



Patience...

Sheikh

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E-Book

| Patience...



All praise is for Allaah the Exalted, and may His peace and blessings be on our Prophet Muhammad, sallallaahu `alayhi wa sallam, and his family and Companions.

To proceed:

Allaah the Exalted has made patience a steed that does not stumble, a sword that does not miss its mark, a trooper that does not get defeated, and a fortress that is never destroyed. It is such a riding animal that those who ride it are never lost. It is the brother of victory, for victory occurs through patience; if one has it, they do not need great preparations or large numbers. Its position in terms of victory is comparable to the position of the head to the body. It is the way of success and prosperity. It is a virtue that humankind needs in their religion and worldly life. Abu Sa`eed Al-Khudri, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said: *"No one was given anything better or broader than patience."*¹

Humanity is in a condition where they are caught between being patient with something that they are obligated to do, being patient at abandoning something that they are obliged to abandon, and being patient in the wake of pre-decreed happenings that are bound to happen to them.

¹ Reported by Al-Bukhaari (1469) and Muslim (1053)



Since these situations never leave a person, patience is necessary until one's death. Patience is one of the things that require determination. Allaah the Exalted Says (what means): *{And whoever is patient and forgives - indeed, that is of the matters [requiring] determination.}* [QUR'AAN 42:43]

Life cannot function without patience. It is the cure of problems in this abode of trials. `Umar ibn Al-Khattaab, may Allaah be pleased with him, said: "We found that our life is best when we are patient."¹ This means that life is only good through patience, even though life consists of disturbances and hardships. It is an action of the heart that makes life better, and there is no goodness in life unless one acts with patience. Patience is the provision of the one fighting in Allaah's Path (Mujaahid) if victory is slow in reaching them.

It is the provision of the caller to Islaam if people are slow to respond to their call. It is the provision of the scholar during the times of scarcity of knowledge; it is the provision of the old and young, man and woman. They are protected through patience; they retreat to it and from it do they proceed.

¹ Reported by Al-Bukhaari (5/2374) without a chain of narration, and Ibn Hajar, may Allaah have mercy upon him, ruled it as being authentic in his book Fat-h Al-Baari (11/330)



Patience is the root of all good actions, and is half of the religion. Ibn Mas`ood, may Allaah be pleased with him, said: “Patience is half of faith.”¹

At-Taahir ibn `Aashoor, may Allaah have mercy upon him, said: “Patience is what holds the key to having upright actions and is their root. If the believer acts with patience, good deeds and virtues stem and proceed from them with ease.”²

Thus, let us all learn what patience is, when is its due time, what are its fruits, and how to attain it. We shall also learn the impediments and diseases that stand in its way. We ask Allaah the Exalted to help us in this, to rectify our steps and speech, for indeed, He is the One that responds to supplication.

The definition of patience

Linguistically:

It means to withhold something. Allaah the Exalted Says (what means):

{And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them.

¹ Reported by Al-Haakim, and he ruled it as being authentic, and Ath-Thahabi, may Allaah have mercy upon him, agreed with that ruling (3666). Ibn Hajar, may Allaah have mercy upon him, ruled it as being authentic in his book Fat-h Al-Baari.

² At-Tahreer wa At-Tanweer (13/128)



desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect. [QUR'AAN 18:28]

Meaning, hold yourself back with them.

The Children of Israel said, as Allaah the Exalted informed about them (what means): *{And [recall] when you said: 'O Moses, we can never endure one [kind of] food.'}* [QUR'AAN 2:61] Meaning, we will not bear restricting ourselves to one type of food.

Patience is the opposite of worry, and the word Tasabbur means to have excessive patience. It is said that patience has five levels:

1. **Saabir:** This is the most general of all patience.
2. **Mustabir:** The one who attains patience and is tested through attaining it.
3. **Mutasabbir:** The one who has excessive patience; who forces themselves to have patience.
4. **Saboor:** The one who has great patience and who has more patience than others.
5. **Sabbaar:** The one who has extreme and severe patience.

Terminologically:

The root of patience is to restrain one's soul from the things that it loves and desires. That is why it is said that the patient person in the wake of trials is also showing patience, because



they withheld themselves from worry and overt anxiety. Moreover, Ramadhaan is called the month of patience because the Muslims withhold themselves from eating, drinking, or satisfying their desires throughout it.¹

Therefore, patience is to restrain oneself in doing things Allaah the Exalted orders and avoiding things that Allaah the Exalted has prohibited. There are three types of patience:

1. Patience in obeying Allaah the Exalted
2. Patience in avoiding Allaah's prohibitions
3. Patience in the wake of Allaah's painful Divine decrees²

The levels of patience

Patience is not of one level; rather, it has many levels, and some of them are better than others. For example, patience in worshipping Allaah the Exalted is of a greater level than patience in avoiding Allaah's prohibitions. The reason is that the category of doing obligatory actions is higher to Allaah the Exalted than the category of abandoning prohibitions. Also, patience in avoiding sins is a higher level than patience in the wake of painful predestinations, because patience in doing obligatory actions and patience in avoiding prohibitions are both things that a person chooses to do.

However, disasters are something forced on a slave (they cannot choose whether or not they will go through a disaster).

¹ Refer to Tafseer At-Tabari (1/298)

² Refer to Madaarij As-Saalikeen (2/156)



That is why patience in the wake of predestinations is lower in ranking than being patience in obedience towards Allaah the Exalted and being patient in abstaining from Allaah's prohibitions.

Ibn Al-Qayyim, may Allaah have mercy upon him, said:

“I heard Ibn Taimiyyah say: ‘The patience shown by Yoosuf [may Allaah exalt his mention] in not obeying the minister's wife in her affair is better than his patience in the wake of being thrown by his brothers into the well, being sold, and their separating him and his father. The reason is that these matters were brought upon him without his choice; he had no say in what was to be done. Therefore, in such matters, there is no other choice than to be patient.

As for his patience in not committing a sin, then it is a type of patience that requires a conscious choice, happiness [with that choice], and fighting one's soul, especially when the means and causes that strengthened the urge to agree [to her seduction] were present, which are that he was a young man, and being a young man he had a strong urge to obey her. Also, he was single and had no other alternative that would reject his arousal [in that moment] and was a stranger, who would not be as ashamed in a strange land as he would be if he was among his companions, acquaintances, or family. Further, he was enslaved, and the owned person's restraint is less than that of a free person. Add to that the fact that she was beautiful, of high status, and was



the wife of his master. The watchman had also departed, she was the one who called him to herself, and she was the one keen on doing that act. Along with that, she threatened to imprison and humiliate him if he did not comply. However, even in the wake of all these urges, he was patient out of his own choice and out of preferring what Allaah the Exalted possesses. How is this comparable to being thrown in the well in a manner than does not include his choice and will?

Patience in doing acts of worship is more complete than patience in avoiding prohibitions, and it is more virtuous as well. That is because the benefit in doing acts of obedience is more beloved to Allaah the Exalted than the benefit of abandoning sins. Also, the drawbacks of a lack of obedience are more hated and disliked to Him the Exalted than the drawback of the presence of sins.”¹

The ruling of patience

Allaah the Exalted has ordered that people be patient. He the Exalted Says (what means):

- *{And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allaah]} [QUR’AAN 2:45]*

¹Madaarij As-Saalikeen (2/156-157)



- *{O you who have believed, persevere and endure and remain stationed and fear Allaah that you may be successful.}* [QUR'AAN 3:200]

Further, Allaah the Exalted prohibited its opposite, Saying (what means): *{So be patient, [O Muhammad], as were those of determination among the messengers and do not be impatient for them. It will be - on the Day they see that which they are promised - as though they had not remained [in the world] except an hour of a day. [This is] notification. And will [any] be destroyed except the defiantly disobedient people?}* [QUR'AAN 46:35]

He the Exalted also Said to those who face the polytheists (what means):

- *{O you who have believed, when you meet those who disbelieve advancing [for battle], do not turn to them your backs [in flight].}* [QUR'AAN 8:15]
- *{So do not weaken and do not grieve, and you will be superior if you are [true] believers.}* [QUR'AAN 3:139]

Patience revolves around the five rulings of burden, so, there is patience that is obligatory, patience that is recommended, patience that is disliked, patience that is forbidden, and patience that is merely allowed. Evidence that shows that patience is not always needed is when Allaah the Exalted Says (what means): *{But if you are patient - it is better for those*



who are patient.} [QUR'AAN 16:126] Thus, it is permissible for the oppressed person to take revenge from the oppressor in the same manner that they were oppressed, however, abandoning revenge and showing patience in that [oppression] is better than taking revenge.

