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Khutbah

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Title: [Overcoming Anxiety through Patience and Perseverance.](#)

DVD title: Experiencing the Value of Sabr:
Relieving Anxiety created by Ourselves

Duas. Asalaamu aleikum. Allah reveals in the Holy Qur'an:

Do you bid others to be righteous, and forget yourselves, and all the while you read the Book? Do you not have any sense? Seek help in patience and in prayer. Truly that is difficult save for the humble. Who knows but they will surely meet their Lord and to him they return. (2:45)

In Sura al-Imran Allah says:

And those who say, "O our Lord we believe! So forgive us our sins and guard us from suffering of the fire." The steadfastly patient and the truly truthful are always obedient and they are spenders in the way of Allah, and seekers of forgiveness in the earliest hours of the morning.

And also in Sura al-Imran:

O you who have attained a secure belief and doer and be steadfast and strengthen each other, and guard yourself so that you may be successful.

These are, my dear brothers and sisters, wonderful advice because they come from Qur'an. But they also tell us that there is difficulty. Unless you are of the humble, you

are not going to do the things that are necessary to find the patience, and perhaps not even value the patience and perseverance. We have tendencies to do that.

Musa said to Khidr, “May I follow you to the end that you may touch me in right conduct which has been taught.” And Khidr said, ‘No, you cannot bear with me. How can you bear with me when you cannot encompass my knowledge?’” Musa said, “If Allah wills you will find me of the patient and you will not find me at odds with or against you.” (18:66-69)

We all have that good thought. Simply said, Sidna Musa had a good intention. “Thanks, I got the warning. Now you will find me a different way.” But what was tried? His patience, his knowledge and his understanding. In this dialogue, Musa asked Khidr if he could accompany him. And he was asked, “How can you be patient with that which you have no knowledge of?” The value of patience is greatly understood and greatly misunderstood by most of us. It’s highly rated and very underrated by all of us. We all understand what patience is, and then when we have to exhibit it, it seems to have a very low priority.

Patience/*sabr* reveals the light and the purity that is at the depths of the hearts of the people Allah has created, His greatest servants. If there are any of us who would practice service, we would find that the essence of the service lies in *sabr*. We cannot forget that *sabr* doesn’t just mean patience. It means perseverance. If you persevere, you need to have patience. If you have patience, you will probably persevere. But they are not exactly the same thing. The anxiety we have in daily circumstances in our lives and in our love and service to Allah, and in our service to anyone we love, that anxiety reflects the darkness and the fears within us. Each one of us trusts and sacrifices to some degree, but real humility is strong in patience. Each one of us denies the depths and breadth of our fears and anxieties, although it can be quite obvious in some cases that a person’s anxieties and difficulties create many of the trials and difficulties for the individual. It is

often how we deal with those afflictions that show us who is patient and who is anxious and impatient.

Patience, perseverance in life is usually accompanied or evoked by fear and anxiety or uncertainty. It has its home somewhere deep in our consciousness. When something suddenly comes out of nowhere and we bear the weight of it, we cannot claim that is, in and of itself, patience. Anxiety and fear is that which turns the mind and heart inside out, and causes waves of disturbances in the heart of the believer. It causes, by extension, disharmony in the realm of Allah's (swt) system or universes. It brings to an individual grief and sorrow, and even changes a person's face, their affect and demeanor. So the guidance here is that whenever the situation begins with a state of humility and submission, has in it repentance and prayers to Allah, trust in Allah, and glorifying of Allah, those things inherently will bring great rewards and success to each individual. If they are bereft of those qualities, and they come from a person who only has anxiety and fear, then success is hard to come by.

Allah (swt) tells us just to relieve anxiety, one can say *la haula wa la quwwata illa billah*. But we don't even remember to say that. Sometimes when we are in a state of anxiety, we think it is normal. That's our normal state. Why should I say *la haula wa la quwwata illa billah*? We need to realize that patience and perseverance, justice and peace are higher forms of mature love. That's why I have been speaking about these things serially. We have to remember that whatever tribulation we are having is due to something we have decided. We have created it with our choices, and usually without any consultation with someone who has a clear mind, and who has our happiness, knowledge of our character and capacity in their mind when they give us good advice or listen to us.

Hence, there is the need for patience, and to stand back from ourselves, and to look wisely and knowledgeably at ourselves and at our decisions. We have to listen to our words with the ears of the hearer, not just the ears of the speaker, and to place proper

emphasis on the relative importance of people, the time and place in history, the responsibilities we have, and to make noble and mature decisions. Most of all, we have to trust in Allah (swt) and the power of Allah's Rahmat, the power of as-Salām, the power of as-Sabr, the power of al-'Adl.

It is true that in many cases, the need for patience begins with unpleasant circumstances, and there is often a bitter taste in circumstances that require patience. But the end of that for most people is sweet, if they are patient, not bitter. A person who has experienced the value of patience and perseverance cannot conceive of losing it. A person who knows the value of patience cannot think of entering any circumstance without that patience being a tool, without perseverance being a necessity, something they can fall back upon or indeed to build upon.

What does it mean, **“With hardship goeth ease. Inna mal usri yusra.”**? It means that which you considered a hardship is no longer seen as a hardship. When your ego is removed from it, when your confusion is abated, when you affirm your own nobility and trustworthiness to yourself, and you cease self-deception, then you see that what you have brought upon yourself is a challenge and an opportunity to rectify and go forward. Seeing that lesson in the circumstance and moment, what you thought was hardship is no longer seen as hardship, and what is present is ease.

