

# **The Suffering Has Taught Me**

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## **Index**

<b>1. Preface.....</b>	<b>3</b>
<b>2. The suffering taught me.....</b>	<b>6</b>
<b>3. The Qur'an.....</b>	<b>38</b>
<b>4. The people.....</b>	<b>4</b>
<b>5. The envy.....</b>	<b>53</b>
<b>6. The illness.....</b>	<b>55</b>
<b>7. The supplication.....</b>	<b>67</b>
<b>8. Supplications of trouble.....</b>	<b>70</b>
<b>9. The writing.....</b>	<b>73</b>
<b>10. The death.....</b>	<b>77</b>
<b>11. Remedy for the searing trouble and its grief.....</b>	<b>81</b>
<b>12. Causes to eliminate the sufferings.....</b>	<b>88</b>
<b>13. Before I depart you.....</b>	<b>95</b>

## Preface

All the praises and thanks be to Allah who said in His holy book

{إنا خلقنا الإنسان من نطفة أمشاج نبتليه }

"Verily, we have created man from the drops of mixed semen in order to bring him out for trial" (Al-Insan:2)

And the blessings and peace be upon the Messenger of Allah who said:

{من يرد الله به خيرا يصيب منه }

He whom Allah intends good, He makes him suffer from some affliction

(Al- Bukhari)

Whenever you have to face suffering in your life, be relaxed and never think that you are the only individual to face that suffering, all people have been subject to the suffering. This is the truth that is mentioned by Allah in the Holy Quran.

"لقد خلقنا الإنسان في كبد" (البلد 4)

"Verily, we have created man in toil" (Al balad 4) i.e. in difficulty.

O my companion! Be relaxed, the life is entirely to leave you.

O my companion! Give me your hands.

Hearts are surely to travel.

O my companion! No matter how much you cry, all the tragedies are temporary and volatile.

O my companion! Our world is just a pathway, and the true life is the life of Hereafter. <sup>1</sup>

But whenever a person undergoes the suffering and tribulation, his reactions appear to be entirely different. At this juncture the belief is measured and the person is supposed whether to receive the honour or to face the humiliation. So you should be agree with what has destined for you if you want to be honored by the One Who is all Bountiful and All-Kind.

By adopting this way you can soar the highest paradise. Be careful of being angry with what Allah has destined for you, unless you will be a sinful and loser one. Ask yourself in a low voice.

What was your reaction when you were afflicted by Allah?  
Were you really agree with the predestination of Allah?  
Due to the suffering your belief got increased or decreased?  
What kind of things did your heart get attached to?  
To causes and reasons, to Allah or to nothing?

Well, whatever your answer would be. Let me make you listen to the heart whispers of those who have been subject to sufferings like you. It may provide you with some kind of consolation and help you relax your heart and may take you

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(1) From the book (Bain Janbai Zahratin) by female poet Haya Al-Mashary

to the highest level of courage as well as boost your belief power and show you the way to the most suitable and fitting patience.

(فصبر جميل) (يوسف 18)

"So the patience is most fitting" (Yusuf 18)

Contemplate this verse before you start reading, this verse is really a ring to get deliverance. Then start navigating through the pages of this book between the powerful chopping waves of tribulations and sufferings, ultimately you will reach out the near and wide beaches of peace.

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## **The suffering taught me**

- ❖ With the grace of God the suffering taught me to see the way crystal clear which I would have to follow in my life to reach out the goal which I have been created for. The suffering also guided me to improve my remaining life.

Allah says in holy Quran

(وما خلقت الجن والإنس إلا ليعبدون) (الذاريات 56)

"And I (Allah) created not the jinn and mankind except that they should worship Me (Alone)."

(Adh-Dhariyat: 56)

- ❖ Be good to all creatures and have mercy on them, Allah will bestow His mercy on you in return and all the woes and misfortunes will be eliminated from your life. To have Allah's mercy doesn't necessarily mean to have the woes and misfortunes be eliminated but sometimes continuation of adversities and miseries may be the mercy of Allah.

Allah says in His book

(إن رحمت الله قريب من المحسنين) (الأعراف 56)

"Allah's mercy is (ever) near to the good-doers"

(ALA'raf:56)

- ❖ You are in dire need of Allah's mercy so bear the mercy in your heart Allah will be merciful to you. The messenger of Allah said "The Compassionate one has mercy on those who are merciful. If you show mercy to those who

are on earth, He who is in heaven will show mercy to you" <sup>(1)</sup>

Attach your heart to Allah only. Whoever gets attached to other than Allah, he surely faces humiliation, whether he is attached to his wives, children, brothers, relatives and friends or to his profession and wealth, Messenger of Allah says:

"Whoever gets attached to something, he is entrusted to it". Who is entrusted to creatures will surely be forsaken to be destroyed.<sup>(2)</sup>

- ❖ The suffering taught me how to know the feelings of those who are subject to suffering. According to the difference between the levels of their belief how I would be able to know what kinds of thought stuck to their minds and what are their needs so I can hasten to meet them. The suffering taught me as well to recognize what hurts those who are subject to sufferings so I can avoid hurting them. Prophet Muhammed (Peace be upon him) says: "No one of you becomes a true believer until he likes for his brother what he likes for himself" <sup>(3)</sup>  
(Al-Bukhari)

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<sup>(1)</sup>Narreted by Tirmizi and classified by him as Hasan,Sahih.

<sup>(2)</sup>Classified by Albani as Sahih in Sahih At-Tirmizi.

<sup>(3)</sup>Sahih Al-Bukhari

- ❖ The suffering taught me: If you can master the art of converting the sufferance into a positive power for yourself and others, it indicates that you are an extremely strong-willed person.

Allah says

(إن الله لا يغير ما بقوم حتى يغيروا ما بأنفسهم) (الرعد: 11)

"Verily, Allah will not change the condition of a people as long as they do not change themselves"

(Ar-Ra'd: 11)

- ❖ The change begins right from inside with true reliance upon Allah.

- ❖ The suffering taught me: sometimes we learn, when we carefully contemplate and sometimes we learn, when we face suffering. When we suffer, whether in the time of prosperity or in the misery, our sufferings teach us the insightful and wise lessons.

- ❖ The suffering makes your heart soft and tender as at the same time it makes it strong. It's been said "The strike that is not to kill you makes you strong".

- ❖ All your wounds and traumas will be recovered. The world is just to test you. Tomorrow all the sufferings will come to an end. Have patience and don't be grieved and sad.

- ❖ The Arab poet says :

Neither sorrow nor the joy remains forever.

Neither the pain is to be perpetual nor the pleasure is to be eternal.



- ❖ The suffering taught me that the man has been weak in his nature. He can be strong with the help of One Who is All-Powerful and Almighty. So repeat the prayer :

"لا حول ولا قوة الا بالله"

"La Haula Wala Quwwata illa Billah"

"There is no might nor power except with Allah", all your problems will be settled and your burdens will be eased. The dawn will split and become so pristine and shiny before you to wipe out the darkness. Prophet Muhammad (Peace be upon him) says:

"Say: " (1) "لا حول ولا قوة الا بالله "

(La Haula Wala Quwwata illa Billah)

"There is no might nor power except with Allah." These words are really a treasure from the treasures of Jannah"

These words have been called the treasure from the treasures of Jannah because it shows the disclaimer from all kinds of power and might other than the might and power of Allah. No change can take place until Allah allows it to be.

- ❖ The suffering is like a home on the land of your life which faces the hurricane that comes to wipe out the flaws of your life to make the land of your life tidy, clean and fertile. The suffering is just a thing that you don't

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(1) Sahi Al-Bukhari

long for it however you definitely need it. The messenger of Allah (Peace be upon him) says:  
"A Muslim, male or female, continues to remain under trial in respect of his life, property and offspring until he faces Allah, the Exalted, with no sin record" <sup>(1)</sup>

The word in the hadith "continues to remain under trial" means that the trial remains ceaseless and incessant and the suffering doesn't come to its end immediately.

- ❖ Sometimes the days of pain used to be longer than the pleasure days, however the man is consistently subject to what hurts him and fetch him discomfort to his life.
- ❖ If Allah deprives you of anything that you want to achieve, He actually saves you from its harm which is hidden from you

Allah says:

"عسى أن تحبوا شيئاً و هو شر لكم والله يعلم وأنتم لا تعلمون " (البقرة: 216)

"It may be that you like a thing and it is bad for you. Allah knows but you do not know"  
(Al-Baqarah: 216)

- ❖ A woman who stood to pray Allah, crying and expressing her grief to Him. She got relieved of her grief and pain.

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<sup>(1)</sup>Narrated by Tirmizi and he classified it as Hasan, Sahih

- ❖ A woman who came to people crying and expressing to them her grief. Her pain and grief got increased.

Poet has truly said:

When he expressed his searing pain to people, he had to face misery and wretchedness.

When he expressed it to the Lord of people, the raining clouds appeared to wipe out his searing pain.

- ❖ Ponder over the kindness of the One Who shows His mercy in your hard times. Don't be the one who refuses His kindness. If you ponder over his kindness you will get relief and comfort in your sufferings and Allah will help you be patient. Only the one who believes in Allah can contemplate and ponder over the mercy and kindness of Allah.

The messenger of Allah (Peace be upon him) says:

"How wonderful is the case of a believer, if prosperity attends him, he expresses gratitude to Allah and that is good for him, if adversity befalls him, he endures it patiently and that is better for him." <sup>(1)</sup>

Scholars said:

"In the time of misery a believer avails three types of blessing:

1 - Blessing of denying the evil deeds.

2 - Blessing of achieving the level of patience which is higher than denying the evil deeds.

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<sup>(1)</sup>Sahih Muslim

3 - Blessing of easily enduring the misery, because when he practices the patience and knows that he will be rewarded, it becomes easy for him to tackle the misery.

❖ Whenever the sorrow gets intensified the relief comes close.

Poet says:

When the time touches you with a hurt.

When the adversities appear to be too colossal to endure followed by a lot of sufferings piled up to make you bored of your life and frustrated.

At that time have patience and await to reach out your desired ambitions.

The adversity becomes eliminated when it occurs incessantly.

When you become so weak and feeble, all the sufferings automatically come to an end and disappear on its own.

❖ The suffering taught me that the struggle and strive make a person active and energetic and help him forget the grief.

❖ O, Allah! I seek refuge with you from helplessness and indolence. The Messenger of Allah (Peace be upon him) says:

"The stronger believer is better and more beloved to Allah than the weak believer, although both are good. Strive to seek that which will benefit you and do not feel helpless, if something overwhelms you then say Qaddarallah wa ma sha'a fa'al [قدر الله وماشاء فعل] (it is the decree of Allah and what he wills he does) and be aware of saying "if only"

"If only" opens the door to Satan."<sup>1</sup>

What Allah says in the Qur'an bears a testimony to the benefits of struggle and strive in the suffering. Allah says:

(الذين استجابوا لله والرسول من بعد ما أصابهم القرح للذين أحسنوا منهم واتقوا  
لهم أجر عظيم)  
[آل عمران: 172]

"Those who answered (the call of) Allah and the Messenger (Muhammad Sallallahu alaihi wasallam) after being wounded; for those who deed good deeds and feared Allah, there is a great reward."

