



جَابَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ  
JABATAN AGAMA ISLAM SELANGOR

JABATAN AGAMA ISLAM SELANGOR

**THE**  
**CHARACTERISTICS OF**  
**PATIENCE FOR THE**  
**BELIEVER**



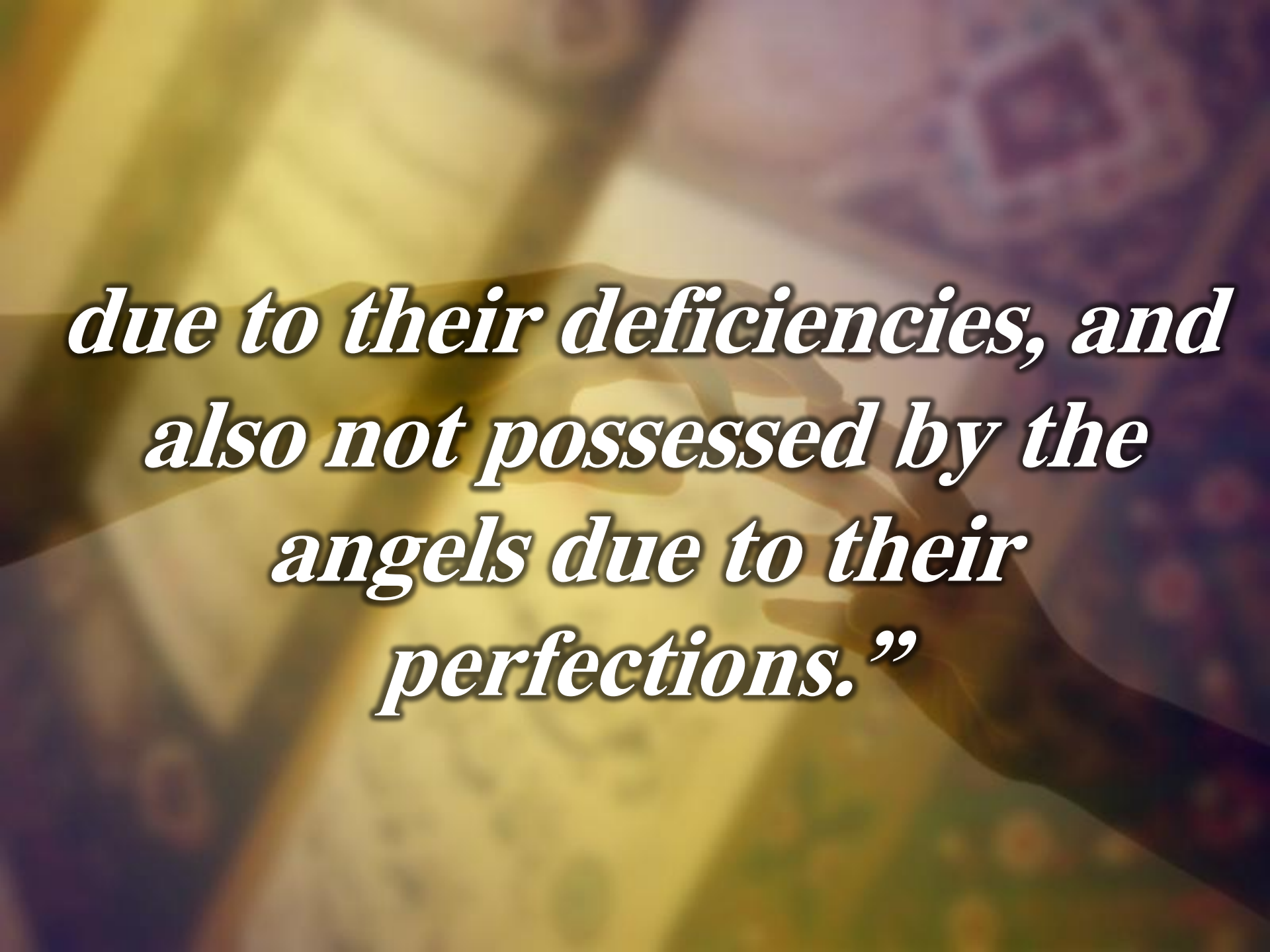
Let us strive to increase our *taqwa* of Allah *Ta'aala* with the true *taqwa* by fulfilling all that was commanded by Allah and His Messenger and avoiding all that He had

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 Makkan 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***

A blurred background image showing several hands reaching towards a central glowing orb. The lighting is warm and golden, creating a sense of divine light or energy. The hands are positioned around the orb, suggesting a collective effort or a sacred act.

