



جَابَاتَانِ اِسْلَامِ سِلَانْجُور
JABATAN AGAMA ISLAM SELANGOR

THE CHARACTERISTICS OF PATIENCE FOR THE BELIEVER



Let us strive to increase our
taqwa of Allah *Ta‘aala* with the
true *taqwa* by fulfilling all that
was commanded by Allah and
His Messenger and avoiding all
that He had

prohibited. *Salawaat* and *salaam*
upon our beloved Prophet
Muhammad *sallAllahu ‘alayhi
wasallam*, his family, his
Companions and his followers
until the End of Time.

Today's *khutbah* will discuss upon a topic that is noteworthy, namely "*The Characteristics Of Patience For The Believer.*"

Sabr (patience) is from among the major type of *akhlaaq* and it is heavily emphasized in al-Qur'an whether in the Makkah or Madinan *soorahs*. It denotes a very noble *akhlaaq* to be

inculcated by every human being. According to Imaam al-Ghazzaali *rahimahullaah*: “*Sabr is a special characteristic belonging to the humans and not possessed by the animals*

*due to their deficiencies, and
also not possessed by the
angels due to their
perfections.”*

This is because animals are dominated by lust and desire, while angels are bound to fully devote themselves voluntarily in attaining nearness with Allah

Subhaanahu Wata‘aala.

Among the examples of those with great and ultimate patience are the Messengers, those better known as *Ulul ‘Azm*. They are Prophet Nooh, Ibraaheem, Moosa, ‘Isa, and Muhammad

sallAllahu ‘alayhi wasallam.

Allah Subhaanahu Wata‘aala

mentions in al-Qur’ān: “... So

be patient, [O Muhammad],

as were those of determination

among the messengers ..” (al-

Ahqaaf 46:35)

The *Ulul ‘Azm* are those that
were persistent in inviting
mankind to entirely submit and
enslave themselves to Allah
Subhaanahu Wata‘aala, leaving
all forms of shirk unto Allah

Subhaanahu Wata‘aala.

Furthermore, they are those having utmost patience when giving *da‘wah*. They will be opposed by those having no belief in Allah *Subhaanahu Wata‘aala.*

Just look at the *sabr* of Nabi Nooh ‘alayhissalam, who gave *da‘wah* for 950 years just inviting mankind to having belief in Allah *Subhaanahu Wata‘aala*, but not many had actually

believed in the divine message including his own wife and son.

Allah *Subhaanahu Wata ‘aala* mentions in al-Qur’ān:

“And We certainly sent Noah to his people,

and he remained among them
a thousand years minus fifty
years, and the flood seized
them while they were
wrongdoers.”

(al-‘Ankaboot 29:14)

Al-Qur'an heavily stresses upon the characteristics of patience for it is a trait that is of utmost value, whether from the religious or moral perspective. *Sabr* is not merely additional or

complementary welfare, but an obligation that is truly needed by mankind in their enhancement of both the material and spiritual aspects, and to attain personal and communal

happiness. However, to refrain oneself while being tested by Allah and refraining oneself from matters that are prohibited by Allah *Subhaanahu Wata‘aala* is truly a difficult

endeavor that necessitates solid effort and high *imaan* unto Allah *Subhaanahu Wata‘aala*. There are many characteristics of the patient ones mentioned by Allah *Subhaanahu Wata‘aala* in

al-Qur'an. According to ibn Katheer *rahimahullaah*, the three major characteristics of the patient ones are: First, *sabr* in abstaining from the forbidden matters and committing sins.

**Second, *sabr* in the obedience
of Allah's Commands and
attaining nearness to Him.**

**Third, *sabr* in the wake of
various forms of calamities and
tribulations.**

Among the characteristics of *sabr* of the *mu‘min* are:

1. ***Sabr* from the temptations
of evil desire**

To refrain oneself from his own
evil desire that can lead to the
disobedience of Allah

Subhaanahu Wata‘aala’s
Commands truly necessitates a
high level of patience. For
example, a muslimah that is
covered and not exposing her
‘awrah to non-*mahram* males
because she knows

that it is a grave sin for doing so. Similarly with young Muslim men or women whom are struggling to resist their evil desire with full *sabr*, in preventing themselves from falling into

fornication. Indeed, the human instinct at times would incline into committing matters that have been decreed *haraam* by Allah *Subhaanahu Wata‘aala.*

But due to the solid *imaan* unto Allah, the strong dose of *sabr* would be induced to restrain the soul from committing evil deeds. Narrated Abu Hurayrah *radiyAllaahu ‘anh,*

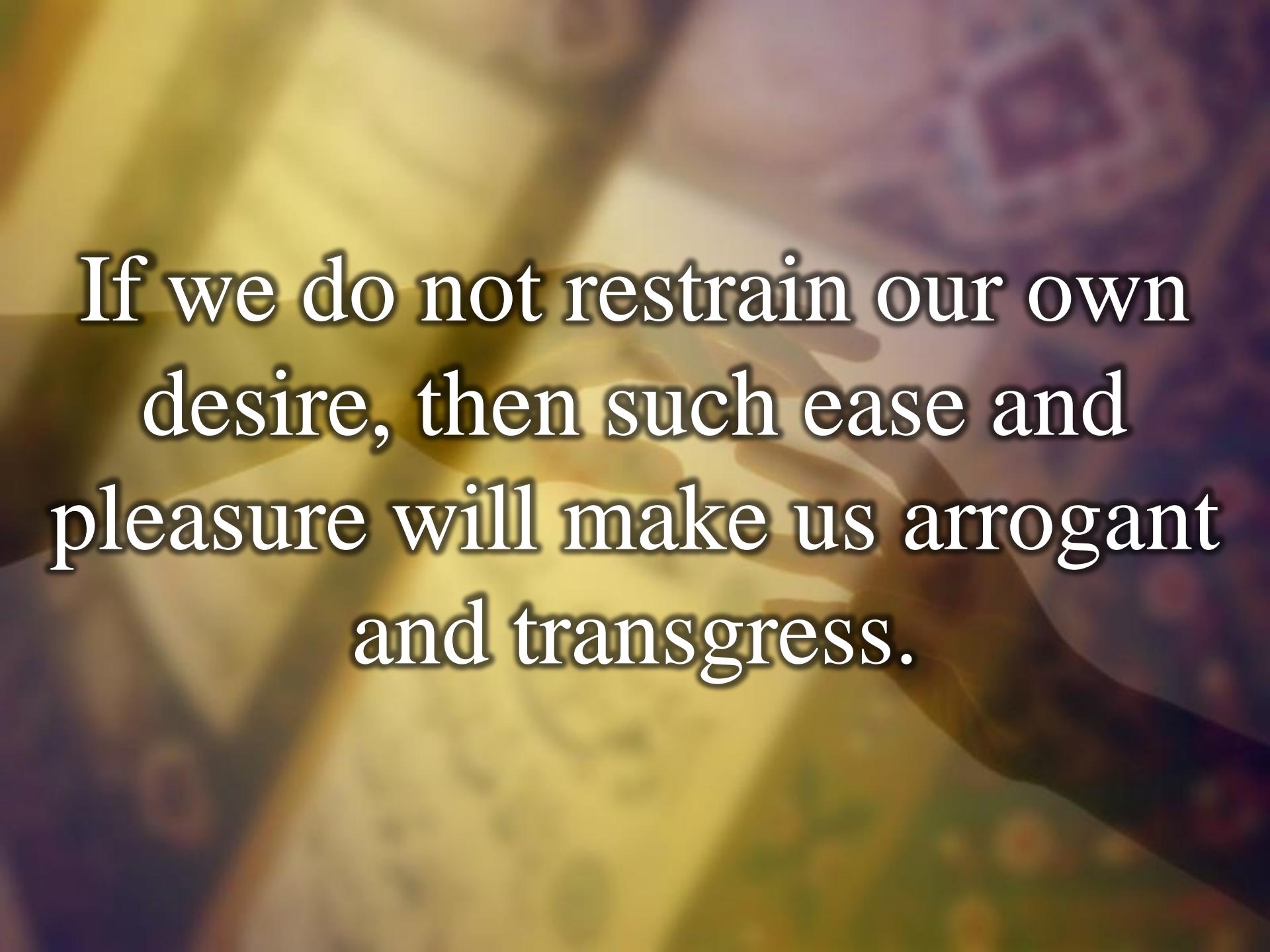
Rasulullah *sallAllahu ‘alayhi wasallam* said:

“The (Hell) Fire is surrounded
by all kinds of desires and
passions,

**while Paradise is surrounded
by all kinds of disliked
undesirable things.”**
(al-Bukhaari)

The desire and longing for the pleasures and luxuries of life is one of the tests from Allah *Subhaanahu Wata‘aala*. The believers must have *sabr* from the opulence of this world.