This shows that some types of patience are recommended, and had patience been obligatory in all its forms, Allaah the Exalted would have made it obligatory in this situation. Ibn Al-Qayyim, may Allaah have mercy upon him, said: “Being patient in doing the obligatory action is obligatory, and being patient in abstaining from the obligatory action is forbidden. Patience in abstaining from prohibitions is obligatory, and being patient in doing prohibitions is forbidden. Being patient in doing something recommended is recommended, and being patient in abstaining from recommended things is disliked. Patience in abstaining from disliked actions is recommended, and being patient in doing disliked actions is disliked. Lastly, being patient in abstaining from allowed actions is allowed.”¹

Therefore, patience is obligatory in doing obligatory actions, obligatory in abstaining from prohibitions and obligatory in not being severely sorrowful and showing discontent with the painful predestinations of Allaah the Exalted. So, patience in praying Fajr prayer on time is obligatory. Patience in abstaining from fornication and adultery is obligatory. Patience at the time of disaster, which consists of prohibiting oneself from wailing, is obligatory.

¹ Uddat As-Saabireen wa Thakheerat Ash-Shaakireen (pg. 23)



Patience is recommended in doing recommended and voluntary actions, and is recommended in abstaining from disliked actions. Patience shown in praying Qiyaam Al-Layl (prayer by night) is recommended, and patience shown in abstaining from drinking water while standing is also recommended.

It might also be disliked at times, such as a person being patient by way of avoiding things that are recommended purposely, and is patient in doing disliked actions.

It might also be forbidden, at times, such as a person being patient in persisting on prohibitions.

An example is the patience of a person in persisting on letting someone have their free will in harming their family, while they are able to prevent that person from harming their family.

Lastly, it might be merely allowed, and it is showing patience in continually doing things that are merely allowed, and in abstaining from things that are merely allowed.

Types of patience

Patience is of two types, and each can be divided further into two types:

- 1. Bodily patience:**



a) Bodily patience that is through one's choice, such as practicing and doing difficult actions.

b) Bodily patience that is not through one's choice, such as being patient in the wake of the pain of being beaten, because once the person has been beaten, they can only resort to patience.

2. Spiritual patience:

a) Spiritual patience that is through one's choice, such as training the soul to be patient and not listening to music.

b) Spiritual patience that is not through one's choice, such as being patient in the wake of losing a loved one that they have been separated from through death.

Livestock and humankind have the two types of patience in common that is not through free choice.

However, the type that is through one's free choice is what differentiates humankind and livestock.

A wise man once said: "I was only defeated and left awestruck by a young man from Balkh who said: 'What is your definition of asceticism in this area?' I said: 'If we have, we eat, and if we do not have, we are patient.' He said: 'That is similar to the dogs of Balkh.' I said: 'So, what is its definition according to



your area?’ He said: ‘If we do not have, we are patient, and if we have, we prefer [abstaining from it].’”

You would find disbelievers who are also patient in the two types that is not through free choice by enduring difficulties and not giving in, however, they do not receive any reward for that, because they do not wish and hope that through their patience, they will attain recompense with their Lord or reward on the Day of Resurrection.

The time of patience

Anas ibn Maalik, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, passed by a woman crying at a grave, and said: *“Fear Allaah and be patient.”* She answered back: “Go away from me, because you have not gone through what I have gone through.” She did not know that it was the Prophet, sallallaahu `alayhi wa sallam, and he did not wish to argue with her in this condition, which is the correct position that a caller to Allaah the Exalted should have in such situations.

It was then said to the woman: “That was the Prophet, sallallaahu `alayhi wa sallam!” She went to the house of the Prophet, sallallaahu `alayhi wa sallam, and did not find any guardians or bodyguards at the door. She said to him: “I did



not know it was you.” He, sallallaahu `alayhi wa sallam, replied: “*Patience is at the first impact of the calamity.*”¹

Al-Qurtubi, may Allaah have mercy upon him, said: “Patience that is hard on oneself and has a great reward is when the calamity attacks and is fresh, because it shows a strong and resilient heart in being patient. As for after the heat of the calamity cools down, then everyone can be patient in such an instance, which is, according to the saying: ‘Every rational person should hold fast to something at the time of calamity that the fool can hold fast to after three days.’”²

The reality of patience

Patience in obeying Allaah the Exalted:

Patience in obedience of Allaah the Exalted is the greatest type of patience, and the hardest on one’s soul. Allaah the Exalted has ordered people to show this type of patience in many instances in His Book. For example, He the Exalted Says (what means):

{Lord of the heavens and the earth and whatever is between them - so worship Him and have patience (Istabir) for His worship. Do you know of any similarity to Him?}

[QUR’AAN 19:65]

¹ Reported by Al-Bukhaari (1283) and Muslim (926)

²Tafseer Al-Qurtubi (2/174)



The word Istabir (show extreme patience) has more of a meaning than the word Isbir (show patience), because the rule states that an increase in the word structure shows an increase in the word's meaning.

Allaah the Exalted also Says (what means):

{And enjoin prayer upon your family [and people] and be steadfast therein. We ask you not for provision; We provide for you, and the [best] outcome is for [those of] righteousness.} [QUR'AAN 20:132]

Meaning, be patient in praying, and be patient in ordering one's wife to pray.

The reality of patience on obedience is in three situations:

1. **Before obedience:** That is by being patient in correcting one's intention and doing away with the corruption of showing off.
2. **During obedience:** That is by being patient in not being heedless about Allaah the Exalted during the act of obedience, and not to be lazy in performing the act. Also, it is through caring for its obligations, pillars, and so forth.
3. **After obedience:** That is by being patient in not talking about it and being impressed by it. Also, it



has to deal with not showing reminders in the worship. Allaah the Exalted Says (what means):

- *{O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allaah and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned. And Allaah does not guide the disbelieving people.} [QUR'AAN 2:264]*
- *{O you who have believed, obey Allaah and obey the Messenger and do not invalidate your deeds.} [QUR'AAN 47:33]*

Patience in keeping away from sins:

It is similar to the previous example. It is obligatory to have patience in avoiding sin in three situations:

1. **Before abandoning the sin:** By preparing one's intention.
2. **While abandoning the sin:** By being patient in abandoning it and not doing the sin.
3. **After the urge to sin is gone:** By not being impressed with one's action.



Patience in the wake of calamities:

Mujaahid, may Allaah have mercy upon him, said: “Beautiful patience is the type that consists of no worry or overt sadness.”¹ The thing that contradicts patience is the actions of wailing women, as well as women who slap their own faces, tear their clothes, strike their heads, along with screaming, wailing, and calling with calls of pre-Islaamic ignorance. As for a person telling a doctor about their sickness in order to be cured, then there is no harm in that. Also, the wailing or moaning when one is sick, the purpose of which is to relieve some pain, is not a problem.

Sufyaan Ath-Thawri, may Allaah have mercy upon him, said: “There are three aspects of patience: To not speak about your pain, or calamity, and to not praise yourself.”²

However, it means to not inform about your sickness or pain in the form of showing discontent with that sickness or pain.

As for talking about it with a good cause, such as asking about how to have your sickness cured, or how to get out of your disaster, and so forth, then this is not out of discontent, and does not take a person out of the realm of being patient.

Also, not everyone who claims to be patient is actually patient; rather, many people show apparent patience in the wake of

¹Tafseer Ibn Katheer (2/619)

²Tafseer At-Tabari (7/160)



calamities, but in the depths of their hearts, they have been afflicted with extreme sorrow.

Sa`eed ibn Jubair, may Allaah be pleased with him, said: “Patience is for the slave to realize the calamity that they have been struck with, and to expect reward and good recompense with Allaah due to it.

Some people are sorrowful while showing that they are strong, and only showing that they are patient.”¹

So, the one who has lost a son, and the people find them strong and patient, might just as well be impatient in their heart by losing trust in Allaah the Exalted or showing discontentment with what He has done, and with His predestination.

The fruits of patience

Patience is a means to attaining many fruits, and abundant benefits, just as He caused it to result in every type of goodness and success for the believer. For example, look at the Prophet Yoosuf (Joseph), may Allaah exalt his mention, when he was patient at being imprisoned, which allowed him to reach the king.

¹Az-Zuhd by Ibn Al-Mubaarak (pg. 111)



Al-Ghazaali, may Allaah have mercy upon him, said: “Allaah has described those who are patient with many descriptions, and has mentioned patience. Allaah has mentioned patience in seventy odd instances, and tied most levels and goodness to patience, making those things a result of patience.”

Here are some benefits for those who are patient:

Success is the result of patience:

The Qur’aan has tied success and patience, and has made success a product of patience. Allaah the Exalted Says (what means): *{O you who have believed, persevere and endure and remain stationed and fear Allaah that you may be successful.}* [QUR’AAN 3:200] Therefore, He the Exalted, tied patience to all these issues.

