



جَابَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ
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***PATIENCE
IS PART OF
FAITH***



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I humbly call upon
everyone to altogether
strive in increasing our
taqwa of Allah
Subhaanahu *Wa*
Ta'aala by fulfilling all

**of His Commands and
abstaining from all of
His prohibitions. May we
all attain happiness and
success in this world
and the Hereafter.**

On this blessed day, I will be discussing upon a *khutbah* titled...

***PATIENCE
IS PART OF
FAITH***



Al-Qur'an has described those whom are patient with various traits attributed to righteousness and high stature. Such reward of righteousness and high stature are due to

yaqeen (certainty) upon
the verses of Allah
Subhaanahu Wa Ta'aala,
as clarified in verse 24 of
soorah as-Sajdah that
was recited at the
beginning of the *khutbah*:

***“And We made from
among them leaders
guiding by Our
command when they
were patient and
[when] they were
certain of Our signs.”***

Verily, the value of the
virtue of *sabr*
(patience) is translated
by Allah *Subhaanahu*
Wa Ta'aala into
multifold reward.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 54 of Soorah al-Qasas:

“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.”

In one narration, ibn ‘Abbaas *radiyAllaahu ‘anhuma* mentioned that Rasulullah ﷺ said:

“Know that there is much good in being patient with what you detest.”
(at-Tirmidhi)

Sabr can be defined as a mental state that is firm, supporting one's religious belief when confronted with the onslaught of the lustful desire. This trait will be attained and achieved as

a result or effect of the heart's *yaqeen* upon Allah *Subhaanahu Wa Ta'aala* and His Messenger.

In the *hadeeth* of Anas bin Malik *radiyAllaahu 'anh*, he narrated that:

The Prophet (ﷺ) passed by a woman who was weeping beside a grave. He told her to fear Allah and be patient. She said to him, “Go away, for you have not been afflicted with a calamity like mine.”

***And she did not
recognize him. Then
she was informed that
he was the Prophet (ﷺ).
So she went to the
house of the Prophet
(ﷺ) and there she did***

***not find any guard.
Then she said to him, “I
did not recognize you.”
He said, “Verily, the
patience is at the first
stroke of a calamity.”***

(al-Bukhaari)

Every servant that truly believes in Allah *Subhaanahu Wa Ta'aala* and the Last Day must have *sabr*. It is undeniable that *sabr* has a great influence that it is deemed as the 'king' of

all matters and situations.
Hence, we as those
believing in Allah
Subhaanahu Wa Ta'aala
must have this great
characteristic for as long
as we are still living in
this world. By possessing

sabr, it means that we
have decorated
ourselves with noble
akhlaaq (character).
Therefore, with *sabr*
and obedience, we will
attain a plethora of

virtues, including help
from Allah *Subhaanahu
Wa Ta'aala* that is
limitless. Allah
Subhaanahu Wa Ta'aala
mentions in verse 153
of soorah al-Baqarah:

“O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.”

In discussing the characteristics of *sabr*, the scholars have further detailed it into four types.

First, *sabr* in remaining obedient to Allah *Subhaanahu Wa Ta'aala*,

which implicitly means fulfilling such obedience with full *ikhlaas* (sincerity). While, externally, it is performed with perfection and adheres to what has been legislated.

Therefore, whoever is able to have *sabr* while remaining in the state of obedience, he or she will surely taste the sweetness of *imaan* (faith) and attains reward from Allah *Subhaanahu Wa Ta'aala*.

Second, *sabr* in
restraining from
committing disobedience
against Allah
Subhaanahu Wa Ta'aala.
Outwardly, we strive to
our utmost in staying
away from acts of

munkar (evil). While, internally, we refrain from uttering or even thinking about matters that can motivate us to commit those *munkar*.

Third, *sabr* in performing *muhaasabah* (self-evaluation) upon one's past sins. Hence, it can cause fear and regret upon deeds that have been committed. As a result, it will open up that

window of opportunity for *tawbah* (repentance).