We are prohibited from surrendering to our own *nafs* (evil desire) that would consist of women, progenies, abundant wealth, healthy livestock, beautiful gardens and orchards.

A close-up photograph of a person's hand holding a smartphone. The phone screen displays a vibrant, abstract background with swirling patterns of yellow, orange, red, and purple. The hand is positioned in the lower right corner, with the thumb resting on the device. The overall composition is a blend of a real-world photograph and a digital interface.

If we do not restrain our own
desire, then such ease and
pleasure will make us arrogant
and transgress.

2- *Sabr* in fulfilling the obligations commanded by Allah *Subhaanahu Wata‘aala*
Every obligatory duties decreed by Allah *Subhaanahu Wata‘aala* must

be fulfilled in the best manner. Fulfilling these obligations truly requires *sabr*. For example, we need to remain patient in performing the five daily prayers,

fasting in Ramadaan, fulfilling
our *zakaat* obligation, and
performing hajj at the House of
Allah in the Haram, and many
others.

Allah *Subhaanahu Wata‘aala*
mentions in

al-Qur'an:

“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.”**

(Ta-Ha 20:132)

As Muslims, we are exempted from fulfilling the orders and commands of Allah. The *'ibaadah* performed must be in compliance with that which has been taught by Prophet

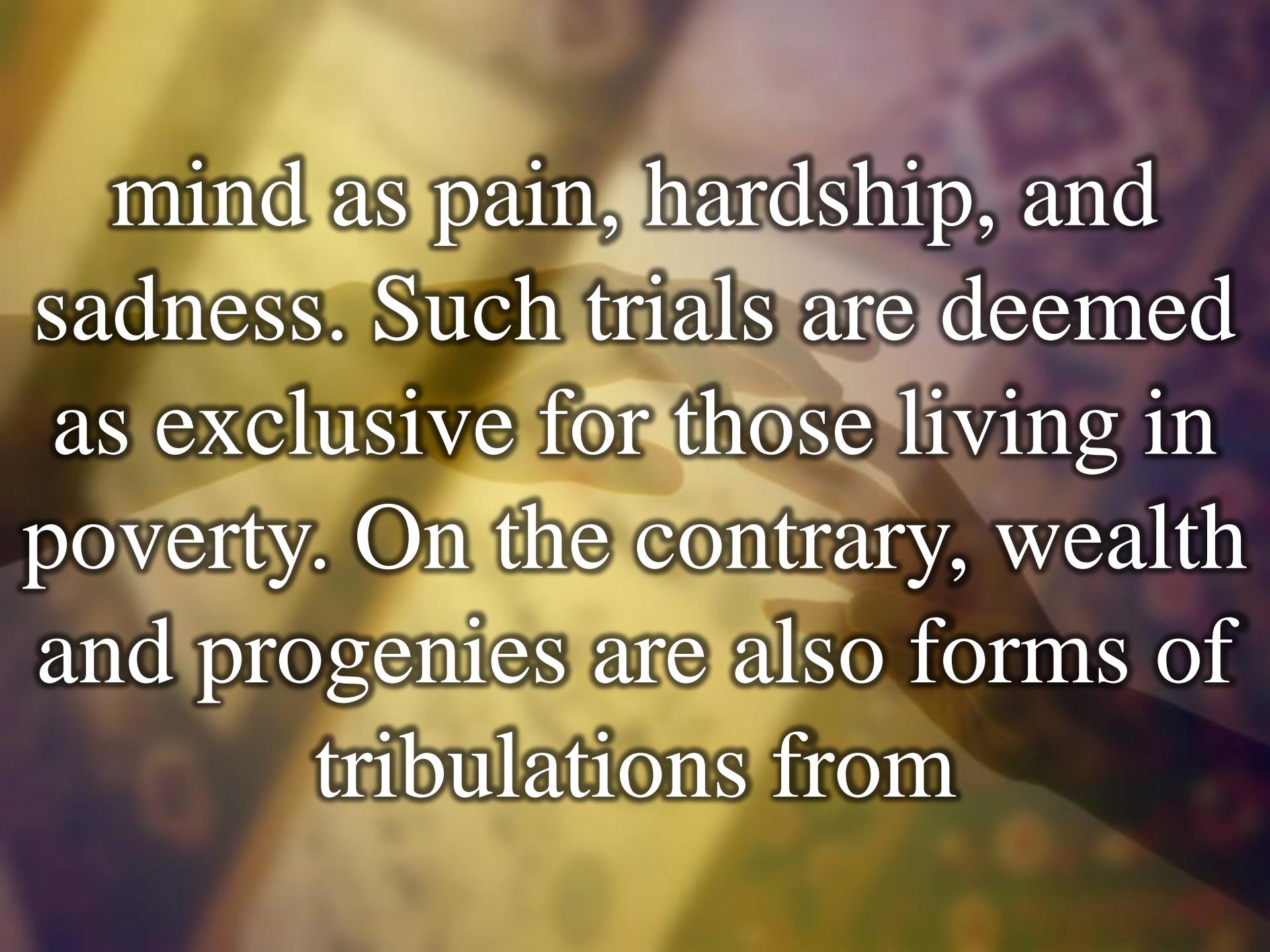
Muhammad *sallAllahu ‘alayhi wasallam*, and they are to be done with full *ikhlaas*. It is only then that we would attain the rewards from Allah *Subhaanahu Wata‘aala* and His Pleasure.

