging to the distressed, stimulating for the neglectful one, and encouraging for the one who is ready to work. It also contains points of benefit from the exegesis of the Qur'an and the traditions of the Prophet (may peace and blessings of Allah be upon him) duly referred to their sources, reports from pious predecessors with references, juristic issues supported by evidence, and indications to the spiritual path. All these will be obvious to the one who contemplates over it and is endowed with a sound intellect.

The book deals with the various forms of patience and gratitude. It offers a decisive answer to the debate about who is better: the grateful rich person or the steadfast poor person. It exposes the real face of the world and cites the similitudes stated by Allah, His Messenger and the pious predecessors.

The reality of these similitudes and their conformity with actual situations are also discussed. What is praiseworthy and what is blameworthy of the worldly matters, what brings a person closer to Allah and what takes him away from Him are all elaborated on; what

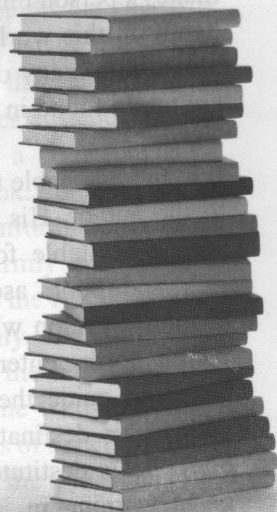
makes a person miserable and what makes him happy in this world – all these are dealt with along with many other useful discussions that are rarely found in other books.

It is an undeniable favour and a gift from Allah to the author, His servant. This book can be seen as suitable for kings and commanders, rich and poor, ascetics and jurists. It will prompt a person who is sitting to rise up and march forth, entertain the traveller on his path and guide the follower on the spiritual path to his destination. Yet it is the effort of one who is destitute and needy himself, who gives warning in it against the illness from which he himself is suffering. He prescribed the medicine but he did not take it regularly due to his own wrongdoing and ignorance. He hopes that the Noblest of the nobles and the most Compassionate of the compassionate will forgive him for his adventure of embarking on giving advice to His believing servants.

All that is correct in this book is from Allah alone and He alone is praiseworthy and the source of help. Whatever is wrong in it is from its author and from Satan; Allah and His Messenger are free from it.

The scanty capital of its author is brought to you and his commodity is presented to you, to the reader goes its benefit and to its author its harm. His ideas are transmitted to you. If they reach a noble honourable person he will feel happy, otherwise it will be like a young woman given to a handicapped and impotent person.

I have arranged it  
in 26 chapters along  
with a conclusion.  
They are:



### Chapter one:

The dictionary meaning of *Sabr* (patience), its etymology and conjugation.

### Chapter two:

The real essence of *Sabr* and the views of people concerning it.

### Chapter three:

The names of *Sabr* as regards its connections.

### Chapter four:

Difference between *Sabr*, *Tasubbur*, *Istibar* and *Musabarah*.

### Chapter five:

The types of *Sabr*, concerning its objects.

### Chapter six:

Its types in accordance with its strength, weakness and its ability or inability to counter the army of one's desire.

### Chapter seven:

Its type in relation to its connections.

### Chapter eight:

Its categories concerning its connection with the five categories of rules.

### Chapter nine:

The different levels of *Sabr*.

### Chapter ten:

Its division into the praiseworthy and blameworthy.

### Chapter eleven:

The difference between the *Sabr* of the nobles and that of the lowly.

### Chapter twelve:

The measures that help in exercising *Sabr*.

### Chapter thirteen:

Affirmation that human beings can never be free from exercising *Sabr*.

### Chapter fourteen:

The hardest of *Sabr* is on the self.

### Chapter fifteen:

Texts from the Holy Book concerning *Sabr*.

### Chapter sixteen:

Texts of the *Sunnah* concerning it.

### Chapter seventeen:

The statements of the Companions about the virtue of *Sabr*.

### Chapter eighteen:

Discussion of matters connected with calamity like crying, yelling, tearing of the clothes, uttering unIslamic words and so on.

### Chapter nineteen:

*Sabr* is half of faith, as faith is made up of two parts: *Sabr* and *Shukr*.

### Chapter twenty:

Argument about which one is the best: *Sabr* or *Shukr*.

