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Syed Shah Sufi Belal Nuri Al Sureshwary's (M.Z.A.) Concept of 'Patience' in Tasawwuf

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ABSTRACT

Tasawwuf is based on Islam's ideology and practices, which aim to create a direct relationship between man and God. Researchers and scientists from the Muslim world have shown a deep understanding of human behavior and psychology. The focus of this research is to develop a Tasawwuf paradigm of patience. The Sufi seeks contact with Allah through spiritual realization. Sufis outwardly obey Sharia while on the path to contact with God. All cultures view patience as a virtue, no matter how advanced or primitive. Sufi Saint Syed Shah Sufi Belal Nuri Al Sureshwari (M.Z.A.) authored a number of spiritual writings on Tasawwuf. He emphasized the numerous benefits of this approach, ranging from rewards in this life to recommendations that last forever. Patience is a virtue that requires us to refrain from rejecting and worrying, postpone our tongues from alleging, and keep our hands from striking our faces and tearing our clothes while we are in anguish or stress. Patience, one of the heart's vital activities as described in the Qur'an, is what it means in more common parlance. It is necessary for Muslims who are the most successful in their faith, spirituality, and connection to Allah. In

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addition, it is the source of power for people on their way to this ultimate end. Since those who are most ahead of the curve face the most difficulties, they are ideal Patience counterparts. This study showed how Syed Shah Sufi Belal Nuri Al Sureshwary explicated the relevance between Tasawwuf and patience in the light of the holy Qur'an and the authentic tradition of the Prophet Muhammad (PBUH).

Keywords: Tasawwuf, Patience, Psychology, Benefits of Tasawwuf, Perfection of Patience

INTRODUCTION

Muslim scholars and scientists manifested an extensive and in-depth knowledge of human behavior and psychology, which was firmly rooted in the conduct of the Quran and Sunnah. Human cognition and behaviors are determined mainly through facts and values. The facts derive from science, and the values have their origin in religious or non-religious philosophies such as humanism and existentialism (Fulford, 1996). In most religious philosophies, Tasawwuf is an undivided part that provides the value system for most people and influences their well-being. Sufi thought offers the opportunity to understand the source of spiritual knowledge in general and Islamic knowledge in particular. This study is to conceptualize Patience in Tasawwuf. Tasawwuf embraces the philosophy and practices of Islam, which aims at direct communion between Allah and man. As firm as a rock creed in Allah, Patience is called Tolerance or Patience, one of the "Excellent Characteristics" of life in Islam. Through Patience, a Muslim believes that an individual can grow closer to Allah and thus accomplish absolute comfort. Islam also asserts that Allah is with those who are patient, especially during calamity and suffering. Allah said in the Holy Quran that "And be patient. Indeed, Allah is with the patient" (al-Anfal:46). The spiritual traditions tell us that Patience is encouraging to have in times of stress and obstacle. Circumstances are blessings that make One

creates love while the patient requires patience. Because of its subtle nature, kind people feel more troubled, but it is under control because they have faith in Allah and realize that picking them is virtuous. Patience is an aristocratic proficiency and is regarded by all nations, no matter how civilized or backward, to be a great character. Sufi Saint Al hajj Syed Shah Sufi Belal Nuri Al Sureshwari (Madda Zilluhul Ali) is the present Viceroy and Custodian of Sureshwariyya Silsilah of Bangladesh. Under Divine intuition, he wrote several spiritual books on Tasawwuf. He discussed that the benefits of this incredible concept are innumerable, from rewards in this life to tips that continue into the hereafter. It is a humble endeavor to study the relevance of Patience in Tasawwuf.

Tasawwuf and Patience

Sufi Movement established itself within the traditions of Islam, as laid down in the Quran. The followers of the tasawwuf generally lived in separation, practicing self-mortification, and were led by the rule of Muhammad (PBUH) (Al-Hujwiri, 2009). The Sufis in the early era were primarily ascetics, and Sufi thought had not yet originated into an entire forward system of theosophical doctrines, which became the core feature of the later Sufi Movement (Smith, 1999).