(A'l Imran :172)

❖ Be thankful to the One Who slaps you to awaken you from your carelessness. The suffering is just a painful severe slap to awaken you. Messenger of Allah says:

"He whom Allah intends good, he makes him suffer from some afflictions"<sup>2</sup>

The hadith tends to say "Whom Allah intends good in this world and in the Hereafter by exalting his ranks, removing his sins away from him and increasing the rewards for him, He the Almighty afflicts on him lot of hardships that cause him grief, pain, depression and different kinds of abhorrent things and make him feel disheartened and sometimes these disgusting things affect him in his wealth, his offspring and his beloved ones. All are just meant for believers to provide them with better and optimal results. When a

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<sup>1</sup> Sahi Muslim

<sup>2</sup> Sahi BuKhari

believer firmly believes that all the sufferings were only to fetch him good by Allah, he feels no sorrow on missing out the worldly joys and facing the tumultuous and teasing situations".<sup>1</sup>

❖ O, the one who is subject to suffering! Hurry up to repent and to return the rights to those who are really entitled to them. It would ensure you a lively and cheerful heart and a content soul which will take you close to the prosperity and happiness. Allah says in His book :

{و هو الذي يقبل التوبة عن عباده و يعفو عن السيئات}

[الشورى: 25]

"And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do."

[Ash-Shura: 45]

❖ Don't fight the destiny and resent it to tease yourself. Messenger of Allah (Peace be upon him) says:

"Greatest reward comes with the greatest trial, when Allah loves a people, He tests them. Whoever accepts that wins His pleasure but whoever is discontent with that earns His wrath."<sup>2</sup> Nothing is more pleasing for the one who is afflicted then the paradise of contentment.

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<sup>1</sup> Dr. Khalid As-Sabt

(2) Classified by Albani As Hasan in Sahi At-Targhib

❖ Whenever you think that you have comprehended the life, you suddenly realize that you are just in the primary class of life's school.

O Allah! Teach us what is beneficial to us.

The poet says:

O, superstitious one! Just stand and wisely ask: What is the value of human and what elevates him? Then carefully listen. The life will clearly answer you. Surely the life is a teacher to teach you the disciplines and intellects. Work hard and strive, the life school is so exhaustive. It dictates the lessons and it's obvious to you what it dictates.

Ask it, although it is silent and tacit, its silence is more effective than the clear explanation and commendation.<sup>1</sup>

❖ Do goods in the hope for rewards from Allah.

Messenger of Allah (Peace be upon him) says:

"Doing goods saves from the bad consequences, catastrophes and disasters"<sup>2</sup>

Those who are suffering they need to do goods to get rid of misery, wretchedness and woes.

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(1)The poet Abdullah Albarduni

(2) Classified by Albani as Sahi in Sahi Al-Jame

(3)lassified by Albani as Sahi in Sahi Abu Dau'd

❖ The happiness of a suffering person is connected to his patience. Messenger of Allah (Peace be upon him) says:

"The happy man is he who avoids dissensions. The happy man is he who avoids dissensions. The happy man is he who avoids dissensions. But how fine is the man who is afflicted and shows endurance." (3)

Those who undergo suffering are examined and face some kind of dissensions.

Showing endurance means to endure the persecution of suffering and to avoid its dissensions and bad consequences.

The word "Fawahan" in the hadith means "how fine is the one who shows endurance in suffering" and it is said, it may mean "to express the regret and pity for the one who faces suffering and is hit by it"

❖ Repeatedly say: "Inna Lillah wa Inna Ilaihi raji'uun" {إنا لله وإنا إليه راجعون} (Indeed to Allah we belong, and to Him we would return) while the suffering strikes you to seek the benefit. It will pave the way to relief and comfort."

Allah says in the holy Quran:

(ولنبلونكم بشيء من الخوف والجوع ونقص من الأموال والأنس والثمرات و  
بشر الصابرين، الذين إذا أصابتهم مصيبة قالوا إنا لله وإنا إليه راجعون، أولئك عليهم  
صلوات من ربهم ورحمة و أولئك هم المهتدون)  
[البقرة: 155-157]



"And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirun (the patients).

Who when afflicted with calamity, say: "Truly, to Allah we belong and truly, to Him we shall return."

They are those on whom are the Salawat (i.e who are blessed and will be forgiven) from their Lord, and (they are those who receive His) mercy, and it is they who are the guided ones.

[Al-Baqarah:155-157]

The affliction in the verse means to test and examine in order to make it clear whether the tested one is weak or strong.

The patience means to make an individual accustomed to endure the hardships and ordeals.

The "calamity" in the verse is what a slave suffers from in his own being, property and family.

"Assalawat" in the verse is plural of "salat" it is here in the meaning of forgiveness because the word "Ramah" is conjunction to it.

The mercy is here the mercy of rewards which includes bringing the ease and removing the harms. The greatest reward of them is to enter the Paradise and get salvation from the Hell fire.

"The guided ones" in the verse are those who are guided to way of happiness and the perfection of belief due to their affliction by Allah and having patience on it.

The suffering makes your personality bright and illustrious as well as it makes you highly trained to deal with the events and incidents of the time to make you all fitted with what poet said about himself:

The horror does not fill my heart with fright before its happening.

When it happens, I'm not depressed and fed up with it.<sup>1</sup>

The suffering will explore your own personality for you to enable you to rate and evaluate it.

The poet has truly said:

I would have been really a weak person if I was all alone but I am really a strong person due to the Lord of heaven.

The suffering make you care about the necessities and neglect the luxuries. This will enable you to make every moment of the life beneficial.

Allah says in Holy Quran:

{أفحسبتم أنما خلقناكم عبثاً و أنكم إلينا لا ترجعون}

[المؤمنون: 115]

"Did you think that we had created you in play (without any purpose), and that you would not be brought back to us?"

[Al-Muminun: 115]

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<sup>1</sup> Laquit bin Zurara

Enduring the sufferings means that you are pragmatically applying those aspects of patience, gratitude, contentment and hope for rewards which you had read, learnt and studied.

- ❖ The suffering breaks down the intensity of the adherence to the world to save you from its seduction and temptation.

Poet says:

The soul cries to enjoy the world although it knows that it's better to get rid of it.

- ❖ Try to forget your earlier pain. Remembering the earlier sorrows triggers the agonies and leads to more stress. Only hope to get the rewards from Allah and try your level best to discard them totally from your memory.

The poet Maroof Al-Rusafi says:

I remembered in my living place my family and friends and I burst out weeping and crying. I spent whole night undergoing the insomnia which took the sleep away from my eyes and made them observe the meteors in the darkness throughout the night.

- ❖ Smiling makes you happy. Gloomy and sullen face makes you sad. Smile to ease your pain. Smiling is an exercise to achieve the happiness. It's the threshold to the satisfaction and helpful to achieve it. Help yourself cross the sufferings and allow your heart to smile. Just let it experience the smile. Your poor heart can't endure

the sufferings so just let it smile. Come on come on! Do it right now! You can smile on your own. You don't need anybody to make you smile. Smile to fill your heart with the cool drinks of internal peace and repose with Allah's permission.

- ❖ It's the greatest benefit of suffering that it trains you pragmatically and helps you cut off your all relations with everything except with Allah. It makes you perfect in Tawheed (Islamic monotheism)

Ibnul Qayyim said in his book:"Madarijus Salikeen"

The third corruption of heart is to get attached to other than Allah and this is the most heinous corruption at all. Nothing is more mischievous and diverting from the benefits and blessings than it. When the heart clings to other than Allah it is entrusted to what it clings to. It faces the disgrace from what it clings to. The adherence and attention to other than Allah lead the servant to the failure in acquiring his purpose from Allah. So he is neither able to get his share from Allah nor successful to reach out his goal by the support of the one whom he clings to. Overall, clinging to other than Allah is the only basis on which the polytheism (Shirk) is built.

- ❖ When you talk of your hardships, describe the kindness and favors of Allah in them. For your sufferance in hardships hope for the rewards from Allah Who is All Kind and All Aware. (Glorified and Exalted be He)

It's His kindness that he guides His servant to good and saves him from worse so secretly that he can't realize. He

provides him the provision in a way that he doesn't know and He shows him many sources which people hates but they become the reason to take him to the highest rank and to the superior stature.

" Prophet Yusuf (Peace be upon him) faced the difficulties, and he passed through different situations ranging from his dream, enmity of his brothers, their efforts to take him away from his father, his affliction by women, his imprisonment, to his acquittance due to the interpretation of Egyptian king's dream. Ultimately he was successful to have a pleasant meeting with his parents and brothers and to eliminate all the malice to rehabilitate his jealous brothers which led him to be a selective slave of Allah. Prophet Yusuf (Peace be upon him) was cognizant of the fact that all the triumphs and tribulations were only to endow him with the kindness of Allah and he acknowledged it when he said:

{إن ربي لطيف لما يشاء، إنه هو العليم الحكيم}

[يوسف:100]

"My lord is Most Courteous and kind to whom He wills. Truly, He! Only He is the All-Knower, the All-Wise."

[Yusuf :100]

It means that the kindness of Allah is especially meant for the ones whom he wants and knows that they are capable of it. He places his kindness in its most suitable place. Allah knows better where to place His mercy and kindness."<sup>1</sup>

Ibne Qayyim (May Allah have mercy on him) said in his poetical rhymes:

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<sup>1</sup> Explanation of the beautiful names of Allah by Allamah As-Sadi

He is kind to His slave and for his slave. And the kindness in its virtues is of two types.

Comprehension of mysteries and secrets with expertise and showing kindness in the beneficial way.

Then He will show you His kindness and might. Although His servant is careless about it.

❖ What will make you know that in deprivation lies a sort of kindness for a weak person that opens for him the door to worship, proximity to Allah, and cognizance.

Messenger of Allah (Peace be upon him) says:

"Allah strips His believer servant of the world although He loves him as you strip patients of the food and drink"<sup>1</sup>

To strip him means to come as barrier between the enjoyments of pleasure of the world and to save him from being polluted with its polish and tints. So his heart can avoid being captivated by its love and affection as well as avoid filling with hatred for the Hereafter.

❖ There will be no sorrow in paradise

Allah says:

{وقالو الحمد لله الذي أذهب عنا الحزن}

[فاطر: 34]

"And they will say: (in Paradise)" All praise and thanks are Allah's Who has removed from us all grief"

[Fatir:34]

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<sup>1</sup> Classified by Albani as Sahi in Sahi At-Targhib

- ❖ The suffering makes a person wise.
- ❖ Refusing to learn from suffering is same as suffering in itself.
- ❖ The suffering taught me that sometimes we need to get stripped of something to feel the beauty of what we possess so we can be grateful to Allah and be agree with what He gave us. He says in the Holy Quran:

{كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ، أَن رَّاهُ اسْتَفْغَى}

[العلق: 7-6]

"Nay! Verily, man does transgress (in disbelief and evil deed)."

[6-7]

- ❖ The greatest suffering is that which comes in the religion. All other sufferings except for it are easy to endure. Allah says:

{إِنَّ هَذَا لَهُوِ الْبَلَاءِ الْمُبِينِ} [الصافات: 106]

"Verily, that indeed was the manifest trial."

(As-Saffat:106)

This verse is in the context of Prophet Abraham's story (Peace be upon him) when he remained stable on his religion and obeyed Allah's command to sacrifice his son. That's why Allah described it as the manifest trial.

There is a profound wisdom in Allah's command to Abraham to sacrifice his son Ismael: Prophet Abraham's heart (Peace be upon him) consistently remained attached to Allah and he only trusted in Him. No place was left for other than Allah in his heart. Even when he was cast into the flaming fire he only sought the help from Allah. But when his beloved son came to him of whom he was deprived

throughout his life and who was now able to work hard, Prophet Abraham (Peace be upon him) began to hope from him all the goods. So Allah wanted to test His servant Abraham's heart and to know how much love for the dearest son has been anchored in Abraham's heart who was an intimate friend to Allah. He says in the holy Quran:

{وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ، وَ نَبْلُو أَخْبَارَكُمْ}

[محمد: 31]

"And surely, We shall try you till we test those who strive hard (for cause of Allah) and As-Sabirun (the patients) and we shall test your fact."