It is a reason for not being at loss:

Allaah the Exalted has ruled that humans are at loss, except those who believe, do good actions, and are patient. He the Exalted Says (what means): *{By time, Indeed, mankind is in loss, Except for those who have believed and done righteous*

¹Ihya’ `Uloom Ad-Deen (5/384)



deeds and advised each other to truth and advised each other to patience. [QUR'AAN 103:1-3]

Attaining forgiveness and great rewards:

Forgiveness and great reward has been tied to patience along with righteous actions. Allaah the Exalted Says (what means): *{Except for those who are patient and do righteous deeds; those will have forgiveness and great reward.}* [QUR'AAN 11:11]

Patience is the path to Paradise:

The Prophet, sallallaahu `alayhi wa sallam, promised Paradise to the one who is patient in the wake of losing their eyesight. Anas ibn Maalik, may Allaah be pleased with him, said that he heard the Prophet, sallallaahu `alayhi wa sallam, say:

“Allaah Said:

‘If I test My slave by taking their two beloved ones (their eyes) and they are patient, I will recompense them with Paradise.’¹

If a believer loses a close friend and is patient in the wake of that, while expecting the reward, Allaah will give them Paradise.

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: **“Allaah Said:**

¹ Reported by Al-Bukhaari (5653)



*'There is nothing besides Paradise for My believing slave, that if I take their close friend from the Dunya and they are patient and seek the reward for their patience.'*¹

Also, there is a woman who was promised Paradise by the Prophet, sallallaahu `alayhi wa sallam, if she were to remain patient in the wake of her epilepsy. `Ataa' ibn Abu Rabaah, may Allaah be pleased with him, reported, saying: "Ibn `Abbaas said to me, 'Shall I not show you a woman of Paradise?' I said: 'Yes.' He said: 'That black woman went to the Prophet, sallallaahu `alayhi wa sallam, and said: 'I have epileptic seizures and my private areas become exposed, so supplicate to Allaah for me.' He, sallallaahu `alayhi wa sallam, said: *'Or, if you wish, you can be patient, and in return, earn Paradise. Otherwise, if you wish, I will ask Allaah the Exalted to cure you.'* She said: 'I shall be patient!.' Then she continued: 'However, my private parts become exposed, so ask Allaah that I do not become exposed.' At this, Allaah's Messenger, sallallaahu `alayhi wa sallam, supplicated for her."²

Also, Allaah the Exalted addressed the believers and told them that their entering Paradise will be preceded by trials, and that they must be patient in the wake of those trials. Allaah the Exalted Says (what means): *{Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until*

¹ Reported by Al-Bukhaari (6424)

² Reported by Al-Bukhaari (5652) and Muslim (2576)



[even their] messenger and those who believed with him said: 'When is the help of Allaah?' Unquestionably, the help of Allaah is near.} [QUR'AAN 2:214]

‘Ali ibn Al-Husain, may Allaah have mercy upon him, said: “On the Day of Resurrection, a caller will call, saying, ‘Let those who were patient stand.’ At that, some people will stand, and it will be said to them: ‘Proceed to Paradise.’ The angels will meet them and they will say: ‘We are the people of patience.’ The angels will respond: ‘What was the nature of your patience?’ They will say: ‘We were patient in obeying Allaah the Exalted and patient in avoiding disobedience of Allaah the Exalted.’ They will say: ‘Enter Paradise, for it is the best reward for those who do actions.’”¹

Further, Anas ibn Maalik, may Allaah be pleased with him, said that the Prophet, sallallaahu `alayhi wa sallam, said: “*Paradise has been surrounded with disliked things (as in, things that people will be tested by doing and abstaining from), and Hellfire has been surrounded by desires.*”² So, how could you enter Paradise without being patient in the wake of things you dislike, and how can you save yourself from Hellfire without being patient in the wake of desires?

So, the Hadeeth shows that there is no path to Paradise except through passing through things that one dislikes. It was said: “*surrounded,*” meaning, from all directions. So, if you do not pass over disliked things, you will not enter Paradise. It is

¹Hilyat Al-Awliyaa’ (3/139-140)

² Reported by Muslim (2823)



impossible to enter Paradise without penetrating the walls of disliked things. Further, those walls can only be penetrated through patience. As for Hellfire, it has been surrounded by desires, and there is no way to save oneself from entering Hellfire without patience by not committing sins.

Angels give greetings of peace to the patient in Paradise:

Allaah the Exalted informed that His angels give greetings of peace in Paradise to those who are patient. Allaah the Exalted Says (what means): *{Peace be upon you for what you patiently endured. And excellent is the final home.}* [QUR'AAN 13:24]

They will earn the House of Praise:

If the slave is patient in the wake of losing a child, Allaah the Exalted will recompense them for that with a house in Paradise called the House of Praise. Abu Moosa Al-Ash`ari, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"If the child of a slave dies, Allaah Says to His angels: 'Have you taken the soul of the child of My slave?' They say: 'Yes.' He will Say: 'You have taken the soul of the fruit of his heart (his child)?' They say: 'Yes.' He will Say: 'What did My slave say?' They say: 'He has praised You and made Istirjaa' (i.e. said: 'Inna Lillaahi wa Inna Ilayhi Raaji'oon [To Allaah we belong and to Him we shall return]'*)



Allaah will Say: 'Build a house for My slave in Paradise, and call it the House of Praise.'"¹

Not losing reward:

Allaah the Exalted Says (what means): *{Indeed, he who fears Allaah and is patient, then indeed, Allaah does not allow to be lost the reward of those who do good.}* [QUR'AAN 12:90]

Receiving the reward of Allaah the Exalted:

Allaah the Exalted Says about the people of knowledge that taught their people who were tried with Qaaron (what means): *{But those who had been given knowledge said: 'Woe to you! The reward of Allaah is better for he who believes and does righteousness. And none are granted it except the patient.}'* [QUR'AAN 28:80]

The reward of those who are patient is multiplied:

Allaah the Exalted informed of the multiplication of reward for those who are patient, Saying (what means): *{Those will be given their reward twice for what they patiently endured and [because] they avert evil through good, and from what We have provided them they spend.}* [QUR'AAN 28:54]

Other actions have known rewards, however, patience and its reward have no limit.

¹ Reported by At-Tirmithi (1021), and he ruled it as being acceptable



Allaah the Exalted Says (what means): {*Say. 'O My servants who have believed, fear your Lord. For those who do good in this world is good, and the earth of Allaah is spacious. Indeed, the patient will be given their reward without account.'*}
[QUR'AAN 39:10]

Al-Awzaa`i, may Allaah have mercy upon him, said: "It will not be weighed for them, and it will not be measured for them; however, they will have chambers dug for them."

Becoming a leader (Imaam) in the religion:

Allaah the Exalted tied being a leader in religion to patience and certainty. Allaah the Exalted Says (what means): {*And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.*} [QUR'AAN 32:24]

Shaykh Al-Islaam Ibn Taymiyyah, may Allaah have mercy upon him, said: "Through patience and certainty does one attain leadership in the religion."²

Receiving Allaah's company:

¹Tafseer Ibn Katheer (4/63)

²Majmoo` Al-Fataawa (3/358)



Allaah the Exalted made His company for those who are patient. He the Exalted Says (what means): *{O you who have believed, seek help through patience and prayer. Indeed, Allaah is with the patient.}* [QUR'AAN 2:153]

The patient person receives help:

Allaah the Exalted made patience a means of help for the slave, as well as a means for protection and being ready for anything. Allaah the Exalted ordered that people seek help through patience. Allaah the Exalted Says (what means): *{And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allaah]}* [QUR'AAN 2:45]
Therefore, whoever has no patience has no help.

Attaining victory:

Ibn `Abbaas, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Know that there is much good in being patient in what you dislike, and that victory comes through patience."*¹

Allaah the Exalted helped the Companions with angels when they had patience and godliness. Allaah the Exalted Says (what means):

¹ Reported by Ahmad (2800) and Al-Arnaa'oot ruled it as being authentic.