*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 *Uluul 'Azm*. They are Prophet Nooh, Ibraaheem, Moosa, 'Isa, and Muhammad

*sallAllahu 'alayhi wasallam.*

*Allah Subhaanahu Wata'aala*

mentions in al-Qur'an: "... So

be patient, [O Muhammad],

as were those of determination

among the messengers .." (al-

Ahqaaf 46:35)

The *Uluul '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'an:

**“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 *radhiyAllaahu ‘anh,*

Rasulullah *sallAllahu 'alayhi  
wasallam* said:

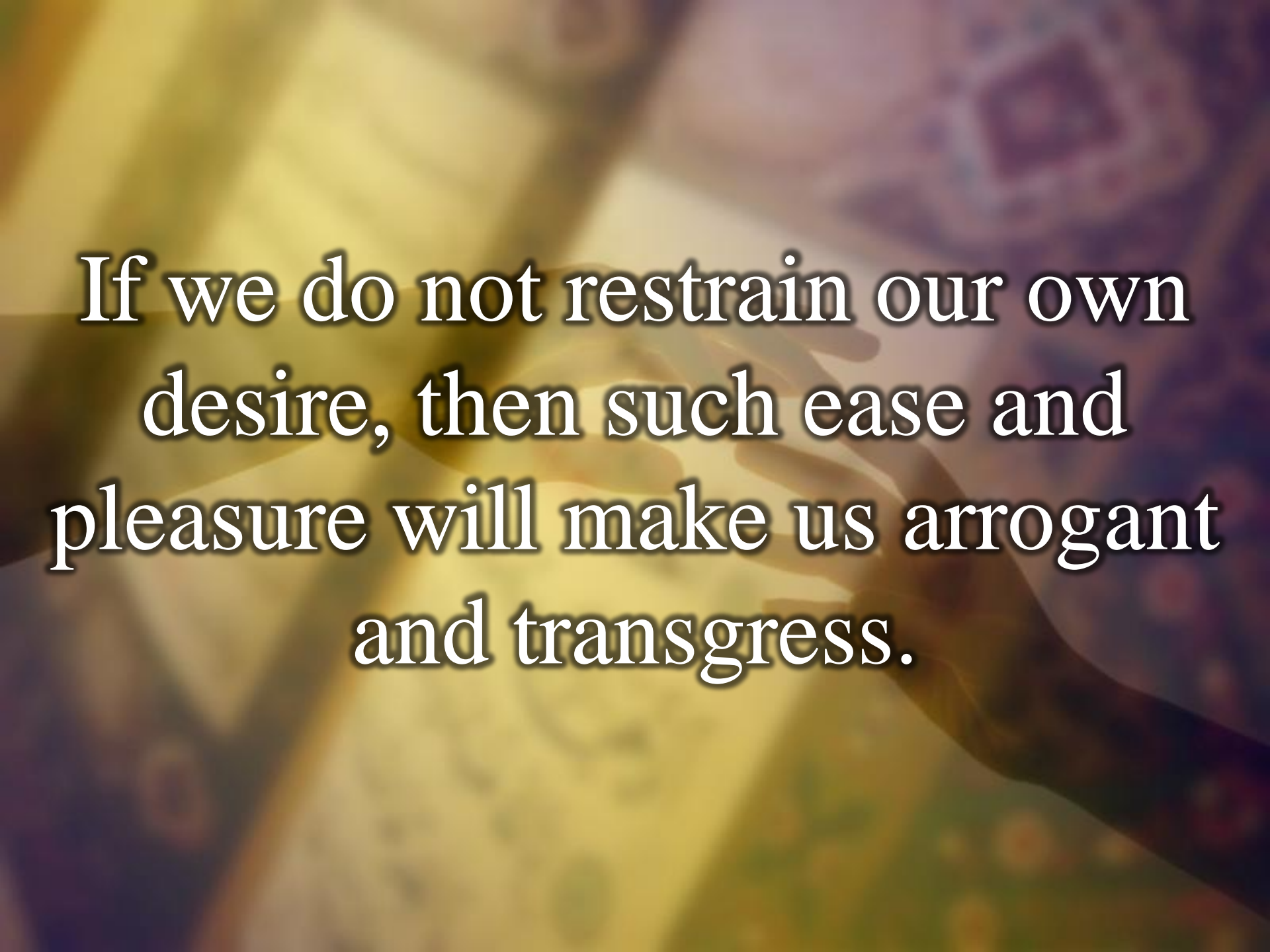
**“The (Hell) Fire is surrounded  
by all kinds of desires and  
passions,**

**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.

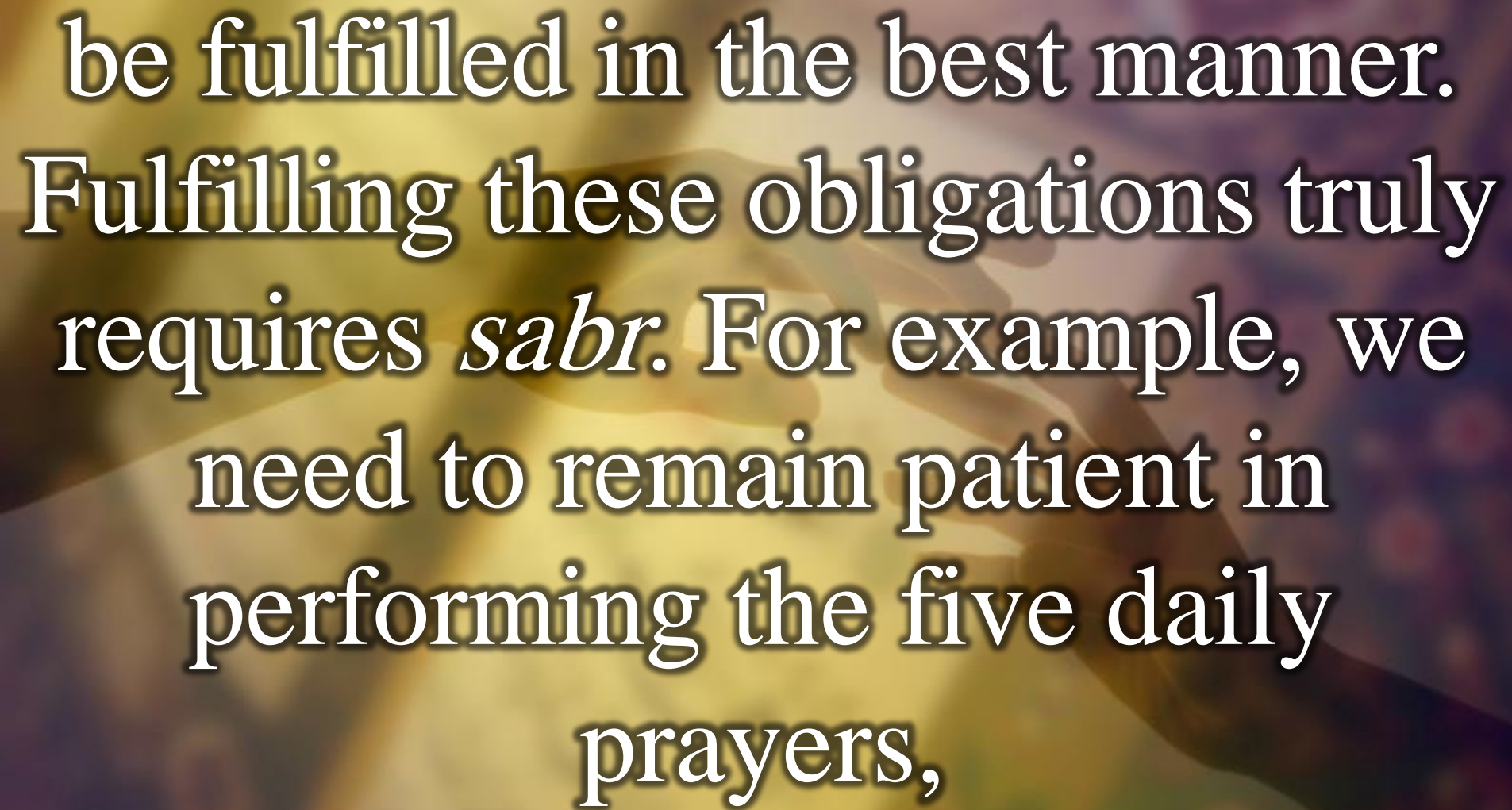
We are prohibited from surrendering to our own *nafs* (evil desire) that would consist of women, progenies, abundant wealth, healthy livestock, beautiful gardens and orchards.



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





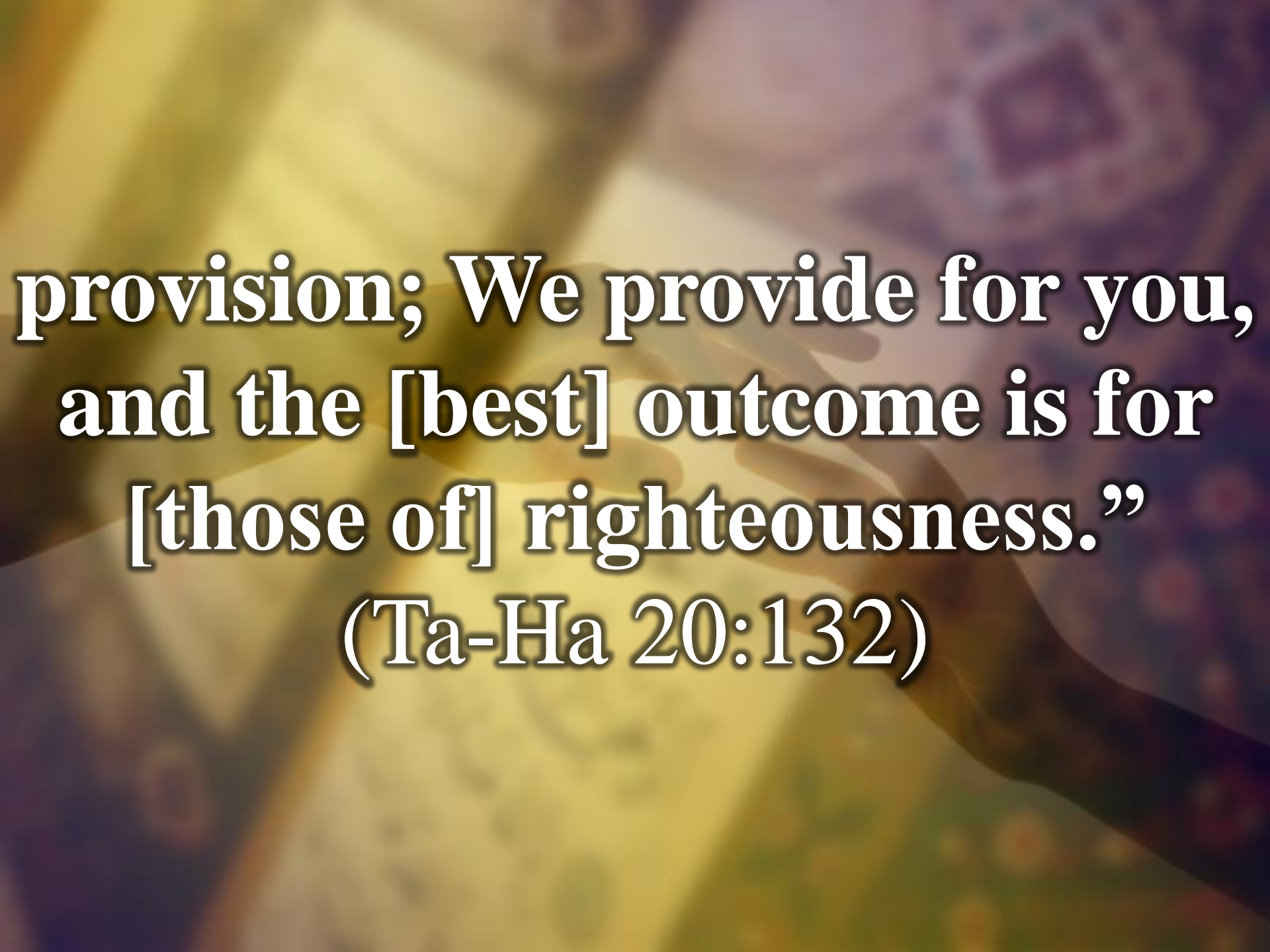
be fulfilled in the best manner.  
Fulfilling these obligations truly  
requires *sabr*. For example, we  
need to remain patient in  
performing the five daily  
prayers,