In the story of Musa and Khidr, Khidr says to Sidna Musa, “How can you have patience with that which you have no comprehensive knowledge of?” One has to begin to understand that the comprehensive knowledge that is being talked about is the knowledge one gets from submission, from faith, and from trust, but also from study, from service to the believers, and to those in real need, from the higher aspects of love—the things that draw the heart and soul to goodness, not to selfishness. It is comprehensive knowledge of God, Allah's attributes, not of circumstances—a comprehensive faith. Though we find ourselves in difficult situations, and we try to figure out those situations using reason and

logic, sometimes we find we don't get the answers. Often we find ourselves thinking, "Where's the answer? I think I'm doing everything I should do." The reason we don't get the answer is because we are not trying to understand the intent behind the circumstance.

Actions follow intentions, the Prophet Muhammed (sal) said. We allow the circumstances to pre-empt or trump our own knowledge and the guidance given to us by Allah. We are being guided by the circumstances, our preferences and fears, instead of seeing that the circumstance or situation is pointing us toward the teaching, the guidance of the Qur'an and Hadith, and the acquired knowledge we already have from the practices, from *suhbat*, from living the life of a seeker. This is because we are often too anxious to come to the resolution or change, or [we easily accept] an answer that reflects our own desires, preferences, or comfort, not willing to truly invoke Allah's presence as patience, perseverance, trust, justness. Anyone who is not willing to be patient and persevere, anyone who complains to other people and does seek out the right person for assistance, who become anxious and fearful when circumstances tear at them or seem to expose them are counted among the lost, common people.

Whoever among us meets difficulties with an open heart, with patience, humility, tranquility and dignity is counted among the elect of the elect. Such a person finds the means to rectify a situation, a way to understand the dynamics of life that gives us an opportunity to share our knowledge and experience with others—share it with the humility of being lost and then being found, finding oneself and finding humility, becoming trustworthy. For the first group, in the Qur'an Allah (swt), gives good news to those who are patient. For the second group, Allah (swt) says, **"Surely Allah is with those who are patient."**

So being patient or persevering, *sabr*, is like taking time and stopping time, because it is an act of submission. If you submit fully to a situation and you think of Allah (swt), of

those attributes and qualities implanted in your own heart and soul, and then you think of the knowledge that you already have acquired about those, you move immediately from the beginning of that situation to the end of that circumstance in patience. When an affliction comes, instead of anxiety, fear, and wondering, there is ease; there is patience and trust. One is then really at the end of the situation, even if the situation itself is not ended. *We* are at the end of it; the situation may continue. One does not have to go from the beginning through all the issues if they arrive at patience and trust in Allah from the very beginning. By being patient and persevering, we compress the waiting time to as near to zero as it can come.

With regard to what is required, requiring the patience from us in any circumstance ceases to have any bearing on the individual. This is a tremendous step in understanding if we can only take it. But of course, we get caught up in the circumstances of the moment. We believe our perception of the circumstance is correct, so we walk down that path step by step by step, going through suffering, pain, hardship, confusion, and then we go into business and we export it. We export it to everyone around us, because this confusion is highly valued by us. And we put weights upon the hearts of others. Those hearts become very heavy, and they break. It's called heartbreak. To us, maybe it makes perfect sense; but it has no sense. It has no nobility and no honor.

What we need to be caught up in or committed to is the realization of Allah's (swt) Presence. Patience helps us to avoid the weight of affliction that would come upon us if we maintain the anxiety and the fear. **"Inallaha ma saberin."** Allah promises He will give us assistance if we persevere and are patient. In any circumstances, your patience and perseverance receives from Allah the immediate assistance to take you to the end or near end of that trial or difficulty, if you only knew where you were. It would be like flying in a jet plane to your destination, and remaining inside the plane with your eyes closed and the window shades drawn, thinking that you are either still flying or you have not arrived. It makes no sense.

Allah says, **“Inallaha yohibbus-saberin.”** It means that along with that assistance there is love, real love. The love of Allah cannot be compared to that of a human being to another human being. It is an all-encompassing love. That means His patience is immediately your patience. His perseverance is immediately your perseverance. Allah’s love is immediately your love. Along with all the solutions, it is hard to realize, because we all think we are patient, “I’ve been patient, and still something hasn’t happened. I’ve been waiting and patient, and still the problems are here.”

But it is not one circumstance that fuels our anxiety and we feel we are tolerating. Toleration is not patience. Toleration is not perseverance. Patience is submission to trust, to understand the value of that trust, and to see how quickly circumstances can change when we accept and embrace perseverance. When we embrace patience and submit to it, we come again and again to the conclusion: in this moment I am patient. In this moment, I will persevere. So circumstances are not just individual. A circumstance comes about through patience as well, because it inherently has within it something that is individually for us, but also something that reflects Allah’s Will and the ability to help and serve not only ourselves, but others around us.

It would be wonderful if the circumstances in our lives would have little effect on us, on the one hand. On the other hand, we would hate to live a life like that. That is to say, they should have the effect of making us attuned, aware, prepared, understanding, knowledgeable, creative, service, and sacrificial. If they would not cause us immediate anxiety and fear of loss, that would be wonderful, but that is not the way of life.

If we look for Allah, the attributes of Allah, in each circumstance, in the same way the Qur’an was given to the Prophet Mohammed (sal), we would look for attributes in our life as a living, everlasting truth. When someone submits so truly, and so patiently, and so perseveringly, the reality of trials and troubles and circumstances actually transform

one, and they change and find the end of anxiety. *Inshā'a-llāh*, I pray that we find that in our lives. (Duas).

Second Khutbah: We are thankful to Allah for the blessings we have these days and the company of our brother and sister, and ask that when they return to Georgia they have a safe journey and a healthy time, and that we stay connected in the heart and by the technology man bestowed upon man by Allah. (Duas).