

## Virtue of Patience

### First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ , نَحْمَدُهُ , وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ , وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا , مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ , وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allah guides, none can misguide. Whoever He misguides, none can guide. And I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His servant and messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ) [آل

عمران:102]

**Al Imran(3) 102 : O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.**

Oh People:

All praise is due to Allah, Lord of the worlds, for His favor and grace. He commanded patience and praised the patient and promised them a great reward. So be conscious of Allah Almighty in all your circumstances and be patient over whatever you encounter. For in this worldly life one is afflicted with good and bad and is in need of patience. And Allah has mentioned patience in the Quran in ninety (90) places.

Therefore, patience is a lofty matter with great virtue and bears fruits in this world and the hereafter. Allah stated that He loves the patient:

وَاللَّهُ يُحِبُّ الصَّابِرِينَ-آل عمران: 146

Al Imran (3) 146: **And Allah loves the steadfast.**

And Allah Almighty stated that He is with them:

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ-الأنفال: 46

Al Anfal (8) 46: **Indeed, Allah is with the patient.**

And Allah Almighty indicated the great station of patience:

وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ-آل عمران: 186

Al Imran (3) 186: **But if you are patient and conscious of Allah - indeed, that is of the [utmost] resolve of matters**

And the patient will be rewarded without limit. Allah Almighty said:

إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ-الزمر: 10

Az Zumar (39) 10: **Indeed, the patient will be given their reward without account [i.e., limit].**

Allah commanded having patience and praised the patient. And promised that He will reward them without accounting. And He promised them with victory and leadership in religion. Ibn Taymiyah (may Allah have mercy on his soul) said: Through patience and certainty of faith one receives the leadership in religion. Then he recited Allah Almighty's words:

وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ-السجدة: 24

As Sajdah (32) 24: **And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.**

And the Prophet ﷺ said:

ما أعطي أحد عطاءً أوسع ولا خيراً من الصبر

**Nobody has been given a blessing more encompassing or better than patience.** [Bukhari 1469, Muslim 1053a]

Therefore, patience is the best and most comprehensive bestowal. And the Prophet ﷺ said:

والصبر ضياء

**Patience is illumination.** [Jami at-Tirmidhi 3517]

And patience is illumination and light in one's life. Through patience, he finds a clear way and manages difficulty. Through patience, hardship is facilitated, life is simplified and one rejoices in life with the utmost pleasure. This is in addition to the generous bestowal and great gifts that the patient will receive from Allah on the Day of Resurrection.

And patience is half of Iman (faith). For Iman (faith) has two halves; one half is patience and the other half is gratitude.

And patience is restraining oneself. And there are three types of patience which are patience in obeying Allah, patience in not disobeying Allah and patience over Allah's painful decrees.

As for the first one which is patience in obeying Allah, there is no doubt that there is hardship in obeying Allah. For in prayer, there is bodily fatigue and sleep deprivation. And in fasting there is the hardship of hunger, thirst and refraining from desires. And giving charity involves spending wealth which is beloved by the souls. These hardships do not suit the desire of the soul, for it inclines to comfort and it is greedy. And the shaytan deceives the soul and makes it lazy. So the soul requires patience with which it can be steadfast in obedience and bear hardship. Just as Iman (faith) is

# Khutbah.info

required to realize the good outcomes of obedience. For in longing for these good outcomes, it will be easy to bear hardships. And perhaps after that, one will enjoy the obedience and relish in it. And will not be able to withstand leaving it although he initially escaped from it and needed to be patient upon it.

And patience upon obedience has three parts. First, patience before the act of obedience. And it is patience upon purifying the intention for Allah and abandoning showing off. And second is patience while performing the act of obedience by performing it in the ordained manner with its pillars, obligations and sunnahs (recommended) and not leave out any of its rulings. And third, patience after performing the act of obedience by concealing it and not revealing it to show off and gain reputation. Also, not following it with what invalidates it, such as following charity with reminders and injury.

As for patience in not disobeying Allah, it is known that the soul enjoins evil, except those upon which the Lord has mercy. So it inclines towards fulfilling lusts even if it is harmful and has a bad consequence. And the shaytan adorns that so if one does not restrain the soul with the reins of patience, it will sweep him into the bin of the forbidden.

Then it will be difficult for the soul to return from sin. So restraining the soul from sin in the first place, although there is hardship, is easier than retrieving it after indulging and diving into the filth of desires.

And there are two matters that help in being patient in not committing acts of disobedience.

First is to look at the consequences and bad outcome. For patience in refraining from an immediate pleasure is easier than being cast into a burning fire. So when a rational person compares between an immediate

# Khutbah.info

fleeting pleasure and future lasting regret and loss, he realizes the difference, which leads him to refraining from disobedience.

The second thing is to be ashamed before Allah, who created him and blessed him and forbade him from disobeying Him. So how can someone defy the Almighty by doing what He forbade while Allah the Exalted is aware of all his conditions, circumstances and actions?

Allah Almighty said:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ \* فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ - النازعات 40:41

Al Naziat (57) 40-41: **(40) But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, (41) Then indeed, Paradise will be [his] refuge.**

Also if someone reflects on the conditions of the disobedient in this world such as psychological torment and the way that people view them with contempt, that will suffice as a deterrent from falling into sins.

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

I say what you have heard and I seek forgiveness from Allah for me and you from every sin. So seek forgives from Him, Verily He is Oft-Forgiving, the Most Merciful.