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

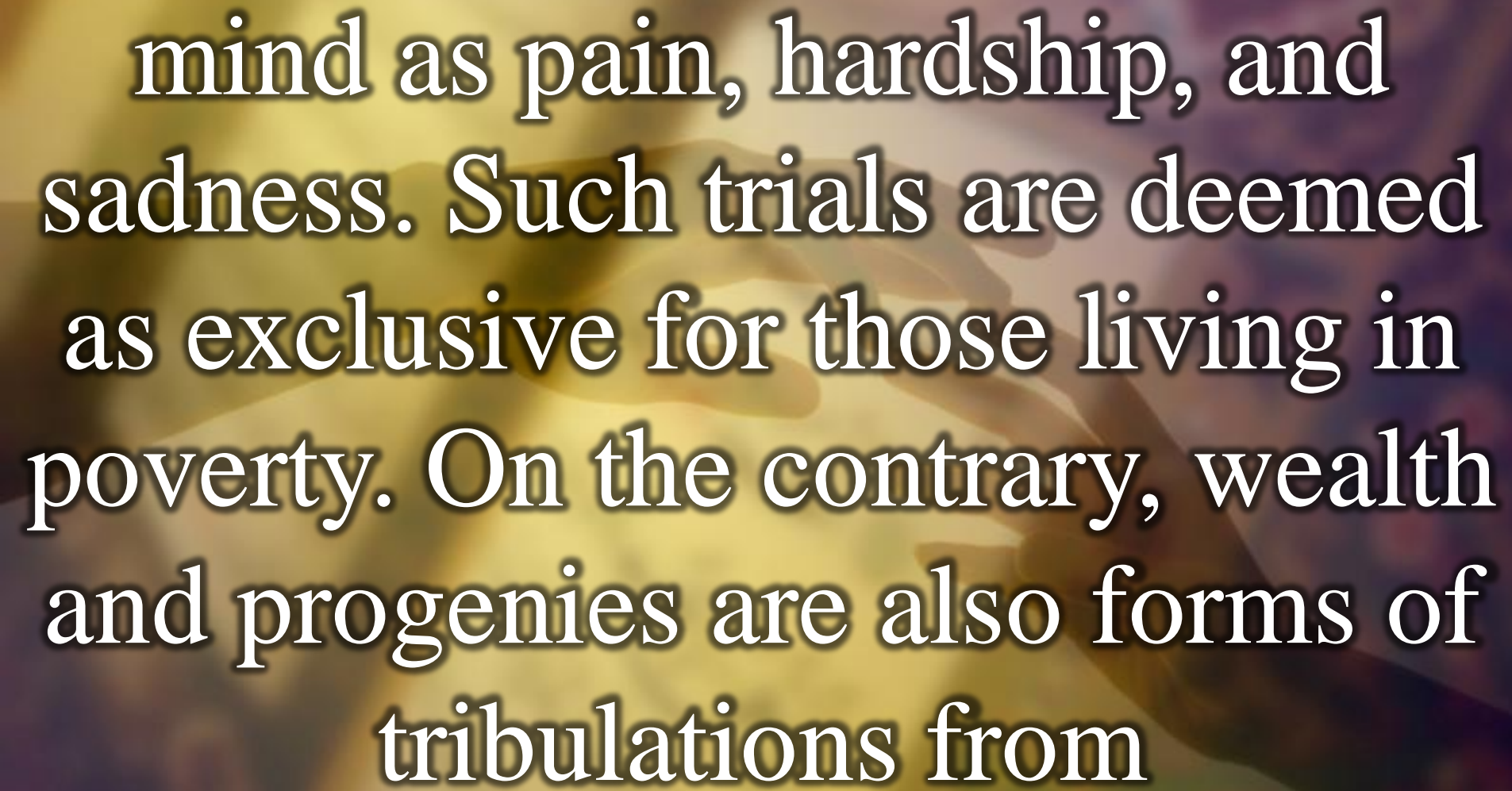
Muhammad *sallAllahu ‘alayhi  
wasallam*, and they are to be  
done with full *ikhlaas*. It is only  
then that we would attain the  
rewards from Allah *Subhaanahu  
Wata‘aala* and His Pleasure.

