

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خطبة الجمعة

Friday Sermon

Ṣabr: The Beauty of Patience



ŞİFAH

SCHOOL OF ISLAMIC
FOUNDATIONS &
ADVOCACY FOR HUMANITY

Ṣabr: The Beauty of Patience

The First Khutbah

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ
أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. أَمَّا بَعْدُ: فَإِنَّ أَصْدَقَ
الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ مُحْدَثَةٍ
بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

All praise belongs to Allah. We praise Him, we seek His help, and we seek His forgiveness. We seek refuge in Allah from the evil within ourselves and from our sinful deeds. Whomever Allah guides, none can lead astray, and whomever He leaves astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, having no partner, and I bear witness that Muḥammad is His servant and His Messenger. To proceed: the truest speech is the Book of Allah, the best guidance is the guidance of Muḥammad ﷺ, the worst of affairs are the newly invented matters, every innovation is misguidance, and every misguidance is in the Fire.

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ، أَمَّا بَعْدُ: فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ
الرَّحِيمِ.

رَبِّ اشْرَحْ لِي صَدْرِي * وَيَسِّرْ لِي أَمْرِي * وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي * يَفْقَهُوا
قَوْلِي *

We praise Him, and we send blessings upon His noble Messenger. To proceed: I seek refuge with Allah from Satan, the accursed; in the name of Allah, the Most Gracious, the Most Merciful. My Lord, expand for me my breast, and ease for me my task, and untie the knot from my tongue, that they may understand my speech.

Sūrah Ṭā Hā (20:25 to 28)

Dear brothers and sisters, **assalāmu ‘alaykum wa raḥmatullāhi wa barakātuh.**

A Strength that Connects the Heart to Allah

Among the greatest gifts that Allah has placed within the believer is the gift of patience. We tend to think of patience as nothing more than waiting, a clenched jaw and a long breath while we endure something we did not choose. But patience in the language of the Qur'an is something far greater than waiting. It is a resilience of the heart, a quiet strength that holds a person upright when everything around him is shaking. It is the muscle of the soul that allows a believer to keep his footing on the day his world tilts. And it is no accident that Allah mentions patience in His Book so many times, tying it to His love, to His mercy, to a reward without limit, and even to His own companionship.

Listen to how near Allah brings Himself to the one who is patient. He does not merely promise that relief will come later, after the storm has passed. He promises His presence now, in the very heart of the difficulty. He says:

ج
يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ *

O you who believe, seek help through patience and prayer. Indeed, Allah is with the patient.

Sūrah al-Baqarah (2:153)

Reflect on the closing words, brothers and sisters: Allah is with the patient. This is not the general nearness by which Allah is with all of creation through His knowledge and power. The scholars of tafsīr explain that this is a special companionship, the nearness of help, support, and victory that Allah grants to the one who holds firm for His sake. When your patience is real, you are not enduring alone. The One who holds the heavens and the earth in their place is standing with you. And He pairs patience here with prayer, because patience restrains the heart and prayer heals it, and the servant who holds to both becomes difficult to break.

Allah Has Promised the Test

Before we speak of how to be patient, we must accept a truth that the Qur'an states without softening it. Every single human being will be tested. Allah does not say that He might test us, leaving the door open to a life of ease. He swears that He will. He says:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ^{قُلْ} وَبَشِّرِ الصَّابِرِينَ * الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ * أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ *

And We will surely test you with something of fear and hunger, and a loss of wealth, lives, and fruits. But give glad tidings to the patient, who, when disaster strikes them, say: Indeed, we belong to Allah, and indeed, to Him we shall return. Those are the ones upon whom are blessings from their Lord and mercy, and it is those who are rightly guided.

Sūrah al-Baqarah (2:155 to 157)

Notice that Allah does not promise to remove the test from the patient. He promises something the comfortable will never taste: that upon them are blessings from their Lord, and mercy, and that they are the rightly guided. Three honours descend upon the one who meets affliction with the words, to Allah we belong and to Him we return. Imām as-Sa‘dī, may Allah have mercy on him, said that this verse contains both the test and the cure in a single breath, for Allah names the trial and then immediately names the response that turns it into elevation. The question of life is therefore never whether hardship will arrive. It will. The only question is what we will be holding in our hearts when it does.