The fundamental aim of the Sufi is communion with Allah through spiritual realization, which is achieved through the knowledge revealed by the Quran and the practice of Islam. Muhammad (PBUH), in a tradition related to him, described faith (*iman*) as “to recognize with the feeling, to utterance with the tongue, and to measure with the organ.” These three elements of faith are believed to correspond to the three aspects of the Sufi philosophy – *sharia*, *tariqa*, *haqeeqa*, and *Mariah*. Sufis outwardly follow the *sharia* while on the way for communion with Allah (Chittick, 1989).

A prominent Sufi Saint of Bangladesh Al hajj Syed Shah Sufi Belal Nuri Al Sureshwari (M.Z.A.), the second Son of Sufi Saint Syed Jalal Nuri (R.A.) who gave him the title 'Shah Mujaddedi' in his autobiographical book named "Zibonkabbia." Under Divine intuition, out of several books, one is written Ahl-e-Bait Al Sirray Hoque has, published in Bengali, where he discussed the benefits of this incredible concept of Patience are innumerable, from rewards in the life of a human to tips that continue into the hereafter in a lesson (Nuri, 2018, pp. 632–637).

Maqaam, translating to '*stations*' in Arabic, is the various stages of Sufis that a Sufi's soul must attain in its search for Allah. The stations are realized from the most routine estimations a Sufi must deal with regularly and is an embodiment of both mystical wisdom and Islamic jurisprudence. Although the figure and order of maqamat are not worldwide phenomena, most Sufi Saints agree on the following Ten: Tawba, Anabat, Zuhd, Reyazat, Wara', Kenya, Tawakkul, Taslim, Şabr, and Riḍā. Sufis trust that these stations are the grounds of the spiritual journey, and they are shown as a mode through which the most fundamental aspects of day-to-day life begin to circulate a vital role in the overall attainment of oneness with God (Nuri, 2018).

Psychological Aspects of Tasawwuf or Sufism

Sufism and Sufi psychology strive for unified oneness, or harmony in all aspects of one's being. It is based on the principle of La ilaha illa Allah, which says that there is only one God. Through his activities, the Prophet taught that everything exists in one person must come to a point and present itself. When this happens, one attains perfect understanding of oneness with Existence. Irfan is derived from the term ma'rifa, which means knowledge.(Angha, 2022). Sufism is considered the science of the soul. However, Western psychological practices focus on what was described above as the physical dimension. It enables us in navigating our ideas, feelings, and

interpersonal connections—all crucial components of this dimension. Sufi psychology incorporates the spiritual component. Professor Nader Angha, the Sufi Master, compares it to a candle. Western psychology is concentrating on every part of this lamp, including whether the wiring is frayed, whether the shade matches the stand, and whether this is the right lamp for the space. Sufi psychology places more emphasis on the light source and how it is connected. (Wilcox, 1995)

Syed Belal Nuri Al Sureshwary (Madda Zilluhul Ali) Conception of Patience

Sabr is an Arabic word that originated from a root meaning to detain, refrain, and stop. In the metaphysical interpretation, Patience means restraining ourselves from rejecting and concerning, deferring our tongues from alleging, and preventing our hands from striking our faces and tearing our clothes during grief and stress. It means standing, bearing, and resisting pain, suffering, and difficulty, and treating calmly with problems. In a more familiar term, it implies Patience, which is one of the essential functions of the heart uttered in the Qur'an. Because of its dignity, Patience is regarded as half of one's religious life. The Qur'an commands patience in many verses, such as: And take recourse in patience and prayer Sura Al Baqarah:45). In many Quranic verses, Allah glorifies the patient announces that He loves them and the ranks He has offered on them: The patient and steadfast, and the truthful and loyal (3:16); Allah loves the patient (3:145), and Surely God is with the patient (2:153). How tremendous a believer's affair is, for it is always to his convenience, and such a situation is only for a believer? Whether something good happens to him, he thanks God, which is to his advantage; if something fearful happens to him, he endures it, which is also to his advantage (Nuri, 2018).