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





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.

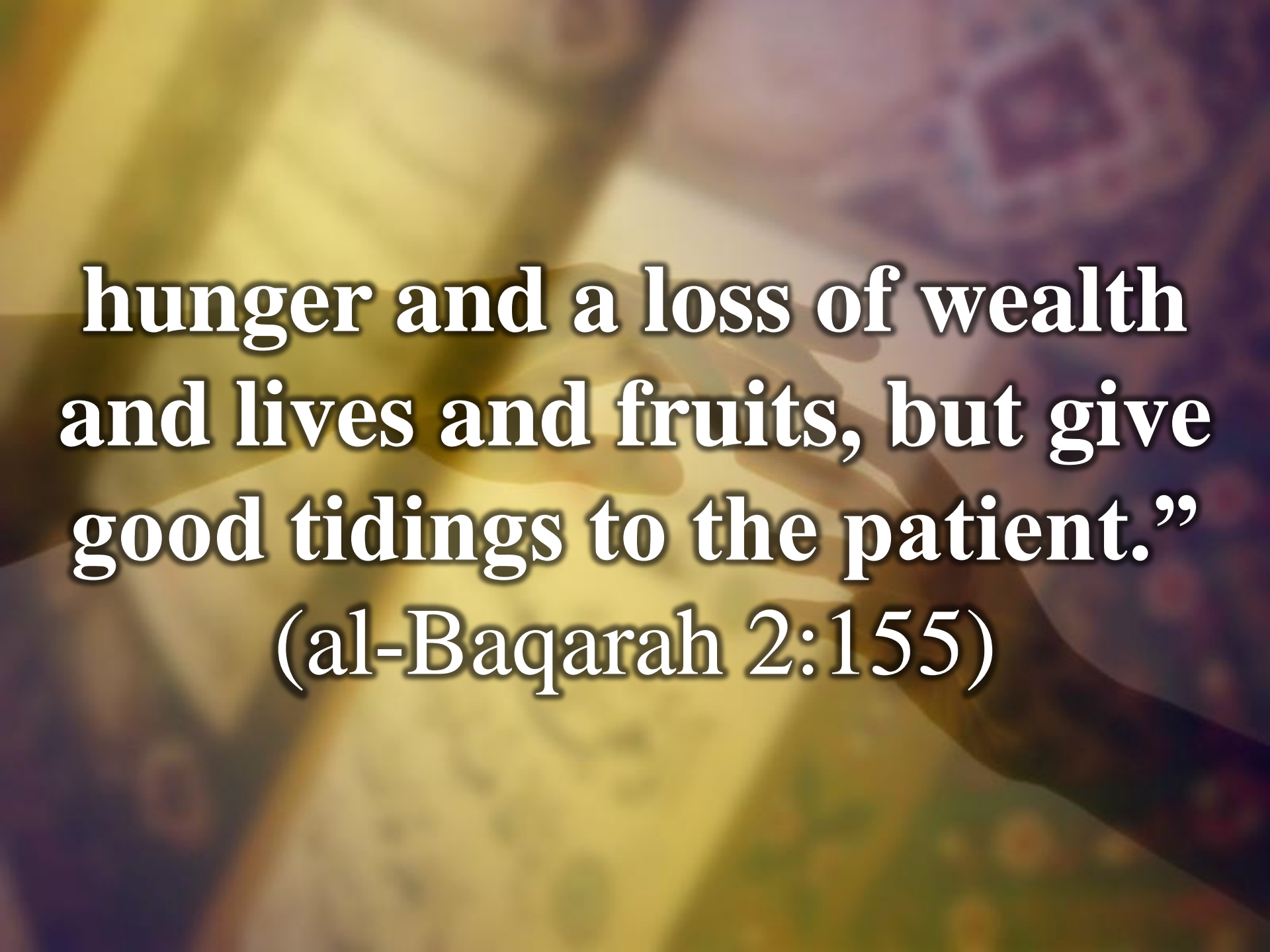
*Allah Subhaanahu Wata'aala*  
mentions in al-Qur'an:  
**“Your wealth and your  
children are but a trial, and  
Allah has with Him a great  
reward.”** (at-Taghaabun 64:15)

