

Chapter Three

The Stations of Certainty (*Yaqīn*)

Once what has been mentioned above becomes clear to you, then know that the stations of certainty are nine: repentance and returning to ʾAllāh ﷻ (*tawba*), doing without (*zuhd*), patience (*ṣabr*), gratitude (*shukr*), fear (*khawf*), hope (*rajaʿ*), trust and reliance (*tawakkul*), love (*maḥabba*), and contentment (*ridā*). Not one of these stations is valid without the ceasing of *tadbīr* and personal choice alongside ʾAllāh.

Repentance (*tawba*):

Just as the repentant should turn away from his sins, he must also turn away from his *tadbīr* with ʾAllāh ﷻ, because management and choice are among the enormities of the hearts and innermost secrets. Repentance for them is: returning to ʾAllāh ﷻ from all that does not please Him, due to its being either an association in His Lordship, or ingratitude for the blessing of the intellect, and ʾAllāh is not pleased with ingratitude from His slaves. And how could the repentance of the servant over-concerned with the management of his world and heedless of the excellence of his Guardian be sound and valid?

Doing without (*zuhd*):

This is also not valid except with the abandonment of *tadbīr*, because what you are asked to leave and do without is your *tadbīr*. For doing without is of two kinds: outer and apparent, secret and inner. As for the outward *zuhd*, that is doing without excess in what is permissible, such as food, clothes, etc. As for inward *zuhd*, that is doing without the desire for fame, or the desire to be in a position of leadership, and this kind also includes doing without *tadbīr*.

Patience (*ṣabr*):

Neither patience nor gratitude can be sound except through the dropping of *tadbīr*. The patient one is the one who is patient

from doing what ʾAllāh ﷻ does not like, and perseveres against it; and one of the things ʾAllāh ﷻ does not like is *tadbīr* and choosing with Him. For patience is of different kinds: patience in regard to the forbidden things, patience with regard to the obligatory things, and patience with regard to management and choice. Or if you wish, you could say patience against the human appetites and gratifications, and patience in servitude and what it requires of you. One of the things required by servant-hood is the ceasing of *tadbīr* with ʾAllāh ﷻ the Exalted.

Gratitude (*shukr*):

Gratitude is not correct and giving thanks is not valid except from the servant who has abandoned his *tadbīr*; for gratitude is like what al-Junayd ﷺ said: “It is that you not disobey ʾAllāh ﷻ with the blessings He gave you.” And had it not been for the intellect by which ʾAllāh ﷻ differentiated you from others like you, and made it a cause of your perfection, you would not be of those who make *tadbīr* with Him. For the inanimate objects and animals have no *tadbīr* with ʾAllāh ﷻ, because they lack any intellect, the characteristic of which is looking with concern towards the future and the consequences of decisions and actions.

Fear and Hope (*khawf* and *rajaʿ*):

If the authority, influence and control of the fear of ʾAllāh ﷻ came over the heart and dominated it, that fear would prevent it from finding rest in the existence of its own *tadbīr*. Similarly, the one with hope in ʾAllāh ﷻ has his heart filled with rejoicing by ʾAllāh ﷻ, and his time is filled with his dealings with ʾAllāh ﷻ.

Trust (*tawakkul*):

The one who trusts in ʾAllāh ﷻ and relies on Him places his control in His Hand, and depends upon Him in all his affairs. This calls for, among other things, the total lack of *tadbīr*, and complete submission to the decrees of fate. And the connection between the ceasing of *tadbīr* and the station of trust (and contentment) is clearer and more evident than its connection with any of the other stations.

Love (*mahabba*):

Indeed the lover is immersed in the love of his Beloved, and the abandoning of his will with Him is the essence of what he seeks. The time of the lover does not allow for *tadbīr* with ʾAllāh ﷻ, because his love has made him too busy with ʾAllāh to even notice it, as someone has said: “Whoever tastes of the sincere love of ʾAllāh ﷻ, that preoccupies him from other than Him.”

Contentment (*ridā*):

This is clear, and there is no confusion about it, because the content one is satisfied with the preceding *tadbīr* of ʾAllāh ﷻ for him, so how could he have *tadbīr* with Him while he is content with the *tadbīr* of ʾAllāh for him?! Do you not know that the light of contentment washes away from the heart the impurities of *tadbīr*? Therefore, the one who is content with ʾAllāh ﷻ is expanded by the light of contentment so that he may carry out His orders. So he has absolutely no *tadbīr* with ʾAllāh the Exalted, and the excellence of the choice of the Master for the servant is enough for the servant...so understand!