### Chapter twenty one:

Judgement between the two groups and clearing the case.

### Chapter twenty two:

Dispute among the people as to who is better: the thankful rich or steadfast poor; judgement of the case.

## Chapter twenty three:

The citations forwarded by the poor from the Book, the *Sunnah*, the reports and logical deduction to support their claims.

## Chapter twenty four:

The argument of the rich by quotations from the Book, the *Sunnah*, the reports and analogy.

## Chapter twenty five:

Matters that are opposite, damaging or contradicting steadfastness.

## Chapter twenty six:

*Sabr* as one of the attributes of the Lord, as He is called *al-Sabur* and *al-Shakur*.

I named the book '*Uddat as-Sabirin wa Dhakhirat ash-Shakirin*. I pray to Allah to make it purely for His sake and as a means to gain His closeness and good pleasure; to enable its author, the scribe and the reader to benefit from it. He certainly hears the supplication, and is the source of hope. He is sufficient for us and is the best supporter.

# Chapter One

## The dictionary meaning of the word *Sabr* and its derivation and conjugation<sup>[1]</sup>

The original meaning of this word is: "to prevent and to subdue or arrest". Thus, *Sabr* means to restrain the soul from worry, control the tongue from complaining and restrain parts of the body from striking the face, tearing the clothes and so on.

Allah says (what means):

**"Restrain yourself with those who call upon their Lord." (18/28)**

Antarah said:

"I restrained for this (hard work) a free soul that knew and kept steadfast when the soul of the coward was shaken; i.e., I restrained a soul that was aware of the consequences. It was the soul of a free proud man, not the soul of a slave without pride. It remained calm when the soul of a cowardly person was shaken."

<sup>1</sup> Some discussions of this chapter are left out because they are purely linguistic, which are not useful to the English readers.



In a *Hadeeth* regarding a man who held someone while another person killed him, the Prophet (may peace and blessings of Allah be upon him) said: *'The killer will be killed and the one who held [the victim] will be held in custody'* [1], meaning, until his death.

*Sabr* is the word used when a person is held and detained for being killed. In an authentic narration, the Prophet (may peace and blessings of Allah be upon him) said: *'Whoever commits perjury to appropriate the property of a Muslim will meet Allah while He will turn away from him.'* [2]

In another report, the Prophet (may peace and blessings of Allah be upon him) forbade *Masburah*, [3], i.e., a goat or a chicken that is tied and shot until it dies.

It is said that the original meaning of the word is strength and power. The word *Sabr*, for a herb which is very bitter and distasteful, is derived from this. The word *Subr* is also taken from this meaning, and applies to a fertile land, because of its hardness and firmness.

A third view is that its meaning is "to collect and to gather". Hence, *Saabir* is a person who holds himself up and keeps his soul away from worries and anxiety.

Actually, the word *Sabr* embraces all the three meanings: to restrain, to find strength and to pull oneself together.

The word is used in the first form (*Sabr*) to refer to being steadfast, in the fifth form (*Tasabbur*) to imply to try and attempt to be steadfast, in the eighth form (*Istibar*) to indicate making the effort to acquire steadfastness, in the third form (*Musabarah*) to mean holding someone in the state of steadfastness and in the second form (*Tasbir*) to imply to encourage someone to exercise *Sabr*.

1 Recorded by Abd al-Razzaq (17892), al-Darqutni (3/139) and al-Bayhaqi (8/50)

2 Al-Bukhaari (4549, 6676, 7183) and Muslim (355)

3 Al-Shafi'i reported it in "*al-Umm*" 7150) cf. Al-Bukhaari (5513), and Muslim (5057).

# Chapter

## Two

### *The real essence of Sabr and the scholars' views concerning it*[1]

The real essence of *Sabr* is that it is one of the noble qualities of the soul that prevents a person from doing what is reprehensible and unacceptable. It is one of the forces of the soul by which the soul's affairs are maintained and its condition kept stable.

Al-Junayd bin Muhammad was asked about it and his answer was that it was: "to swallow bitterness without showing any sign of a frown."

Thun-Noon says: 'It is to keep away from violations, to remain calm when experiencing the hardship of a calamity, and to demonstrate affluence, even if poverty is affecting one's life.'