Patience has many other names consequent to the situation. It is whether the form of keeping peaceful about that which is not fit to

express. It is called experience, the opposite of which is disclosing secrets, lying, slander, or libel. Whether it consists of controlling one's anger, it is called forbearance, the opposite of which is impulsiveness and hasty reaction. Whether it consists of refraining from haste, it is called gracefulness and steadiness, and the opposite is to be hotheaded. Whether it consists of refraining from running away is called courage, the opposite of which is cowardice. Whether it consists of refraining from taking revenge, it is called forgiveness, the opposite of which is revenge. Whether it consists of refraining from being lazy and helpless, it is called dynamism and initiative. Different names may be applied to patients in different situations, but the idea of Patience covers all. That shows that Islam, in its totality, is based on Patience.

Features and Categories of Patience

The characteristics of patients can be grouped into five categories: enduring difficulties associated with being a faithful servant of Allah or steadfastness in performing regular functions of prayer; resisting greediness of the carnal self and evil to commit an offense; enduring heavenly or earthly fatalities, which includes termination to Divine decrees; being eternal in following the right path and not allowing worldly affections to cause default, and showing no urgency in realizing hopes or plans that require a certain length of time to obtain (Thanwi, 1996, pp. 132–134).

Patience is an obligate feature of those believers who are the most flourished in faith, spirituality, proximity to Allah, and who counsel others to the reality. It is, moreover, the origin of power for those proceeding toward this extreme point. Since the most ahead people experience the most trouble, they are perfect counterparts of Patience, which is the price they pay for their position. Others who have been imposed to advance to that final point cross the range traveled by others through different and quick acts of worship by enduring

whatever happens to them. Patience can also be divided into groups following the five groups of deeds, namely –

1. Obligatory (*wâjib*) patience
2. Encouraged (*mandûb*) Patience
3. Forbidden (*mahdhûr*) Patience
4. Disliked (*makrûh*) patience
5. Permissible (*mubâh*) patience

Whether a man's patience is more vital than his crazes and desires, he may be called a wali, but if his agitations and intention are more substantial than his Patience, he has deviated from the truth. If his hope for food, drink, and sex is more significant than his Patience, he is no better than a brute (Al-Khattab, 1997).

Patience in extolling Allah and carrying out His instructions means performing the formal acts of worship regularly and doing so frankly and with consciousness. After finishing an act of worship, he must abstain from doing anything that could corrupt his worship. He should practice Patience in giving up from admitting and feeling magisterial about his performance, as this is more harmful than committing many other, more noticed, wrong actions. Similarly, he should always be sensible and refrain from telling others about his acts of worship (Nuri, 2018).

Patience at the time of Malady

Abû Sa'îd al-Khudrî (R.A.) narrated: "I entered upon the Prophet (PBUH) when he was sick and had a high fever. I put a hand on the clothes with which he was covering himself and could feel the temperature of his fever. 'How durable is your fever, O Messenger of Allâh!' He said, "*We Prophets are like that: our pain is multiplied, so our rewards will be multiplied*" (Ahmad).

Jâir ibn Abdullâh (R.A.) said that the Messenger of Allah (SAAS) entered upon a woman and asked her, "Why are you trembling like that?" She replied, "It is because of fever," and cursed

the fever. The Prophet (saas) said, *“Do not daggle fever, because it takes away many wrong functions, just as the blacksmith’s bellows remove junk and impurities from iron.”* (Muslim). Understanding true humanity, each individual must be "filtrated" or “distilled” many times to uncover their actual substance. Otherwise, the capability to develop one’s potential to its fulfilled, to be actual human, is not feasible: It is awaited of Allah servant to tolerate, And of an aloe timber to mortify. Patience is an obligate and essential dimension of servanthood to Allah and is honored with termination, the zenith of spiritual rank in the sight of Allah, to whatever Allah has fixed (Nuri, 2018).

Benefits of Patience from the Qur'an

Patience is the most vital attribute demanded of those who assertion to love Allah, as the degree of Patience recognizes those who are honest in their view and those who are not. The degree to of patients wants to endure anxiety and difficulties to please the Beloved evidence the sincerity of one’s love. Allah admired those who have Patience and covenanted them the best of awards: the awards of others are prescribed and narrow, but the reward of as-sâbirûn in infinite measure.