[Muhammad: 31]

Suddenly after the trial the Khalil [intimate friend) Abraham (Peace be upon him) makes it clear for his Lord that his heart is all dedicated to Him alone. There is no one inside his heart other than Him. No love has its place in his heart except for the love of Allah Who is his Creator and his Master. Eventually the knife ceased to function and didn't slaughter his son and the angel Gabriel was sent down with a sacrifice (i.e. كبش- a ram) and with the glad tiding of another son from his barren, old wife to make all the people know that Allah has power over all things and make them know that when He wants to do anything He simply says to it: Be! And it is.<sup>1</sup>

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(1)Yahya Al-BuLini, website: (Al-Muslim)



- ❖ Whenever your suffering takes you away from Allah and does not take you close to Him it brings another suffering. May Allah console your soul. Allah says in the holy Quran:

(فلولا إذ جاءهم بأسنا تضرعوا ولكن قست قلوبهم و زين لهم الشيطان ما كانوا يعملون) [الأنعام:43]

"When our torment reached them, why then did they not humble themselves (believe with humility)? But their hearts became hardened, and Satan made fair-seeming to them that which they used to do"

(Al-An'am:43)

- ❖ The suffering is like the waves of ocean and you are the sailor. It's said that tranquil seas don't make a sailor proficient and skilled.

I give the good news of achieving mercy and prosperity to everyone who is well-versed in his work and in his attachment to Allah. Allah says:

[إن رحمت الله قريب من المحسنين] [الأعراف: 56]

"Allah's mercy is (ever) near to the good-doers"

(Al\_A'raf:56)

- ❖ A man is born many times and many births take place in the pains and travail of suffering. It's said: "From the womb of sufferings rewards are born"

- ❖ The highest level of happiness is to have the special company of Allah

{لا تحزن إن الله معنا} [التوبة: 40]

"Be not sad, surely Allah is with us"

(At-Taubah:40)

It's the company of support, help, contentment and mildness which wipes out the fear. When you feel this company, preserve it from going in vain.

❖ I wonder at the one who suffers and don't stands in the night to pray.

Offer Salat as much as you can, you will feel comfortable. Prophet Muhammad (Peace be upon him) said to Bilal (May Allah be pleased with him): "O Bilal! Call iqamah for prayer and give us comfort by it".<sup>1</sup> Good tidings sometimes come through Mihrab (Prayer niche in the Masjid). So stick to Salat you will see the happiness and comfort. Contemplate the story of Prophet Zakaria (Peace be upon him) Allah said:

{فنادته الملائكة و هو قائم يصلي في المحراب أن الله يبشرك بيحي مصدقا بكلمة  
من الله و سيدا و حصورا و نبيا من الصالحين}  
[آل عمران: 39]

"Then the angels called him, while he was standing in prayer in Al-Mihrab (a praying place or a private room), saying: Allah gives you glad tidings of Yahya (John), confirming (believing in) the word from Allah [i.e. creation of 'Isa' (Jesus)(Peace be upon him) , the word from Allah (Be! And he was)], noble, keeping away from sexual relations with women, and a Prophet from among the righteous."  
(Al-Imran: 39)

“Angels called him to have a beautiful meeting with Allah. He followed what Allah teaches Prophets that whenever they have any trouble they should stand to offer salat. Didn't

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(1) Classified by Albani as Sahi in Sahi Abu Da'ud

he asked Allah? Of course he asked. So everybody should stand before Allah and experience it. Whenever to anybody the situations become so critical, all affairs appear to be so hard to deal with and all doors are closed he should stand and perform the ablution, then he should stand before Allah to pray in submission and meekness. I can surely say that immediately after finishing the Salat he will see the relief and comfort. Haven't we heard of Prophet Muhammad (Sallallahu alaihi wasallam) that whenever he faced trouble stood to offer salat. It means that whenever all the sources are closed to him he (Peace be upon him) goes to offer salat for the creator of sources. It's approaching the One Who is the owner of sources, not roaming around yourself. Go to Allah through the shortest way, that's salat. Why you make yourself tired despite having a Lord Who is All-Wise. We say that whoever has a father he won't be worry. Then what about the one who has a Lord. Isn't the contentment and satisfaction so fitting to him?" Prophet Zakaria (Peace be upon him) prayed in the trouble that he faced and stood to offer salat, then angels called him while he was standing in salat. They didn't wait until his salat is over.

{فنادته الملائكة و هو قائم يصلي في المحراب أن الله يبشرك}

"The angels called him while he was standing in prayer in Al-Mihrab saying: that Allah gives you glad tidings".<sup>1</sup>

❖ However the lines are too insufficient to contain the words of some sufferings, heart of a believer can

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(1)Exegesis of Sh'arawi

contain them. Messenger of Allah (Peace be upon him) said:

Most severely tried people are the Prophets, then the next, then the next best. A person is tested according to his religious commitment, if he is steadfast in his religious commitment, he will be tested more severely and if he is frail in his religious commitment, his test will be according to his commitment. Trials will continue to afflict a person until they leave him walking on the earth with no sin on him."<sup>1</sup>

Pleasures of world are incomplete and irritating which come after long effort and exhaustion and vanish so quickly.

The pleasures of Hereafter are complete and free from all kind of imperfectness, irritation and exhaustion which never come to an end. So be patient here to get the pleasures there. Allah says :

{وإن الدار الآخرة لهي الحيوان لو كانوا يعلمون}

[العنكبوت: 64]

"Verily, the home of the Hereafter that is the life indeed (i.e. eternal life that will never end), if they but knew"

[Al-Ankabut]

It means that the Hereafter abode has an eternal life which never ends, discontinues and knows no death.

- ❖ The patience with reliance on Allah is the strongest source to reach the goal and get the success, job, marriage, offspring, healing, business, provision, deliverance, peace and security. Learn how to acquire

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(1) Classified by Albani as Sahi in Sahi Al-Jame

the reliance on Allah to gain benefits. Allah says in Holy Quran:

{والذين هاجروا في الله من بعد ما ظلموا لنبوتنهم في الدنيا حسنة ولأجر الآخرة أكبر لو كانوا يعلمون، الذين صبروا و على ربهم يتوكلون}  
[النحل : 41-42]

"And as for those who emigrated for the cause of Allah, after they had been wronged, we will certainly give them goodly residence in to this world, but indeed the reward of the Hereafter WI will be great ;if they but knew. They are those who remained patient (in this world for Allah's sake) and put their trust in their Lord"

[An-Nahl: 41-42]

"Patience and trust in Allah are the two characteristics which can't be acquired without knowing Allah and recognizing other than Allah. So who recognizes other than Allah he will know that he is ephemeral and mortal. So it becomes easy for him to have patience, because the patience on the mortal is easy. When he knows Allah, he knows that He is eternal and provides him with the provisions. If he fails to gain anything, relies on the One Who is Alive and Eternal."<sup>1</sup>

- ❖ When you notice after passing through many stages that you had not chosen the correct goal, it's better to change it. Don't be afraid of jokes of the people who had suggested you in the beginning.

The poet says:

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(1)Exegesis of Razi

As long as you are alive, you will walk and slip.  
Sometimes you will win in fight and sometimes you will be knocked down.

- ❖ Hope for the reward in your suffering and believe that Allah will help you. The Omnipotent and Almighty will heal your fracture. There will be a happy ending for you. Allah says:

[فاصبر إن العاقبة للمتقين] {هود: 49}

"So be patient. Surely the (good) end is for Al-Muttaqun (the pious)." [Hud: 49]

- ❖ The misery and sorrow are the strong motives to get success. Messenger of Allah (Peace be upon him) said:

Be keen on what benefits you, seek help from Allah and do not give up.<sup>1</sup>

- ❖ Ah! Why don't you count the kindness!

- ❖ Ah! Why don't you see the blessings!

Allah said:

[إن الله لذو فضل على الناس ولكن أكثرهم لا يشكرون] {يونس: 60}

"Surely, Allah is full of Bounty to mankind, but most of them are ungrateful" [Yunus: 60]

How long the night is for the one who suffers! How short it is for the one who doesn't. So soon your night will pass away. There will be no night in Paradise.

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(1)Exegesis of Razi

The poet Ahmad bin Asim AL antaki says:

Relax, all the troubles will be vanished  
Push away the mist of sorrow from you that hurls to you  
Subsequently every sorrow will get relief  
When the sorrow becomes too narrow it becomes wide.  
No matter, how long the tribulation may be, it will be cut off  
by death and meet its end

❖ {فلولا أنه كان من المسبحين، للبث في بطنه إلى يوم يبعثون} [الصافات  
[144-143:

"Had he not been of them who glorify Allah, he would have indeed remained inside its belly (the fish) till the day of Resurrection" [As-Saffat: 144-145]

Those who glorify Allah their suffering doesn't last long.

- ❖ Belief in better, complete and eternal life will beautifully console you if you missed out to enjoy the world life. All praise be to Allah who didn't make the world an ultimate end.
- ❖ Many a blessing appears to be an affliction. Many an affliction seems to be a blessing.
- ❖ The right insight into the worldly life mitigates the acuteness of traumas and pressures in real life. It can only be possible by comprehension into the verses and hadiths which talk about it.

Messenger of Allah (Peace be upon him) says:

"The world (i.e. its pleasure and duration) in comparison with the Hereafter is similar to the amounts of water one

gets when he puts his finger in the sea. Let him then see, what it returns with".<sup>1</sup>

The hadith means that the pleasures of world in comparison to those of Hereafter are just equal in amount to that the finger brings forth when it is put into the sea. Or the world in its short term and ephemeral pleasure in comparison to Hereafter in its eternal pleasure is just like the amount of water which touches the finger when we put it in the sea".<sup>2</sup>

With tranquility and contentment life becomes beautiful. Contemplate this verse.

[هو الذي أنزل السكينة في قلوب المؤمنين ليزدادوا إيماناً مع إيمانهم] {الفتح:4}  
"He it is Who sent down As-Sakinah (calmness and tranquility) into the hearts of the believers, that they may grow in faith along with their (present) faith" [Al-Fath:4]

Allah sends down His peace and tranquility into hearts of believers. So seek it from Allah. Don't search for it among the people.

Don't feel agonized if you got stripped of worldly pleasures. Be painful of being stripped of the blessings of Hereafter, even if you got deprived of little bit of it, you are surely in great loss.

The poet says:

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<sup>1</sup> (1)Classified by Albani As Sahi

(1)from the book "Masabeehuttanwir Ala Sahihil Jame As-Saghir by Albani



Don't feel regret about the world and all that it contains.  
It's certain that the death will extirpate all of us and this world.

Whoever is concerned with gaining the pleasure of world will be unwillingly enforced to leave it.

The heart can't be satisfied with the huge amount of what you have collected from the world.

A little amount of livelihood is enough to make the heart satisfied.

Do good for that eternal home, whose Master is Rizwan, whose neighbor is Ahmad (Peace be upon him) and builder is Rahman (the Compassionate One)<sup>1</sup>

❖ The suffering taught me that the good lies only in what Allah chooses for us.

He says in the holy Quran

{عسى أن تكرهوا شيئاً و هو خير لكم و عسى أن تحبوا شيئاً و هو شر لكم والله يعلم وأنتم لا تعلمون}

[البقرة: 216]

"It may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know" [Al-Baqarah: 216]

How beautifully it is said by poet to elucidate this meaning: Whenever an incident occurs, my heart becomes narrow with sorrow.

Sometimes sorrow brings to me some better things.

Many a time a day begins with sorrow, however when it ends we see hopes and animations.

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(1) Ibrahim bin Abbas As-Sauli

In the time of adversity I remain despairingly fed up, unless I see the prosperity has come close to me.

