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“PATIENCE IS PART OF FAITH”

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“PATIENCE IS PART OF FAITH”

الْحَمْدُ لِلَّهِ الْقَائِلِ : وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا
وَكَانُوا بِبَيِّنَاتٍ يُوقِنُونَ ﴿٢٤﴾¹

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ سَيِّدَنَا
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.
أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ، اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ
إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾²

Dear blessed Muslims,

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.”

¹ as-Sajdah 32:24

² Aal 'Imraan 3:102

Dear blessed Friday audience,

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:

أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ
السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٥٤﴾

“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 *radiallaahu 'anhuma* mentioned that Rasulullah ﷺ said:

أَنَّ فِي الصَّبْرِ عَلَى مَا تَكْرَهُ خَيْرًا كَثِيرًا

“Know that there is much good in being patient with what you detest.”

(at-Tirmidhi)

Beloved Friday congregation,

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 Maalik *radiyAllaahu 'anh*, he narrated that:

مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِامْرَأَةٍ تَبْكِي عِنْدَ قَبْرِ،
فَقَالَ: اتَّقِي اللَّهَ وَاصْبِرِي قَالَتْ: إِلَيْكَ عَنِّي، فَإِنَّكَ لَمْ تُصَبِّ
بِمُصِيبَتِي، وَلَمْ تَعْرِفُهُ، فَقِيلَ لَهَا: إِنَّهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ، فَاتَتْ بَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمْ تَجِدْ
عِنْدَهُ بَوَائِينَ، فَقَالَتْ: لَمْ أَعْرِفْكَ، فَقَالَ: إِنَّمَا الصَّبْرُ عِنْدَ
الصَّدْمَةِ الْأُولَى.

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:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ
الصَّابِرِينَ ﴿١٥٣﴾

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

Beloved Friday congregants,

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:

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا
وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

"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."

Dear respected Friday congregation,

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:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ ءَمْوَالُكُمْ وَلَا ءَوْلَادُكُمْ عَن ذِكْرِ
اللَّهِ وَمَن يَفْعَلْ ذَٰلِكَ فَأُوْلَٰئِكَ هُمُ الْخَٰسِرُونَ ﴿٩﴾

“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*.

Beloved Friday audience,

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.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالشَّمَرَاتِ ۗ وَبَشِيرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا
إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

“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)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ
الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِينَ
وَالْمُسْلِمَاتِ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

THE SECOND KHUTBAH

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُسْلِمِينَ، وَرَزَقَنَا مِنَ الطَّيِّبَاتِ.
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. أَمَّا
بَعْدُ، فَيَا عِبَادَ اللَّهِ! اتَّقُوا اللَّهَ! أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ
فَقَدْ فَازَ الْمُتَّقُونَ.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ وَيَا قَاضِيَ الْحَاجَاتِ.

اللَّهُمَّ اصْلِحْ أُمَّةَ الْمُسْلِمِينَ وَوُلَاةَ أُمُورِهِمْ وَجَمِيعَ الْمُسْلِمِينَ اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعَيْنِ عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةَ، جَلَالَةَ مَلِكِنَا الْمُعْظَمِ، سُلْطَانَ سَلَاطُونَ، سُلْطَانَ شَرَفِ الدِّينِ ادریس شاه الحاج ابن المرحوم سُلْطَانَ صَلَاحِ الدِّينِ عبد العزيز شاه الحاج. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهَدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ وَالسَّلَامَةَ مِنْكَ، لِوَلِيِّ عَهْدِ سَلَاطُونَ، تَعَكَوْ أَمِيرِ شَاهِ ابْنِ السُّلْطَانَ شَرَفِ الدِّينِ ادریس شاه الحاج، فِي أَمْنٍ وَصَلَاحٍ وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ أَطْلُ عُمْرَهُمَا مُصْلِحِينَ لِلْمَوْظُفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرِّشَادِ.

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

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢١﴾
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾



فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَى نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.