



An Explanation on the Excellence of Patience

Shaykh Saalih Fawzaan al Fawzaan

Khutub al Minbariyyah¹

Translated By: Kashif bin Hazoor Khan as Salafi

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allah for His favors and kindness. He ordered (us) with patience and He praised the ones who were patient and promised them a great reward. And I bear witness that nothing has the right to be worshipped except Allah, alone, with no partners. And I bear witness that Muhammad is His slave and Messenger (sallalaahu alaihi wassallam).

As for what follows:

O' Slaves of Allah, fear Allah the most High in all your conditions and have patience upon that which causes you harm. For verily the human being in this world is tested with good and bad so he is in need of patience by which he can pass these periods of trials. And patience is mentioned in the Qur'an in 90 places and it is half of emaan, for verily emaan is two parts; half of it is patience while the other half is thankfulness. And indeed patience is the testing of the soul, and it is of three types: patience on the obedience of Allah, patience on the disobedience of Allah, and patience on the painful events from the Qadr (PreDecree) of Allah.

As for the first, which is patience upon the obedience of Allah, then there is no doubt that there are hardships being submissive to Allah. So in the salaah (prayer) is the tiring of the body and the depriving of sleep. And in sawm (fasting) is the hardship of hunger and thirst, and prohibiting the soul from food and its desires. And in sadaqah (charity) is the sacrifice of this wealth that is beloved to the souls. And in jihaad one is exposed to the danger of being killed or injured. And these hardships do not go well with the desires of the soul because they are more inclined towards comfort, stinginess with wealth, and they are desirous of life and existence. And also the shaytaan betrays it and makes it lazy. So then we are in need of patience so we can attain through it firmness in obeying Allah and so that we may bear these difficulties, as we are in need of emaan so that we can realize the beautiful outcome of this obedience so that the carrying of these difficulties is made easy because of the desire for the beautiful result (of the obedience of Allah). And it is possible after this one will get accustomed to this

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obedience, and it will become a habit and he will be pleased with it. So he will not be able to be patient upon it, when in the beginning he used to dislike it, and he needed Sabr for it (to be obedient). And Sabr on the obedience of Allah is divided into three divisions:

1. Sabr before the action of obedience, and that is patience on the purification of the intention for Allah, and the leaving of ar-Riyaa (showing off in it).
2. Sabr during the act of obedience by being obedient in a form which has been legislated by its foundation and its obligatory and its optional parts so that they may perfect this act of obedience and not decrease it in any form of its rulings.
3. and Sabr after the act of obedience by being patient upon and keeping it hidden and not making it known so that it can be heard about or one can show off by it. And that one does not do that which will nullify his action like following sadaqa (charity) with mann (reminding of a favor) and adhaa (to publicize a favor).

And as for patience upon the disobedience of Allah, then it is known that the soul is inclined towards that which is evil except the one whom Allah has mercy upon. So it tends to indulge in its desires even if there is harm and an evil punishment in that for it. And the shaytaan adorns it (desires) for the soul so if its sahib (owner) does not grab hold of it with reins of patience, these desires will run away with him to the field of muharramaat (those things which are prohibited). And it will become difficult for him to return. So then, the staying afar from disobedience from the beginning, even if there are hardships in that, is easier than returning after one has indulged in his desires and is submerged in that condition. And there are two items that concern patience on the disobedience of Allah.

1. Looking into the punishment and the evil fate, for indeed patience on the short gratification is easier than patience on falling into the fire. So if the intellect compares between a hasty gratification and an everlasting loss in the future then indeed it will know the difference between them, and this will allow him to restrain from this disobedience.
2. Shyness from Allah the most High, who created him and blessed him and prohibited him from His disobedience.