{Yes, if you remain patient and conscious of Allaah and the enemy come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction]} [QUR'AAN 3:125]

Among the reasons that the Children of Israel were victorious over Pharaoh is that they were patient in what befell them. Allaah the Exalted Says (what means):

{And We caused the people who had been oppressed to inherit the eastern regions of the land and the western ones, which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because of what they had patiently endured. And We destroyed [all] that Pharaoh and his people were producing and what they had been building.} [QUR'AAN 7:137]

Ash-Shaafi`i, may Allaah have mercy upon him, said: “The root of patience is showing resolution, and its fruit is victory.”¹

Being saved from the plot of enemies:

Allaah the Exalted made patience and piety a great protection from the plots and planning of enemies. Allaah the Exalted Said (what means): *{And if you are patient and fear Allaah,*

¹ Taareekh Dimashq (51/408)



their plot will not harm you at all. Indeed, Allaah is encompassing of what they do. [QUR'AAN 3:120]

Blessings from Allaah, mercy, and guidance:

Allaah the Exalted made three things for the patient ones that none others receive, and they are, receiving blessings from Him, mercy, and guidance. Allaah the Exalted Says (what means): *{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, Who, when disaster strikes them, say, 'Indeed we belong to Allaah, and indeed to Him we will return.' Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.}* [QUR'AAN 2:155-157]

Receiving the Love of Allaah the Exalted:

Allaah the Exalted tied His love with patience, and has made His love for those who are patient. Allaah the Exalted Says (what means): *{And Allaah loves the steadfast.}* [QUR'AAN 3:146]

Receiving Allaah's Praise:

Allaah the Exalted praised His slave Ayyoob (Job), may Allaah exalt his mention, with the best of praise because he was patient. Allaah the Exalted Says (what means):



{We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allaah].} [QUR'AAN 38:44]

Patience is a luminance:

Abu Maalik Al-Ash`ari, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Prayer is light, charity is evidence to one's faith, patience is a luminance, and the Qur'aan is either a proof for, or against you."*¹

Being able to benefit from the signs and verses:

Allaah the Exalted informed that only those who have patience in abundance benefit from His Signs, so when He mentioned patience in the upcoming verse, He the Exalted mentioned it in **Seeghat Al-Mubaalaghah** (exaggerative form), Saying (what means): *{And We certainly sent Moses with Our signs, [saying], 'Bring out your people from darknesses into the light and remind them of the days of Allaah.' Indeed in that are signs for everyone patient and grateful.}* [QUR'AAN 14:5]

Also, in Chapter Luqmaan, He Says (what means): *{Do you not see that ships sail through the sea by the favor of Allaah that He may show you of His signs? Indeed in that are signs for everyone patient and grateful.}* [QUR'AAN 31:31]

¹ Reported by Muslim (223)



Further, after mentioning the story of Sheba, He Says (what means): *{Indeed in that are signs for everyone patient and grateful.}* [QUR'AAN 34:19] Also, in the midst of mentioning a bounty that He the Exalted has given to His slaves, it being the ship that sails and moves them and their goods from one place to another; that bounty that is specific to the patient, He the Exalted Says (what means): *{And of His signs are the ships in the sea, like mountains. If He willed, He could still the wind, and they would remain motionless on its surface. Indeed in that are signs for everyone patient and grateful}* [QUR'AAN 42:32-33]

Therefore, these are four instances in the Noble Qur'aan showing that only people of patience and thankfulness benefit from the verses.

Allaah the Exalted recompenses them:

Umm Salamah, may Allaah be pleased with her, said that the Prophet, sallallaahu `alayhi wa sallam, said: *"There is not a Muslim that is afflicted with an affliction but says what Allaah ordered them to say, as in, 'To Allaah we belong and to Him we shall return. O Allaah give me reward in my affliction, and succeed it with something better for me,' except that Allaah recompenses it with something better."*

Umm Salamah, may Allaah be pleased with her, then said: *"When Abu Salamah died, I said to myself: 'Which Muslim is better than Abu Salamah?' Then, I said that supplication, and*



Allaah the Exalted succeeded Abu Salamah with the Prophet, sallallaahu `alayhi wa sallam.”¹

Patience is the path to glory in this life:

Patience is the way the slave can earn glory in this life, and that is because the patient person does not lower their head for anyone, and does not look at what others possess. During the Battle of Yarmook, Abu Al-A`war As-Sulami, may Allaah have mercy upon him, called out, saying: “O Quraish, take your share of reward and patience, because patience in the Dunya is glory and honor, and in the Hereafter is mercy and virtue. So, be patient and persevere.”²

Combining between patience and piety

The people, in terms of how they combine between patience and piety are of various levels:

First: You have people of patience and piety. They are the one who fear Allaah the Exalted, so they obey Him and abandon His prohibitions. Also, if a calamity befalls them, they are patient. So, they are those that Allaah the Exalted has bestowed His Favor on in this life and the Hereafter by granting them happiness.

Second: You have people of piety, but who have no patience. There might be a worshipful person who is ascetic, prays for

¹ Reported by Muslim (918)

² Taareekh Dimashq (46/56)



long hours, fasts for long days, give abundantly in charity, remembers Allaah the Exalted, and turns to Allaah the Exalted, but if a trial or calamity befalls them, they implode. So, they have piety, but do not have patience.

Ibn Al-Jawzi, may Allaah have mercy upon him, said: "I saw an old man who had nearly reached the age of eighty, and used to be keen on praying in congregation. When one of his daughter's children died, he said: 'No one should supplicate, because Allaah does not respond!' Then he said: 'Allaah is stubborn against us, so He does not leave any of our offspring to live.'"

Some people were tested with afflictions, and said: "I only fear for my children from Allaah."

Allaah the Exalted is far Exalted above what such people say.

Look at their bad thoughts about Allaah the Exalted!

What would their prayer benefit them if this is their creed?

Did they not read Allaah's Statement (what means): *{Say, 'Who can protect you at night or by day from the Most Merciful? But they are, from the remembrance of their Lord, turning away.}* [QUR'AAN 21:42]

¹ Ath-Thabaat `Inda Al-Mamaat (pg. 41)



Did they not hear when Allaah the Exalted Says (what means): *{For each one are successive [angels] before and behind him who protect him by the decree of Allaah .Indeed, Allaah will not change the condition of a people until they change what is in themselves. And when Allaah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.}* [QUR'AAN 13:11]

So, after Allaah the Exalted has preserved them and their children for long years, they become extremely sorrowful because Allaah the Exalted took His loan back? The one who has no patience at the time of calamity will not benefit by their worship.

Third: Some people have a type of patience but have no piety, such as sinners who are patient in the wake of calamities and distressing things that happen to them, however, they do so without any piety. For example, many thieves and highway robbers are patient when facing painful and hard things in order to achieve forbidden things. Likewise, people who seek leadership and high statuses in the Dunya are patient in the wake of the types of harm they receive in a way that most people would not be patient. So, ponder and reflect on some people who have high statuses, they did not reach that status and position except after effort, tiring themselves, constantly being active, never being absent, participating in seminars and events, and reading books and studies in order to reach their status. Along with that, however, you find them consuming Haraam (forbidden things) without caring. So, along with their patience, they lack piety.



There are some disbelievers who are strong when faced with calamities. There have been reports in the Hadeeth of `Amr ibn Al-`Aas, may Allaah be pleased with him, who praised the Byzantines, saying: “They are the most forbearing of people in times of trials, and the quickest to recover after times of disasters.”¹ So, if a disaster befell them, they would set it right quickly, would show strength in facing it, and would be patient in what befell them. Further, ponder on what happened to the Christians of Europe after the Second World War, after 40 million individuals were killed and their countries and homes were destroyed. They quickly rebuilt their destroyed buildings, and restarted and propelled their economy, production, farming, and industries. However, along with this great perseverance and patience, they have no piety.

Ibn Taimiyyah, may Allaah have mercy upon him, said: “Likewise, those who engage in extreme love of prohibited figures, such as the people of lust, they are patient in the forbidden things they desire. They show patience in the wake of harm and pains, and a man might be patient in the wake of the afflictions they are tried with, such as sickness and poverty, but may not have piety if they are able.”²

Fourth: There are people who have neither patience nor piety. If Allaah the Exalted bestows various favors on them, they are unjust, evil, ungrateful, and arrogant. Also, if calamity befalls them, they show extreme sadness and sorrow. Ibn Taimiyyah, may Allaah have mercy upon him, said: “As for the fourth

¹ Reported by Muslim (2898)

²Majmoo Al-Fataawa (10/674)



category, it is the worst of categories. They do not show piety if they are able, and do not show patience if they are tested. Rather, they are as Allaah the Exalted describes (what means): *{Indeed, mankind was created anxious: When evil touches him, impatient. And when good touches him, withholding [of it]}* [QUR'AAN 70:19-21]"¹

Fields of exercising patience

The root of patience occurs in three instances:

1. **Patience in obeying Allaah the Exalted**
2. **Patience in avoiding disobeying Allaah the Exalted**
3. **Patience in the wake of Allaah's predestination and pre-decree**

If we wanted to further divide these issues, we would find that there are thousands, in fact, millions, of other fields where patience is mandatory and needed.

We shall mention here the most important of those fields that humankind commonly goes through, and that have special importance.

First: Patience in the wake of tests of this life.

Life, in its natural state, is filled with tiring and difficult things. It is impossible for a person to be happy and peaceful at all times; rather, a person will constantly be tested and tried as long as they are in this life. Allaah the Exalted Says (what

¹ Ibid.



means): *{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}* [QUR'AAN 2:155]

Second: Patience in the wake of things the soul desires.