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)**



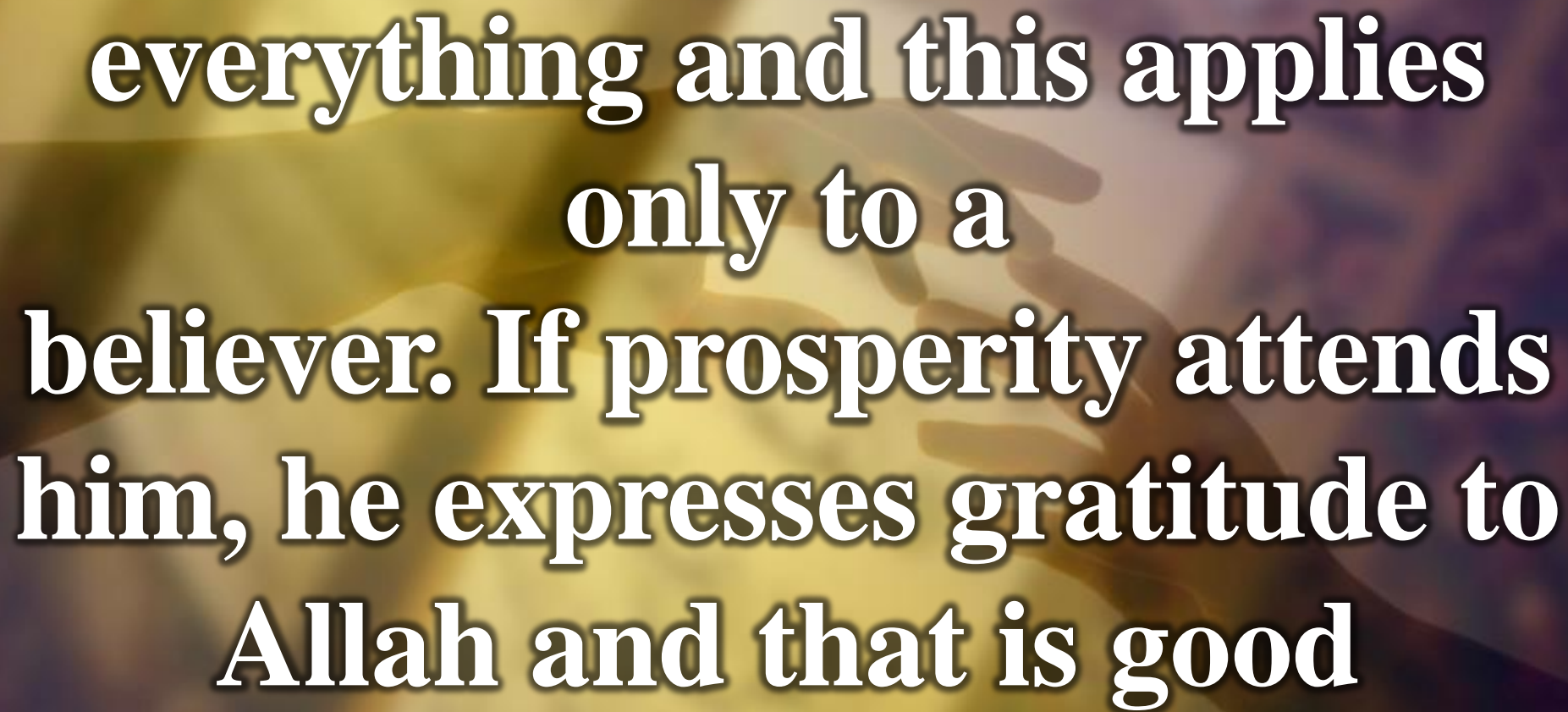
When one is engulfed with trouble in his life, he will accept such decree with contentment. For him, all of Allah's Decree is good for him. Such is the characteristic and attitude