And let no one imagine that to be tested is a sign of Allah’s anger. The opposite is true. The Prophet ﷺ taught us that the path of trial is the path walked by the most beloved of Allah’s servants:

أَشَدُّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ ثُمَّ الْأَمْثَلُ فَلَا أَمْثَلُ، يُبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ صَلَابَةٌ زِيدَ فِي بَلَائِهِ.

The people most severely tested are the prophets, then those who are next to them, then those next to them. A man is tested according to the strength of his religion. If his religion is firm, his trial is increased.

Source: Sunan at-Tirmidhī **Hadith No:** 2398 **Authenticity:** Ḥasan Ṣaḥīḥ

If hardship were a mark of divine displeasure, the prophets of Allah would have been the most protected of people from it. Yet they were the most tested. Allah raises His servants through trials the way fire refines gold, and patience is the key that allows a believer to rise through the fire with his faith and his honour intact rather than being consumed by it.

The Three Faces of Patience

The scholars, drawing from the Qur'an and the Sunnah, teach that patience is not a single act but wears three faces, and a believer is called to all three. The first is patience upon the obedience of Allah. This is the patience of forcing your body to rise for Fajr when sleep is pulling you back down, of completing a long fast when the stomach complains, of giving charity while the self clings to its wealth. Every act of worship has a price in patience, and the one who pays it draws nearer to his Lord.

The second face is patience in turning away from sin. It is the discipline of the believer at the moment temptation calls his name, when the unlawful is within reach and the whisper is sweet. To lower the gaze, to hold the tongue from backbiting, to refuse an income that is forbidden, all of this is patience, and often it is the harder of the two, because the self does not merely resist it, the self desires it. The third face is patience over what Allah has decreed, the patience we usually picture: the loss of someone we love, the weight of illness, the slow grind of poverty, the seasons when life simply does not feel fair. This is the patience of holding your faith together when everything else seems to be coming apart. So central is this virtue that the early scholars compared it to the very life of faith.

الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ، فَإِذَا قُطِعَ الرَّأْسُ هَلَكَ الْجَسَدُ، وَكَذَلِكَ إِذَا ذَهَبَ الصَّبْرُ ذَهَبَ الْإِيمَانُ.

Patience in relation to faith is like the head in relation to the body. If the head is severed, the body perishes; and likewise, if patience departs, faith departs.

‘Alī ibn Abī Ṭālib, may Allah be pleased with him, as preserved by the scholars

Understand this well, brothers and sisters: patience is not silence, and it is not the suppression of every feeling until a person breaks in private. The believer is permitted his grief and his tears. Patience is not pretending you are unaffected. It is turning your pain toward Allah rather than away from Him. It is the heart that says, my Lord, I am hurting, but I trust You; I do not understand, but I rely on You; my chest is heavy, yet I will not loosen my grip on You.

The Patience of Ya‘qūb and Ayyūb

Allah did not leave patience as an abstract command. He filled His Book with living portraits of it so that we would have models to follow. Consider Ya‘qūb, peace be upon him, when his beloved son Yūsuf was taken from him. His heart was shattered. He wept until his sight failed him. Yet from a broken father came not a curse against the decree but the most dignified words a grieving heart has ever spoken:

فَصَبْرٌ جَمِيلٌ ۖ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ *

So patience is most fitting, and Allah is the One whose help is sought against what you describe.

Sūrah Yūsuf (12:18)

Ṣabr jamīl, a beautiful patience. The scholars explain it as patience that carries no complaint against Allah, even while the eyes overflow. Ya‘qūb grieved, but he did not despair, and he never accused his Lord of injustice. That is the model: a heart soft enough to weep and strong enough to trust at the same time. Now turn to Ayyūb, peace be upon him, who lost his wealth, his children, and his health, who was abandoned by almost everyone around him, and who endured years of illness. In all of it, he uttered no protest against his Lord. His du‘ā was a masterpiece of adab, of perfect manners with Allah:

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ *

And remember Ayyūb, when he called upon his Lord: Indeed, adversity has touched me, and You are the Most Merciful of the merciful.

Sūrah al-Anbiyā’ (21:83)

Look closely at how he asked. He did not demand to be cured. He simply laid his condition before Allah, adversity has touched me, and then praised Allah for the very mercy he was hoping to receive, and You are the Most Merciful of the merciful. He let his Lord’s mercy do the asking for him. And Allah restored him, removed his affliction, returned his family, and made his name a lesson recited until the end of time. This is what patience purchases. It does not always remove the trial in the moment, but it never leaves the patient empty-handed.

The Patience of the Messenger ﷺ

And then, brothers and sisters, there is the patience of our beloved Prophet Muḥammad ﷺ, who carried more than any of us will ever be asked to carry. He buried his children. He was mocked in the streets of Makkah and stoned in Ṭā’if until the blood ran into his sandals. He and his family were boycotted and starved in the valley until they chewed on leaves. He was driven from his home, betrayed by his enemies, and forced to bury companions who were killed before his eyes. Through every layer of it, he never turned from Allah. When the people of Ṭā’if rejected him in the cruelest way, he did not raise his hands to curse them; he raised them to complain only of his own weakness to his Lord, and to ask that their descendants might one day worship Allah. His patience was never passive. It was alive, full of hope, full of trust, full of work. And of such patience the Prophet ﷺ said that it is the best provision a person can ever be given:

وَمَنْ يَتَصَبَّرْ يَصْبِرْهُ اللَّهُ، وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ.

Whoever tries to be patient, Allah will make him patient. And no one is given a gift better or more far-reaching than patience.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 1469, Muslim 1053 **Authenticity:** Muttafaqun ‘Alayh

Pause at the first words: whoever tries to be patient, Allah will make him patient. This tells us that patience is not a trait some are simply born with and others are not. It is a skill that is earned by trying, and the very act of striving for it draws down divine help to complete it. No one is born patient. It is a muscle strengthened by use. Every time you hold back your anger, you are training. Every time you answer hardship with Alhamdulillah, you are training. Every time you choose trust over despair, you are training for the larger tests still to come.

The Strength that Controls Itself

Our age measures strength by what a person can dominate. The Prophet ﷺ taught us to measure it by what a person can govern within himself:

لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ.

The strong man is not the one who overpowers people in wrestling. The strong man is the one who controls himself at the moment of anger.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 6114, Muslim 2609 **Authenticity:** Muttafaqun ‘Alayh

This is where patience meets our ordinary days, brothers and sisters. Allah, in His mercy, does not wait for the great catastrophes to train us. He scatters small trials across every single day so that we can practise. The red light that makes you wait. The child who tests the very last of your nerves. The colleague whose remark stings. The driver who cuts you off on the way to the masjid. We tend to treat these as random irritations, but for the believer they are a training ground that Allah lays out daily. When we answer them with impatience, the lesson is wasted. When we answer even the small things with ṣabr, we are quietly preparing our hearts for the day a real storm arrives. So do not belittle the little moments of restraint. They are how the muscle is built.

Patience, Light, and Leadership

There is a dimension of patience that we often overlook, brothers and sisters. It is not only the road that carries a person through hardship; it is the road that raises a person to leadership in the religion of Allah. When Allah described how He elevated certain servants to guide others, He named the quality that earned them that station, and that quality was patience:

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ *

And We made from among them leaders, guiding by Our command, when they were patient, and they were certain of Our signs.

Sūrah as-Sajdah (32:24)

Leadership in faith, Allah teaches us here, is not bought with wealth or status or eloquence. Its price is patience joined to certainty. Look at Mūsā, peace be upon him, with his people. They complained against him again and again, doubted him at the edge of the sea, demanded a god they could see while the miracles were still fresh before their eyes, and turned back at the smallest hardship. Through all of it he held firm, and it was that patience, not his miracles alone, that carried a fearful people out of the grip of Pharaoh and into freedom. The one who cannot be patient with people can never lead them, and the one who masters patience is handed the keys to guiding hearts.

And the Prophet ﷺ taught us that this patience is not only strength; it is light. He listed the qualities of the believer and gave each one an image:

الصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بَرَهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ.

The prayer is a light, charity is a proof, patience is an illumination, and the Qur'an is a proof for you or against you.