Allaah the Exalted Says (what means): *{O you who have believed, let not your wealth and your children divert you from remembrance of Allaah. And whoever does that - then those are the losers.}* [QUR'AAN 63:9]

`Abdur-Rahmaan ibn `Awf, may Allaah be pleased with him, said: "We were tested with the Prophet, sallallaahu `alayhi wa sallam, with hardships and were patient, then we were tested with joys after his death, but were not patient."¹

So, if some people are tested with prison, for example, they show patience. However, if they are tested with joys after that, and the Dunya is opened to them, as well as wealth and family, they do not show patience. Not all people are the same in terms of their patience. It was said: "The believer and disbeliever both have the ability to show patience in times of difficulty, but only those who are truly sincere and truthful are patient in times of good health and affluence."²

Patience in the wake of what the soul desires must be from four different angles:

1) The person must not lean towards it or be deceived by it.

¹ Reported by At-Tirmithi (2464) and he ruled it as being acceptable.

²Tasliyat Ahl Al-Masaa'ib (pg. 185)



2) The person should not be absorbed in trying to acquire it and go overboard in searching for it, as some rich people who have no time for prayer or remembrance of Allaah the Exalted do. Such people have their schedules filled with meetings and travels, but they have no time to remember Allaah the Exalted. Further, some people who have jobs, out of severe keenness to keep their job, they neglect acts of worship and religious obligations, and do prohibited things, just for their job. Such a person is completely absorbed in their work; their work is everything to them. Such a person worships their work, as an English wise man once said: “People in Britain worship the Central Bank six days a week, then on the seventh day, go to church.”

3) The person must show patience in paying Allaah’s right on their wealth, such as Zakaat (obligatory charity), the rights of those who are kith and kin, and giving voluntary charity.

4) The person must not use what they are given in forbidden ways.

Third: Among the fields of patience is to be patient and not look at what others possess, and not become deceived by the bliss they are given in the form of wealth and children. Allaah the Exalted Says (what means): *{And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord*



is better and more enduring.} [QUR'AAN 20:131] **Meaning, we have given it to them to test them.**

Some of the people of Qaaroon were not patient with what little wealth they possessed, and they said (what means): *{So he came out before his people in his adornment. Those who desired the worldly life said: 'Oh, would that we had like what was given to Qaaroon. Indeed, he is one of great fortune.'}* [QUR'AAN 28:79] **Also, Allaah the Exalted clarified that some people are granted wealth and children in order to gradually increase and deplete their blessings.**

Allaah the Exalted Says (what means): *{Do they think that what We extend to them of wealth and children Is [because] We hasten for them good things? Rather, they do not perceive.}* [QUR'AAN 23:55-56]

Fourth: Among the great fields of patience is being patient in the wake of the hardships of calling to Allaah the Exalted. The state of people today in terms of their distance from the religion is not hidden from callers to Allaah. This distance necessitates a large-scale effort of inviting to Islaam, rejecting reprehensible aspects, and countering deviant beliefs and practices with the truth.

When `Umar ibn `Abdul-`Azeez, may Allaah have mercy upon him, felt the pressure of having a huge responsibility in changing the accumulated deviancies, he said: "I am curing and dealing with an issue that only Allaah the Exalted can help



in achieving. During the period of [such deviancies], the old have died, the children have gotten old, the foreigners have learned Arabic, and the Bedouins have migrated. It has come to the point that they think it is religion and that nothing else is the truth.”¹

As an example, we have Nooh (Noah), may Allaah exalt his mention, who showed great patience in calling to Allaah the Exalted. He was patient for nine-hundred and fifty years in the face of different types of trials. Allaah the Exalted Says (what means): *{He said: 'My Lord, indeed I invited my people [to truth] night and day. But my invitation increased them not except in flight.}'* [QUR'AAN 71:5-6]

Further, the hardships of Da`wah (calling to Allaah) are not simply external, such as one having to face the plot of enemies, but it might also be internal, such as being envied or opposed by some of their brothers or sisters. As Allaah the Exalted Says (what means): *{You will surely be tested in your possessions and in yourselves. And you will surely hear from those who were given the Scripture before you and from those who associate others with Allaah much abuse. But if you are patient and fear Allaah - indeed, that is of the matters [worthy] of determination.}* [QUR'AAN 3:186]

Allaah the Exalted also Says (what means): *{And be patient over what they say and avoid them with gracious avoidance.}* [QUR'AAN 73:10]

¹ Al-I'tisaam by Ash-Shaatibi, may Allaah have mercy upon him, (1/12)



The transaction of the prophets was to be patient in the face of the harms presented by their people. They said to their people (what means): *{And why should we not rely upon Allaah while He has guided us to our [good] ways. And we will surely be patient against whatever harm you should cause us. And upon Allaah let those who would rely [indeed] rely.}* [QUR'AAN 14:12]

Allaah the Exalted also Says (what means): *{And certainly were messengers denied before you, but they were patient over [the effects of] denial, and they were harmed until Our victory came to them. And none can alter the words of Allaah. And there has certainly come to you some information about the [previous] messengers.}* [QUR'AAN 6:34]

This is how the caller to Allaah the Exalted is patient on the long obstacle-filled path, and in the face of victory being delayed, as Allaah the Exalted Says (what means):

{Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said: 'When is the help of Allaah?' Unquestionably, the help of Allaah is near.} [QUR'AAN 2:214]

The caller to Allaah the Exalted must know that victory will certainly come, as Allaah the Exalted Says (what means): *{[They continued] until, when the messengers despaired and*



were certain that they had been denied, there came to them Our victory, and whoever We willed was saved. And Our punishment cannot be repelled from the people who are criminals. [QUR'AAN 12:110]

Therefore, anyone who tries to stand up for the truth, enjoins good, or forbids evil, will certainly be harmed. The only cure they have is to be patient in calling to Allaah the Exalted, to seek Allaah's Help, and to turn to Allaah the Exalted.

Fifth: There is also patience at the time of battle, when meeting the enemy and when both parties begin fighting. Patience during this time is a condition for victory, and running away is a major sin. That is why Allaah the Exalted ordered that those in war be firm, Saying (what means): *{O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allaah much that you may be successful.}* [QUR'AAN 8:45] **Also, He the Exalted warned from running and turning one's back when the battle intensifies, that is when patience is more severe. Allaah the Exalted Says (what means):**

- *{Or do you think that you will enter Paradise while Allaah has not yet made evident those of you who fight in His cause and made evident those who are steadfast?}* [QUR'AAN 3:142]
- *{Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to*



die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allaah at all; but Allaah will reward the grateful.} [QUR'AAN 3:144]

Allaah the Exalted has told us about the believing group, and the chosen people who remain after constant filtering and choosing of the best during the story of Taaloot (what means): *{And when Saul went forth with the soldiers, he said: 'Indeed, Allaah will be testing you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, excepting one who takes [from it] in the hollow of his hand.' But they drank from it, except a [very] few of them. Then when he had crossed it along with those who believed with him, they said: 'There is no power for us today against Goliath and his soldiers.' But those who were certain that they would meet Allaah said: 'How many a small company has overcome a large company by permission of Allaah . And Allaah is with the patient.'}* [QUR'AAN 2:249]

So, they disobeyed him when they drank water and as for the remaining ones, some of them were submissive, but with that said: there was a group that was patient that fought and was victorious.

Sixth: Among the important fields of patience is being patient in seeking knowledge. Seeking knowledge entails great hardships, and if the student of knowledge does not



characterize themselves with patience, they will not reach their goal. That is why Moosa (Moses), may Allaah exalt his mention, told Khidhr, as Allaah informs us Saying (what means): *{[Moses] said: 'You will find me, if Allaah wills, patient, and I will not disobey you in [any] order.}* [QUR'AAN 18:69]

This type includes not becoming a religious head and passing rulings before reaching the level of the scholar. It also includes the patience the teacher must have with their student. They should be patient in teaching them, the hardships in helping them understand the various issues, and following up with them in their memorization and learning, and so forth.

Things that help one be patient

Is patience an acquired skill or not?

Many people who show extreme sorrow at the time of calamities, if they are advised, they say: 'Allaah the Exalted did not grant me patience in the wake of calamities.' Further, if they are ordered to do any type of worship, they allege that they have not been given patience in doing that act of worship, and so on. Thus, they believe that patience is a gift given by Allaah the Exalted and that a person cannot attain it.

However, had patience been a gift given by Allaah the Exalted we would have stood before these verses that order us to be patient while being incapable of applying them.