It has also been defined as: "remaining steadfast in distress, with noble character."

Another meaning is: "to be self sufficient in tribulation without complaint."

Abu 'Uthman explained the word *as-Sabbaar* as: "a person who has trained himself to meet any adversity."

Another scholar said: "*Sabr* is to show as good the same attitude in

1 The following statements are taken from *al-Risala al-Qushayriyyah* (pp.183-188) by Abu al-Qasim al-Qushayri.

adversity as shown in prosperity”, meaning that a person has a duty to show devotion to Allah when experiencing prosperity or tribulation. He should be thankful to Allah for his prosperity and be steadfast when afflicted with adversity.

‘Amr bin ‘Uthman al-Makki said: “*Sabr* is to remain steadfast with Allah and accept any trial from Him with composure and magnanimity.” The sense is that one should receive afflictions with an open heart and seek to avoid expressing annoyance, irritation or complaint.

Al-Khawwas stated: “*Sabr* is to remain patient on the rulings of the Qur’an and the *Sunnah*.”

Ruwaym defined *Sabr* as not resorting to complaint. He defined it with its outcome.

Someone else said that *Sabr* means to seek the help of Allah.

Abu Ali said that *Sabr* was what its name implied.

Ali bin Abi Talib stated that *Sabr* is a mount that never stumbles.

Abu Muhammad al-Jariri said: “*Sabr* means that a person should be indifferent to the states of favour and adversity, his heart remaining in peace in both conditions.”

I say that it is neither possible nor was it commanded. Allah has given people the ability to distinguish between these two conditions. What a man is capable of doing is to restrain himself from worrying, but not to remain the same in both conditions. The capacity for well-being is wider in a person than that of steadfastness. This is attested by the saying of the Prophet (may peace and blessings of Allah be upon him) in his well-known supplication: “(O Allah!) *If you are not angry with me, then I do not care, yet wellbeing, granted by You, is better for me.*”<sup>[1]</sup>

This does not contradict the Prophet’s statement that no one is granted a gift better and more comprehensive than patience.<sup>[2]</sup> This applies in a state of affliction or calamity. In that condition, nothing is broader than steadfastness. However, to be in a state of wellbeing is preferable.

Abu Ali al-Daqqaq asserted: The definition of patience is that a person does question the decree. Speaking about calamity without complaining

1 See the full text in Ibn Hisham (2/268), also at-Tabarani: *al-Mu’jam* (13/ No.181).

2 Al-Bukhaari (1469, 6470) and Muslim (2424)

is not in contradiction with steadfastness. Allah, the Exalted, said about Prophet Ayyoob (peace be upon him) (what means):

“*We found him to be steadfast.*” (38/44)

He described him as such, despite his saying (what means): “*Affliction has touched me.*” (21/83)

Here ad-Daqqaq has explained the word with its required result. His statement that speaking about a calamity should be without complaint needs further illustration. There are two types of complaints:

First: To complain to Allah, which is not inconsistent with patience -- as Prophet Ya’qoob (peace be upon him) said (what means):

“*I complain my distress and sorrow to Allah.*” (12/86)

At the same time, he also said (what means):

“*So, beautiful endurance is most becoming.*” (12/18, 83)

Ayyoob (peace be upon him) said (what means): “*Affliction has touched me*” (21/83), nevertheless, Allah credited him with endurance.

The master of the patient people, may Allah’s blessing and peace be upon him, said: “*O Allah! I complain to you about my weakness of power and lack of means.*”

Moosa (peace be upon him) prayed: “O Allah! For you is praise; to you is the complaint. You are the One whose help is sought for and you are the One to whom the supplication for support is made. On You we are reliant. There is no power, no strength except with You.”<sup>[1]</sup>

Second: The second type of complaint is the one made by the affected person by words or actions. This is not compatible with patience; rather it opposes it, and is detrimental to it.

There is then a difference between complaining to a person and complaining to Allah. We will deal with this issue later in the chapter of ‘combination and separation of complaint and steadfastness’ if Allah wills.

Another meaning for *Sabr* is ‘the courage of the soul’.

From this comes the saying: Courage is an hour’s steadfastness.