## Second Khutbah

الْحَمْدُ لِلَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is to Allah, and peace and blessings upon the Messenger of Allah, and I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

Oh people:

As for the third type of patience, it is patience over the painful decrees of Allah of the misfortunes that befall a person. And it is restraining the soul from anxiety and panic. And restraining the tongue from complaining, lamenting and wailing. And restraining the limbs from forbidden acts such as striking ones cheeks and tearing ones clothes. And patience over this is when the affliction first happens as the Prophet ﷺ said:

الصبر عند الصدمة الأولى

**Patience is at the first stroke of the calamity.** [Bukhari 1302, Muslim 926a]

Allah Almighty said:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ

الصَّابِرِينَ \* -البقرة 155

**Al Baqarah (2) 155: (155) And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient**

So the believer is required to be patient with what befalls him. And there are various matters that facilitate this type of patience. From them is Iman (faith) in the Divine will and decree. And what befalls him was not going to pass him, and passes him was not going to befall him. Allah Almighty said:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ

عَلَى اللَّهِ يَسِيرٌ-الحديد: 22

# Khutbah.info

Al Hadid (57) 22: **No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees before We bring it into existence. Verily, that is easy for Allah.**

And from the matters that help in being patient is longing for a great reward from Allah and a good outcome. For Allah has promised those who are patient over calamities a great reward. Allah Almighty said:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ  
الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ  
مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ-البقرة 155: 157

Al Baqarah (2) 155-157: **(155) And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, (156) Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return." (157) Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.**

And the Prophet ﷺ said:

إن عظم الجزاء مع عظم البلاء

**The greatest reward comes with the greatest trial.** [Sunan Ibn Majah 4031]

And from the matters that help in being patient over afflictions is waiting for relief and them being removed.

Allah Almighty said:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا-الشرح 5: 6

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Ash Sharh (94) 5-6: **(5) For indeed, with hardship [will be] ease [i.e., relief]. (6) Indeed, with hardship [will be] ease.**

And the Prophet ﷺ said:

واعلم أن النصر مع الصبر، وأن الفرج مع الكرب، وأن مع العسر يسراً

**And know that victory comes with patience, relief comes with affliction, and hardship comes with ease.** [Hadith 19, 40 Hadith an-Nawawi]

And from the matters that help in being patient in the face afflictions is a person remembering Allah's blessings upon them. For a person has many more blessings that greatly exceed what he lost from the calamity. So if a person thinks of that, the affliction will be easier for him to handle and he will realize Allah's favor upon him.

And from the matters that help in being patient is knowing that what afflicted him is because of his sins.

Allah Almighty said:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ-الشورى: 30

Ash Shura (42) 30: **And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much.**

So if a person remembers that, it necessitates repentance and fear from a more painful punishment. For the worldly punishment is less than the punishment of the hereafter.

Oh Allah adorn us with patience and favor us with it. Oh Allah make us patient in obeying You. Patient in not disobeying You. And patient over Your painful decrees. Oh Allah assist us in all goodness. And do not leave us to our own selves even for the blink of an eye. Indeed Allah is All Hearing, All Answering.

هَذَا وَصَلُّوا وَسَلِّمُوا عَلَى نَبِيِّكُمْ كَمَا أَمَرَكُمْ بِذَلِكَ رَبُّكُمْ , فَقَالَ

I conclude with this and send prayers of blessings and peace upon your Prophet as your Lord commanded:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Al Ahzaab (33) 56: Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [ Allah to confer] blessing upon him and ask [ Allah to grant him] peace.

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَعَافِنَا فِيمَنْ عَافَيْتَ وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَبَارِكْ لَنَا فِيمَا  
أَعْطَيْتَ وَقِنَا شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ وَإِنَّهُ لَا يَذُلُّ مَنْ وَالَيْتَ  
تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

O Allah, guide us with those whom You have guided, grant us well-being among those You have granted well-being, be an ally to us along with those whom You are an ally to, and bless what You have bestowed upon us, and save us from the evil of what You have decreed. For verily You decree and none can decree over You. He whom You support can never be humiliated. Glory is to You, our Lord, You are Blessed and Exalted.

اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ وَنَعُوذُ بِكَ  
مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْنَا مِنْهُ وَمَا لَمْ نَعْلَمْ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا  
سَأَلَكَ عَبْدُكَ وَنَبِيُّكَ وَنَعُوذُ بِكَ مِنْ شَرِّ مَا عَادَ بِهِ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنَّا نَسْأَلُكَ

الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ وَنَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ قَضَيْتَهُ لَنَا خَيْرًا

O Allah, We ask You for all that is good, in this world and in the Hereafter, what we know and what we do not know. O Allah, we seek refuge with You from all evil, in this world and in the Hereafter, what we know and what we do not know. O Allah, we ask You for the good that Your servant and Prophet has asked You for, and we seek refuge with You from the evil from which Your servant and Prophet sought refuge. O Allah, we ask You for Paradise and for that which brings one closer to it, in word and deed, and we seek refuge in You from Hell and from that which brings one closer to it, in word and deed. And we ask You to make every decree that You decree concerning us good.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ، يَعْظُمُ لِعَلَّكُمْ تَذَكَّرُونَ

Servants of Allah. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

أذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا يَزِدْكُمْ وَاسْتَغْفِرُوا يُغْفِرْ لَكُمْ وَاتَّقُوا يَجْعَلْ لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

Remember Allah, the Great - He will remember you. Thank Him for His favors - He will increase you therein. And seek forgiveness from Him - He will forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.