However, there are narrations in the Sunnah that teach that patience is a characteristic that can be acquired. Abu Sa`eed Al-Khudri, may Allaah be pleased with him, reported that the



Prophet, sallallaahu `alayhi wa sallam, said: *“Whoever acts patiently, Allaah the Exalted will grant them patience.”*¹

We also know that some people by nature have more patience, forbearance, and strength than others. Patience is an action of the heart that a person can attain through much practice and exercising their soul. It can also be attained through training oneself to be patient, and struggling against one’s self, while keeping in mind the various issues that help a person attain patience.

So, what are the things that help a person be patient?

First: To know the reality and nature of this worldly life, and how its nature is hardships and difficulties. One should know that Allaah the Exalted created humankind in hardship, and that they are striving towards their Lord and will meet Him with their deeds. One should also know that pains, hardships, and tests are the nature of this Dunya; there cannot be a Dunya without tests and hardships.

Whoever does not know this reality will be surprised by events that take place. As for the one who knows the reality and nature of life, if they go through any test or hardship, they find in their heart something that lessens the effect in their case.

Second: To have faith that the Dunya in its entirety is the possession of Allaah the Exalted. He gives whomever He wishes to give, and withholds from whomever He Wishes to withhold from. Allaah Says (what means): *{And whatever you*

¹ Reported by Al-Bukhaari (1469)



have of favor - it is from Allaah. Then when adversity touches you, to Him you cry for help.} [QUR'AAN 16:53] That is why if a person is deprived of something or is tested, they should say: 'Indeed to Allaah we belong and to Him we shall return.' As He the Exalted Says (what means): *{Who, when disaster strikes them, say, 'Indeed we belong to Allaah, and indeed to Him we will return.'*} [QUR'AAN 2:156]

The slave, their family, and their wealth are all Allaah's possession. It is a loan that He gives to them, and whenever the one giving the loan wishes, He may take His loan back. Umm Sulaym, may Allaah be pleased with her, understood this when she was with Abu Talhah, may Allaah be pleased with him, during that famous incident, when his son whom he loved dearly died. She said to him: "O Abu Talhah, do you see if people gave a loan to a particular household, then asked for their loan back, do they have the right to prevent them from taking their loan?" He said: "No." She said: "Then, seek reward for the loss of your son."¹

Third: To know that there is recompense and reward for patience. Allaah the Exalted Says (what means): *{Who have been patient and upon their Lord rely.}* [QUR'AAN 29:59]

Ibn Al-Qayyim, may Allaah have mercy upon him, said: "To know the good final ending helps a person be patient."² On the Day of Resurrection, the people of good health would wish that

¹ Reported by Muslim (2144)

² Madaarij As-Saalikeen (2/167)



their skins are cut up with scissors when the people who were tested are given their reward!

Jaabir ibn `Abdullaah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *“The people of good health, on the Day of Resurrection, and when the people who were severely tested are given their reward, will wish that their skins were cut up and shredded by scissors.”*¹

Fourth: To have the intention of patience.

`Abdul-Waahid ibn Zayd, may Allaah have mercy upon him, said: **“Whoever intends to be patient in obeying Allaah, Allaah will make them patient and strong in that. Also, whoever has the intention to be patient in avoiding Allaah’s prohibitions, Allaah the Exalted will help them in that and will protect them from it.”**²

Fifth: To have confidence that victory and ease will come. Allaah the Exalted has decreed that after every hardship, two eases come, as mercy from Him. He Says (what means): *{For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease.}* [QUR’AAN 94:5-6] Allaah the Exalted sends help according to the test, and He does not break His Promise (what means): *{So be patient. Indeed, the promise of Allaah is truth. And let them not disquiet you who are not certain [in*

¹ Reported by At-Tirmithi (2402) and Al-Albaani ruled it as being acceptable

² Hilyat Al-Awliyaa’ (6/163)



faith].} [QUR'AAN 30:60] The sun will dawn, even after the longest of nights.

Ya`qoob (Jacob), may Allaah exalt his mention, was patient at his loss of Yoosuf (Joseph), may Allaah exalt his mention, as well as two of his other sons. He said (what means): {So

patience is most fitting.} [QUR'AAN 12:83] There was no discontent or extreme sorrow in what he said. He also said (what means): {Perhaps Allaah will bring them to me all together.} [QUR'AAN 12:83] He complained of his grief and sadness to Allaah the Exalted, saying (what means): {He said: 'I

only complain of my suffering and my grief to Allaah, and I know from Allaah that which you do not know.'} [QUR'AAN 12:86] He did not complain to other creation, and due to that, he was relieved of his distress and was united with all of his children in the end.

Sixth: To rely on Allaah the Exalted, to flee to His protection, and to ask Him for His help. Allaah the Exalted Says (what means): {And be patient. [O Muhammad], and your patience is not but through Allaah. And do not grieve over them and do not be in distress over what they conspire.} [QUR'AAN 16:127]

Ibn Katheer, may Allaah have mercy upon him, said: "It is informing that patience is only achieved through the will of Allaah, His help, might, and power."¹

Seventh: To have faith in predestination and pre-decree. It is one of the greatest things that help a person be patient. One

¹ Tafseer Ibn Katheer (2/781)



should know that Allaah's predestination will occur, and they should submit to what Allaah the Exalted has predestined and pre-decreed, because there is no other way out. As Allaah the Exalted Says (what means): *{No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being, indeed that, for Allaah, is easy.}* [QUR'AAN 57:22] Then, after that, the slave knows that extreme sorrow, impatience, complaining, objecting, grumbling, and dissatisfaction all do not give the person anything, and does not bring a lost thing back. The one with provisions is the one who distinguishes themselves with patience at the time of calamity, contrary to the ignorant person who shows extreme sorrow and dissatisfaction, then has no other option but to be patient; had such a person been patient from the beginning, they would have acquired a substantial reward and great goodness.

Eighth: To know that tests contain a notification of the piety of the slave who is tested, in terms of how strong the test is. Sa`d, may Allaah be pleased with him, said: "I said: O Allaah's Messenger, who endures the most difficulties?" He said: *"The prophets, then those who are most similar to them. A person is tested based on the strength of their religion. If they are strong in their religion, their test increases, and if they have a weakness and softness in their religion, they are tested based on their religion. Difficulties would continuously*



afflict a slave until they leave them walking on Earth without a single sin.”¹

Ninth: To ponder on the stories of those who are patient, as that is one of the biggest things that help a person be patient. For example, we have the stories of the prophets, which are schools that teach the reality of patience, for the prophets were people just like us before they became prophets.

For example, we have Nooh (Noah), may Allaah exalt his mention, who was patient in his Da`wah for nine-hundred and fifty years. He struggled and called during this time and was patient in the wake of harm and being mocked. They claimed that he was insane and misguided, but he repaid all that with patience. They said (what means): *{They said: 'If you do not desist. O Noah. you will surely be of those who are stoned.'}* [QUR'AAN 26:116] He was patient in the face of all of that.

Also, Ibraaheem (Abraham), may Allaah exalt his mention, was faced with a huge test, but was patient in the manner of the one who is one with Allaah and is certain of His promise. When he was thrown into the fire, the last thing he said was: *"Enough for us is Allaah, and He is the best of disposers of affairs."*²

Also, when he was ordered to slaughter his son, he was patient and was intent on slaughtering him; he took the knife and laid his son down, out of submission to Allaah's Order.

¹ Reported by At-Tirmithi (2398) and he said, "It is Hasan Saheeh (authentic)."

² Reported by Al-Bukhaari (4288)



Further, he was ordered to leave his wife and child in a valley that had no vegetation, and was patient in that, even though his child was a newborn and Ibraaheem, may Allaah exalt his mention, did not have any offspring, and Ismaa`eel (Ishmael), may Allaah exalt his mention, was only born to him after many years. He had become an old man who is in dire need of a child to help him. Despite this, he was patient and left his son and [wife], since he was ordered to leave them. Haajar told him: “Where are you going and leaving us in this valley that has no people or anything else?” She said that to him repeatedly, but he did not look at her. She then said: “Did Allaah the Exalted order you to do this?” He said: “Yes!” She said: “Then, He will not let us perish and waste.”¹

Afterwards, Ibraaheem, may Allaah exalt his mention, went back to Ash-Shaam (the Levant) and Allaah the Exalted granted him Is-haaq (Isaac), may Allaah exalt his mention, from Sarah, and after Is-haaq, Ya`qoob (Jacob). He the Exalted also bestowed favors on Ismaa`eel, may Allaah exalt his mention, and his mother by giving them Zamzam and other favors.

Also, Moosa (Moses), may Allaah exalt his mention, faced threats and harm from his people and the people of Pharaoh before them. He was patient in making Da`wah to both peoples. He was patient in calling Fir`awn (Pharaoh) and was patient in the face of his persecution, harm, and threats, until Allaah the Exalted destroyed him.

¹ Reported by Al-Bukhaari (3364)



He was also patient with the Children of Israel afterwards, although they harmed him, as well.