Some Benefits of Patience in the Qur'an are-

1. That which is contrary to patience is prohibited

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ الْخُوْتِ نَادِلًا ذُو هُوٍ مَكْطُومٍ

“So wait with patience for the command of thy Lord and be not like the Companion of the Fish when he cried out in agony.” (Sura Al-Qalam:48)

2. Instruction: Patience is tasted upon the Believers.

إِلَّا صَبْرُكَ وَمَا وَاصْبِرْ بِاللَّهِ

“And do thou be patient, for thy patience is but from Allah. nor grieve over them: and distress, not thyself because of their plots.” (Sura Al-Nahl: 127)

فَإِنَّكَ رَبِّكَ لِحُكْمِ وَاصْبِرْ بِأَعْيُنِنَا

“Now await in patience the command of thy Lord: for verily thou art in Our eyes: and celebrate the praises of thy Lord the while thou standest forth” (Sura Al-Tur: 48)

3. Mercifulness

We guilty by day, and by night, our sins congeal, and indeed none is Gracious but our Beneficent Allah. He has preserved pardon for those who are patient, “Not so do those who show patience and constancy, and work righteousness; for them is forgiveness (of sins) and a great reward.” (Sura Al-Hud:11).

4. *Patience is made a treaty of success and enrichment*

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

“O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah. that ye may prosper”. (Sura Al-Imran: 200)

5. Sabr also brings an astonishing source of support, for

“be patient and persevering: For Allah is with those who patiently persevere” (Sura Al-Anfaal:46). It is a source of help from Allah of the Worlds, the Employer of Might and Pride, the One who can do as He chooses, the One to whom all else is subservient!

6. Patience introduces Spirit as a capability:

“They said: "Art thou indeed Joseph?" He said, "I am Joseph, and this is my brother: Allah has indeed been gracious to us (all): behold, he that is righteous and patient- never will Allah suffer the reward to be lost, of those who do right.” (Sura Al-Yusuf: 90)

7. Patience brings Direction:

Allah elevated those who are patient by granting them the ability to recognize the evidence of Allah, thus leading them. He will reward them in this manner four times in the Qur’an, “Truly, therein are Ayaat for every patient, thankful” (Ibrahim 14:5; Luqman 31:31; Saba 24:19; Ash-Shura 42:33)

8. Success:

Salvation comes with anxiety and happiness after difficulty; victory is performed with Patience. Consummation of the task in this

temporal life and future, Regarding conquest in this life against the skeptics, Allah says, "But if you continue patient and become Al-Muttaqoon, not the least harm will their subtle do to you. Surely, Allah encloses all that they do" (Aal 'Imraan 3:120). "I have rewarded them this Day for their patience and constancy: they are indeed the ones that have achieved Bliss..." (Al-Mu'minun23:111)

9. *The award of those who practice patience is Twofold*

أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

"Twice will they be given(3386) their reward, for that they have persevered, that they avert Evil with Good, and that they spend (in charity) out of what We have given them."(Sura Al-Qasas-54).

جَسَابٍ بِغَيْرِ أَجْرِهِمْ الصَّابِرُونَ يُؤْفَىٰ إِلَيْهَا

"Say: "O ye my servants who believe! Fear your Lord,(4260) good is (the reward) for those who do good in this world. Spacious is Allah's earth! (4261) those who patiently persevere will truly receive a reward without measure!"(Sura Al-Zumar:10).

10. *Patience and Imaan are pre-requisites for Guidance in Creed*

يُؤْفِقُونَ بَأْيَاتِنَا وَكَانُوا صَابِرِينَ ۖ لَمَّا بَأْمُرْنَا يَهْدُونَ أَيْمَةً مِنْهُمْ وَجَعَلْنَا

Moreover, We created from among them (Children of Israel), leaders, offering guidance under And We appointed, from among them, leaders, giving guidance(3658) under Our command, so long as they persevered with patience and continued to have faith in Our Signs. (32:24).

11. *Patience is the way to acquire the Companionship of Allah.*

الصَّابِرِينَ مَعَ اللَّهِ إِنَّ ۖ وَاصْبِرُوا

"And obey Allah and His Messenger. and fall into no disputes, lest ye lose heart, and your power depart; and be patient and persevering: For Allah is with those who patiently persevere:(1215) (Sura al-Anfal:46)

12. *The affection of Allah: "How many of the prophets fought (in Allah. sway), and with them (fought) Large bands of*

godly men? However, they never lose heart if they meet with disaster in Allah. sway, nor did they weaken (in the will) nor give in, And Allah Loves those who are firm and steadfast. (*Sura Al 'Imraan:146*).

