



Sabr

Imām Ibn Juzayy al-Kalbī ¹

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Sabr (steadfastness) is mentioned in the Qurʾān in more than seventy places. This is because of the tremendous importance that steadfastness has in the *dīn*. It has been said that every good action has a limited reward, from ten-fold up to seven-hundred fold, except for steadfastness whose reward has no limit. That is because of Allāh’s words **“Only the steadfast are paid their reward without reckoning.”**

Allāh mentions eight types of honour shown to the steadfast:

- ❖ The first is love. Allāh says, **“And Allāh loves the steadfast.”**
- ❖ The second is help. He says, **“Truly, Allāh is with the steadfast.”**
- ❖ The third is mansions in the Garden. He says, exalted is He, **“They will be recompensed with mansions because of how they were steadfast.”**
- ❖ The fourth is a full and ample reward. Allāh says, **“Only the steadfast are paid their reward without reckoning.”**
- ❖ The other four are all mentioned in one Ayah (in *al-Baqarah*) in which they (the steadfast) are given the good news. Allāh says, **“Give good news to the steadfast.”** And there is mention in the same Ayah of mercy, compassion, and guidance as rewards for the steadfast ones. Allāh says, **“Those, there is on them mercy and compassion from their Lord and those they are the guided ones.”**

There are four aspects of steadfastness:

- ❖ Steadfastness in affliction, which is the act of preventing the self from becoming discontented and impatient;
- ❖ Steadfastness in good fortune, which is to bind it fast to gratitude, without overstepping the limits or becoming proud and self-important because of the good fortune;

¹ The author was born in 693 AH. His name was Abū `Abdullāh Muhammad, called al-Qāsim, ibn Ahmad ibn Muhammad ibn Juzayy al-Kalbī, i.e. from the Arab tribe of Kalb, may Allah be pleased with him and make him contented, and make the Garden his shelter. He was al-Gharnāṭī (from Granada in Andalusia, Spain) and thus European. Ibn Juzayy wrote widely on all the sciences of his day: Hadīth, *fiqh*, Qurʾānic recitations and *tafsīr*. He died fighting as a *shahīd* in the Battle of Tarīf in the year 741 AH.

- ❖ Steadfastness in obedience by safeguarding it and becoming constant in it;
- ❖ Steadfastness (in refraining) from acts of disobedience by withholding oneself from them.

Above steadfastness there is surrender, which is abandoning opposition and discontentment outwardly and abandoning dislike inwardly.

Above surrender there is contentment with the decree, which is the self's happiness with the act of Allāh; it issues from love, for everything the Beloved does is beloved.