Source: Ṣaḥīḥ Muslim **Hadith No:** 223 **Authenticity:** Ṣaḥīḥ

The scholars noted the precise word the Prophet ﷺ chose for patience: ḍiyā', the kind of light that comes with heat, the light of the sun rather than the cool light of the moon. Patience illuminates the believer's path, but it does not come without a burning. There is effort in it, there is a cost, and that very cost is what makes its light so bright. When life turns dark and the way forward is hard to see, it is patience that lights the next step, not by removing the difficulty but by showing you how to walk through it without losing yourself. The early scholars understood that such a quality is not handed to everyone.

الصَّبْرُ كَنْزٌ مِنْ كُنُوزِ الْخَيْرِ، لَا يُعْطِيهِ اللَّهُ إِلَّا لِعَبْدٍ كَرِيمٍ عِنْدَهُ.

Patience is a treasure from the treasures of good, which Allah grants only to a servant honoured in His sight.

al-Ḥasan al-Baṣrī, may Allah have mercy on him, as cited in the books of the early scholars

A Reward Without Measure

Every good deed in Islam carries a reward, and Allah has told us the rate of exchange. A good deed is multiplied ten times, and Allah multiplies for whom He wills up to seven hundred times and beyond. But when Allah speaks of the reward of the patient, He removes the number entirely. He sets no ceiling on it at all:

إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ *

Indeed, the patient will be given their reward without measure.

Sūrah az-Zumar (39:10)

Without measure. No multiplier, because a multiplier still implies a limit, and Allah will not limit what He gives to those who held firm for His sake. The early scholars said that on the Day of Resurrection, when the reward of the patient is poured out, those who lived their lives in ease will wish that their skin had been cut with scissors for the reward the patient receive. Think of that, brothers and sisters. What you endure for Allah in this short life is being converted, even now, into something eternal. The illness you carry with faith, the loss you bear without complaint, the temptation you refuse in private, every tear and every swallowed word is recorded, and none of it is wasted. Your patience today is the crown you will wear tomorrow.

Closing of the First Khutbah

So let us not waste our trials, and let us not waste our pain. Let us turn the weight of our struggles into a means of drawing closer to the One who promised to be with us in them. I ask Allah to make us among the people of patience, whose names are written beside the prophets, the truthful, the martyrs, and the righteous. I say these words of mine, and I seek the forgiveness of Allah for myself and for you, so seek His forgiveness; indeed He is the Most Forgiving, the Most Merciful.

أَقُولُ قَوْلِي هَذَا وَاسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

The Second Khutbah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ، نَبِيِّنَا مُحَمَّدٍ
وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

All praise belongs to Allah, Lord of the worlds, and may the peace and blessings of Allah be upon the noblest of the Prophets and Messengers, our Prophet Muḥammad, and upon his family and all his Companions. O Allah, send blessings upon Muḥammad and upon the family of Muḥammad as You sent blessings upon Ibrāhīm and upon the family of Ibrāhīm. Indeed, You are Praiseworthy and Glorious.

A Reminder Carried Home

Dear brothers and sisters, in the first khutbah we learned that patience is a strength of the heart and not merely the act of waiting, that Allah has sworn we will be tested, and that He stands beside the patient in the very moment of their difficulty. We saw its three faces, patience upon obedience, patience away from sin, and patience under the decree, and we saw it lived out in Ya'qūb, in Ayyūb, and most perfectly in our Prophet ﷺ. The danger now is that we admire these meanings for an hour and then leave them at the door of the masjid. So let us look at how the first community made patience real, and then how we make it real in our own lives.

How the Companions Carried It

When the believers of Makkah were tortured for their faith, they did not break, because their patience was not a slogan but a lived reality. Bilāl, may Allah be pleased with him, was dragged across the burning sand with a boulder on his chest, and his answer to the pain was a single word repeated again and again: aḥad, aḥad, One, One. Sumayyah, may Allah be pleased with her, the first martyr of this Ummah, stood firm under torture until she was killed rather than abandon her belief. Khabbāb ibn al-Aratt, may Allah be pleased with him, had hot stones pressed against his back, and when he came to the Prophet ﷺ pleading for du'ā against the oppressors, the Prophet ﷺ reminded him that the believers before them had been sawn in half and combed with iron and still did not turn from their faith. These were not people who had escaped pain. They were people who had refused to let pain own them.

