

Patience

In the name of Allah most gracious most Merciful.

Last Friday the talk was about the night journey the journey to the higher heavens of the messenger (PPBU). This week the talk is also about the night journey but from another prospective.

"Messengers before you were believed, they remained patient for being belied, and they were hurt until our support got to them. And no changing to Allah's words." An3am, ayah 34. Allah's traditions and laws showed that the prophets and those who emulated them are the most that were tested. And patience is the refuge of all those who were tests in all time and place.

What is patience? Do we need to be patient? What are the types of patience? And where do we stand from it?

Well, patience: is holding or limiting ones self to what the Islamic law specifies within our minds. Such that we realise that we are unaware of Allah's wisdom in his fate and his actions. Allah says: {You may hate something and yet there is good in it for you, and you may love something and yet it is bad for you. And Allah knows and you do not know.} Baqara 216.

And in what way say, such that we do not over take what Allah told his close ones when a calamity strikes: {and those that when a disaster hits them they say: We belong to Allah, and to Allah we shall return.} Baqara156.

And in other senses such that they do not show dissatisfaction, the messenger PPBU said: {They are not part of us those who hit their faces, and tear up their garments, and make ignorant slogans (meaning when a

disaster strikes). Their reward declines. And patience is at the initial chock.}

The next question: are we in need for patience?

- 1) Yes, because this worldly life is full of tests, disasters, gloom, misery and anguish, tough for the hearts and bodies. Jacob PBU lost his eyesight because of too much crying due to the loss of his son Joseph. He only survived by taking refuge to Allah and by being patient.
- 2) We are in need for patience because what Allah wants is going to happen regardless. What Allah wants will be, and what he does not want, will not be. And who are you to object to Allah's decisions and decrees. Allah says as the messenger reported to us: {My slave, you want and I want, and only what I want shall be. If you accept what I want, I will grant you what you want. But if you do not accept what I want I shall make you struggle for what you want, and still only what I want shall be.}

Now, the types of patience:

- 1) Patience for acts of obedience: our relationship with Allah is not a relationship based on days, or seasons, like those who know Allah only during Ramadan. Such that when Ramadan is over, they go like animals to their urges and desires. The more a slave becomes patient towards obedience, the more he loves the obedience. The messenger said: {Shall I guide you to what Allah uses to wipe off sins, and elevates the person levels: complete the wado despite the undesired, the plentiful steps to the mosques, and the waiting for the next prayer after a prayer. That is the link, That is the link.}

Acts of obedience at each of the following moments:

- a- Before the act: Such that the intention is purely for Allah.
- b- During the act: Such one does not become lazy or disinterested.
- c- After the act: Such the individual does not do it as a favor to someone else, nor seeks to impress someone else.

2) Patience towards abstaining from doing sins. This includes all sinful acts committed by or through vision, spoken through the tongue, the stomach such that no Haram food is allowed into it, and for the sexual organs not to be indulged into adultery.

It was reported that some Muslim used to light a candle and places his finger on top of the flame and says: {feel this, feel this, didn't you do such and such sin? And didn't you do such and such sin?}

- 3) Patience against calamities and disasters: A Muslim must be certain that Allah's written fate upon his slaves.

Prophet Ayoub PBU tested in himself, his son and his money. And his wife asks him to ask Allah to remove the damage and to solve his problems. But he says: "How long had we enjoyed healthy life?" she says "60 years." He says: "I would be so embarrassed to ask my God for good health unless we go through the same length of time in sickness as we did in health."

Health is years, and sickness is days. Good life is years and disasters are only days that all come to pass and becomes history.

And finally question of where do we stand with patience?

We must be certain that winners at the end are the patient and God fearing people. Joseph PBU had his brothers conspire against him, he remained patient. They dropped him into the well, but he remained patient. He was sold as a slave (and he is the free one) and he remained patient. He worked as a servant (and he should have been served) and he remained patient. He was accused in his honor and he was the purest but and he remained patient. He was imprisoned and he was the innocent and he remained patient. Allah delivered him to the highest status, being sought out by people for their supplies, making his brothers come to him in need of him when they tried to kill him in the past.

Dear brothers, remember that no patience unless it is accompanied by certainty of belief in Allah and his wisdom and justice. Certainty and belief in the day after and when everyone is brought to account and everyone are rewarded. The messenger PPBU said: {Any believing slave who is stricken with a disaster, if he says as Allah ordered to be said: "To Allah we belong, and to Allah we shall return", Allah, reward me for my calamity, and bring me good after it, then Allah will do so}. And some of the known duaa used the messenger PPBU is: {Oh, Allah I ask you the certainty that lightens for me the calamities of this worldly life}.