Fourth, *sabr* in resisting anger and anxiety, as well as not complaining upon things that are unfavorable or disliked.

Sabr is actually one of the traits that completes a human being. This is because whining and complaining indicates how a person is not content with what has been predetermined by

Allah *Subhaanahu Wa
Ta'aala*. Whereas all
matters, whether good
or bad, have been
determined by Allah
*Subhaanahu Wa
Ta'aala* and only He

**Alone is All-Knowing of
what is best for His
servants.**

**Allah *Subhaanahu Wa
Ta'aala* mentions in verse
216 of Soorah al-Baqarah:**

“But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.”

In wading through our daily affairs, we will pass through two different challenges. First, the challenge of enduring situations or matters that coincides with the lustful desire.

Second, situations or matters that goes against the lustful desire. Confronting these differing challenges will necessitate a high level of *sabr*.

**In the first situation,
namely where we are
enjoying things that
coincides with the lustful
desire, such as
possessing a plethora of
wealth, opulence, good
health, and others, then**

in these predicaments we will need a high level of *sabr*. Meaning, having *sabr* in managing the favors bestowed by Allah *Subhaanahu Wa Ta'aala* as trial. *Sabr* in these circumstances are

translated through our
deeds that are spared
from heedlessness upon
the commands of Allah
Subhaanahu *Wa*
Ta'aala. Moreover, we
do not leave out our
obligations as servants

of Allah *Subhaanahu Wa Ta'aala* in fulfilling *'ibaadah* (worship) and other responsibilities.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 9 of Soorah al-Munaafiqoon:

***“O you who have
believed, let not your
wealth and your children
divert you from
remembrance of Allah.
And whoever does that -
then those are the
losers.”***

**In the second situation,
which involves matters
that contradicts the
lustful desire such as
facing the hardships of
life, afflicted with
accident, property
destruction and health**

deterioration, then in these moments we yearn for solid and firm *sabr*. These tribulations can cause negativity that can drive one to violate the commands of Allah *Subhaanahu Wa Ta'aala*.

Therefore, it is only through *sabr* that *fitrah* (natural disposition) is restored in returning to the remembrance of Allah *Subhaanahu Wa Ta'aala*.

To end the *khutbah*
today, let us derive
several lessons from
this *khutbah* as
guidelines in our
lives, namely:

1. The Muslim *ummah* must strive to increase its *imaan* in Allah *Subhaanahu Wa Ta'aala* by always remaining patient and certain upon the decree of Allah *Subhaanahu Wa Ta'aala*.

2. The Muslim *ummah* must have certainty that *sabr* that is recommended by the *Shara'* will be rewarded with deeds that are multiplied manifold.

3. The Muslim *ummah* must comprehend that the need to have *sabr* encompasses patience upon the favors attained by having *sabr* upon the trials endured.

***“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 Allah, and indeed to Him we will return."


(Soorah al-Baqarah 2:155-156)




**THE SECOND
KHUTBAH**




**O Allah! We seek refuge in
You from severe trials, from
being afflicted with
calamities, from evil in
destiny, and from the joy of
the enemies upon the
tribulations and misfortunes**




that befell us. O Allah! We beseech Your protection, from losing the favors that You have bestowed, from the loss of health that You have granted, protect our state from calamity and disaster.




**O Allah! You are our One
and Only Savior, we
humbly beg You to save
the Muslims and Masjid al-
Aqsa in Palestine.**




O Allah! Make us among Your slaves that fulfills the *amaanah*. Strengthen our *imaan* so that we avoid treachery, protect us from becoming among those that neglect their responsibilities,



and protect our state and nation from destruction due to bribery, embezzlement, and power abuse. Render the duty to lead our country upon Your slaves whom are trustworthy and honest,



**as well as firm and
courageous in upholding
the truth and executing
justice according to the
Sharee'ah. O Allah, make
the *masaajid* and *suraus* in**



**the state of Selangor as
Your peaceful homes,
uniting everyone, and
serve as the heart of the
ummah's strength.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**