Whenever the Prophet, sallallaahu `alayhi wa sallam, would be harmed, he would remember his brother Moosa, may Allaah exalt his mention, and would say: *"May Allaah have mercy on Moosa, he was harmed more than this, and was patient."*¹

Further, `Eesa (Jesus), may Allaah exalt his mention, was faced with false accusations by the Children of Israel. They also tried to kill and crucify him, but he was patient until Allaah the Exalted raised him.

Also, the seal of the prophets, sallallaahu `alayhi wa sallam, went through so much harm and persecution. The people said that he was insane, a magician, a liar, and a cheater. The hardest and most severe thing for a truthful person is to be accused of a lie and the most severe thing for someone of sound intellect is to be called insane.

The most severe thing for a trustworthy person is to be accused of cheating, and the most severe thing is for a believer to be called a poet, magician, and insane person. The Prophet, sallallaahu `alayhi wa sallam, was the most perfect of creation, as well as the most truthful and rational among them. They tried to harm him with thorns, drove him from his land and plotted to kill him.

¹ Reported by Al-Bukhaari (3405) and Muslim (1062)



Allaah the Exalted Says (what means): *{And [remember, O Muhammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allaah plans. And Allaah is the best of planners.}* [QUR'AAN 8:30] They also killed some of his Companions, and tortured others. The most severe thing for the Prophet, sallallaahu `alayhi wa sallam, is to see his followers being persecuted and killed before him. He passed by Yaasir, may Allaah be pleased with him, and Sumayyah, may Allaah be pleased with her, and would say to them: *"Be patient, O family of Yaasir, for you are promised Paradise."*¹

After he, sallallaahu `alayhi wa sallam, migrated to Madeenah, he suffered dearly at the hands of the hypocrites. It is sufficient in this instance to mention the story of the slander, when they accused the Mother of the Believers. He also was patient in the face of the plot of Jews who tried to poison him, causing him to be afflicted by bouts of fever and severe pain until he passed away due to its effects. That is how the Prophet, sallallaahu `alayhi wa sallam, lived, until certainty came to him from his Lord, after he had conveyed the message and fulfilled the trust.

Likewise, his Companions did the same, such as Bilaal, may Allaah be pleased with him, Sumayyah, may Allaah be pleased with her, Suhaib, may Allaah be pleased with him, `Ammaar, may Allaah be pleased with him, and Miqdaad, may Allaah be

¹ Reported by Al-Haakim (5666) and he said, "It is authentic according to the rules stipulated by Imaam Muslim, but Al-Bukhaari and Muslim did not report it." Ath-Thahabi, may Allaah have mercy upon him, agreed with his conclusion.



pleased with him, who were all tortured in various ways, but all were patient in the wake of that torture.

For example, we have the Companion Khubayb, may Allaah be pleased with him, who was imprisoned in order to be killed and crucified. However, despite that, he said: “As long as I am martyred as a Muslim, I do not care in what way I receive my death for Allaah’s Sake.”¹

Likewise, the successors of the Companions, as well as their successors continued in the same way and manner. For example, `Urwah ibn Az-Zubayr, may Allaah have mercy upon him, one of the best and most virtuous of the successors of the Companions, had a son whose name was Muhammad. His son Muhammad was one of the most handsome of people, and he entered on Al-Waleed wearing nice clothes, causing Al-Waleed to say: “This is how the boys of Quraish dress!” However, he did not supplicate for him to be blessed, so he was stricken with the evil eye.

Muhammad ibn `Urwah left the gathering, slipped and fell in a livestock barn where he was pounced and trampled upon by the animals until he died.

Then, `Urwah was stricken with gangrene in his foot, and they said to him that it sure must be cut off with a saw, so that it does not spread to other areas of his body. So, they sawed it off, and when they reached his shin, he placed his head on the pillow and fainted.

¹ Reported by Al-Bukhaari (3989)



Then, he woke with sweat pouring down his face, while he was saying: ‘La Ilaaha Illallaah (None is worthy of worship besides Allaah),’Allaahu Akbar (Allaah is the greatest),’ and remembering Allaah.

Then, he held his leg and was tossing and kissing it in his hand, and said: “By Him Who allowed me to walk on you, I never used you to walk to something forbidden, to a sin, or to anything that displeases Allaah.”

Then, he ordered that it be washed, perfumed, and shrouded, then ordered that it be taken to the graveyard. When he returned from his travels, after his leg had been severed and his son had died, he said: “We have suffered in this travel much fatigue.” When he was told: “Should we give you something to drink to intoxicate you so you do not feel any pain?”

He said: “Allaah tested me to see my patience.”¹

Also, we have Ahmad ibn Nasr Al-Khuzaa`i, may Allaah have mercy upon him, who was one of the greatest scholars of the pious predecessors. He used to speak the truth, enjoin good, and forbid evil. He was steadfast in the trial of the created nature of the Qur’aan (Khalq Al-Qur’aan)². They took him to Saamarraa’, and he sat there chained up.

¹ Sifat As-Safwah (2/87)

² T.N. When the Mu’tazilah tried to force the scholars to falsely claim that the Qur’aan is created.



He was offered to say that the Qur'aan is created, but refused, so they struck his neck, and his head was displayed in the Eastern part of Baghdad.

Ja`far ibn Muhammad As-Saa'igh, may Allaah have mercy upon him, said: "I said Ahmad ibn Nasr Al-Khuzaa`I after he was killed, and his forehead had 'La Ilaaha Illallaah (there is no deity worthy of worship besides Allaah),' written on it." This was one of his miracles. Ahmad ibn Hanbal, may Allaah have mercy upon him, said about him: "He gave himself up generously in Allaah's Path."¹

Also, Imaam Ahmad, may Allaah have mercy upon him, himself, showed extraordinary patience in the trial of the created nature of the Qur'aan (Khalq Al-Qur'aan). He and Muhammad ibn Nooh, may Allaah have mercy upon him, were taken to Al-Ma'moon, and Allaah the Exalted decreed that Muhammad ibn Nooh become sick.

He then admonished Imaam Ahmad to be patient, and later died on the way there. Imaam Ahmad, may Allaah have mercy upon him, was taken in shackles. Some people visited him before he went to the Caliph and reminded him about some narrations about deception, and that it is permissible for a person to conceal some things until the storm passes. He asked them: "How do you interpret the Hadeeth of Khabbaab?" He meant the Hadeeth of Khabbaab ibn Al-Aratt, may Allaah be

¹ Taareekh Baghdad (5/177)



pleased with him, who said: “We complained to the Prophet, sallallaahu `alayhi wa sallam, and said: ‘Will you not ask Allaah to aid us? Will you not supplicate to Allaah for us?’ He, sallallaahu `alayhi wa sallam, said: *‘A man from the people before you would have a hole dug for them in the Earth and be placed in it. Then, a saw would come and be placed on his head, cutting him into two, but that would not sway them from their religion. They would have an iron comb used to separate their flesh from their bones and nerves, but that would not sway them from their religion.’*”¹ After that, they got tired of trying to advise him, and left him.

Imaam Ahmad, may Allaah have mercy upon him, said: “O Allaah, do not show me the face of Al-Ma’moon.” Al-Ma’moon died before Imaam Ahmad arrived, and the next caliph was appointed, and the trial continued. Some people said to him, “O Ahmad, by Allaah, it is your soul at stake. He will not kill you with the sword, but will continuously beat you until you die.” However, he refused to go back.

The caliph said to Imaam Ahmad, may Allaah have mercy upon him: “Do you know Saalih Ar-Rasheedi?” He replied: “I have heard of him.” The caliph said: “He was my teacher, and when I asked him about the Qur’aan and he contradicted me, I ordered that he be taken, and he was trampled and dragged until he died.”

¹ Reported by Al-Bukhaari (3612)



Then, they tied Imaam Ahmad, may Allaah have mercy upon him, and they ordered the whip to be brought forth, and each one of them struck him twice. The caliph would say to the man who was whipping him: “Harder, may Allaah cut your hand!” Those whipping would alternate turns, so that Imaam Ahmad, may Allaah have mercy upon him, would face the most severe of punishments by being struck at their hands.

Then, the caliph would say: “Why are you killing yourself? I pity you.” Then, the one standing at his head would begin prodding him with the sword, and another would say: “Woe to you, O Ahmad, if you do not listen to what I say! Give me anything that will cause you to have relief, so that I can let you go.” Then, Imaam Ahmad, may Allaah have mercy upon him, would say: “O commander of the believers, give me something from Allaah’s Book or the Sunnah of the Prophet, sallallaahu `alayhi wa sallam, that alludes to what you are saying.”

At that, the man who was whipping him would come and beat him. This would continue until he fell unconscious, and woke up with chains on his hands. A man said: “We threw you on your face, and placed a straw mat on you. Then, we stepped on you.” Imaam Ahmad, may Allaah have mercy upon him, said: “I did not feel anything.”