And patience was not only the strength of the men. Khadijah, may Allah be pleased with her, stood by the Prophet ﷺ in the years when no one else believed, giving her wealth, her comfort, and her home for the sake of the message. Umm Salamah, may Allah be pleased with her, lost her beloved husband

and answered her grief with the very du'ā the Prophet ﷺ had taught, to Allah we belong and to Him we return; O Allah, reward me in my affliction and replace it for me with something better, and Allah replaced her loss in a way beyond anything she could have asked. To this generation the Prophet ﷺ gave a principle that every believer should carry, the truth that relief is bound to hardship the way day is bound to night:

وَأَعْلَمُ أَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرْجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا.

And know that victory comes with patience, that relief comes with distress, and that with hardship comes ease.

Source: Sunan at-Tirmidhī **Hadith No:** 2516 **Authenticity:** Ḥasan Ṣaḥīḥ

With hardship comes ease, not only after it. The light is already on its way while the tunnel is still dark. This is how the first generation understood their lives, and it is why 'Umar ibn al-Khaṭṭāb, may Allah be pleased with him, could look back on a life of immense trial and say that its sweetness had been found in the very thing most people flee from.

وَجَدْنَا خَيْرَ عَيْشِنَا بِالصَّبْرِ.

We found the best of our life through patience.

'Umar ibn al-Khaṭṭāb, may Allah be pleased with him, as related by al-Bukhārī

Patience in Our Own Age

Our trials rarely look like burning sand and stones, brothers and sisters, but they wear us down all the same. Patience today is tested in the delay of a du'ā we have been making for years and have not yet seen answered. It is tested by financial pressure that does not lift, by a marriage that has grown difficult, by a child who is drifting, by an illness that lingers, by the quiet ache of a plan that fell apart. It is tested every time we open our phones and feel that everyone else's life is easier than our own, a feeling that is mostly an illusion but bruises us anyway. And it is tested in the smallest currency of our days: the slow checkout line, the message left unanswered, the relative who repeats the same story, the traffic on a tired evening. Each of these is a chance to either spend our patience or squander it.

So ask yourself honestly this Friday: when hardship reached me last, did I run toward Allah or away from Him? When my plans broke, did my tongue say Alhamdulillah, or did it complain about my Lord to His creation? Am I patient in my worship, dragging myself to the prayer mat even when my heart feels cold? Am I patient against the sins that have become comfortable, the lifestyle sins I have quietly accepted as part of who I am? And when I am wronged, do I reach for revenge, or do I remember that the higher station belongs to the one who forgives? For there is a patience even greater than enduring an injury, and that is choosing mercy when you have the power to strike back.

Much of our impatience, brothers and sisters, is really a matter of perspective. We have been trained by our age to expect everything immediately. The screen answers the moment we touch it, the order arrives the next day, the message expects a reply within minutes, and slowly we begin to demand from Allah the same instant delivery, and we call it a crisis of faith when the answer is delayed. But the believer carries a longer vision. He looks past this short life to the ākhirah, and that horizon makes patience possible, because he knows the dunyā is a passing test and the next life is forever. This perspective is what allows a mother to endure sleepless nights with a sick child and count them as worship, what allows a father to labour without recognition and call it provision earned for the sake of Allah, what allows a person nursing grief to keep standing in prayer when their heart is in pieces. These quiet, unseen acts of patience, never posted and never praised, are among the most beloved deeds to Allah. And when the wisdom of a hardship is hidden from us, as it usually is in the moment, patience is what bridges the gap until that wisdom appears, for many of us only understand years later that the very thing we begged Allah to remove was protecting us, teaching us, or raising us all along.

The Patience that Chooses to Forgive

Allah links patience to forgiveness and places both among the affairs that demand true resolve:

وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنَ عَزْمِ الْأُمُورِ *

And whoever is patient and forgives, indeed that is of the matters requiring firm resolve.

