

## Review Article

# A key to excellence: patience and patient in the early Sufis

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### Abstract

Patience is one of the basic principles of Sufism, which is widely included in the Quran and hadiths. In Sufi understanding, it is accepted that the basis of patience is to abandon the complaint and complaint to the divine appreciation. Patience is one of the basic levels that must be reached by the Sufis on the way to becoming a perfect human. The early Sufis defined patience according to their spiritual state and graded it as the patience of ones who obey the god and lover of the god. Patience is one of the basic levels that must be reached by the Sufis on the way to becoming a perfect human. The early Sufis defined patience according to their spiritual state and graded it as the patience of the abids and the minstrels. Terms that are important in Sufism such as submission, zuhd, poor, consent, which are related to patience; They are regarded as facilitators of patience. These levels are elements that complement each other in combating the nafs. For Sufis, the reward of patience is forgiveness and eternal happiness. Therefore, it is seen as an element of psychological treatment, as it requires patience, tolerance against obstacles and preserving hope for the difficulties of worshipping. Patience, a transformation and educational activity in terms of achieving positive personality traits is one of the important points in Sufi terminology.



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## Introduction

Patience is one of the important concepts in the understanding of Islam. Patience, which was mentioned in the concepts of tahalluk by the Sufis of the first period, is an important value for spiritual development. This spiritual virtue is one of the factors that feeds social life. Patience has an important effect on shaping religious and social life. In the Quran and hadiths, patience is the moral rule that should be asked from Allah as a blessing. Allah tests His servants, especially prophets, with misfortunes such as poverty, fear, death, and sickness. However, the reward of a believer to fulfill his worship, to be steadfast against calamities, to stay away from sins and to show patience is to have merit through maturation in the world and to gain reward in the hereafter. The first period Sufis regarded the patience of human beings who came from Allah and will go to Allah as the key to victory and patience; They see it as a broad concept that includes concepts such as consent, surrender, trust, impoverishment, asceticism and opinion.

The meaning of patience in the dictionary is imprisoning, daring, medicine, preventing, keeping, resisting (Isfahani, 2009; al-Zabidi, 2008:12; Çağrıncı, 2013:35; Ibn Manzûr, 2010:2; al-Jawziyye, 2008 Corbin, 1978). Patience in the Sufism terminology is; a person's leave the complaint about troubles, sorrows and worries and to abandon them for Allah and to stay away from things that give pleasure to the soul. Patience is the most effective means of gaining traits that endure the difficulty of orienting and correcting the soul, since it includes all maqam, state, morality and deeds. Patience, which is seen as the key to every comfort in Sufism; It is described as "the morality of the individual", "the order of the creator", "the legacy of enbiya and saint."

The concept of patience is the opposite of whining, which means resorting to violence by being defeated by anger.

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Therefore, one's persistence in suffering and trouble by finding the middle way is one of the ways of reaching Allah for the early Sufis. Because, getting rid of bodily tastes and egoistic pleasures, imprisoning them in the distress of self-worshipping, and persevering with struggle are the indicators of devotion and purification. For the early Sufis, since patience is connected with faith, it will be appropriate to evaluate the truth of patience in terms of verses and hadiths. In the classical sources of Sufism, the first period Sufis generally mention the authorities and achievements that accrue to the triple classification of patience, making it easy to explain the side of patience that constitutes a source of Sufism. Within the scope of this article, the views of the Sufis on the truth of patience, the interpretations of patience and the achievements of patience will be emphasized, especially in their early work.

### The Concept of Patience in Verse and Hadith

Patience, which is mentioned as one of the moral qualities in the Quran; It is a means for believers to gain mercy, consent, love and satisfaction. In the Quran patience which is mentioned in 103 places along with its derivatives, is used as a dictionary in some verses and with the word gratitude in four verses, and in other verses it is mentioned as reporting through prophets, which is the moral dimension of distress and suffering ('Abd al-Baqi, 2008: 3; Yılmaz, 2013). The relationship of patience with the soul, with the heart and with the love of Allah is clearly seen in the verse "O believers, be patient (isbirû), resist (sâbiru), prepared for war, be awake râbitû".<sup>2</sup> In the verse, it is emphasized that patience is necessary, that it should be widespread, and patience should be persisted. According to Tabari, the first patience mentioned in the verse is absolute. Other means of patience and kindness. Absolute, individual patience; The mutual patience that occurs between people is a chaperone (at-Tabari, 2008:7). According to Qushayrî while patience is against one's own self, musarabara is against the enemy (Qushayrî, 1981:1). Hasan al-Basri stated that it is necessary to be patient because of religion, perseverance in patience due to poverty and hunger, and competition in patience are jihad against the soul and the enemy (Râzî, 1420: 9).

While the words of patience and gratitude are mentioned as "those who are very patient and thankful" in the Quran, being a leader in religion depends on patience and compassion. God's forgiveness, mercy and guidance to those who persevere as a result of testing their servants with fear, hunger, life, property and children; It is to aspire to the gospel of "the result belongs to those who have taqwa", which is sure of the reward of patience. These gospel holders; He is praised as those who spend their wealth for Allah and advise the right and patience. Allah loves those who are patient and be with them; It shows that patience is better and it will give good results.<sup>3</sup>

The Quran states that patience is the morality of the prophets. He stated Ayyub in his qualification<sup>4</sup> and wanted his ummah to show their understanding of patience towards what happened to them<sup>5</sup>. Allah commanded his prophets to be patient, but he said that patience will only be with the help of Allah and patiently, all misfortunes will be overcome easily.<sup>6</sup> Although patience is a condition that is generally praised, the determination of the polytheists to resist to serve idols is criticized in the verse, and their patience for what happens to them is condemned. In addition, selfish behaviors that do not comply with patience such as haste, complaint, and anger are not deemed appropriate<sup>7</sup> As can be seen in more than a hundred verses, resist, resist, not give up, endure all kinds of difficulties and cruelty in fighting the struggle of your faith, endure against the pain and bad events and not falling into despair, observing Allah's approval in the face of difficulties, it is used to mean persistence.

Prophet is one of the examples for Muslims with his patience. There are many narrations in the hadiths about the virtue of patience: His statement that "God is patience"<sup>8</sup> indicates that patience is the name and quality of God; The hadith "No one has been given a better reward than patience"<sup>9</sup> shows that a great part of good is patience. Hz. The Prophet's advice "patience is bright"<sup>10</sup> and to a woman who lost her child "be afraid of Allah and be patient"<sup>11</sup> is a sign of the protective feature of patience and the attitude of the believer against suffering. The fact that patience has a maturing and cleansing aspect of sins is that "There is no illness, worry or any smaller event that hits a believer's

<sup>2</sup> Âli 'Imran, 3/200.

<sup>3</sup> Ibrahim 14/ 5; Luqman, 31/31; Saba 34/19; Ash Shuraa, 42/33;as-Sajdah, 32/24;al-Baqara, 2/153,155,157; al-Anfal, 8/28,46,66; al-Qasas, 28/83;Âli 'Imran, 3/17,146; al-'Asr, 103/3; an-Nahl, 16/126; an-Nisa, 4/25

<sup>4</sup> Indeed, we have found Ayyub as a patient. What a beautiful servant he was! He was a person who turned very much towards Allah. Sad, 38/44.

<sup>5</sup> al-Ahkaf, 46/35; "The moment we told about İsmail, İdris and Zülkifl; each of them was the patient" nbiya, 21/85.

<sup>6</sup> Tur, 52/48; "And they brought a shirt of fake blood on it. Jacop said: "No! Your souls deceived you and dragged you to such a job. Now my task is patience. And only Allah will be asked to help you against what you tell. Yusuf, 12/18; "Take what they say and walk away from them appropriately." al-Muzzammil, 73/10.

<sup>7</sup> al-Furqan, 25/42; Sad, 38/6; Ibrahim, 14/21; al-Baqara, 2/175;Enbiya, 21/37,87; Kalem, 68/48; Ahkaf, 46/35; Neml, 27/72;Mearic, 70/19-20; Âl-i İmran, 3/134; Tevbe, 9/15).

<sup>8</sup> Bukhârî, Edep, 71.

<sup>9</sup> Bukhârî, Zekât, 50; Rikak, 20.

<sup>10</sup> Muslim, Taharet, 1.

<sup>11</sup> Bukhârî, Cenaiz, 32, 42; Muslim, Cenaiz, 14-15

servant that Allah should not erase some of the sins of the servant with that misfortune"<sup>12</sup> and "Whoever suffers the misfortune as Allah commands" After saying *İnnâ lillâhi ve innâileyhirâci`un* (We are servants of Allah and we will return to Him);<sup>13</sup> "My God, give me good deeds because of this misfortune I have faced, and then give me blessings after that", Allah will do so".<sup>14</sup> In the hadiths, patience is an attitude that is desired to be shown at the time of suffering. In this sense, "act with sincere (sincerity) for Allah regarding consent. If this does not happen, be patient, because patience has great goodness," as stated in the hadith, patience is attributed to the strength of the morality of consent (*Bayhaqî, 1410:2*). Not patience, stillness, laziness and lethargy emphasized by the Quran and hadiths; It is a blessing that facilitates hardship and distress, in return for which reward is promised, rewarding, bringing to high positions and encouraged. Commanding the prophets to be patient with the judgment of Allah is important for believers in terms of comfort and encouragement.

### The Truth of Patience in Early Sufis

Patience, which is a universal moral principle, has been accepted by the Sufis as one of the most important ranges and positions to be reached on the way to becoming a perfect human being (*Kalâbâdhî, 1994; Qushayrî, 1989; al-Makki, 2014:2; Ansari, 1988; al-Sarrâj, 1960; Suhrawardî, 2011; Hujvirî, 2000:2*) According to Sufism, patience; to fulfill the orders of the religion, stay away from sins, and expect only Allah to pay back in times of misfortune. Patience, which is unimaginable about animals and angels, but which is given importance due to its human character, reflects the ascending idea to God (*Affî, 2018*). Patience is produced in spiritual situations, which generally mean loading difficult things into the body and enduring them, by keeping the body and the soul from what is desired as a requirement of lust. If spiritual patience is about chastity against sexual desires, patience if against a misfortune, asceticism against living in abundance, if it is about suppressing anger and anger if it is about the troubles of war, if it is about keeping secrets, the spiritual soul is against the scarcity of wealth and wealth. If it is about the opinion, if it is about wealth, it takes different names such as self-control (*Râzî, 1420: 4*).

Sufis generally gave meaning to patience according to their spiritual state. According to Hasan al-Basri while patience was to stop suffering from suffering and obedience, while according to Ahmad b. Hadrawayh it is said to be patient in showing patience, not to the one who complains, but when asked to Bagdâdî, "What is patience?" patience, sip pain without grimacing" he replied. While Zünnûn al-Misrî Regards patience as resisting the slap of his loved one and even enjoying his slap while Ruveym b. Ahmad defined patience as abandoning complaints and whining, Shibli after defining patience as separating from Allah, read the following verses: "With the pain of enthusiasm, the fear of separation; The lover collects damage by wailing, always competed, patience asked for help, He said: Patience, patience! You get out of trouble" (*Sulamî, 2018; Kalâbâdhî, 1994; Qushayrî, 1989; al-Sarrâj, 1960; Suhrawardî, 2011; Hujvirî, 2000:2*). 'Abdul Qâdir Gîlânî, stated that Sufism was founded on eight fundamentals, and that each of these eight basic principles was a prophet that this attribute referred to in him. He integrated it with Ayyub Tüsterî interpreted the words of Abu'd-Darda, "The most perfect point of faith is patience to divine judgment and acceptance of destiny" as "patience is the highest of obedience" (*Jîlânî, 2010; al-Makki, 2014:2*). Abu Talib al-Makki stated that patience is one of the four basic principles of Islam and the way to achieve ingenuity (*al-Makki, 2014:2*). Kalâbâdhî states that Allah wants to cleanse the people of patience by making them the leader of the righteous. The patience shown by the servant in matters such as obeying the orders of the religion, staying away from sins and keeping his fortitude It brings with it cleansing from sin. As a matter of fact, Sahl said "patience is cleanser, things can be cleaned with it" (*Kalâbâdhî, 1994*). Here, misfortune and patience to the world and cleansing from the dirt of sins are seen.

Patience is the highest degree of reward for the Sufis. The verse, "Allah will give those who are patient their rewards without calculating" (*az-Zumar, 39/10*) is Ibrahim b. Adham regards the virtue of patience as unlimited and untold reward. According to him, if a servant wants to hope for reward from Allah, he should get used to being patient (*al-Sarrâj, 1960; al-Makki, 2014:2*). Al-Serrâj and al-Makki; They interpreted the reward of this patience resulting from the tolerance of the absence of what the soul is accustomed to as heralding Allah's forgiveness, mercy and guidance (*al-Sarrâj, 1960; al-Makki, 2014:2*). This type of endurance is called tasabbur (*al-Ghazâlî, 1960:4*). According to al-Muhâsibî tasabbur is the soul's tolerance of hardships and sipping pain. Thus, the owner of the tasabbur acquires cleansing from sins in the hope of good deeds. The owner feels most of the pain in himself (*Ibn Fûrak, 2014*). According to Qushayrî patience is divided into two as the patience of the abids and the lovers: The most beautiful form of patience of the abids is that the state of patience is not harmful as the patience is reserved for the kindness. The patience of the lovers, on the other hand, is that they abandon the patience for the truth. Yahya b. Muâz also said that the patience of the

<sup>12</sup>Bukharî, Merda, 1; Müslim, Birr, 52

<sup>13</sup>Bakara, 2/156.

<sup>14</sup>Muslim, Cenaiz, 3-4.

lovers is stronger than the patience of the worshipers and worshippers. According to Abu'l-Hasan b. Sâlim, the people of patience are three:

- *Correspondence*: He is patient with Allah's accident and misfortune. This person should be prepared and consent to God's decrees by forcing himself to be patient. In the words of Abrâhim Kannâd's He constantly fulfills the orders.
- *Reporter*: It is a person who has complaints from time to time but is not settled as a habit of impatience. Zunnûn al-Misrî states that when he sees a patient moaning, a person who does not taste the slap of his loved one cannot be sincere in his love, let alone be patient with the slap of his loved one.
- *Sabbar*: A person who is patient with Allah for the sake of Allah, who does not cause any change in his appearance or inwardness and does not show weakness (Khaja Khan, 2003; al-Serrâj, 1960; Suhrawardî, 2011). While patience is graded here; Determination to move away from familiar things such as sinning and tendency to nature is essential. For, the soul continues to tend to the lower level before it reaches the level of mutmainne. When the rank of Mutmainne is reached, he removes him from masiva by being a member of God's Self (Najm al-Dîn Kubrâ, 2018). al-Ghazâlî also classified those who, like Qushayri, had three positions: "The first is to abandon lusts; This is the authority of those who repent. The second is consent to the accident; this is the degree of patience of the witnesses. Thirdly; bitter and sweet is the degree of patience of those who welcome everything that comes from Mawla with pleasant and affection; this is the seat of the Siddiq. The station of consent is superior to the station of patience, and the station of affection is superior to the station of patience (al-Ghazâlî, 1960:4). Abu Talib al-Makki divided his patience into three, namely, doing the necessary things for the improvement of the religion, abandoning the things that spoiled the religion, and being patient by not opposing the truth: According to him, if a person reforms his religion and shows patience in the things that enliven him, he will be perfect. If he is patient with the things that break his religion, it will be close to him. Patience for blessings without rebellion is the characteristic of those who are ascetic. As a matter of fact, Sahl finds it harder to be patient and not to rebel than to be patient with trouble (al-Makki, 2014:2). Qushayrî, While they regarded patience as hardship for Allah, they regarded patience with Allah as survival, patience for God's sake as trouble, patience with Allah as loyalty and patience from Allah as painfulness. So patience; patience billâh (patience with Allah), patience lillâh (patience for Allah), patience ma'allah (patience with Allah), patience fillah (patience in Allah) and patience 'anillah (patience from Allah). Patience billah is better than patience lillah. Because, with the first divine will, the second is the human will. Therefore, the Messenger of Allah: I will live with you and die with you,<sup>15</sup> "O Lord! He commanded" (Qushayrî, 1989; Khwaja Abdullah Ansari, 1988; Hamadânî, 2015).

According to the first period Sufis, patience increases the calmness and endurance in the heart of a person by considering the benefits of the world and the hereafter in the face of things that are heavy and unpleasant. Responding to the desires of the soul is realized by not giving him the things he has made and loved (Kubrâ, 2018). Being patient against the desires of the soul, which is mentioned as spiritual / spiritual patience, is regarded as full and good patience, and this patience is honored. As a matter of fact, Abraham al-Havvâs expressed this honor with the following couplets: "Patience has honor, I will always be patient. I am willing to our world, even if it is a little bit of fortune (Suhrawardî, 2011).

Most of the time, the soul prevails in terms of the actions put forward; In this case, the human's duty is to take a stand against negativities and patiently put forward an honorable attitude that suits him. Patience is the remedy of the illnesses of the soul, as it is a potential candidate for evil people to the end of their life. According to Ferîdüddin Attâr, these diseases are; shirk, unbelief, ignorance, heedlessness, sin-i kabair, arrogance, greed, buhûl (stinginess), lust, wrath (anger), envy, hqid (grudge), which are among the bad qualities of the soul of the soul, are. Hallâc Mansûr explains these qualities as "if you do not occupy your soul, it will keep you busy" and attributes the truth and perfection of patience to a certain cause (Farîd al-Dîn'Attâr, 2020; Mâverdí, 1992; Ghazâlî, 1960:4).

The first period Sufis who took patience from different angles according to their own legends and made various evaluations; He states that the soul, which is happy as a result of self, devotion and affliction, is educated by getting rid of masiva. Therefore, patience should be revealed as a moral quality realized in the self of the servant. In addition to their patience in the face of difficulties, Sufis also see patience in spaciousness and comfort as a test. Otherwise, it is not patience to silence the injustices, to observe every evil, to submit to wrongdoing, to surrender to falsehood and evil, it is to avoid responsibility, it is to turn towards the purpose of creation. Because patience is not a withdrawal and

<sup>15</sup>Bukhârî, Tevhid, 13; Muslim, Zikr, 59.

passive behavior. Patience means resisting even when the range of action is limited, seeking relief from troubles, trying to find solutions.

## Mystical Terms Conducted With Patience

### Submission

Submission in Sufi sense; after making the utmost effort and taking all the precautions, it is to refer the business to Allah and to become aware of the fact that Allah is the representative of God with all his personality, by relying only on what is in the presence of Allah and not putting his hopes on the hands of others (al-Serrâj, 1960; al-Kalâbâdhî, 1994; al-Qushayrî, 1981:2; Suhrawardî, 2011; Ansari, 1988; Ankaravî, 2011).

Submission, which is accepted as a maqam among the sufis, is emphasized in many verses in the Quran.<sup>16</sup> In these verses, people who are not in doubt about believing in Allah are generally ordered to put their trust in Allah beyond advice and it is perceived that trust is a sub-branch of faith. The Sufis ranked the realities they experienced in various stages based on the apparent manifestation meant in the verses. Of these people, al-Serrâj and Herevî divide their trust into three degrees: The first of these is the trust of ordinary believers. Abu Turab an-Nahşebi expresses trust in three principles: It is to take the body out of the circuit, to leave the heart in fullness and to be content with the sufficient amount. Those who are at this level of trust are grateful when given, and when not given, they show consent to destiny and be patient. In the words of Ruveym b. Ahmed, they trust God's promise. According to Sahl, this submission is releasing himself to divine divinity. Abu Bakr Zerrak defines his trust as reducing life to one day and getting rid of tomorrow's anxiety. The second degree is the trust of the air. The trust of those at this level is to be subordinate to God alone, without being due to reasons. It is like the dead in the grave, in a way, that the soul dies and does not compliment even the submissive and takes everything out of his mind. As a matter of fact, Abu Yâkub en-Nehrecûrî replied that "the soul dies because the pleasures originating from the world and the hereafter are gone" when asked about it. Here, it is based on breaking trust from ideals and not being trusted to them. The submission of Hâssül-havâs is to know that existence belongs only to Allah and to trust in Allah. As a matter of fact, Abu Abdullah b. While defines his trust as "In any case, taking refuge only in Allah", -i Bağdâdî described it as "The trust of the heart in Allah". It is not possible for the trust here to be realized with the perfection of any of the people (al-Serrâj, 1960; Ansari, 1988). According to Abu Ali Dekkak the trustee's; It has three degrees of trust, surrender and tafviz: "First, he finds peace by trusting the promise of Allah, the person of trust. Secondly, the surrenderer, who knows the state of Allah, counts as a universe with his knowledge. Third, the owner of the tafviz agrees with the judgment of Allah." Qushayri reports that he heard Abu Ali's explanation as follows: Submission is the attribute of a believer; submission is the attribute of the marriage; Tefviz is the adjective of the almighty people. In this case, submission is the attribute of the commons, the attribute of the submission, and tafviz is the attribute of those who have a mood in the air (al-Qushayrî, 1989).

Submission in Qushayri is one of the conditions of faith. The apparent submission is knowing not to reject the decree of Allah, which is generally the understanding of believers. It is to observe that all events that take place are with Allah and that they were brought about by Allah and that they take place for Allah, which is the understanding of submission of the air, that is, the truth of submission. Whoever loses his sense of trust cannot be named a believer (al-Qushayrî, 1981:1).

The fact that patience and submission complement each other in Sufi understanding, Hz. It can be based on the hadith of the Prophet, "A person who sits in his place with patience and awaiting reward when he encounters Taun, with nothing but what Allah has written (after resorting to measures and reasons against it), will be rewarded for the reward of a martyr."<sup>17</sup> The beginning of every job is the end of patience and dedication. As a matter of fact, Junaid Baghdadi; "The ultimate point of patience is submission<sup>18</sup> that is why Allah said that he said, "Those who are patient put their trust in their Lord"( Farîd al-Dîn'Attâr, 2000). According to al-Makki what distinguished servants put their trust in Allah is patience to verbal and actual persecution from people. Because Allah commands the Prophet, "Then take Him as proxy and be patient with what they say."<sup>19</sup> The praise and reproach of the people is one and the place of trust cannot be attained unless they are persecuted and patience with them. Submission in patience is also accomplished by treating people nicely and by leaving them to argue with them (al-Makki, 2014:3).

<sup>16</sup>Âli Imrân, 3/159, 173; an-Nisâ, 4/81; al-Maidah, 5/11, 23; al-Anfal, 8/2, 61; at-Tawbah, 9/51, 129; Yunus, 10/84, 85; Hud, 11/56; Ibrahim, 14/12; al-Furqan, 25/58, 75; ash-Shu'arâ, 26/216-217; an-Naml, 27/79; al-Ahzab, 33/3, 48; az-Zumar, 39/36, 38; Müjâdila, 58/110; al-Taghabun, 64/13; at-Talak, 65/3; al-Muzzammil, 73/9; at-Talaq, 65/3.

<sup>17</sup>Bukhârî, Tıbb, 17.

<sup>18</sup>Nahl, 16/42.

<sup>19</sup>al-Muzzammil, 73/10.

Although it is obligatory to trust in Allah at the beginning and end of a job, it is important to take all the necessary precautions and ask God for the result, therefore it is important to wait patiently for trust. Continuation and insistence in the faith of the believer should not lead to inertia, which is the state of "not taking action towards a goal". In Islam, submission and *kesb* are two elements that complement each other. As a matter of fact, the *sehl* is the state of the Prophet "trust in this relationship *kesb* is *sunnah*. He summarized that anyone who is in his state will not abandon the circumcision strictly" (al-Qushayrî, 1989). In this understanding, trust is not to reject *esbabs*, but *esbaba* is a de facto act as a requirement of the enterprise.

### Consent

Consent to Sufi terms; The acceptance of the servant to the divine will that carries out the decree is the situation that causes the servant to attain *riḍvāna* in the hereafter as per the pre-eternal discretion (al-Serrâj, 1960; al-Kalâbâdhî, 1994; Suhrawardî, 2011; Ankaravî, 2011). The truth of the consent, in which the state of contentment arises by getting rid of the complaint with patience and trust; In the Sufi literature, it has been classified as *maqam*, or both state and *maqam*. Since consent is obtained in a strict manner depending on the effort of the servant at the beginning, its final and advanced degree is from the sentence of state of being delusional (al-Qushayrî, 1989; Yılmaz, 2015).

Consent praised<sup>20</sup> in the Quran and praised as "the greatest blessing"<sup>21</sup> in hadiths; It has been accepted as the top of the mysticism authorities (Yılmaz, 2015). The ranks of self-consent and self-marziyya, which are used to mean that the servant is pleased with Allah and Allah from the servant, are two difficult and painful ways in which consent evolves in the servant. The existence of mutual consent between Allah and the servant in these levels of self, which is stated in the verse "You are pleased with Him, and He is pleased with you"<sup>22</sup>, shows that there is unwavering surrender to the decrees of accident that appear to be good or evil. Junayd's "What is consent?" When asked, "it is to abolish the will" and the answers of Ibrahim al-Qassar "He does not make a request for his consent" are indications of this submission. This surrender is to settle for everything that is accidental and appreciated. This kind of consent is the head of the way of *havâs* all states are equal here (al-Serrâj, 1960; al-Kalâbâdhî, 1994; al-Qushayrî, 1989; Ansari, 1988).

According to the Sufis, all the effort of the servant regarding patience should be only for the sake of Allah. While Râbiâ al-Adeviyye said, "A person can never reach his consent unless he is patient with the misfortunes from Allah", Şah Şucâ Kirmânî divided the condition of patience into three; They stated that abandoning the complaint, a sincere consent, and accepting the manifestations of destiny with willingness was found in the relationship of patience-consent, affection, love and enthusiasm (Attâr, 2000; al-Qushayrî, 1989).

Because of taking pleasure from consent and valuing consent, a person may attain some manifestations. Companion Imran b. Husayn received the visit and salutation of the angels for thirty years because he was patient with abdominal pain. In fact, this narration is that consent will bring spiritual signs to misfortune. According to Hossain an-Nûrî, a person who carries out the state of consent can see some things in the divine presence (al-Makki, 2014:3; al-Kalâbâdhî, 1994). Consent without patience, patience cannot be achieved without consent. Calphe Umar states that good consent is in consent, but one should not leave consent patiently. According to al-Ghazali, affection arises because complying with the judgment of Allah creates a basis for perfection of patience. Because the conversation person tolerates even the thorn that looks at his feet because he is immersed in love and is in a state of ecstasy. This relationship of consent and patience is the love of Allah and the love of the hereafter. The heart, in which the taste of divine love takes hold, is content with all deeds. As a matter of fact, "A job that belongs to your lover; Of course, he is the beloved, too. In his understanding, the servant sees the taste of seeing his beloved's old man by leaving his old man (al-Qushayrî, 1989; el-Ghazâlî, 1998; Suhrawardî, 2011).

### Fakr

In the term of Sufism, poverty means keeping his need in his heart and not disclosing it to anyone but his Lord, and realizing that he owns nothing by realizing that the owner of everything is Allah. The Sufis stated that the poor is a way of life rather than a theoretical knowledge, and that it is a *maqam* (al-Kalâbâdhî, 1994; al-Serrâj, 1960; as-Sulamî, 1981; al-Qushayrî, 1989; Suhrawardî, 2011; Ansari, 1988; Yılmaz, 2015).

Patience against the poor is a desirable situation. Because in true friendship, a friend does not lose his friend's decree, he is patient with him. According to Bişr al-Hafî, the most superior of the *maqams* is to observe patience by standing on the poor until grave. Patience to be very poor has also caused badness in this sense (al-Hujvirî, 2000). According to Qushayri, the poor people are pure-hearted (pure-hearted) people chosen by Allah among His servants. The right protects the people through them. He increases his sustenance and abundance for their sake. The patient

<sup>20</sup>al-Bayyinah, 98/8; at-Tawbah, 9/62; al-Ma'idah, 5/16; al-Fath, 48/18.

<sup>21</sup>Ibn Mâce, Duâ, 3.

<sup>22</sup>al, Fajr 89/27.

and poor people will be found by Allah on the Day of Judgment. The Prophet says: "Everything has a key, and the key to heaven is to love the poor and the sluggish. The patient poor will be present on the Day of Judgment by Allah" (al-Qushayrî, 1989).

In the relation of fakr-patience, according to the hadith of the Prophet, "If a person who wants something from the people is turned away without giving anything to a needy situation, those who refuse will not be destroyed" (Ajluni, 2000:1). They gave importance not to want. Indeed, in a poem: "They said to me, 'Tomorrow is a holiday, what are you going to wear?' I said, I wear it patiently tomorrow's hank libas; He is under the labors of patience and poverty; A heart that sees its Mawla on holidays and Fridays; The most beautiful dress is your lover on the visiting day (al-Kalâbâdhî, 1994; Suhrawardî, 2011).

Sufis stated the importance of continuing patience by becoming aware that the poor requires patience and that the person himself/herself needs Allah (istiğnâ billâh) regardless of the position he / she is in. This neediness is not only due to material but also because of spiritual and spiritual issues. The servant continues his poverty by being patient with the temporary worries of the world by not seeing any presence in himself.

### Zuhd

Especially in zuhd term, which is the understanding of the first period of Sufism; It is defined as not demanding the world, matter and interest in order to orientate towards Allah and the hereafter, destroying the love of possessions in one's heart and concentrating on worship by not giving the opportunity to self-desires even if you own a property (Suhrawardî, 2011; al-Qushayrî, 1989; al-Serrâj, 1960; al-Kalâbâdhî, 1994; Yılmaz, 2015).

The attitudes of the first period witnesses against the verses that condemn the world<sup>23</sup> and recommend preparation for the hereafter determined their understanding of patience and zuhd. Prophet's "World is forbidden to the people of the hereafter; As in the hadith (Ajluni, 2000:1) both of them are forbidden to the people of the people, it takes patience to be witness to both the world and the hereafter. The characteristic feature of the Zuhd period is to accrue a life of patience. The characteristic feature of the Zuhd period is to accrue a life based on patience. In the understanding of Zuhd, it is more important to leave the world and its contents by heart. al-Serrâj evaluated the people who do not find a place in the heart of the world wealth as holy and quoted the words of Bağdâdî as "the hand is from the wealth and the heart is the complete state". Reaching this rank can be achieved through trust in God and patience. Hâtem-i Asam stated that "the head of the zuhd is trust in Allah and patience in the middle (al-Serrâj, 1960; Attâr, 2000).

Some Sufis considered the zuhd as the head of the authorities. Caliph Ali, counting the ascetic as a place of patience, expressed that it is the main pillar of faith as follows: "Faith has four pillars. These are patience, closeness, justice and jihad. Patience is also divided into four parts. These are enthusiasm, fear, zühd and murâkaba. Whoever aspires to heaven will stay away from lust. Whoever is afraid of fire will withdraw from haram. Whoever throws the love of the world from his heart, misfortunes will come easily to him" In this case, the servant is grateful for his state, and if he is patient, he is satisfied with the grants of his Lord (al-Makki, 2014:2; al-Qushayrî, 1989).

It takes patience to walk on the path of Zuhd, not to be happy with what is and not to feel sorry for what is not. The factor that turns a person away from everything that prevents him from Allah and leads him to ascetic is the demand for the hereafter. In this sense, zuhd is the targeted goal and patience is essential to achieve this goal.

### The Benefits of Patience for The Early Sufis

The subject of patience is one of the forces that lead man to struggle. The Sufis, evaluating their patience according to their legends, stated that the reward of those who persevere will be given to the extent of the test they come to power. This reward has been seen more important and more than all rewards. According to Abu Talib al-Makki, Allah did not set limits and calculations on the reward of patience. According to him, those who are patient are given three things: Good news in the eternal realm is Allah's forgiveness, mercy and guidance (al-Makki, 2014:2).

Patience; It is the authority that provides control and control of the heart, and ensures that the soul is satisfied by bringing it to tranquility. According to the Sufis, it is possible for the soul to become pure through accounting and auditing and to extinguish its fire with patience. The fact that this soul reaches the place of consent after gaining the quality of mutmainne shows that it has reached the calmness and submission that the divine decree appreciates (Suhrawardî, 2011).

One bit of patience, which is one of the deeds performed with the heart, has been regarded as more virtuous than worshipping with limbs. Abu Uthman al-Maghribî stated that the best reward for worship is the one given to patience

<sup>23</sup>al-Baqara, 2/58, 86; Ali İmrân, 3/14, 152; an-Nisa, 4/66, 77; al-A'raf, 7/169; at-Tawbah, 9/91-93, 111; ash-Shuraa, 42/10, 20; Muhammad, 47/20; adh-Dhariyat, 51/21; al-Hajj, 22/78; al-Hadd, 57/20; al-Qasas, 28/54, 80; al-Haqqah, 69/30-34; al-Muzzammil, 73/6, 8; Muddaththir, 74/1; al-Ahzab, 33/35; al-Qiyamah, 75/22-23; an-Naba, 78/21-26; an-Nazi'at, 79/37- 41; al-Humazah, 104/6-9.

and that there will be no reward above him; He based it on the following verse: "We will reward those who are patient with the reward we give to the best of their deeds."<sup>24</sup> Abu Ali Dekkak also stated that the patients will reach najat by being honored in the world and the hereafter, that the servants whom Allah has made friends with are patient and will receive the best reward (al-Qushayrî, 1989; al-Makki, 2014:3).

Patience not only prevents despair, but also prevents opposition to the right by diverting the soul from laziness. This obstacle is related to the belief dimension of the religion. The duty of a person who is subject to the orders and prohibitions of the religion to believe in the power of patience while fulfilling his duty, eliminates the inactivity. According to Sahl, among the believers who harbor this weakness, the closest ones to unbelief are the people who are not patient. Therefore, patience gives a person an attitude by foreseeing avoidance of situations that are not considered appropriate by shari'ah. In addition to patience against trouble and misfortune, patience against the hardships of worshipping and persecution in the way of Allah is also important. Among the hardships of worshipping, patience against praying despite sleep and cold, and against fast and long periods of time can be cited as examples. Patience against the temptations of harams, as well as patience against the difficulties encountered while committing fard, is recommended. This is a situation that earns patience, honor, and good deeds, but is difficult to do properly.<sup>25</sup> Struggle in the way of Allah and patience is the recommended point against the suffering and cruelty of the people of the prophets.<sup>26</sup> Therefore, it is seen that patience is an element of psychological treatment in the protection of tolerance, empathy and hope against obstacles. This discourse is actually Sahl's "patience cleanser. It confirms the saying that "things can be cleaned with it"(al-Kalâbâdhî, 1994). Here, patience is to challenge the negative conditions that hinder spiritual development. Patience; the sign of salvation is the victory of perseverance. Patience is an example of an attitude that is sure of victory and that it heals people with a hasty nature: "Patience, observing the end of the job; impatience is being too short-sighted to see the end of the job. The first line is always left to those who see the end of things well. For example, Joseph enjoyed his nights even on the days when he was thrown into a well and kept in a dungeon. Because he believed it by seeing the moon, the sun and the stars prostrate in his dream"(Öztürk, 1990).

Patience is a transformation and educational activity at the point of achieving useful and necessary personality traits. Be patient; The way to comply with the truth is the driving force of taking pleasure from religion, not passive but active life. Patience for the Sufis; It is a level that prevents complaints, improves prayers, ensures endurance to sin, gives relief, relieves distress and must be achieved.

### Conclusion

Patience, which is an obligation for every Muslim in the Quran and hadiths, is classified by the early Sufis as a rank and is generally classified as a triple classification. Sufistically, patience is a necessity and result of faith, as well as one of the most important steps to be reached on the way to becoming a perfect human being, one of the factors that increase the skill. The fact that the prophets and great people were patient people for the first Sufis shows that it is a moral and religious rule, and also shows that the degree of patience is proportional to the degree of skill.

Patience is seen as the virtue shown to misfortunes in the worldly life. Patience to reach different levels in Sufism; It is one of the moral qualities that carry feeling, knowledge and attitude. Along with misfortune, which is seen as the manifestation of the bond between the servant and Allah, prayer, blessing and patience against grants are among the attitudes that must be displayed. The first period Sufis defined patience in a close relationship with consent, ihlâs, submission, fakr, zuhd according to their own consent. The connection of these moral issues with patience is in worship, blessing, misfortune and gratitude.

For the first Sufis, patience is a prerequisite for literary preservation and exquisite struggle in any case. This struggle, which requires great effort and will, is patiently evolved. Patience; It is the means and the driving force of achieving the qualities that are desired to be acquired such as consent, ihlâs, submission, poverty, and asceticism.

Patience was classified by the first Sufis as haram and prohibitions, misfortunes such as worship, illness, and poverty. Patience, which is included in all of the first Sufism sources, was considered superior to all deeds by some Sufis. Therefore, the reward to be given in return for patience is considered more valuable than the reward of other deeds. The consciousness of waiting for the gateway from Allah stems from carrying the consciousness that the power is in the hands of the creator. For the Sufis, this consciousness is the realization that the servant's ability to follow the orders of his Master is patience. Therefore, achieving the purpose of patience is to take pleasure from misfortune and to consent to be the target of trouble arrows by the first Sufis.

<sup>24</sup>Nahl, 16/90.

<sup>25</sup> al-Baqara, 2/45.

<sup>26</sup> al-An'am, 6/34; al-Muzzammil, 73/10.



It can be said that patience has an effect on the nature of human behavior. Spiritual energy is required to overcome difficulties and to cope with the troubles of the world and this is patience. With the power of patience, one can get away from negative behaviors such as haste and anger, which are referred to as behavioral disorders. For the first period Sufis, moving away from the inclinations of the soul, being hopeful in the face of troubles, acquiring a habit of worshipping and not complimenting things other than God are important situations that require patience and provide salvation.

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