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

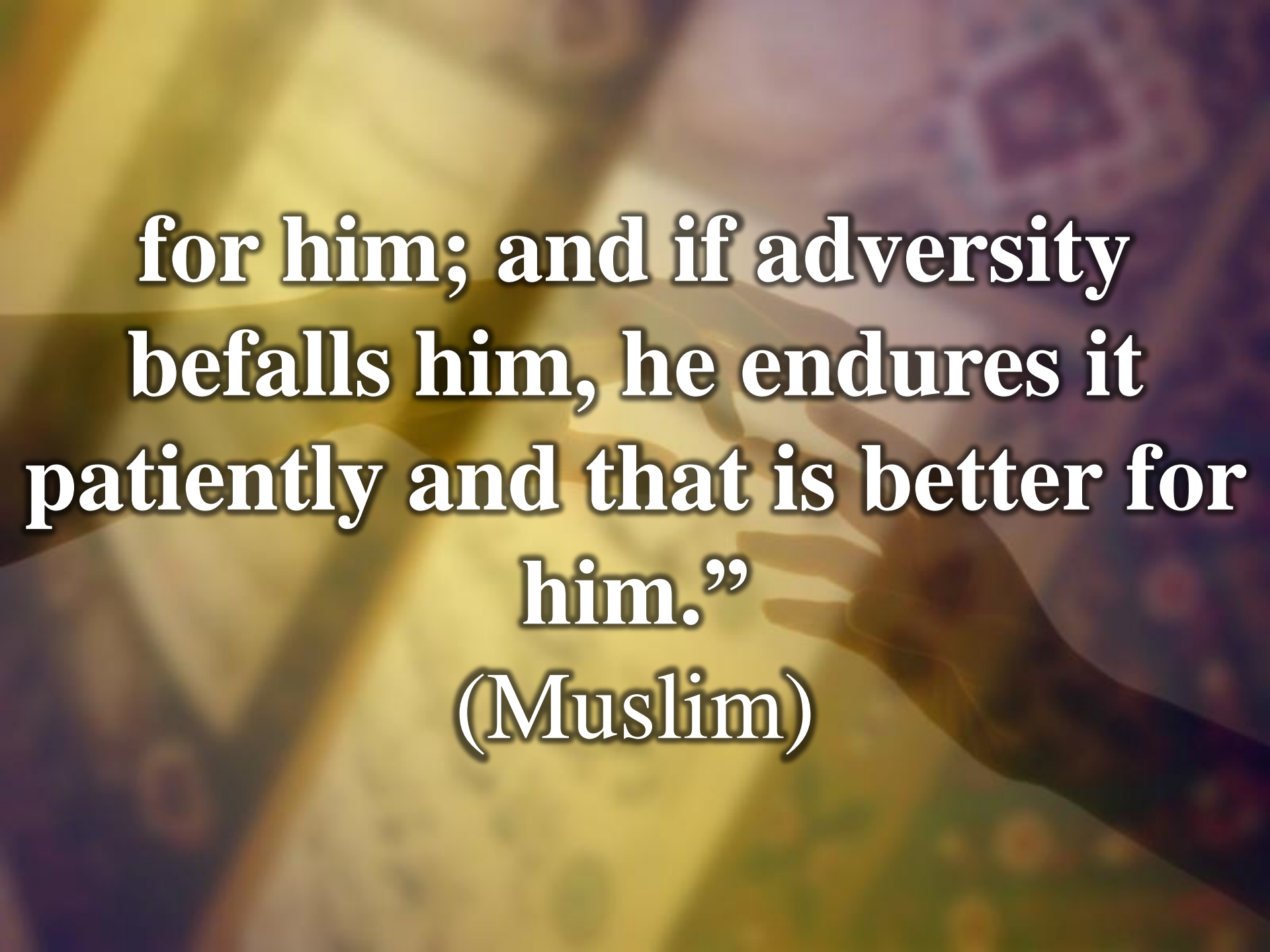
Suhayb *radiyAllaahu 'anh*

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

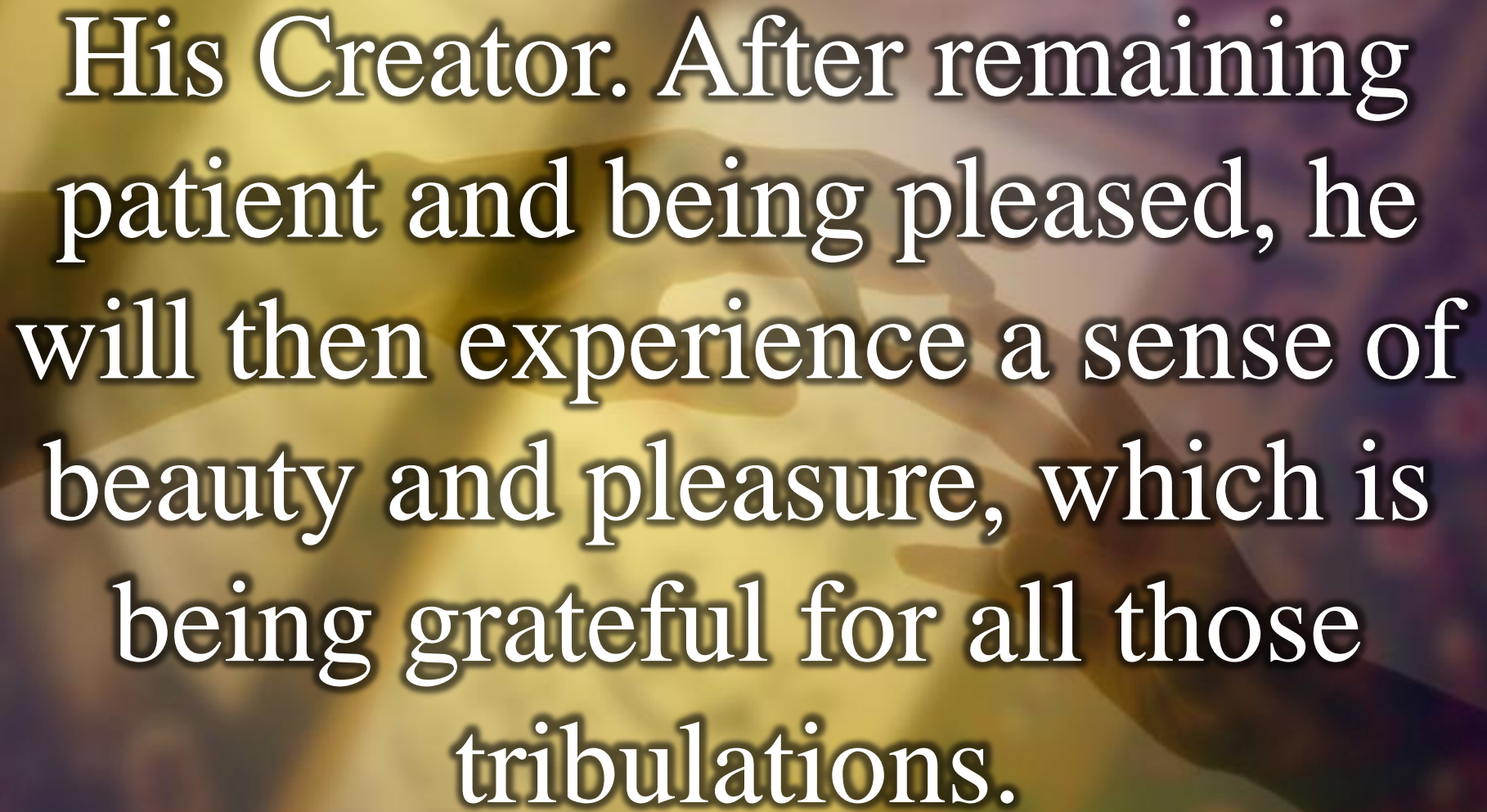


cause one to commit suicide.