The belief in destiny will help you become moderate in emotions and reactions as well as it would make you feel satisfied and it will obliterate all your pains.

[قل الحمد لله] {النمل: 59}

"Say: All praise be to Allah" [An-Naml: 59]

❖ The grateful slave lives with happiness because he recognizes the value of blessings so he becomes happy. He repeatedly says what Allah said in The Quran:

{رب أوزعني أن أشكر نعمتك التي أنعمت علي و على والدي و أن أعمل صالحا ترضاه و أدخلني برحمتك في عبادك الصالحين} [النمل: 19]

"My Lord! Grant me the power and ability that I may be grateful for your favours which you have bestowed on me and my parents, and that I may do righteous good deeds that will please You, and admit me by your mercy among your righteous slaves."

[An-Naml: 19]

❖ Be strong with Allah, He is All-Powerful so the strength can be sought only from Him. If you are feeble and frail say: "LA haula wala Qawwata illa billah" (There is no power and no strength except with Allah) you will be amazed to see your psychological and physical strength.

❖ Your brief in destiny mitigates the effect and pain of your suffering. Allah said in the Holy Quran:

{مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَ لَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا،  
إِنْ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ، لَكَيْلًا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ  
كُلَّ مُخْتَالٍ فَخُورٍ} [الحديد: 22-23]

"No calamity befalls on the earth or in yourselves but it is inscribed in the book of Decrees (Al-Lauh Al-mahfuz) before we bring it into existence. Verily that is easy for Allah. In order that you may not grieve at the things that you fail to get, nor rejoice over that which has been given to you. And Allah likes not every prideful boaters."

[Al-Hadid:22-23]

" No calamity befalls on earth" i.e. with drought and loss in property.

"In yourselves" i.e. with illness and losing the children.

"It is inscribed in the book of Decrees" i.e. in Al-Lauh Al-Mahfuz before the creation of living things. It is said in Arabic "قد برأ الله هذا الشيء" and it means Allah has created this thing So He is the Creator of it.

"So you may not grieve at the things that you fail to get" i.e. you may not be saddened at what you missed out of your beloved things.

"Nor rejoice over that what He has given to you" i.e. rejoicing over what He has given to you like an arrogant person. No matter if you rejoice like a grateful person.

Who denies the blessings of Allah lives in wretchedness, depression and long lasting anxiety. Because he does not realize the blessings of Allah so he is unable to see them in his life. Sometimes he doesn't want to see them. If he sees them he considers them very little and insufficient. This

results in his unhappiness, grief, and everlasting sadness. He becomes a reason to bring the woes to his companions. Allah said:

{إن الإنسان لربه لکنود} [العادیات: 6]

"Verily, man (disbeliever) is ungrateful to his lord" (Al-Adiyat: 6)

The word "kanud" in the verse means ungrateful to the blessings of his lord. AL Arzul kanud (infertile land) is the land in which no crop can be cultivated. AL Insanul Kanood (infertile man) is the one whose heart has no place for the gratitude for his lord. So in the barren hearts the crop of gratitude can not grow.

One who is not thankful to his lord will never be thankful to people. So you will see that he is the unhappiest person.

❖ Congratulations to the one who suffers and keeps patience. By God! One who doesn't keep patience is really a loser.

Allah said:

{إنما یوفى الصابرون أجرهم بغير حساب} [الزمر: 10]

"Only those who are patient shall receive their reward in full, without reckoning" (Az - Zumar:10)

The verse means that Allah give the patient ones their rewards with no limit according to their patience. No one can count these rewards and no mind can correctly imagine them to describe. The verse denotes that the reward of patience has no limit. This is a great honor that makes necessary for everyone who is eager to get rewarded and hopes good from Allah to have patience. The anxiety will

not adjourn the destiny which has been destined. It can not bring back the good that has gone away and eliminate the woe that has been afflicted.

When a wise man will carefully contemplate it he will surely know that a patient one has been rewarded with this great blessing due to his suffering. The non-patient definitely met the destiny willingly or unwillingly and could not get the rewards. Thus he added to his woe another woe and he only got the anxiety.

## The Qur'an

❖ I searched for the comfort and pleasure of heart, I couldn't find it anywhere except in Quran and tried to have access to happiness, nothing helped me in my attempt as much as help me the contentment with what Allah destined for me.

❖ Only the Quran can disperse the harsh and intense loneliness. The recitation of less than half Juz from Quran can be enough to ease your pain. Sometimes it makes it completely eliminated.

{الذين آمنوا و تطمئن قلوبهم بذكر الله، ألا بذكر الله تطمئن القلوب} [الرعد: 28]

"Those who believed (in the oneness of Allah) and whose hearts find rest in the remembrances of Allah: verily, in the remembrance of Allah do hearts find rest."

[Al-Ra'd:28]

Allah's remembrance will give you the tranquility in your fear and suffering.

Living in the shadows of Zikra (remembrance) under its flag is our only shelter in the sufferings.

❖ O, the one! Who has been severely stricken by the thirst of souls and his heart has been broken down into pieces. Your soul thirst can only be satisfied by the verses of Quran and the bowing down to Allah in the last hours of the night.

{واسجد واقترب} [العلق: 19]

"Fall prostrate and draw near (to Allah)." [Al-Alaq: 19]

The Quran, remembrance of Allah, obedience of parents, realizing the blessings, and expressing the thanks are the fountains where the real happiness springs up. The Salat combines all the benefits of Qur'an, Zikr (remembrance) prayer and all kinds of worship.

❖ If you are tired, depressed and grief-stricken, I won't say you "experience the recitation of Qur'an" because the Quran is not something that can be experienced but I will say "recite it with firm belief and meekness then be delighted at your new birth"

Allah says in the holy Quran

{وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا }  
[الإسراء: 82]

"And we send down of the Qur'an that which is a healing and mercy to those who believe, and it increases the Zalimun (polytheists and wrong-doers) nothing but loss." (AL Isra: 82)

Healing means healing the depressions, griefs and pressures of life. Healing the psychological, spiritual and physical agonies.

If you don't feel the pleasure in your heart while reciting the Qur'an add more verses to your recitation you will surely feel it. The more dark heart becomes, the more light it needs to be brightened. The rust of heart can only be cleaned by recitation of Qur'an.

Poet Saleh Umri said:

Don't lose the beautiful hope, even if the rust of iron intensifies and the locks grow old. The ocean can be broken into two, from the stone can spring a fountain, from the gloomy cloud the rain can come down, as well as from the hearts the optimism can sparkle and amidst perplexity of adversities the hopes can grow.



## The people

- ❖ Allah is the only One Who can bring to you all the benefits of people and make them obey you or keep their harms apart from you. So be good in your attachment to Allah and seek His mercy, you will be gifted with provisions from such means which you hadn't ever anticipated. Let the people go away from you.

{وإليه يرجع الأمر كله فاعبده و توكل عليه} [هود:123]

"And to Him (Allah) returns all affairs." [Hud:123]

- ❖ Predicaments are just to unveil the curtains that engulf you. Be strong enough to endure them. Don't stick your heart to other than Allah. Poet says:

What a surprising numbers of your brothers when you count them.

But in the hard times they are dwindled to very few.

- ❖ In the tribulations you find the sparks of the brotherhood for Allah glittering brightly because in such times all the other relations suddenly become vanished. The poet says :

Your real brother is really the one who strives simultaneously with you.

And who hurts himself for the sake of your benefits.

When the crisis and predicaments extremely hit you, he makes himself shattered to stand by you.

- ❖ If a man loses the peace in his home or parents or work, or a woman loses it in her husband or family or children or work, the lost hope couldn't be restored by people. It can only be restored by Allah. So keep your trust in Him. Allah said in the holy Qur'an:

{الذي أطعمهم من جوع و آمنهم من خوف} [قریش: 4]

"(He) Who has fed them against hunger, and has made them safe from fear." [Quraish:4]

- ❖ Whenever the suffering is likely to overwhelm you, a lot of hands will appear to drag you. Some hands will appear to drag you up to the top while some others will try to push you down to the bottom. Alqama Al Ataradi advised his son and said:

"Dear son! If you need to have the company of people, accompany the kind of persons who can save you when you serve them and make you wonderful when you accompany them. If you are in need, they help you. Be in company of those to whom if you stretch your hand with good, they also let their hands be stretched towards you. If they realize your goods, they count them and if they see your evils, they try to mend them. They give you if you ask them for something. If you become silent they hasten to converse with you. If you are subject to the misery they console you. If you say something they approve you. If there was any controversy about having anything they prefer you."

❖ In the suffering hope for the rewards of your patience from Allah on your predicaments and on being abandoned by people, especially by the people whom you expected to be good. Say: "innal lillah wa Inna ilaihi rajioon" (indeed to Allah we belong and to him we shall return). You are in no need to the people but to the One Who created them. Messenger of Allah (Peace be upon him)said :

"Remember, if all the people gather to benefit you, they will not able to benefit you except that which Allah had foreordained, and if all of them gather to do harm to you, they will not be able to afflict you with anything other than that which Allah had pre-destined against you. The pens had been lifted and the ink had dried up". <sup>1</sup>

❖ Hard times teach you a pragmatic lesson about those who deserve your love, time, fortune and effort. There is no good in love of a double-faced person. Whenever benefit turns he also turns his face towards it.

❖ Your excellence and success are only for you, not for the people, you can expect the highest place through your excellence and success from Allah, not from people. I had come across a beautiful quote about it "When a tree falls, everyone hears the sound of its falling, but when a complete forest nobody hears the sound of its growing. People don't heed to your

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(1) Classified by Albani as Sahi in Sahi At-Tirmizi

success but they are highly attentive and alert to note down your failure.

- ❖ If a well-doer misbehaves with you, let his misdeeds be drowned in the sea of the well deeds that he had done with you. And there are many people who do goods with you including your parents, brothers, spouse, teacher and everyone who taught you the good and supported you in your life. Allah said:

{ولمن صبر و غفر إن ذلك لمن عزم الأمور} [الشورى: 43]

"And verily, whosoever shows patience and forgives, that would truly be from things recommended by Allah." [Ash-Shura:43]

Azm (Firm will) is the determination to have patience, forgiveness and stay steady on it. The firm-will here is to appreciate the one who adopts it, because the good qualities are hard to adopt due to its disparity and contrary to desires

It's also a kind of suffering that you are misbehaved by the ones you had done good to them and they forget your support, kindness and good behaviors. Don't await the kindness even from those you have been kind to them. Perhaps, they may be the first to forsake you. The awaited kindness is only the kindness of the One Who is All-Kind and All-Bountiful.

The poet Ma'an bin Aus says:

I wonder, whom I nourished while he was a child, and I fed him with tips of my fingers.

Every day I taught him archery but when he became enough strong he shot me with the arrow.

Every day I taught him bravery and gallantry when he became solid and sturdy he betrayed me.

How much I taught him how to arrange the rhymes in poetic order when was able to arrange, he started to do poetry just to tarnish my reputation.

I shared the tears and every grief with him, when the grief left him he left me.

I was a physician to his heart pain, when the pain was healed he deserted me alone.

I taught him how to get rid of the sorrow, when he was relieved of sorrow he left me alone.

❖ When you feel comfortable with anybody, don't hasten to get in touch with him very intimately. Take enough time to examine his behaviors and moral characteristics to enable yourself to avoid the psychological traumas in your relations. Mistakes in the beginning may lead to the traumatic conclusion.

❖ People to whom you had been generous probably disappear in your hard times. At that time some unknown and strange people appear to show their generosity and sympathy to you. They are just brought to you by the One Who is All-Kind. So stick to Him and let people go away from you.

