

Patience In These Trying Times

Shaykh Abū Hakīm Bilāl Davis (حفظه الله)

Tele-Lecture: Sunday 27th Ramaḍān 1442 | 9th May 2021

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آهله وصحبه أجمعين

Points Covered by the Shaykh:

Allāh's Tests in Light of the Qur'ān

- Allāh has revealed numerous verses addressing the believer such as in Sūrah Al-Baqarah,

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ

“Surely We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Ṣābirīn (the patient ones).”

[Sūrah Al-Baqarah; 2:155]

- Lessons extracted:

1. Allāh tests us with various affairs.
2. Allāh tests us with these trials to see how the believer will respond. This is the true test of Īmān.
3. Allāh tests us in comparison to the kufār's lives which appear mostly thriving, but we should not be envious of this in any way. Allāh tests the believers because He loves them.

The Muslims Lives in the Non-Muslim Lands Under an Agreement:

- The way of the Muslim living in the land of the Non-Muslim is not to oppose or revolt against the ruler.
- The origin of him living in this land is in the form of an agreement with the government to obey their law. Thus, the scholars repeatedly advise making Hijrah due to the compromised situations that arise in living in the non-Muslim lands.
- Reference is made to the Hijrah of The Prophet (ﷺ) from Mecca to Ḥabasha, both being lands of disbelief. However, the Muslims lived in accordance with the laws of King Najāshī who allowed them to practice their dīn within the land.
- We have made a pact with the government who has allowed us to live here on the basis that we are law-abiding citizens, as The Prophet (ﷺ) said, “The Muslims are upon the conditions that they agree to.” Unfortunately, this is one of the side-effects of living in the non-Muslim land.

The Believer’s Attitude Towards the Lockdown:

1. The believer is not affected. He sees it as an opportunity, and he utilizes this opportunity well.
2. The believer reflects upon the commandments from The Book of Allāh and tries to implement them well. He implements Allāh’s command to be patient. Allāh says,

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا

“O you who believe, endure and be patient!”

- 2 commands: “اصْبِرُوا” (Endure!) and “صَابِرُوا” (Be patient!). Both share the same root word ‘ṣabr’, however, the second command has an extra letter (ا).
- Important Principle: When there is an increase in the lettering of a word with the same root, it indicates an increase in the meaning.
- The scholars mention that while “اصْبِرُوا” means to be patient, “صَابِرُوا” holds a stronger meaning which is to outdo one’s enemies in patience. In this verse, it relates to the battlefield, but if one is to apply this to the lockdown situation, it is a command to outdo all the enemies of Islām in having patience in this trial.

3. The believer sees this time as offering great rewards in expiating one's sins. For eg, the ḥadīth of Abū Sa'īd *al-Khudrī* and Abū Ḥurayra wherein The Prophet (ﷺ) said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allāh expiates some of his sins for that."

- Note that this expiation is not only for physical harm but for any kind or hardship (worry, anxiety etc).

4. The believer is to remember that all of his affair is good as the Prophet (ﷺ) said, "Amazing is the affair of the believer, verily all of his affair is good and this is not for anyone except the believer. If something of good befalls him, he is grateful and that is good for him. If something of harms befalls him, he is patient and that is good for him."

- Ironic how the believer is quick to worry and complain when all of his affair is good for him. In actuality, he is complaining about affairs that would serve as expiations of him.

5. The believer is to draw closer to his family. These lockdowns give us an opportunity to re-establish the family unit. Plan activities, both dīn related and entertainment wise to encourage healthy, family time.

6. The believer is to benefit his free-time in studying the dīn, excuses previously made with being busy must now disappear, especially as we live in a time where knowledge is easy to attain.

7. The believer is to take heed to the advice of the Prophet (ﷺ), "Look at those who are beneath you and do not look at those who are above you, for it is more suitable that you should not consider as less the blessing of Allah."

- We are complaining about a lockdown yet look at the trials our bothers in Filasṭīn are enduring!

- Important to note that we are to look to those below us in the dunya but we are to look to those above us in the dīn.

8. The believer is to thank Allāh for these trials and look to them as gifts from Allāh Ar-Raḥmān who is giving us opportunities for expiation of sins, for drawing closer to Him and for gaining from the fruits of ṣabr.

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم