

The State of patience - منزلة الصبر

After trusting Allah, we need to be patience on his fate on us, since we do not understand the benefit from it. This was the advice Allah gave in the chapter of Cave (surat Al-Kahf).

Ibn ElQayem explained that there are three types of patience:

1. Patience in calamities
2. Patience from a sinful desire
3. Patience on obedience

There is a big debate on which one of those three types is the hardest and every side has good reasons. I will discuss the three types, but I will start with the first type (Patience in calamities). Allah has a plan for everyone. The main point of this story is that “There is nothing that happens except for a reason, even if we do not comprehend it.”

1. Patience during Calamities

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا

for how could you be **patient** about something that you cannot comprehend within the compass of [your] experience?

One of the reasons we do not comprehend on the wisdom of things that are happening to us is that they are hidden from us. It is part of our faith to believe in the unseen. In the story of Moses and Al-Khedr, Allah will remove the cover to explain three of this wisdom for us to compare our calamities against. The first story can be compared to business calamity, second to people's loss, and the third for trusting Allah even after our death. For us the situation will look very bad from our limited point of view. However, when Al-Khedr explain the wisdom of Allah from it, we will understand that this was the best choice, even if it looked ugly to us. The people involved in the story they might have never realized this. This is the main point of this story:

“Trust Allah that this is the best for you, even if you do not see it”

Let's look closely at the story of Moses and Khidr:

The story of Moses and Khidr is a practical learning story for Learning to believe in the unseen, trust Allah, and be patience. In this story, Khidr is a practical example of the unseen. Allah selected the top 3 examples that most people suffer from in real life for the unseen and fate.

1. Sustenance: This include your business, work, money you earn, stocks you own ...
2. Losing people that you love, especially kids
3. Delay of sustenance, marriage, having kids, money, duaa ... and if someone else took what you think is yours

Allah will show us what happens in our lives in the first part. Then, Allah will show us the wisdom and how it always ends in the benefit for us. In our worlds, today, if we feel uncertain about what is happening to us, this story to help us to trust Allah and be patient. Those stories teach us that everything we are facing today is the best for us, even if we are suffering from it, now. The problem that we always forget when we collect the rewards, or the reward is completely hidden in this life. The full wisdom in the verse: ” ***but it may well be that you hate a***

thing, while it is good for you, and it may well be that you love a thing, while it is bad for you and God knows, whereas you do not know." Al-Baqara (The Cow) 2:216.

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ
وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

I will skip forward to the part when Moses met Khidr, directly (to learn you can read the full story at <https://www.whyislam.org/on-faith/moses-and-khidr/>).

Moses said to him (Khidr) "May I follow you so that you can teach me something of that knowledge (guidance and true path) which you have been taught (by Allah)?"

He (Khidr) said: "Verily! You will not be able to have **patience** with me! And how can you have patience about a thing which you know not?"

He is simply telling Moses that you are barrier to learning is your **patience**, because he will see things that he will not be able to understand the wisdom behind them. The verse emphasizes on certainty that Moses will not be able to patience, for sure. While he does not Moses, it shows that this is for all people. We are not patience because we do not understand the full picture.

Moses said: "If Allah will, you will find me patient, and I will not disobey you in aught."

He (Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention it to you."

In this part of the conversation, Khidr is teaching Moses Patience and measuring his Trust. He is asking him to learn without questions. Moses has to trust Khidr to be able to be Patient *and we have to Trust Allah to be Patient.*

First Story:

Moses and Khidr wanted to cross the sea but no one wanted to pick them up until poor people they have a boat for their sustenance (Business) picked them up for free (very generous people, even while they are poor). The hadith mentioned a bird sipped drops from the river and Moses taught Moses that their knowledge compared to the knowledge of Allah are like the drops this beard picked from the river. Khidr is preparing Moses for the knowledge experience to trust Allah.

So the two went off, until when they embarked on a boat and the man (Khidr) made a hole in it. Moses said: "Did you make a hole in it to drown its people? Verily, you have done Imra - a Munkar (evil, bad, dreadful) thing."

فَانْطَلَقَا حَتَّى إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا (71)

The interesting part that Khidr did not even comment or explain to Moses. He did not try to calm him down. This is what happens to us in life. We might face a calamity that we can't find an explanation to it in our life. Someone might get fired from work, lose business, lose money on a deal, loss of stocks ... and you do not see any explanation for that. You are in pain and you start questioning fate. You might know the wisdom after decades or even you might know in this life. That is why the wisdom was explained at the end of the three stories to train Moses to be patient. Moses is worried about those poor people, their kids, and their future and becomes frustrated.

72) [Al-Khidr] said, "Did I not say that with me you would never be able to have patience?"

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا (72)

(73) [Moses] said, "Do not blame me for what I forgot and do not cover me in my matter with difficulty."

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا (73)

This is what we face in real life, either no answer or someone is telling us to be patient. Khidr is telling Moses (and us) I told you to have faith and be patient, but you are not able to take a simple advice. I know it is hard but there is no other choice "And how can you be patient on things that you cannot comprehend." When you have a calamity in life and you do not understand the wisdom, remember this story and be patient. You will not get an answer or explanation but trust Allah. You can feel from the verses the frustration of Moses. We get frustrated all the time.

Second Story:

They went off the boat walking together, again. Imagine the state Moses is in. I wonder which state I will be in, puzzled, frustrated, overwhelmed ... This is exactly what happens to us, even if we decided to move forward with our lives. Until now, Moses still thinks that what Khidr did was an evil act that harmed those poor generous people. He will stay on this thought for a while.

Just to reflect to our lives, sometimes we get continuous hits with calamities and we get hit after the other without explanations, but we have to keep moving forward and trust Allah. This is similar to what Moses is going through, now, while he is not the affected person in this story. Definitely the person affected will be more frustrated and in a lot more pain.

Then they both proceeded, till they met a boy, he (Khidr) killed him. Moses said:
"Have you killed an innocent person who had killed none? Verily, you have done a
(prohibited, evil, dreadful,) thing!"

فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئًا نُكْرًا (74)

Now Moses sounds very angry and frustrated. This situation is even harder to comprehend than the first one. Losing a child is one of the great calamities that might happen to parents. They might never see the wisdom in this life, and they have to have huge trust in Allah to pass this calamity. I witnessed people losing their kids and saw how hard it is on them. May Allah protect all of us. It is a hard calamity that they might never understand the wisdom of it in this life.

(75) [Al-Khidhr] said, "Did I not tell you that with me you would never be able to have patience?"

قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا (75)

Now, Khidr sounds stronger. The sentence started to be more pointing and personal by adding "Told You", instead of the generic "Said".

(Moses) said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me."

Third Story:

Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. I want you to imagine the status for both Moses and Khidr. Now, they are tired, extremely hungry, Moses is puzzled, frustrated, and worried about the final mistake. With all of that, they tried to ask for food but no one in this

country wanted to help them. While it is from the basics to provide food and water for strangers in need, but people in this city were so stingy that they did not even bother helping Moses and Khidr. Imagine if you are in the same situation as Moses, what would you feel towards those people?

In spite of the tough treatment, they receive from people in this city and the hunger and exhaustion of Moses, Khidr started to do a labor and work for those people for free. **Then they found therein a wall about to collapse and he (Khidr) set it up straight. (Moses) said: "If you had wished, surely you could have taken wages for it!"** It is an obvious ask, right? You have been doing a hard work and expect to get paid and suddenly you do receive what you were hoping for. At this point you are seeing o contradicts. The generous people who took them for free, Khidr made a defect in their ship, while the stingy people who did not feed them, he is building their wall. It a very stressful test for patience, which we go through all the time.

Another point you can note that those three situations are confusing. The first time looks like an evil act. The second is even more evil. Therefore, if I am in Moses place, I would expect the third thing to be as evil as those before or more. However, it was doing good for people who do not deserve. Sometimes, calamities keep changing in ways that people get confused. This is all to test our trust in Allah.

(Khidr) said: **"This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.**

Now, the punishment of the lack of patience and the end of the unknown. He was punished by ending the learning journey. However, will all start to understand the wisdom. After we learn the wisdom from the Khidr, you feel like an "Aha" moment. Now, I get it. Sometimes, learning the wisdom does not come in this life as in the parents of the kid who was killed.

(Khidr) continues: **"As for the ship, it belonged to poor people working in the sea. So, I wished to make a defective damage in it (Lit., "to cause a fault in it" - i.e., to make it temporarily unserviceable), as there was a king after them who seized every ship by force.**

Imagine if Khidr did not create this small defect in their ship? They would have lost it, forever and will not be able to feed their families. They might have gone in a fight with the Tyrant king and some people died and others went to prison leaving orphans behind. Do you see the Mercy of Allah in such a small defect that we thought it is an evil act? Sometimes, in our lives, we might get defects, but for the good. During my college time, I always looked 10 years younger. While I was angry at this time, this was the reason to go to the mosques. Allah protected me from a different scenario that I have seen other going through. I remember a personal experience of a software developer who was comfortable in one of the big companies and he was so upset when he was laid-off. However, after few years this company went down and he joined another company that went 10 times bigger and he had 3 times the salary in addition to the stocks. At first, he thought it is a punishment but ended up being the best for him. My father in the day he was immigrating to the US with his brothers, he got very sick and had to go in a surgery that he missed the flight and things got worse and lost the opportunity. Today, I am looking at my cousins and myself and we all praise Allah for such thing. My cousins are not Muslims, anymore. While we were all angry at this time, now we understand that it was a mercy from Allah. Actually, I did not lose anything in life, as well. My cousins even dropped their colleges because it was very expensive, while I learned for free. There are so many stories that we go through similar experiences, but we do not pause and reflect on them.

The damage in people's lives might happen because of divorce, immigration, injury, sickness, accident, ... The prophet was sad when he immigrated from Mecca, but it was for the best. In the year of sadness, he lost his wife and his uncle, the biggest supporters. It was for the best. The lesson to learn from this story is to trust Allah. Whatever is happening to you, trust that this is the best for you, even if you can't comprehend it, now. Actually, if we go back to the story and imagined what might happened to the poor people after they were safe from the king, they must have appreciated such small damage that will save them. Paying a small amount to fix something is better than losing it forever. Try to recall things happened in your life that you thought they are bad for you, but after the calamity you found this is the best for you.

"And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief. So we intended that their Lord should change him for them for one better in righteousness and near to mercy."

This is the best for the boy because he died before puppetry and he might go to paradise and he will be a torture on the parents. And for the parents, they were saved from a torture as Allah said ***"lest he should oppress them by rebellion and disbelief"*** May be by losing a child, they will get a higher rank in Paradise and they will be there with both their kids. It is the best for all of them, while it looks bad. May be his death will wake up others from heedlessness. The boy did not suffer because he died before becoming an oppressor and end in hellfire. The parents got the reward of patience and a better kid. The world won by losing a Tyrant, before growing up. This is a situation that requires trust of Allah to get the reward.

"And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of those (things) over which you could not hold patience."

Imagine what would have happened to this wealth in such stingy people. The lesson we learn is that do not worry about your family, as far as you are in the path of Allah. Trust that Allah will take care of them, even within the worst environment. They do not have a family to take care of them or a friend to guard their wealth. **Only Allah can protect them – Trust Allah**

Another lesson is the mercy in the delay of the sustenance. They might be suffering now but they will be more mature and able to protect their money in the future. It is delayed for

their benefit. If your marriage is delayed, do not worry, this must be for the best. If you want to have kids, it is the best.

What is Patience:

Ibn ElQayem said that patience is to control your tongue from complaining, control your heart from indignation and frustration (السخط), and control your body from panic behaviors.

1. Control your tongue from complaining: During the calamity, we usually panic and start complaining to people. This is against patience. The patient will not complain from his fate that Allah knows it is the best for him, as we discussed in the stage of Trust.
2. Control your heart from indignation (السخط): When we have a calamity, we should not be frustrated and question Allah. We should Trust Allah and believe this is the best for us.
3. Control your body from panic: Some people can't stand the calamity and they lean to suicide, breaking their cloth, hitting their face, hitting their heads against the wall
...

How to become Patient:

Muslim and Bukhari narrated that the prophet (PBUH) said:

“ومن يتصبر يصبره الله”

“... and whosoever would be patient, Allah will give him patience, ...”

That is why we have to try to practice Patience, first, so Allah can make us patient.

Look at the following two examples, below:

| Not Patient | Patient |
|---|--|
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|  |  |

The previous images are examples of an empty water bottle and a stress ball. The water bottle is destroyed under pressure, while the stress ball returns back normal after heavy pressure. This is the example of a person who is not patient (water bottle) and a person who is always patient (stress ball). The patient person will always get back normal after stress and pressure, while the non-patient people get destroyed under pressure and can't continue their

life. If you really trust Allah in what is happening to you, you should be like the stress ball. You should believe that this is the best for you, even if you can't comprehend it (Like Moses with Al-Khedr)" for how could you be patient about something that you cannot comprehend within the compass of [your] experience?"(Al-Kahf (The Cave) 18:68). The answer to "**How to become Patient**" is:

1. "**Trust Allah.**" And to believe that this is the best for you (We discussed in the stage of trust at <https://myislam.net/#trust> and https://youtu.be/C_XCaiwNO3M .
2. **Ask Allah for Help**, which we talked about it before at <https://myislam.net/#help> and https://youtu.be/btviYS_NypE
3. You have to **understand** the following as Allah said in Surat Al-Kahf "how could you be **patient** about something that you cannot understand". Each of the following will have a different section, isA:
 - a. Patience is obligatory
 - b. Believe in the reward of patience that we will discuss in the next section
 - c. Understanding the real size of this life compared to the hereafter (100/infinity = Zero)
 - d. Everything in this life will pass and death will definitely put an end to everything
 - e. Paradise: One dip in paradise will make you forget everything
 - f. It clears sins
 - g. Alarm to get closer to Allah (Awakening and Consciousness)
 - h. Your calamity is as your Believe
 - i. It was already written, no value of panic
 - j. Learn what is the worship that is needed to be done during the calamity, which is patience – it is obligatory
 - k. Trust that this is a medication and do not throw it
 - l. It is a test, and we have been created to be tested
 - m. Everyone has a calamity but in different sizes

n. We are slaves to Allah and all what we have are gifts not compensations

References:

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