It's the very kind of Allah to you that He appoints someone who takes care of you and provides you with quick help and support without asking while you are subdued by suffering. Recall this verse

[الله لطيف بعباده] {الشورى: 19}

"Allah is very Gracious and Kind to His slaves." [Ash-Shura:19]

- ❖ You don't know the reality of people around you. Only Allah knows it. Say: "O Allah! Guide me to good people and guide them to me and take me away from wicked people and take them away from me". Then be agree with what is wonderfully taken away from you and fetched to you by Allah. Exalted be He. There is no God but He.

{و أفوض أمري إلى الله، إن الله بصير بالعباد} [غافر:44]

"And my affair I leave it to Allah. Verily, Allah is the All-Seer of (His) slaves" [Ghafir: 44]

- ❖ If you are living between the people who are pessimistic and negative minded you should try to see them from the positive perspective and find out the characteristics that differentiate you from them. Then praise Allah who relieved you of what they are suffering from and He preferred you with a marked preferment to many of those whom He has created.
- ❖ How can an insensitive person be able to know that it's better to talk good! Even while he's joking he should say right things or remain silent.
- ❖ It's a kind of blessing to have someone beside you who can realize what you want just after looking at your eyes. So he can hurry up to fulfill your needs. This sort of person is really a treasury in your life, so try to preserve it.

- ❖ The beauty in relations and its strength are closely connected to the good will and trust. Many times mistrust and suspicion result in countless sufferings.

Messenger of Allah (Peace be upon him) said:

"Be aware of suffering. Suspicion is the most untrue speech. Don't look for the others' faults and don't spy on one another, and don't be jealous of one another, and don't desert (stop talking to one another) and nurse no aversion or hostility against one another, and O Allah's worshippers! Be brothers". <sup>1</sup>

In this hadith, the messenger of Allah (peace be upon him) has warned us of something that leads to suffering through hostility, aversion and leaving each other alone. He warned us of suspicion and talking about what is not authentic and true. He said: "The suspicion is most untrue speech". It means that the untruth is more probable to appear in suspicions than in talks. He said: "don't look for others' faults" looking for others' faults means to search for their hidden secrets and concealed flaws. He said: "Don't spy on one another" spying on one another means try to know the hidden news and unveil the covered situations. He said: "O Allah's worshippers! Be brothers". It says us to be brothers, not to be hostile to each other due to suspicions.

- ❖ Sometimes you have to face the suffering and trouble from a very strange and weird person who makes you

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(1) Sahi-Albukhari

laugh and cry at the same time. I think he is just a psychologically ill person.

{و يمكرون و يمكر الله والله خير الماكرين} [الأنفال: 30]

"They were plotting and Allah too was plotting; and Allah is the best of those who plot." [Al-Anfal: 30]

In all the situations you are in profits, because you are afflicted by a stupid who spent his energy to fight you then he gifted you all his good deeds free of cost. The worst of sufferings is what makes you laugh. Someone had truly said:

I laughed, because the sufferings were in plenty. The worst of sufferings is what makes you laugh".

- ❖ Your feelings are as precious as your health. Your times and efforts are also precious. Your heart sacredness is rare to find. So don't teas yourself by hurrying up to accompany those people who are not worthy of having these precious things from you.

The sage Luqman said to his son:

Dear son! Whenever you want to be brother to someone else, make him annoyed before you do it. If he does justice in his anger be brother to him otherwise leave him".

Poet said:

Never commend anybody who's pleasing in his appearance.

Test his love in his anger and fury.

- ❖ Some people are not trustworthy. Their hearts are too fluctuating, their principles soon get altered and their



love knows no stability. Faithful persons are rare to find and rarest of them are piety and righteous persons. So never trust in creature because its side is very vulnerable and insecure to rely on. Sometimes it will elevate you to the highest level and sometimes it will take you down to the lowest pit.

- ❖ The suffering taught me how to take the high roof of expectations from people to the lowest level and how to elevate what I await from Allah to the sublime height. Allah said:

[قال أعلم أن الله على كل شيء قدير] {البقرة: 259}

"He said: I know (now) that Allah is able to do all things."  
[Al-Baqarah:259]

- ❖ When Allah tests you with a person who has nothing to do with Hereafter deeds and he has made himself all engaged in your backbiting and teasing you physically and psychologically, and he starts mentioning you with bad comments more than he remembers Allah. Be relaxed, he is in observation of Allah who is All-Powerful.

Messenger of Allah (Peace be upon him) said:

"O, you who accepted Islam with his tongue while faith has not entered his heart. Do not harm Muslims nor revile them, nor spy on them to expose their secrets. For indeed whoever tries to expose his Muslim brother's secrets, Allah

exposes his secrets wide open, even if he were in depth of his house".<sup>1</sup>

"Don't try to expose their secrets" means to find out their flaws and errors and to uncover what they want to be concealed from the people.

"Whenever he tries to expose his Muslim brother's secrets, Allah exposes his secrets wide open even if he were in the depth of his house." It means that the punishment is given according to deeds. If they are chasing Muslims to find out their flaws and blunders to insult them, Allah will also make someone chase them to expose their secrets wide open to disgrace them, even if they were in the depth of their house.

❖ Don't be deceived by people's very fervent emotions towards you. The real love does not vanish in the hard times and detesting situations. Love those people who stand by you even in your hardest time. Don't lose your heart if people forget your good behaviors and kindness, Allah won't forget them.

{إن الذين آمنوا وعملوا الصالحات إنا لا نضيع أجر من أحسن عملا} [الكهف: 30]  
"Verily, as for those who believed and did righteous deeds, certainly we shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost."  
[Al-Kahf: 30]

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(1)classified by Albani as Sahi in Sahi Aljame

- ❖ To be in solitude sometimes is so soothing and beneficial as the accompaniment sometimes appears to be pleasing. So experience both of the solitary and accompaniment to be happy and prosperous.

The poet said:

Who admires people before testing them he slams whom he had admired after he tests them.

The solitary gives him solace. The strange ones even his kith and kin make him feel deserted.<sup>1</sup>

- ❖ Before you express your pains to people and cry before them ponder over their weakness. They won't be merciful to you but they will be rather tyrant and oppressive to you. Keep in mind that your tears are too precious to be shed before people. It is worth shedding before the one Who created people. Contemplate what Prophet Yaqaob (Jacob) (Peace be upon him) responded to people who said him regarding his lost son Yusuf (Joseph) (Peace be upon him):

{تالله تفتأ تذكر يوسف حتى تكون حرضا أو تكون من الهالكين} [يوسف:85]

"By Allah! You will never cease remembering Yusuf until you become weak with old age, or until you be of the dead." (Yusuf 85). When he realized their rudeness and uncivilized manner of addressing he replied to them "I only complain of my grief and sorrow to Allah, not to you"

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(1) From the book "Aluzlah wal Infirad" (solitary and loneliness) by Ibne Abiddunya

As Quran describes what he said in following words:

{إنما أشكو بثي و حزني إلى الله و أعلم من الله ما لا تعلمون} [يوسف: 85]

"I only complain of my grief and sorrow to Allah, and know from Allah that which you know not." (Yusuf:86)

Ibne Abbas said that the word "bath'thi" in the verse means sorrow.

## The envy

- ❖ The outstanding success provokes the anger of envious person. It sounds a severe punishment to an envious person to ask him to congratulate the one of whom he is jealous and to join his happiness. Try to ask him to do so, he will deny it directly or indirectly. Sometimes they may attack you. You see him full of anger. His facial expressions will appear to be so enough apparent to tell you what his heart hides. Someone has truly said:

My consent was given to everybody except the jealous person who made me tired.

I didn't do any harm to him except for the fact that Allah manifested His blessings to me.

My insult, indigence, and to have my tongue cut off are so pleasing to him.

Allah said:

{و من شر حاسد إذا حسد} [الفلق: 5]

"(Say O Prophet! I seek refuge with Allah) from the evil of the envier when he envies" (Al Falaq: 5)

All the harms can be pushed away except envy, its mischief is only can be avoided by seeking the refuge with Allah.

- ❖ You may have to face the physical and psychological persecution, envy, mistrust, deceit, and slander from the people whom you had not expected to be so. It's

really a tragic thing. It was just a creature, you went astray when you chose to stick your heart to it and you gave up the One who created it. Have you been taught by suffering? The poet said :

Many people remain secured from the harms of beasts. But nobody can escape the harms of human beings.

- ❖ If you behave well with an envious person to build the bridge of love and to put off the blazing flame of envy, no wonder, he will insist on keeping the fire of envy burning.

It's said: Don't hope for love from an envious, even if you loved and adored him.

- ❖ An envious person can have no mercy on you, and he will not cease to be hostile to you even if you are deprived of the blessing on which he was jealous of you. The envy is a hobby to him which he keeps practicing in all situations. Ah! How poor is he! He is suffering from a terrible spiritual void, and he is not aware of it.

Ash-Shafa'i (May Allah have mercy on him) said:

I kept everybody pleased except the envious, it's very difficult to please him.

How a man can please an envious, only the end of my blessing can make him pleased.

## The illness

- ❖ The suffering taught me to see the beautiful blessings that Allah has bestowed on me. The blessings that I couldn't realize them when I was healthy and sound. The Messenger of Allah (Peace be upon him) said : "Whosoever begins the day feeling family security and good health, and possessing provision for his day is as though as he possessed the whole world." <sup>1</sup>

Al-Manawi (May Allah's mercy be upon him) said:

"Whoever is completely given the heart peace, body health, the enough amount of provision over a day to sustain his life and the security of his family by Allah, he actually has been endowed with all the blessings more than which couldn't be obtained by those who possess the worldly blessings. So he should start the day with his thanks to Allah asking him for the help to spend these blessings to abide by Him not to defy Him. He should not stop remembering Him."

- ❖ The suffering taught me how to know Allah, the reality of the world, the contentment with destiny and how to be grateful pragmatically. Messenger of Allah (Peace be upon him) said:  
"When Allah has previously decreed a rank for a servant which he has not attained by his action, He afflicts him in

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(1) Classified by Albani as Hasan I Sahi Al-Jame

his body, or his property or his children, then He enables him to endure that, so that he may bring him to the rank previously decreed for him by Allah."<sup>1</sup>

The suffering taught me that the days of peace are so precious so, spend it wisely, don't make them go awry. One day there will be reckoning and return to Allah. Allah said:

{أفحسبتم أنما خلقناكم عبثاً و أنكم إلينا لا ترجعون} [المؤمنون: 115]

"Did you think that we had created you in play (without any purpose) and you would not be brought back to us" [Al-Mu'minun:115]

❖ The suffering taught me not to be worried about trivial things and engage myself in achieving the things of crucial importance. The days of peace and prosperity are not to remain forever, so it is necessary to do good deeds during these days before we are worried and shocked by the threats which will come across us suddenly. Prophet Muhammad (Peace be upon him) said :

"Gain the benefits of five things before five things: your youth before your oldness, your health before your sickness, your richness before your poverty, your free time before you become busy and your life before your death." <sup>2</sup>

Shaikh Hafiz Al-Hakami said:

"It means that these five things: Youth days, health, fortune, free time and life all are to work hard, prepare and to treasure much provisions (for the Hereafter). Who lose the

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(1) Classified by Albani as Sahi in Sahi Sunan Abi Da'ud

(2) Classified by Albani as Sahi In Sahi At-Targhib



opportunity to work and prepare in these days he won't be able to get them back when the things (i.e. oldness, sickness, poverty etc.) that are opposites of these things will happen." The poet said:

Gain the benefits when the troubles are likely to be silent.  
If the troubles are pacified for a while they will be stirred up after a short while.

Hasten to avail the benefits of the peace days, for they are just a mortgage, so you don't have any chance to own them properly.

❖ Who is suffering from pain or disease in bones he should contemplate these last verses of Surah Yaseen and should have good thoughts concerning Allah and should be happy. Allah said :

"And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?"

Say (O Muhammad Sallallahu alaihi wasallam)" He will give life to them Who created them for the first time! And He is All-Knower of every creation!"

He who produces for you fire out of the green tree, when behold! You kindle therewith.

Is not He Who created the heavens and the earth, Able to create the like of them? Yes indeed! He is the All-knowing Supreme Creator.

Verily, His Command, when He intends a thing, is only that He says to it, "Be!"-and it is!

So glorified is He (and exalted above all that they associate with Him) in Whose hand is the dominion of all things: and to Him you shall be returned" (Yaseen :78-83)

❖ Are you sick? Then listen to the good tidings of Prophet Muhammad (Peace be upon him) for you:

"No muslim is afflicted by a harm, be it the pricking of a thorn or something more (painful than that), but Allah thereby causes his sins to fall away just as a tree sheds its leaves"<sup>1</sup>

Falling away his sins so fast has been compared to the condition of tree when its leaves are dispersed and it becomes bare due to the strong wind blow.

❖ A person who is afflicted by the sufferings inspires people to have patience while it was appropriate for people to encourage him to have patience. They cry before him to share his grief and he gazes at their faces with an ecstatic smile which is full of contentment. Have you ever seen such scene?

❖ It is the stability and tranquility and they are from the One Who is All-compassionate and All-Kind. Messenger of Allah (Peace be upon him) said:

"Help comes from Allah equal to the amount of hardships and the patience is given from Allah equal to the amount of sufferings."<sup>2</sup>

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(1) Sahi Al-Bukhari

(2) As-Silsila As-Sahihah

"A believer is afflicted by such a suffering which could not be endured by the mountains and the minds get puzzled by its imagination. Be it by destruction of his family and children or swiping out all his properties or banishing him from his home land. Then he heals his injury by praising Allah and saying "innal lillahi wa Inna ilaihi raji'un" (Indeed to Allah we belong and to Him we shall return) and he enforces himself to have patience and contentment. Then Allah sends down His help for him. So he finds in his heart the sweetness of contentment that gives him peace and demolishes the bitterness of the fate by reminding him of sweetness of reward as somebody has said:

"When he smiled while he was suffering from what that causes pain, he said that the sweetness of reward made me forget the bitterness of pain."

Has Anybody of us ever passed by a believer who is suffering from lethal diseases that made him dispirited, the sickness has blurred his charms dented his body and made him so feeble that he is awaiting to be entombed. His fellow is more painful than he really is by seeing his sufferings despite all these things he is agree with the destiny of Allah and all satisfied. His tongue does not cease to praise Allah. We have seen such situations many times. It's the help of Allah for the obedient slave in his obedience and afflicted one in his afflictions."<sup>1</sup>

❖ Who praises Allah in his suffering, no matter how severe it is, he is really the one who gains profits.

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(1) Dr. Ibrahi Al-Haqeel

Messenger of Allah said " when a servant falls ill, Allah sends to him two angels and says to them: look what he says to his visitors. If he praises Allah and glorifies Him while they come to visit him, the two angles lift it to Allah, and He better knows. Then He says: "It's my promise for my servant that I will let him enter the paradise if he dies, and if I heal him, I will cover him with a flesh better than his (sick) flesh and fill him with the blood better than his previous blood, and I will remove his sins away from him."<sup>1</sup>

❖ The physical illness sometimes brings blessings but the heart illness is surely a punishment.

Scholars said: "Illness and all the hardships even the health and all the pleasing things undergo a divine principle of suffering and test. So the man is afflicted in all the things which he loves and which he detests. Allah said:

{ وَنَبْلُوَكُمْ بِالْشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ } [الأنبياء: 35]

"We shall make a trial of you with evil and with good. And to us you will be returned"

[Al-Anbiya: 35]

It is confirmed by the Qur'an and Hadith that for those who suffer are really the great rewards and the highest places from Allah, if they have patience and hope for good from Allah. Because a sick person whether he is suffering from a temporary ailment or chronic disease, undergoes the pains that are written down by Allah for him which becomes a

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(1)Classified by Albani in Sahi At-Targhib as Hasan Li Ghairihi

cause to take his sins away from him. Allah does not afflict on the believing patient servant two miseries in the world and Hereafter. He loves the patient ones and gives them their rewards in full without reckoning.

Everyone who is afflicted should read with us few hadithes which bring to us some good tidings to make our hearts cool with the permission of Allah:

"No servant is afflicted by any disease, but Allah resurrect him from it purified."<sup>1</sup>

If it is the case with those who are afflicted by a temporary ailment. What do you think of those who are subject to the chronic disease which lasts until his death? Do you suspect that whoever is suffering from such disease will be drowned in the mercy of Allah and in plenty of rewards and wages if he has patience in his suffering?

Abu Huraira (May Allah please with him) reported that Prophet (Peace be upon him) said:

"A Muslim male or female continues to remain under trial in respect of his life, property and offspring until he faces Allah, the Exalted with no sin record"<sup>2</sup>

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(1)Classified by Albani in Sahi At-Targhib As Sahi

(2)Classified by Albani as Sahi in Sahi At-Targhib

Anas (May Allah be pleased with him) narrated that Prophet (Peace be upon him) said:

"When Allah afflicts the Muslim servant by a suffering in his body, Allah says to angel: write down his good deeds which he was doing, if Allah gives him recovery he washes and purifies him and if he is deceased he forgives him and bestows on him his mercy.<sup>1 2</sup>

❖ Someone visited a patient and told him that someone had died of same disease!

Some of talks are just like the poisoned arrow for the patient.

I'm surprised! Do you think that it's your responsibility towards the patient to tell them the numbers of death due the disease which he is suffering from?! Or you want to get closer to Allah by telling it to the patient?!

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(1)Classified by Albani as Sahi in Sahi Al-Jame

(2)Website (Al-Islam Sawal wa Jawab) General Director Ash-Shaikh Muhammad Munjid (May Allah Protect him)

(3) Sahi Al-Bukhari

- ❖ Whenever you visit a patient tell him the stories of healing and good news only. Messenger of Allah (Peace be upon him) said:

"He who believes in Allah and the last day, must either speak good or remain silent."<sup>(3)</sup>

By God the silence is beauty and blessing for the one who is not so good at the discipline of talking. If it's necessary to speak, he should pray for the soon recovery of the patient.

- ❖ When you visit a patient, smile on his face irrespective of his severe disease. Your facial expressions send him the positive or negative signals to make him happy or sad.

If you visit a patient who is seriously ill, you should try to take his concerns about his death away from him by saying: No matter, soon get well. May Allah give you long life to obey Him, He restore your good health and get you back to recuperation. Try to convince him that he will live long to release him from the painful troubles.

It was said to Haroon when he was ill: Don't worry, let yourself be fresh. Neither the health is supposed to save you from demise and nor the illness is supposed to restrain you from living. Then Haroon said: "By Allah, I am feeling fresh and my heart got relief."

- ❖ Continue with the good deeds even if it is very little and insufficient. Try to perform additional prayers to gain its reward while you are afflicted by illness or while you are on journey. How pleasing it will be! If the illness and journey are simultaneously brought to you. Our Prophet (Peace be upon him) said :

“When a servant of Allah accustomed to do a good work, then becomes ill or goes on journey. What was accustomed to do when he was ill and staying at home will be recorded for him.”<sup>1</sup>

❖ The most beautiful gift to make a patient happy is not the sweet, he will never eat it nor the flowers, he won't enjoy them, rather you should hurry up to do Ruqya (incantation) for him. It's the best gift to present to him. Messenger of Allah (Peace be upon him) said :

"He who visits a sick person who is not on the point of death and supplicates seven times, “As'alullahal Azim Rabbal Arshil Azim, An yashfiyaka"

{سبحان الله العظيم رب العرش العظيم أن يشفيك}

(I ask Allah the Great the Lord of Great Throne to heal you) Allah will certainly heal him from that sickness.”<sup>2</sup>

❖ If only pricking a thorn can redeem you from the sins. What do you think about the thorns of pain? Say: "Alhamdulillah" (All praise is due to Allah)

Messenger of Allah (Peace be upon him) said : "Never a believer is stricken with, a discomfort, an illness, an anxiety , a grief or mental worry or even the pricking of a thorn but Allah expiates his sins"<sup>(2)</sup>

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(1)Classified by Albani as Hasan in Sahi Abuda'ud

(1)Classified by Albani as Sahib in Sahi Abi dau'd

(2) Sahi Al-Bukhari



The word "Nasab" in hadith means discomfort or weariness and the "wasab" means illness.

"Alhamm" is the anxiety about future.

"Alghamm" is to be anxious about past.

❖ Who created the pain, also created the ease and comfort. Who created the illness, created the healing. Who created the suffering created the relief. Don't go away from Him. He is near to you if you believe in His nearness, you have faith in His power and you know how to deal with Allah when He afflicts you. Nothing is more devastating and tiring for the people than being anxious and suspicious about the power of Allah to swipe out the sufferings. Due to suspicion about Allah the suffering doubles. Do you think that suffering is greater than the one Who is All-Great (Exalted be He).

❖ Who takes the medicines for a long time, he knows that some medicines are intoxicated synthetically. But he should believe that the healing is from Allah. The Messenger of Allah (Peace be upon him) said : "He who eats seven Ajwa dates every morning, will not be affected by poison or magic." <sup>1</sup>The cupping releases the poisons from the body. Messenger of Allah (Peace be upon him) said :

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(1) Sahi Al-Bukhari

(2) Sahi Al-Bukhari

"Healing is in three things: cupping, gulp of honey, and branding with fire (cauterizing) but I forbid my followers to use branding with fire."<sup>(2)</sup>

## The supplication

- ❖ The last one third of the later night is the time when Allah descends the lowest heaven in a way that is appropriate to His Greatness, Exalted Might and Domain. So in these hours let your needs descend and let your heart be evacuated, don't let it be emptied in the gatherings of people. Are you bored of people? If you are not bored of them, they are bored of you. They are only to make you feel embarrassed not to bring change to you. Allah is the One who brings the change to your situation and He will cover you. Messenger of Allah said : "Our Lord, the Blessed and Exalted, descends every night to the lowest heaven when the one third of the later part of the night is left and says : who supplicates Me,

So that I may answer him? Who asks Me so that I may give to him? Who asks Me forgiveness so that I may forgive him?"<sup>1</sup>

- ❖ O, the needy ones! The supplication between Azan and Iqamah is responded by Allah. Messenger of Allah said : " Supplication made between the Azan and Iqamah is never rejected "<sup>(2)</sup>

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(1) Sahi Al-bukhari

(2) Classified by Albani as Sahi in Sahi At-Tirmizi

❖ O, Allah! Strengthen my heart! How needy the afflicted one is to this supplication. Ponder over the kindness of Allah to the Mother of Prophet Moses (Peace be upon him) when she faced a great suffering which makes the hearts of Mothers melt (losing their infants). Allah said :

{و أصبح فؤاد أم موسى فارغا إن كادت لتبدي به لولا أن ربطنا على قلبها لتكون من المؤمنين} [القصص: 10]

"And the heart of the mother of Musa (Moses) became empty [from every thought, except the thought of Musa (Moses)]. She was very near to disclose his (case i.e. the child is her son) had we not strengthen her heart (with faith), so that she might remain as one of the believers." (AL Qasas: 10)

Strengthening her heart means to strengthen it with the security, patience and steadfastness.