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,  
*“Alhamdulillah ‘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*.

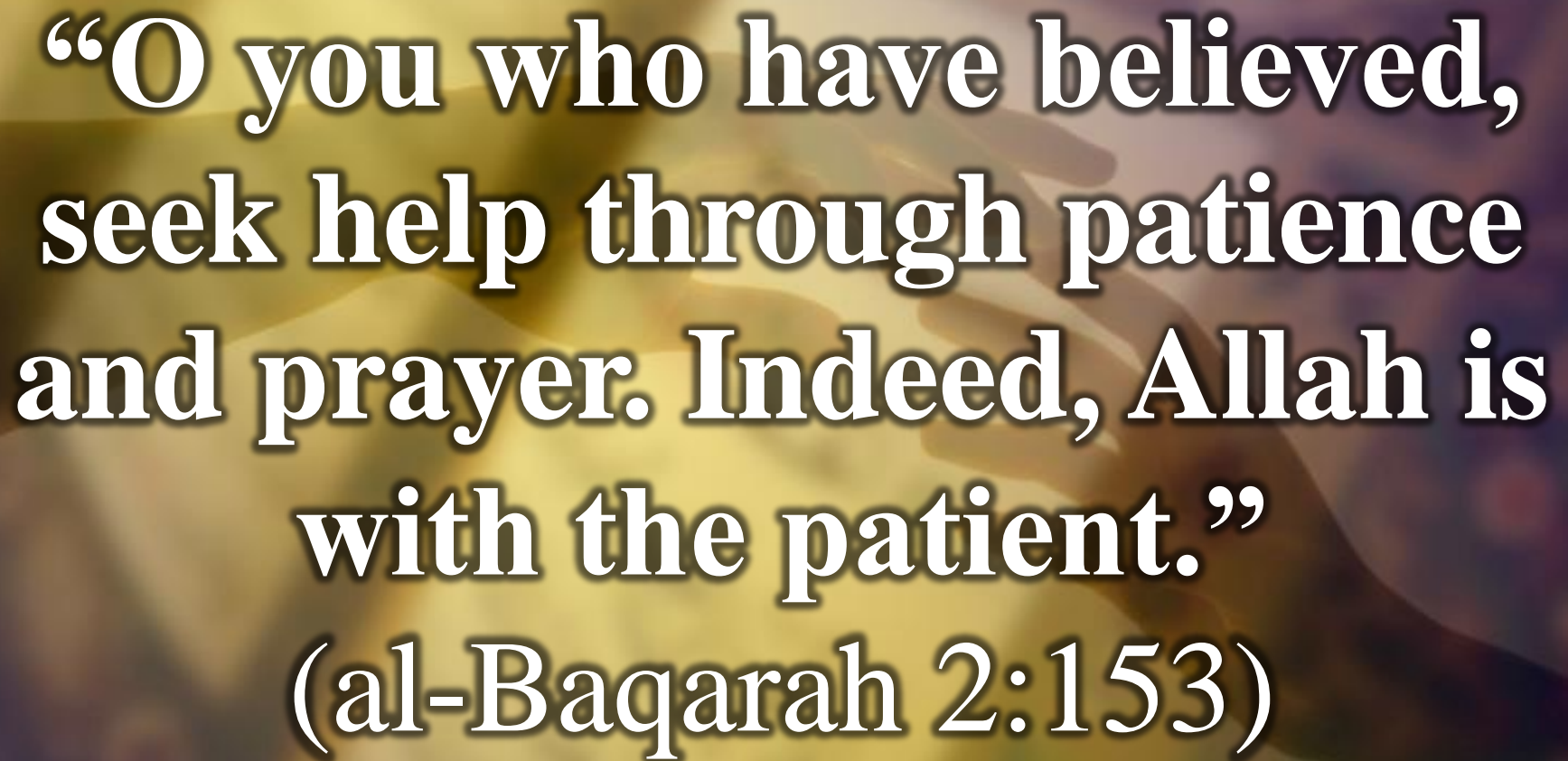
2. We must always remain

*istiqamah* 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 اللهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ وَنَفَعَنِي  
وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيْمِ وَتَقَبَّلْ  
مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيْعُ الْعَلِيْمُ. أَقُولُ  
قَوْلِي هَذَا وَأَسْتَغْفِرُ اللهَ الْعَظِيْمَ لِيْ وَلَكُمْ وَلِسَائِرِ  
الْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ  
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ  
. إِنَّهُ هُوَ الْغَفُوْرُ الرَّحِيْمُ

**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 *Ahlu 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***



جَابَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ  
JABATAN AGAMA ISLAM SELANGOR

**DI SEDIAKAN OLEH :**  
**BAHAGIAN KHUTBAH,**  
**JABATAN AGAMA ISLAM SELANGOR**

**ILLUSTRASI OLEH :**  
**UNIT TEKNOLOGI MAKLUMAT,**  
**JABATAN AGAMA ISLAM SELANGOR**