According to Imaam al-Ghazzaali *rahimahullaah, sabr* upon obedience is difficult because we humans have a habit of laxity towards ‘*uboodiyyah* (servitude).

3- Content with the will (decree) and trials from Allah

Subhaanahu Wata‘aala

Whenever we hear about trials and tribulations, we would picture them in our

A person is sitting cross-legged on a mat, meditating in a dimly lit room. The background is blurred, showing warm colors like yellow and orange, suggesting a sunset or sunrise. The person's hands are resting on their knees in a mudra position. The overall atmosphere is peaceful and contemplative.

mind as pain, hardship, and sadness. Such trials are deemed as exclusive for those living in poverty. On the contrary, wealth and progenies are also forms of tribulations from

Allah *Subhaanahu Wata‘aala*. It becomes a trial when such wealth makes a person stingy or having progenies whom have strayed from religious teachings.

Allah *Subhaanahu Wata‘aala*
mentions in al-Qur’ān:

“Your wealth and your
children are but a trial, and
Allah has with Him a great
reward.” (at-Tagħħabun 64:15)

Those that remain patient with
the decree of Allah *Subhaanahu
Wata‘aala* will always have
good thoughts of Allah
Subhaanahu Wata‘aala. All
tribulations whether being in
pain or

sadness will be encountered with perseverance and certainty that there is always *hikmah* and goodness for his own life and well-being on Allah's earth. Upon stricken with calamity,

he will place his hands on his chest uttering “*HasbiyAllaahu wa ni‘mal wakeel*” which means “Allah is sufficient for me and the best of those on whom to depend.”

Allah *Subhaanahu Wata‘aala*
mentions in al-Qur‘an:

“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.”
(al-Baqarah 2:155)**

When one is engulfed with trouble in his life, he will accept such decree with contentment. For him, all of Allah's Decree is good for him. Such is the characteristic and attitude

of those having high *imaan* whenever they are inflicted with calamity. Even the Prophet *sallAllahu ‘alayhi wasallam* had categorized them as extraordinary.

Suhayb *radiyAllaahu ‘anh*

reported that Rasulullah
sallAllahu ‘alayhi wasallam
said:

“How wonderful is the case of
a believer; there is good for
him in

everything and this applies
only to a
believer. If prosperity attends
him, he expresses gratitude to
Allah and that is good

for him; and if adversity
befalls him, he endures it
patiently and that is better for
him.”