Remaining as one of the believers means to be one of those believers who are convinced that Allah's promise will come true. Allah promised her Saying {إنا رادّوه إليك} "We shall bring him back to you". So Allah brought him back to her and pleased her heart. I beseech Allah to strengthen your heart. Messenger of Allah said: "Seek refuge in Allah against the turmoil, attacks of misfortunes, evil of judgment and joys of enemies."<sup>1</sup>

Abdullah ibne Umar reported that messenger of Allah used to supplicate "O Allah! I seek refuge in you against the declining of Your Favours, passing of safety, the

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(1) Sahi Al-Bukhari

(2) Sahi Muslim

suddenness of Your punishment, and all that which  
displeases You."<sup>(2)</sup>

## Supplications of trouble

- ❖ It's quite indiscernible that despite facing the troubles a person doesn't memorize the supplications of trouble. Only an ill-fated person can do such indiscernible act. If you do not memorize them while you're amidst the woes. Then when will you memorize them.

What would you repeatedly say when you are dejected?

Song, curse, abuse or the words of objections on destiny.

Allah protect us against such things.

It's the reward in the troubles that you are concern with memorizing the supplications and repeating them. You lived a long time without knowing these supplications and repeating them. So hurry up to learn them by heart and saying them repeatedly and be happy with the close prosperity and relief from Allah Who is All-Hearer and All-Responsive.

Here are some supplications of trouble.

Messenger of Allah (Peace be upon him) said: "If anyone is afflicted by any grief and sorrow and he supplicates thus

{اللهم إني عبدك، وابن عبدك، وابن أمتك، ناصيتي بيدك، ماض في حكمك، عدل في قضاؤك، أسألك بكل اسم هو لك، سميت به نفسك، أو أنزلته في كتابك، أو علمته أحدا من خلقك، أو استأثرت به في علم الغيب عندك، أن تجعل القرآن ربيع قلبي، ونور صدري، و جلاء حزني، و ذهاب همي}

" Allahumma inni Abduka, wabnu Abdika, Wabnu Amatika, Nasiyati Biyadika, Mazin Fiyya Hukmuka, Adlun Fiyya Qaza'uka, As'aluka bi kulli ismin hua laka, sammaita bihi nafsaka, au anzaltahu fi kitabika, awista'asarta bihi fi ilmil

ghaibi indaka, an taj'alal Qur'aana rabi'a qalbi, wa noora sadri, wa jala'a hazani, wa zahaba hammi"

(O Allah I'm Your servant and son of Your servant, and son of Your female servant, my forehead is in Your hand, Your command is fixed and intent regarding me, Your judgment is just right about me. I ask you with every name by which You named yourself, or You sent it down in

Your book, or You taught it anyone of Your creatures, or You preserved it in your knowledge of hidden things, to make the Qur'an the spring of my heart, the light of my chest, and relief to my grief.) Allah takes his grief away from him and replaces it by the happiness. They said : o messenger of Allah (Peace be upon him)

Should we learn these words? He said: of course! Everyone who hears them should learn them.<sup>1</sup>

Messenger of Allah (Peace be upon him) said: "The supplications to be used by the one who is distressed are :

{اللهم رحمتك أرجو فلا تكلني إلى نفسي طرفة عين، و أصلح لي شأني كله، لا إله إلا أنت}

"O, Allah! Your mercy is what I hope for. Do not abandon me to myself for an instant, but put all my affairs in good order for me. There is no God but Thou."<sup>(2)</sup>

Messenger of Allah used to supplicate in the hardship thus

{لا إله إلا الله العظيم الحليم، لا إله إلا الله رب السماوات والأرض و رب العرش العظيم}

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(1)classified by Albani as Sahi in Sahi At-Targhib

(2)Classified by Albani as Hasan in Sahih Al-Jame

" La Ilaha Illalallahul Azimul Haleem, La Ilaha Illallahu Rabbus Sanawati Wal Ardhi, wa Rabbul Arashil Azeem."

(Non has the right to be worshipped but Allah the incomparably Great, the Compassionate. None has the right to be worshipped but Allah Lord of the Mighty Throne. None has the right to be worshipped but Allah Lord of the heavens, Lord of the earth and the Lord of the Honorable Throne)<sup>1</sup>

Asma binte Umais (May Allah be pleased with her) said that the messenger of Allah (Peace be upon him) taught me few words to say in trouble:

{الله الله ربي، لا أشرك به شيئاً}

"Allah Allah Rabbi, La ushriku bihi Shai'an" (Allah Allah, He is my Lord, I will never associate anything with him)<sup>(2)</sup>

Learning the supplications of trouble by heart brings the virtue and additional reward. But sometimes it becomes difficult for someone to learn them by heart so they can supplicate in as right expression as they can possibly do.

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(1) Sahi Al-Bukhari

(2) Classified by Albani as Sahih in Sahih Ibne Maja



## The Writing

- ❖ In some writings the objections to the destiny and anger on Allah can obviously be seen. Such writings bring nothing but the increase in the sins and the anger of Allah. "Who utters such annoying and inapt phrases is likely to fall in turmoil and disaster, advertently or inadvertently. Allah has made some people the cause to bring the turmoil to each other. There are poor, riches, noble and vile between them. He who agreed with what distributed for him and didn't become outraged is the one who was saved from falling into turmoil. Who made objection to it and showed his anger, for him there will be nothing but anger. Allah said:

[و جعلنا بعضكم لبعض فتنة أ تصبرون و كان ربك بصيرا] [الفرقان: 20]

"And We have made some of you as a trial for others: will you have patience? And your Lord is ever All-Seer (of everything) [Al-Furqan:20]

Qurtubi (May Allah have mercy on him) said: "His saying (Exalted He be) means that the world is home to sufferings and trials. So Allah wanted to make some of his servants the cause to draw the turmoil to others. It's common to all people whether they are believers or disbelievers. So the healthy one brings the turmoil forward to the ill, the rich to the poor, the patient poor to the rich. This means that everyone is set to bring his companion forward to the test. So the rich person is to be tested by poor one. So he should console him and avoid ridiculing his impoverishment. The

poor is to be tested by the rich one. So he should avoid being jealous of him and should take from him only what he gives to him. Both of them should remain firm on the truth steadfastly. As Dhahhak said: The meaning of {أتصبرون} (will you have patience) is to have patience on the truth.

Those who suffer say: Why we were not recuperated? The blind says: Why I was not as the one who is endowed with eyesight?

The same problem is with everyone who is afflicted. The turmoil is supposed to cause an afflicted one to become jealous of the one who is recuperated and the recuperated one underestimate the afflicted one. The patience is supposed to be reason to restrain both of them from the arrogance and irritation.

The answer of {أتصبرون} "Will you have patience?" is omitted and that is "or will you not have patience"<sup>1</sup>

"Such words that commonly come to the tongues cause the mistrust in Allah. It's turmoil that many people couldn't avoid falling into it. Some of them think that they deserve more than what that is destined for him, and he is more privileged to have the good abundantly and to have the misery and mischief diverted from him than others. It causes the objection to Allah's decision that leads a person to dent the basis of Iman (belief) and make it hollow. That's to believe in destiny whether it is good or bad, all is from Allah. He

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(1) Briefly taken from the exegesis of Qurtubi

predestined it, recorded it and wanted it, then he brought it to the existence by his Exalted Wisdom and Justice”

Ibnul Qayyim (May Allah have mercy on him) said:

“Most people but all of them except for those whom Allah wants to be excluded, suspect Allah unjustly with many suspicions. Most of descendants of Adam (Peace be upon him) believe that they are underprivileged, devoid and ill-fated. They deserve more than what Allah bestowed on them. Their appearing condition says: "Our lord did injustice to us. He stripped us of what we really deserved. Their own beings bear the testimony to it. They refuse it with their tongues and can't dare speak it up. Who looks into his own being and dives deep to unveil its cryptic secrets and folded complications finds it out hidden in his being same as the fire is hidden in firelock. Just try to ignite the firelock of anybody you want, its sparks will tell you what is hidden in it. If you look into anybody else you want you will find that he is outraged by the destiny and full of curse and abuse against what happened to him. He will say that it should be so and so. Some of them do it little while others commit this sin at large scale. Look into yourself whether you are indulged in it or secured."

I have never seen anyone else who is more wretched and destructed than the one who is disagree with what Allah has written for him and fetched for him. Don't be of them who make objections to the decisions of Allah directly or indirectly.

- ❖ Whenever you read any idea or piece of poetry you will realize that it probably consists of what triggers the grief, sorrow, pain complain and weariness. It leads the reader as well as writer to the psychological anguish because it adds fuel to the griefs and pains and makes them firmly settled rather than being helpful in forgetting and wiping them out and it becomes a sole drive to lead to the anger over Allah's decisions. So who chooses to be angry for him is the anger.
- ❖ O, you suffer! Be disciplined and meticulous in your writings about Allah and try to avoid His punishment. Seek the proximity to Allah in your writings. Make your words bubbled with belief in destiny and fate and well garnished with patience and contentment. Be optimistic to get the nearest relief. Be delighted with the kindness of the One Who is All-Kind, and let others be delighted with it.
- ❖ They say : "Who left his offspring behind him, he didn't die."
- ❖ I say : "Who penned down good words, didn't die"

## The death

- ❖ Days are moving forward very fast to thrust us into the graves. You won't be dismayed and dreadful in the grave if it becomes a garden of paradise. Defend yourself against the quickly passing days with your good deeds.

Poet says:

Hurry up to get your ambitions fulfilled.

Your ages are just like a journey. Ride the horse of your youth and be in hasten. It will be taken back from you because it's a consignment.<sup>1</sup>

- ❖ Nobody will die before he completes his predestined life span. Be content, don't be frightened. Try to be brave and adventurous. Allah said :

[وما كان لنفس أن تموت إلا بإذن الله كتابا مؤجلا] {آل عمران: 145}

"And no person can ever die except by Allah's leave and at appointed term" [Al-Imran: 146]

- ❖ The days are running fast as if you are at the back of a fast running horse and it continues to run in its hyper speed with ceaseless impetuosity and at a sudden it stops with a jerk to thrust you with all its strength mustered into the pit of grave.

Ali ibne Abi Talib (May Allah be pleased with him) said:  
The death neither skips father nor the sun.

It is the way that is to be trodden by every individual.

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(1) Poet Ali Al-Tihami from Abbasid era

The Prophet died. He was not kept alive for his followers forever.

If Allah ever had immortalized anybody, He would have immortalize His Prophet.

The death has arrows for us in its quiver which never miss out.

If an arrow misses someone out today, it will not miss him out tomorrow.

The death remains as unseen fact for us until we come across it or test it.

Allah The Exalted One Said:

[كل نفس ذائقة الموت و إنما توفون أجوركم يوم القيامة] {آل عمران: 185}  
"Everyone shall test death. And only on the day of Resurrection shall you be paid your wages in full" [Al-Imran: 185]

"Talbina"<sup>1</sup> is a useful medicine for the ill person. It eases some of his pains.

Aa'isha the wife of Allah's apostle (May Allah be pleased with her) said:<sup>(2)</sup>

"When there was any bereavement in her family, the women gathered there for a condolence and they departed except the members of family and some selected persons. She asked to prepare Talbina in a cauldron and it was cooked then Tharid was prepared and it was poured over Talbina, then she said: Eat it, for I heard Allah's Messenger

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(1) Talbina is a soup that is cooked on the slight fire for 5 five minutes by adding two spoonful of barley bran to one cup of water.

(2) Sahih Al-Bukhari

(Peace be upon him) as saying: Talbina gives comfort to the aggrieved heart and it lessens grief."