So how will he oppose Him with an action that He has prohibited him upon him, and Allah is well informed about all his conditions and actions?! So the slave reminds himself of this then he will leave off disobedience because of the shyness that he will have from Allah as He the Most High says:

But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts. Verily, Paradise will be his abode. (An-Nazi'at 79:40 - 41)

Then if the slave looks closely at the conditions of disobedience in the world and what is in it from lowliness and degradation of one's self and the mental degradation and the scornful eyes of the people then this should be sufficient to hold one back from disobedience to Allah.

And as for the third division of patience then it is patience on the painful events and hardships from the Qadr of Allah that befall the slave. And this is the withholding of the nafs from being unhappy and the withholding of the tongue from complaining and mourning and wailing and the holding back of ones bodyparts from committing the haraam (prohibited) acts such as hitting oneself on the cheeks (as women are known to do at the death of the loved one) and ripping of the clothes and the actions of the jaahiliyyah (pre-islamic ignorance). And patience upon this takes place immediately after the occurrence of the hardship, as the Messenger of Allah (sallalahu alaihi wassallam) says, "Patience when calamity afflicts you is more preferred" And the Most High says,

And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Saabirin (the patient ones, etc.). Who, when afflicted with calamity, say: "Truly! To Allaah we belong and truly, to Him we shall return." (Suratul Bakarah 2:155-156)

So it is an obligation upon the believers to have patience when a calamity befalls him. And this patience will prove to be beneficial for him in certain matters. From that is his belief that it is from the decision and Qadr of Allaah. And Allaah says:

No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfooz), before We bring it into existence. Verily, that is easy for Allaah. (Suratul al-Hadeed 57-22)

And also from that is his desire for a good reward and outcome from Allaah. For Allaah the Most High has promised the ones who are patient upon their hardships with a great reward when He said,

And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Saabirin (the patient ones, etc.). Who, when afflicted with calamity, say: "Truly! To Allaah we belong and truly, to Him we shall return." They are those on whom are the Salawaat (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones. (Suratul Baqarah 2:155-157)

And the Messenger (sallalahu alaihi wassallam) said, "*Verily with a great tribulation is a great reward.*" And from those things that aid a person to have

patience upon a tribulation is his wait for ease that will come with that great reward. He the Most High says,

Verily, along with every hardship, is relief, Verily, along with every hardship is relief. (Suratush Sharh 94: 5-6)

And the Messenger (sallalaahu alaihi wassallam) said, “*Know that help comes with patience and ease comes with suffering and relief comes with hardship.*” And also that which will aid one to have patience upon a hardship is the remembrance of the blessings of Allaah upon him. For, verily Allaah has blessings in abundance (upon us) that greatly outnumber the afflictions. So if He remembers that, the affliction will become an easy matter for him and he will know the greatness of Allaah. And it is also upon the one who is afflicted by the hardship to know that what has befallen him was because of his sins. He the Most High says:

And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (Suratush Shura 42:30)

So if he remembers that, he will know of the obligation upon him to seek forgiveness and fear the severe punishment. For, Verily the punishment of the duniya (world) is much easier than the punishment of the hereafter. So after all of this, the affair of having patience is something great and its excellence is enormous. Allaah, the Most High says:

but if you persevere patiently, and become Al-Muttaqoon (the pious) then verily, that will be a determining factor in all affairs, and that is from the great matters, [which you must hold on with all your efforts]. (Surah aali Imraan 3:186)

And He the Most High says:

Only those who are patient shall receive their rewards in full, without reckoning. (Suratuz Zumar 39:10)

So Allaah has ordered us with patience and He has praised its people and has sent glad tidings upon them and He has promised them that they will receive their rewards in full and without reckoning. And He has promised them help and leadership in this religion. Shaykhul Islaam ibn Taymiyyah (rahimuhullah) says, “Leadership in the religion is acquired through patience and yaqeen (certainty).” And then he mentioned the saying of Allaah the Most High:

And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayaat (Suratus Sajdah 32:24)

O Allaah, make us from those who have patience upon hardships and from those who are thankful upon Your blessings. Allahumma Ameen.

And this is what I have to say and I seek forgiveness from Allaah for myself and for you and for all of the Muslims.