(Muslim)

Those that are incapable of accepting such tribulation are those having deficient *sabr* in their soul. Hence, they will abhor every decree and trials encountered. Such hatred would emerge from

their hearts after denying the *qadaa'* and *qadr* that Allah had decreed for them. Their hearts would question, “Why is God being so cruel to me?”

Furthermore, such hatred will lead one

to utter blasphemous remarks and profanities against the decree of Allah *Subhaanahu Wata‘aala*. Such hatred could even trigger one to physically injure his own body or even

cause one to commit suicide.

These are those having
extremely weak hearts and
imaan whenever they are being
tested.

4- Gratefulness upon the tribulations from Allah

Subhaanahu Wata‘aala

This is one of the noblest characteristics of the slave upon stricken with trials and tribulations from

His Creator. After remaining patient and being pleased, he will then experience a sense of beauty and pleasure, which is being grateful for all those tribulations.

This is because the trials of pain and grief endured had caused his imaan to become stronger and getting closer to Allah *Subhaanahu Wata‘aala*. All the physical and spiritual pain

had all vanished when the love
for Allah *Subhaanahu Wata'aala*
and gratefulness to Him entered
the slave's heart. This is the
sunnah of the Nabi *sallAllahu*
'alayhi wasallam upon receiving
his

tribulations. He would become
grateful and utters,

“*Alhamdulillaahi ‘alaa kulli
haal* (Praise is to Allah in all
circumstances)....”

(ibn Maajah: *da ‘eef*)

Among the lessons that we can derive and conclude from today's *khutbah* are:

1. As Muslims, must train ourselves to always inculcate *sabr*.
2. We must always remain

istiqaamah in fulfilling the commands of Allah under any circumstances.

3. We must remain diligent in resisting evil temptations so as to avoid everything prohibited by Allah.

4. We must always endeavor,
making *du‘aa*, and placing
tawakkal upon Allah
Subhaanahu Wata‘aala at the
strike of calamity for they all
come from Allah *Subhaanahu*
Wata‘aala.

**“O you who have believed,
seek help through patience
and prayer. Indeed, Allah is
with the patient.”**
(al-Baqarah 2:153)

بَارَكَ اللَّهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي
وَإِيَّاكمْ بِمَا فِيهِ مِنَ الْأَيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ
مِنِّي وَمِنْكُمْ تِلَاوَتُهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ
قُولِيْ هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِيْ وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

**O Allah, You are the Almighty Lord,
we are grateful unto You for
having bestowed upon us Mercy
and Blessings, nourishing us to
strive to continue in strengthening
the Muslim nation especially the
state of Selangor, as an advanced,
progressive, peaceful, and
benevolent state.**

**We beseech and beg You, Ya Allah,
to strengthen our *imaan*, increase
our good deeds, strengthen our
unity, increase our provision,
enrich us with beneficial
knowledge, nourish our soul with
beautiful *akhlaaq*, guide us to the
Path that is Pleasing to You,**

protect us from Your severe tribulations such as the long drought, severe flooding, disease outbreak, violence and instability, poverty, and others, so that our land will become more peaceful and blessed.

O Allah, we implore upon you, keep us steadfast upon the methodology of *Ahlus Sunnah wal Jamaa'ah*, and protect us from ‘aqeedah and practices that are misguided and deviated such as extreme Shee‘ism, Qaadiyani, and others.

**Oh Allah, we ask You to open up
the hearts of the Muslim *ummah*
especially in Selangor, to fulfill
their *zakaat* obligation as You had
decreed in al-Qur'an. Bless the
lives of those who have fulfilled
their *zakaat* obligation, loving and
caring for the poor and needy.**

and also those that have given away and endowed (*waqf*) their wealth to the Selangor Islamic Development Trust Fund (*Tabung Amanah Pembangunan Islam Selangor*) with eternal rewards until the Hereafter.

Purify their wealth and soul so that
they will live according to that
which pleases You. Protect the
poor and needy from disbelief and
everlasting poverty. *Allaahummaa
ameen*



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
جَاْبَاتُانِ اَغَامَةِ اِسْلَامِ سِلَانْجُور

JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :
BAHAGIAN KHUTBAH,
JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :
UNIT TEKNOLOGI MAKLUMAT,
JABATAN AGAMA ISLAM SELANGOR