Sūrah ash-Shūrā (42:43)

To forgive someone who has genuinely wronged you, to restrain the desire to repay harm with harm, to choose mercy over vengeance when vengeance is within your reach, demands a deeper patience than enduring the original injury did. On the day of the Conquest of Makkah, the Prophet ﷺ stood with full power over the very people who had tortured his companions, driven him from his home, and made war on him for twenty years, and he said to them, go, for you are free. That is the summit of patience. And it is why the believer, whatever befalls him, is never truly at a loss, for he holds a strategy no one else has:

عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ: إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ.

How wonderful is the affair of the believer, for all of his affair is good, and this is for no one except the believer. If ease comes to him, he is grateful, and that is good for him; and if hardship comes to him, he is patient, and that is good for him.

Source: Ṣaḥīḥ Muslim **Hadith No:** 2999 **Authenticity:** Ṣaḥīḥ

Two roads, and both lead upward. In ease, gratitude. In hardship, patience. A heart that has learned this can never be cornered by life, because there is no situation that does not become good for it. This is the inner freedom of the believer, and it is the reason a person who truly trusts Allah is never destroyed by what happens around him.

A Practical Plan

Patience is built the way a tree is grown, through small waterings repeated daily, never through one great flood. So do not leave this masjid resolving upon a mountain you will abandon by Monday. Begin by guarding the prayer, for it is paired with patience in the Book of Allah, and when you feel weak, let the prayer mat be the place you run to and let your sujūd carry your tears. Keep a daily appointment with the Qur'an, even a single page read slowly, for it steadies the heart that life keeps shaking. Hold a portion of every day for du'ā and dhikr, for du'ā is the very language of patience, and not one prophet passed through pain without turning to it. Yūnus called from the darkness of the whale, *lā ilāha illā anta subḥānaka innī kuntu mina aḏ-ḏālimīn*, and Allah answered him and saved him. Train yourself in the small restraints, the held tongue and the swallowed anger, for these are where ṣabr is forged. And remember that Allah loves consistency far more than intensity:

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ.

The most beloved of deeds to Allah are the most constant of them, even if they are few.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 6464, Muslim 783 **Authenticity:** Muttafaqun 'Alayh

Between Hope and Fear

And let no one leave this place imagining that he must carry his patience by the strength of his own will, for that is a burden that will crush him. Allah closed the matter with a verse that lifts the weight from our shoulders entirely. He commanded His Prophet ﷺ to be patient, and then told him where the patience itself comes from:

وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۚ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ *

And be patient, and your patience is only through Allah. And do not grieve over them, and do not be in distress over what they plot.

Sūrah an-Naḥl (16:127)

Your patience is only through Allah. We so often try to endure on the fuel of our own strength, and we fail and are surprised that we failed. But patience was never meant to be self-generated. It is a gift, a

divine support poured upon the servant who turns to his Lord and asks for it. So ask Him. When the trial feels larger than you, remember that He chose it for you knowing your strength, for He does not burden a soul beyond its capacity, and what you read as Allah pushing you to your limit may in truth be Allah pulling you closer to Himself. Walk between hope and fear, never crushed by despair and never deceived by ease, and let your reliance rest on Him and not on yourself.

Closing Du‘ā

Let us raise our hands to the One who never turns away a sincere servant.

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ *

Our Lord, pour upon us patience, and let us die as Muslims, submitting to You.

Sūrah al-A‘rāf (7:126)

O Allah, grant us patience in our worship, patience away from sin, and patience with all that You decree. O Allah, set right the affairs of this Ummah, relieve the distressed, heal the sick, and have mercy on our parents and on those who have passed. O Allah, accept our deeds, forgive our shortcomings, and let the last of our words be the testimony that there is no god but You. Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.

The Final Reminder

Remember the command of your Lord with which Allah seals the affair, the command of justice and excellence.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعْظُمُ لَعَنُكُمْ تَذَكَّرُونَ *

Indeed, Allah commands justice, excellence, and giving to relatives, and He forbids immorality, wrongdoing, and oppression. He admonishes you that you may take heed.

Sūrah an-Naḥl (16:90)

So remember Allah, the Most Great, and He will remember you; thank Him for His favours, and He will increase you. And establish the prayer.

وَأَقِمِ الصَّلَاةَ