It is also said that steadfastness is steadiness of the heart in a situation of commotion.

1 At-Tabarani: *Al-Awsat* (3394) and *al-Saghir* (1/122)

# Chapter Nine

## Different levels of patience

We have noted that patience is of two types: compulsory and optional.

Optional patience ranks more highly than compulsory patience. The latter is common among all people; it is seen even in those people who never exercise voluntary steadfastness. This is why the steadfastness of Yoosuf (peace be upon him) in resisting temptation by refusing to accept the demands of the wife of Aziz, and during the hardship that followed in the form of imprisonment and suffering, was greater than bearing patiently the trouble inflicted at the hands of his brothers, when they dropped him in the well, separated him from his father, and sold him as a slave. It was for his steadfastness in the former case that Allah rewarded him with honour, raised his rank and gave him power and authority in the land.

The same is true about the patience of Ibraaheem, Moosa (Moses), Nooh (Noah), 'Eesa (Jesus) and our Prophet, the Seal of the Prophets and the foremost of the children of Adam (peace be upon all of them). They all

stood steadfast in carrying out their duty of calling people to Allah and resisted their opponents. Allah gave them the title of 'the people of firm resolution', and ordered our Prophet, (may peace and blessings of Allah be upon him), to follow their example in perseverance and steadfastness. He said (what means):

**"Patiently persevere as did the messengers of firm resolve." (46/35)**

The messengers of firm resolve are the ones who are mentioned in the following verses (which mean):

**"He laid down for you the same religious injunctions that He gave to Noah, which We revealed to you and which we enjoined on Abraham, Moses and Jesus." (42/13)**

**"Remember when We took a solemn pledge from the prophets and from you and from Noah, Ibrahim, Moses and Jesus, son of Mary." (33/7)**

This interpretation is affirmed by Ibn 'Abbas and other scholars of the past.

Allah commanded our Prophet (may peace and blessings of Allah be upon him) not to behave like Yoonus (Jonah), the man of the whale who did not show steadfastness like the messengers of firm resolve. He said (what means):

**"Wait patiently for your Lord's judgement and do not be like the man of the whale when he cried out in distress." (68/48)**

There is a valuable question here: What is the regent of the adverb 'ith'? It cannot be the verb that ordered the Prophet (may peace and blessings of Allah be upon him) not to be like him, because the meaning in that case will be: 'Do not be like him in his invocation.'

This is not correct because in another verse Allah, the Most High, praised him for crying out to Him and declared that He only rescued him after doing so. He said (what means):

**"And the man of the whale when he went off in anger, thinking We had no power over him, then he cried out in darkness: There is no god but You. Glory be to You. I was indeed wrong. We heard his call and delivered him from distress. Thus We deliver all those who believe." (21/87-88)**

At-Tirmithi and others reported the Prophet (Muhammad) as saying: "The call of my brother, the man of whale, by which he called upon Allah when he was in the belly of the whale is such that no distressed person calls upon

# Chapter

## Twenty - One

### Judgement between the two groups and the determination of each case

We would like to state that comparing and assessing the two matters in order to decide which one is superior depends on the knowledge of each of them. We have already discussed the true essence of patience and its kinds and categories. Let us now speak about the true meaning of thankfulness and its categories.

**According** to *al-Sihah*, thankfulness means to praise a beneficent individual for rendering his favour to you. (In all its different usages, the word “*Shukr*” implies a sense of growth and development)<sup>1</sup>

The gratitude of a servant to Allah, the Most Beneficent, revolves around three basic elements, without which the duty of giving thanks will not be fulfilled:

1. Acknowledging the favour of Allah over him

<sup>1</sup> The author cites examples from Arabic dictionaries as evidence of this.

2. To praise Him for it
3. Using it as a means of pleasing Him

Scholars<sup>1</sup> have defined the word “*Shukr*” in the following terms:

According to some scholars, it is “the acknowledgement of the favour of a benefactor with humility.” Others said that it is “to praise the benefactor by speaking of his favour.” For a person to thank Allah the Almighty, he should praise Him by describing His favour to him. Another definition is that it is “to view the benevolence, safeguard the reverence and to take care of the devotion.”

According to others, expressing thanks for a favour is “to consider oneself an uninvited guest to it.”

In another statement, giving thanks is explained as the “realization of one’s inability to give thanks.”

It is said: ‘To give thanks for the ability to give thanks is more perfect than merely thanking someone. This means that you realize that your act of gratitude came with the assistance of Allah, and that this help is the biggest favour to you. In this respect, you thank Him for being able to thank; then you thank Him for enabling you to give thanks on thanking Him.

Some people say: ‘Giving thanks is to realize that you are not entitled to the favour done to you.’

Others have said: ‘Thankfulness means to exert oneself to the utmost in doing pious deeds.’

It is also said: ‘A grateful person is the one who gives thanks for what is available, and the most grateful is the person who gives thanks for that which is missing.’

In another statement, thankfulness is defined as: “to give thanks for a favour, and the most thankful is one who gives thanks when he is deprived.” The truly grateful are defined as those who thank when they receive some benefit and the most thankful is the one who gives thanks when he is rejected.

It is said that the thankful are those who give thanks for a favour and the most thankful are those who give thanks for an affliction.

Al-Junayd (may Allah have mercy upon him) said: “I was playing in front of Al-Sariy when I was seven years old, and there

<sup>1</sup> See these statements in *al-Risala al-Qushayriyyah* pp174-176.

# Chapter

## Twenty-Six

### Sabr as one of the attributes of the Lord, as He is called al-Sabur and al-Shakur

The inclusion of the qualities of patience and thankfulness in the attributes of the Lord Almighty, as amongst His beautiful names are the Most Patient and the Most Responsive. Had there been no other merit for patience and thankfulness except this, it would have been enough.

**AS** for patience, the most knowledgeable person about Him and the one who glorified Him the most, described Him with this quality in an exaggerative form, as reported in the two *Saheehs*<sup>1</sup> that Abu Musa (may Allah be pleased with him) narrated the Prophet (may peace and blessings of Allah be upon him) as saying:

“No one is more patient upon hearing an insult than Allah, the Exalted. People claim that He has a son, yet He gives them provision and keeps them well.”

<sup>1</sup> Al-Bukhaari (6099, 7378), Muslim (7080)

Amongst His beautiful Names is *as-Sabur*, the Most Patient, which is an exaggerative form more forceful than *as-Saabir* and *as-Sabbaar*. The patience of Allah, The Exalted, is different and unlike the patience of humankind in various ways, some which are mentioned below:

1. It emanates from absolute power
2. He has no need of support, while a man is driven by a fear of support
3. He is not affected by pain or grief, or any other defect, by His patience.

The impact of this quality is well known and is as obvious to the world as His attribute of clemency. The difference between patience and clemency is that the former is the result and the effect of the latter. The patience of a man is in proportion to the degree of his clemency. Clemency, therefore, as an attribute of the Lord Almighty has a wider scope than patience. That explains the reason why the name ‘the Clement’ has been cited in the Qur’an in many places. Because of its wider scope, Allah mentioned it along with the attribute ‘the All-Knowing’ for example, in the following verses (which mean):

- “Allah is the All-Knowing, the Clement.” (33/51)
- “Allah is All-Knowing, Clement.” (4/12)

It is said in a narration:

‘The bearers of the Throne are four angels. Two of them say: ‘Glory to You, O Allah, and praise to You! To You belongs the praise for Your clemency after Your knowledge.’

The other two say: ‘Glory be to You, O Allah, and praise is due to You! To You belongs the praise for Your pardon after Your power.’

The clemency of humankind emerges from ignorance and its forgiveness from inability. The Lord Almighty, on the other hand, shows clemency having full knowledge, and forgives having complete power. There is no more beautiful addition of one quality to another than the addition of clemency to knowledge, and forgiveness to power. That is why, in the supplication<sup>1</sup> to be said when in distress, He is described with clemency along with greatness. Clemency is an inseparable attribute of His essence.

The patience of Allah, the Almighty is shown even in the context of disbelief in Him, ascribing partners to Him, and vilification of His majesty by the unbelievers. They are involved in the violation of His orders and various sinful acts, but this does not disturb Him or prompt Him to punish

<sup>1</sup> See Al-Bukhaari (6345) and Muslim (6921)