Thus, he remained in prison until he was released after twenty-eight months. One of the pious predecessors said about Imaam Ahmad, may Allaah have mercy upon him: “He is a man whose soul was inexpensive when it came to striving for Allaah’s Sake,



so he spent it, just as Bilaal thought of himself as inexpensive. Had it not been for Ahmad, Islaam would have been destroyed.”¹

Therefore, if a person remembers the biographies of such greats during his or her time of distress and trial, it would help them be patient, strong, and not show extreme sorrow.

Diseases that conflict with patience

Every good action faces some hindrances and obstacles that stop it in its path and hinder the believer, stopping them from perfecting its various angles and realizing its true form. Some diseases stand in the path of patience that conflict with it, and what will be mentioned are the most important of such diseases.

First: Imprudence and hastiness: Humankind, by its nature and innate disposition, is hasty. That is because Allaah the Exalted created humankind in such a form, as He the Exalted Says (what means): *{Man was created of haste. I will show you My signs, so do not impatiently urge Me.}* [QUR’AAN 21:37] Therefore, it is important for humankind to have prudence and patience in order to achieve the fruits, even if after a while. Allaah the Exalted ordered His Prophet to be patient and to not be hasty, by that, taking the prophets that had strong determination as role-models, Saying (what means): *{So be patient. [O Muhammad], as were those of determination*

¹Hilyat Al-Awliyaa’ (9/171-203)



among the messengers and do not be impatient for them. It will be, on the Day they see that which they are promised, as though they had not remained [in the world] except an hour of a day. [This is] notification. And will [any] be destroyed except the defiantly disobedient people? [QUR'AAN 46:35]

Many calls for reform have failed because the ones running them have been hasty in reaping fruits before their due time, and did not show prudence.

Second: Anger: It is from the diseases that conflict with patience. Allaah the Exalted has warned His Prophet, sallallaahu `alayhi wa sallam, Muhammad from anger, Saying (what means): *{Then be patient for the decision of your Lord. [O Muhammad], and be not like the companion of the fish when he called out while he was distressed.}* [QUR'AAN 68:48]

Third: Despair: It is also from the greatest conflicts with patience, which is why Ya`qoob (Jacob), may Allaah exalt his mention, warned his children from it, saying (what means): *{O my sons, go and find out about Joseph and his brother and despair not of relief from Allaah. Indeed, no one despairs of relief from Allaah except the disbelieving people.}* [QUR'AAN 12:87]

Patience gives light to the lamp of hope, which is the cure of despair. Further, Allaah the Exalted does not fail or lose those who are patient in His Path, and victory and relief will come, even if after a while.



Conclusion

The Prophet, sallallaahu `alayhi wa sallam, taught us patience as a means to facing problems and hardships. Abu Tha`labah Al-Khushani, may Allaah be pleased with him, reported that the Messenger, sallallaahu `alayhi wa sallam, said:

*"After you come days of patience, wherein patience is like holding to a hot coal, and someone that does good actions therein has the reward of fifty of you [Companions]."*¹

The Prophet, sallallaahu `alayhi wa sallam, meant days of being tested in one's faith, desires that are ablaze, doubts that rule a person, and days when being patient upon the religion is like holding fast to a hot coal. The patient person during these days is the one who is patient on their religion. Such people do not become shaken by doubts, do not succumb to desires, and never leave their religion, no matter what punishment they go through.

The Prophet, sallallaahu `alayhi wa sallam, called them days of patience, because only patience is used in them, and there is no other way out for the Muslim besides patience. The Salaf As-Saalih (pious predecessors) paid heed to the importance of this issue, and ordered people to begin preparing for tests with patience.

¹ Reported by Abu Daawood (4341) and Al-Haakim, may Allaah have mercy upon him, ruled it as being authentic, and Ath-Thahabi, may Allaah have mercy upon him, concurred with his conclusion.



Huthayfah, may Allaah be pleased with him, said: “Get used to patience, because imminently, trials will befall you.”¹

Also, Abu Ad-Dardaa’, may Allaah be pleased with him, said: “Whoever does not prepare their patience for severe times, filled with trials, will be incapable [of handling those trials].”²

The admonishment of the righteous of previous nations to their children revolved around patience.

For example, Luqmaan Al-Hakeem, may Allaah have mercy upon him, admonished his son to be patient in what befalls him in Allaah’s Path, saying (what means):

{O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination.} [QUR’AAN 31:17]

These days, enemies have gathered in strength against us, the people of faith and piety have been marginalized and made weak, the mischief-mongers and heretics have taken a foothold, and corruption has spread through the internet and satellite channels.

¹ Reported in Shu’ab Al-Imaan (9720) and As-Sunan Al-Waaridah fi Al-Fitan (17)

²Musannaf Ibn Abu Shaibah (34596)



So, we can only be patient in obeying Allaah the Exalted during these times, as well as be patient in avoiding disobeying Him, and being patient in facing disasters and predestined things.

O you who has weak resolve, the path is long... Adam, may Allaah exalt his mention, became tired during this path, Nooh (Noah), may Allaah exalt his mention, struggled in it, Ibraaheem (Abraham), may Allaah exalt his mention, was thrown in the fire for it and Ismaa`eel (Ishamel), may Allaah exalt his mention, was laid to be slaughtered for it.

Zakariyyaa (Zachariah), may Allaah exalt his mention, was sawn in half for it, Yahyaa (John), may Allaah exalt his mention, was slaughtered and Ayyoob (Job), may Allaah exalt his mention, underwent harm.

Daawood (David), sallallaahu `alayhi wa sallam, cried excessively for it, and Allaah's Noble Prophet, sallallaahu `alayhi wa sallam, was accused of magic, and insanity...his molar tooth was broken, his face was cut open, as well as his head... Moreover, `Umar, may Allaah be pleased with him, was killed through a stab wound, and Ibn Al-Musayyib, may Allaah have mercy upon him, and Maalik, may Allaah have mercy upon him, were punished. Therefore, the only path to tread is to be patient.

Know that however hard patience is, impatience is even harder, because patience in keeping away from Allaah's prohibitions is easier than patience in suffering the punishment of Hellfire.



Also, patience in obeying Allaah the Exalted is easier than patience in suffering the shackles [of Hellfire].

Therefore, patience is a noble station, a noble characteristic, and the most noble of people are those of patience.

O Allaah, make us among those who open the door of patience, fill the trenches of sorrow, pass through extreme punishment, and pass over the bridge of desires. O Allaah, make us among those who have the signs of guidance shown to them, have the path to safety cleared for them, and who tread the path of the sincerity of certainty.

The last of our supplications is that all praise is for Allaah the Exalted the Lord of all that exists, and may Allaah the Exalted send peace and blessings on our Prophet, Muhammad, sallallaahu `alayhi wa sallam, as well as his family and Companions.



Test your understanding

Here are two levels of questions about the topic; there are direct questions, meaning, the first level questions, and questions that need some research and reflection, and they are the questions of the second level.

Level one questions:

- 1. Mention the types of patience.**
- 2. Patience passes over the five rulings of burden; what are the five rulings of burden?**
- 3. Does praiseworthy patience have a particular time?**
- 4. What is the reality of patience on obedience?**
- 5. What is the reality of patience in abstaining from sin?**
- 6. What is the reality of patience in the wake of the painful predestinations of Allaah the Exalted?**
- 7. Patience has fruits and benefits; what are the most prominent fruits and benefits of patience?**
- 8. There are many fields of patience; what are the most important fields of patience?**
- 9. What are things that help a person be patient?**
- 10. What are the diseases that conflict with patience?**



Level two questions (deductive questions):

1. "We found that our life is best when we are patient." Who said this statement, and what did they mean by it?
2. Why was the patience of Yoosuf (Joseph), may Allaah exalt his mention, in the wake of the seduction attempt of the king's wife more complete than his patience in facing the plot of his brothers?
3. Is patience a naturally given quality, or is it acquired?
4. *"After you come days of patience."* Explain this Hadeeth.
5. The statement of Sufyaan Ath-Thawri, may Allaah have mercy upon him: "Do not speak about your pain or calamity," does it have a guiding rule?
6. How can a slave be patient in facing what their soul desires?
7. *"Paradise is surrounded with disliked things, and Hellfire is surrounded by desires."* What does this Hadeeth mean?
8. Why is Ramadhaan called the month of patience?
9. What was the context behind the statement of the Prophet, sallallaahu `alayhi wa sallam, said: *"Patience is at the first impact of the calamity"*?
10. What was the context behind when the Prophet, sallallaahu `alayhi wa sallam, said: *"Or, if you wish, you can be patient, and in return, earn Paradise"*?
11. Mention the most prominent books that speak about patience.