Patience is an important characteristic. It makes one generous in anxiety and pretty in times of pleasure. It is a behavior we should seek to acquire and engrain in children. May Allah make us amongst those who are patient. *Iman* is in two sections: half is Patience, and half is gratitude. Therefore Allah has cited Patience and gratitude edgewise one another: “Verily in this are Evidence for all who always persevere and give thanks” (Ibrâhîm 14:5; Luqmân 31:31; Sabâ’ 34:19; ash-Shurâ 42:33) (Nuri, 2018). Man has two strengths, the strength of doing and the strength of abstaining, which controls all his behavior. So a person will do what he chooses and avoid what he dislikes. The whole of religion is doing or avoiding, carrying out the instructions of Allah or avoiding that which He has forbidden, neither of which can be performed without Patience (Al-Khattab, 1997).

The Perfection of Patience Through Belal Nuri Al Sureshwary (M.Z.A.)

If an individual loves an attribute of Allah, then this will help him reach Him. Allah is *as-Sabûr*, patient, and none is more patient and forbearing than Him. Allah loves His quality and features, and He endearment to see the effects of His attributes on His follower. As He is beautiful, so He loves elegance; as He is all-forgiving, He loves grace; as He is generous, He loves magnificence; as He is all-knowing, he loves the people of wisdom; as He is solid and sturdy, so a firm believer is more favorable to Him than a disbeliever; He loves those who have His feature, this is a tremendous and extraordinary companionship (Nuri, 2018).

Patience during hard times may be achieved by:

1. Thinking of the suitable reward that lies fore. The more you believe in the awards waiting for you, the easier it becomes to have Patience.
2. Awaiting and hoping for a time of consolation. This hope in itself allowance a measure of immediate salvation;
3. Thinking of Allah's innumerable blessings. When we comprehend that we cannot enumerate the blessings of Allah, it becomes automatic for us to infliction patience in facing the recent adversity because the present troubles are like a raindrop compared to the vast ocean of Allah's blessings and favors;
4. Thinking of antecedent blessings of Allah. This will remind us of Allah's endeavor and strengthen our expectancies and hopes of a time of consolation to come.
5. The best way to help oneself avoid the wrong action is to disintegrate all corrupt practices and forsake those who stimulate one to repeat wrong steps.

Patience in adversity and situations beyond man's control trials such as the mortality of a dear one, affliction, a decrease of substance, etc. fall into two manners: hostility beyond One's control, and enmity caused by the deeds of another human being, such as slander, beating, etc. (Ansari, 1999, pp. 246–252).

Patience in the circumstances initiated by choice but whose impact gets out of hand; for example, love, the beginning of which may be by desire but the eventual effect of which is beyond a person's measure. Similarly, one may express oneself to the causes of illness and pain, after which it is inflexible to stop the consequences. After taking many intoxicants, it is challenging to prevent drunkenness. A man should exercise Patience and abstain in the first place. Another approach to patients is to attribute to Allah Almighty whatever is in the creation and occurs therein. While giving thanks for what appears pleasing, be resigned to what seems displeasing. Can such a function be considered a complaint or a protest against Divine Fortune? In fact, and according to one's objectives, such an

act may even be regarded as a supplication and a request, as putting one's trust in Him, or as submitting to Him .(Nuri, 2018)

CONCLUSION

According to the Quran and hadiths, patience is a requirement for all Muslims. It is a necessity and result of faith, as well as one of the most crucial stages to take on the path to becoming an ideal human being, and one of the things that develop the talent. The fact that the prophets and great individuals were patient people for the first Sufis demonstrates that it is a moral and religious guideline, as well as that the degree of patience is proportional to the degree of competence. Patience has an effect on the nature of human conduct. Patience is essential to overcome challenges and cope with the world's troubles. With the strength of patience, one can overcome bad tendencies such as hurry and rage, which are referred to as behavioral illnesses.

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