O, Allah! bless our beloved Prophet Muhammad and grant him peace who taught us everything even the edible things that help ease the pains. It's really a great religion and he was really a great Prophet. May my mother and father be sacrificed for you O, Apostle of Allah!

Nawawi said that the word in the hadith "Majammah or Mujimmah" means that it gives comfort to heart, takes its grief away and makes it active.

- ❖ Try to excel over the death with doing good deeds before you say:

{يا ليتني قدمت لحياتي} [الفجر:24]

"Alas! Would that I had sent forth (good deeds) for my life"  
[Al-Fajr:24]

I wish I had sent forth while I was in the world some good deeds for my everlasting factual life after which there is no death, that can save me from the anger of Allah and lead me to His pleasure.

- ❖ The days of your life are just like the leaves of fresh green tree which becomes pale to be leaned and dried up. Then it falls on the earth leaving the tree with all its greenery and freshness behind. Sometimes the leaf falls while it was at the acme of its freshness. There is no perpetual place for it. No, no, not at all.

❖ Now express your valuable and charming emotions towards the members of your family, for expressing such emotions is better than poems of elegy and the mourning thoughts for them which they will never see after their death. Messenger of Allah (Peace be upon him) said : "Saying a good word is also Sadaqah (charity)."<sup>1</sup>

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(1) Sahih AlBukhari



## Remedy for the searing trouble and its grief

It's important for the one who is afflicted to know the way of Prophet (Peace be upon him) to find out the remedy for the searing trouble and its grief. Ibnul Qayyim said in Zadul Ma'aad:

Allah The Exalted One said:

{و بشر الصابرين، الذين إذا أصابتهم مصيبة قالوا إنا لله وإنا إليه راجعون، أولئك عليهم صلوات من ربهم ورحمة و أولئك هم المهتدون} [البقرة : 155-157]

"And give glad tidings to As-Sabirun (the patients).

Who when afflicted with calamity, say: "Truly, to Allah we belong and truly, to Him we shall return."

They are those on whom are the Salawat (i.e who are blessed and will be forgiven) from their Lord, and (they are those who receive His) mercy, and it is they who are the guided ones.

[Al-Baqarah:155-157]

And Messenger of Allah (Peace be upon him) said:

" When a Muslim suffers from a calamity and utters what Allah has ordered him to utter "Inna Lillahi Wa Inna ilaihi raji'un, Allahumma Aajirni Fi Musibati Wakhlu'f li khairan Minha" (We belong to Allah and to Him we shall return. O Allah! Compensate me in my affliction, recompense my loss and give me better in exchange for it) then Allah surely compensates him with reward and better substitute."<sup>1</sup>

This word is most comprehensive treatment for the afflicted one and most beneficial for him in the world and Hereafter.

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(1) Classified by Albani as Sahi in Sahi Al-Jame

There are two principles in it:

First: The slave of Allah, his family and his property all are the real property of Allah. He lent it to His slave as a loan. When He takes it back, He is just like a lender who takes his property back from the borrower.

The Second: The ultimate fate of the slave is to return to Allah Who is his actual Master. He will certainly leave the world behind his back and come to his Lord alone as he had created him first time with no family, no property and no tribe except for goods and evils.

If it is just the beginning and ending of the slave then how can he be delighted at what is available to him and frustrated of what he had lost. So to be concerned with his beginning and ending is the best remedy for his disease.

The first remedy of the trouble for the slave is to believe firmly that what befell him was not to miss him and what missed out him was not to befall him.

And the second remedy for him is to look at what he suffered from so he can see his Lord that He has prepared for him better things and preserved for him - If he adheres to patience and contentment - such rewards which are many many times greater than what he missed out due to his suffering and if He wanted He can make these rewards far great than losses of his suffering.

And third remedy for him is to extinguish the fire of trouble by uttering the cool words of consolation to the trouble stricken people. He should know that the happy individuals

are found in the every valley in the world. Then he should see to right, does he see anything except hardship? Then he should turn left, does he see nothing but the woe? If he looks into the world, he will see it full of afflicted persons. All are afflicted whether by losing their beloved ones or facing the trouble. All the mischiefs of world are just like dreams or vanishing shadow. If it lets you laugh a little it will let you cry much. If it makes you happy for a day it will sadden you for a long time. If it lets you rejoice for a short while it will make you deprived for a long while.

Hind binte Noman said: You had seen us while we were the most venerable people and we were the most affluent and wealthiest people, then just after sunset we were impoverished and indigents.

A man asked her to tell her news. She said: Once we woke up in the morning we found that there was no one in Arabs but he expressed his hopes to us, then in the evening we saw there was no one in Arabs but he expressed his pity for us.

The fourth remedy is to know that the fright will not wipe out the trouble but it will double it.

The fifth remedy is to know that missing the rewards of patience and surrender that comprise of blessings, mercy and guidance which are ensured by Allah on the adherence to patience and saying "Inna lillahi wa Inna ilaihi raji'un" (Surely we belong to Allah and to Him we shall return) is really greater loss than the trouble.

The sixth remedy is to know that the fright makes his enemy laugh and makes his friend mourn. It leads to the anger of his Lord and joy of his Satan as well as it takes him to lose his rewards and weaken his soul. When he clings to patience and hopes for good he pleases his Lord, brings joy to his friend, teases his enemy, eases the burden of his brothers and gives them condolence before they give it to him. This is the great perfection and steadfastness in the suffering. The he slapping of cheeks, tearing the cloths, invocation of destruction and death and expressing anger over the destiny are not something that can be considered perfect and commendable.

The seventh remedy is to know that the pleasure and mirth followed by patience and hope for good are many many times greater than what he suffered from. It's quite sufficient for him to enter the home of praise that will be built for him in the Paradise for praising his Lord and saying:

"Inna lillahi wa Inna ilaihi raji'un" (surely we belong to Allah and to Him we will return) He should think, which of the two troubles is greater? Trouble of the world or trouble of the failure to get the home of praise in Paradise. Messenger of Allah (Peace be upon him) said: "On the day of judgment, when the people who were tired (in this world) are given their rewards, the people who were pardoned (in life) will wish that their skins had been cut off with scissors while they were in the world."<sup>1</sup>

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(1) Classified by Albani as Hasan in Sahi At-Tirmizi

The seventh remedy is to know that if he reached the peak of the grief in the trouble, ultimately he will be enforced to cling to patience and it is not good to do things with coercion. One of the sages had said: A wise person does in the first day of his trouble what a fool does after many days. Who doesn't adopt the patience as the nobles do he follows the way which animals follow. Messenger of Allah (Peace be upon him) said:  
"The real patience is at the first stroke of a calamity."<sup>1</sup>

The eighth remedy is to know that if there were no trouble and calamity in the world the human beings were afflicted by the disease of haughtiness, boasting and stiffness of heart which leads to destruction soon later. It's the mercy of the One Who is the Most Merciful of those who have mercy on human beings that He let them look for His mercy through the various medicines of the troubles which can save them from such diseases (Arrogance, Ruthlessness and haughtiness) as well as they can make them perfect in the servitude of Allah and swipe the waste and harmful elements out of their life. Glorified be He who shows His mercy by afflictions and tests by his blessings.

The trouble sometimes makes human blessed.  
Sometimes Allah makes some people suffer by granting them blessings.

If Allah had not treated his slaves by the medicines of troubles and sufferings they would have turned rebellious.

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(1) Classified by Albani as Sahih in Sahih An-Nasa'i

When Allah wants good for his slave he lets him have the medicines of suffering and tests him according to his situation to heal his lethal diseases.

Finally when he makes him purified, refined and well improved he makes him eligible for the noblest post in the world. That is His servitude and the most valuable reward of Hereafter, that's to see Him and be close to Him.

The ninth remedy is to know that the bitterness in the world will change into sweetness in the Hereafter. Thus Allah turns it. The sweetness of the world is bitterness of the Hereafter in its essence. To shift from the ephemeral bitterness to the eternal sweetness is better than what is opposite to it. If this fact is hidden from you, listen to saying of the one who is trustworthy and truthful one (Peace be upon him):

"The Paradise is surrounded by hardships and the Hell fire is surrounded by temptations." <sup>1</sup>

At this juncture people's mind set appears to be different and their realities apparently become manifest. Most of them prefer the ephemeral sweetness to the eternal sweetness which never ends and don't endure the bitterness for one hour to enjoy the sweetness forever. They neither accept the disgrace for an hour to have the

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(1) Sahih Muslim

respect forever nor face the suffering for an hour to have the peace forever. What is available is visible to them and what is awaited is invisible to them. They are weak in the belief and dominated by their desires so it results in preferring the world and turning down the Hereafter.

Call yourself to that eternal blessing everlasting happiness and the great success which Allah has prepared for His friends and His obedient slaves. Then see the humiliation, punishment and everlasting sorrows which is prepared by Allah for disbelievers. Then think carefully which one of the two is more fitting to you. Each one works according to his Shakilah (i.e his way or his religion or his intention) and each one inclines to what is appropriate and more suitable for him. The success is left to Allah.

## **Causes to eliminate the sufferings**

### **1- Abiding by Allah**

The days when you abide by Allah are really the days of peace and safety. The hadith says:

"Be mindful of Allah, He will protect you"<sup>1</sup>

"Be mindful of Allah" means keep in mind His restrictions, rights, commands and preventions in a way that He may see you in His obedience and worships and He don't find you indulging in the sinful activities and evils. The optimal way to preserve it to be punctual in salat, to maintain Taharah (purity), to protect the head and what it consists of, such as the protection of ear, eye and tongue against Muhrramat (unlawful things or activities) and to protect the stomach with all its contents which include the protection of heart against the persistence in Muhrramat (unlawful things or activities) and the unlawful food. The most important thing which should be protected is the private parts (sexual organs). It should be put only in Halal (lawful places)

"He will protect you" means that when you fear Him and keep Him in your mind you will be protected from the harms and disastrous things as a reward from Him. He will protect yourself, your family, your property, your religion and your world as well as He will protect you against the mischiefs of the world and Hereafter.

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<sup>1</sup> Classified by Albani as Sahih in Sahih At-Tirmizi



The protection of Allah for His slave is of two types:  
The first: He gives him protection related to his world interests such as protection of his body, offspring, family and property. Who keeps Allah in his mind and abides by Him in his tender age and in the time of his strength, Allah protects him in his old age and frailty. He confers on him the ear, the eye, the strength and the mind on His Own Behalf.

The second: Allah gives protection to his slave related to his religion and belief. So He protects him throughout his life against the misguiding, suspicions and unlawful desires. Protects His religion at the time of his death and lets him die with belief. While on the other hand who loses Allah, He loses him too. He becomes abandoned amidst His creatures and gets teased and persecuted by those to whom his hopes for benefits were stuck.

## 2- Fear of Allah:

Allah says in the Holy Quran:

{وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ} [الطلاق: 3]  
"And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from sources he never could imagine."  
(At Talaq :2-3)

Ibnul Jauzi (May Allah have mercy on him) said : Who wants the continuation of safety he should fear Allah.

3- To supplicate Allah to get relieved of troubles. Allah does not deny to respond to those who supplicate Him and does not disappoint those who stick their hopes to Him. So invoke Allah with fear and humbly.

Some of Scholars said: I'm surprised of four persons how they neglect four things.

I'm surprised of the person who is afflicted by sorrow and grief, how he neglects the words of Allah:

[وأيوب إذ نادى ربه أني مسني الضر وانت أرحم الراحمين] {الأنبياء: 83}  
"And (remember) Ayyub (Job), when he cried to his Lord:"  
verily, distress has seized me, and You are the Most Merciful of all those who show mercy. "

(AL-Anbiya:83)

Then Allah, The Exalted One says:

[فاستجبنا له و كشفنا ما به من ضر] {الأنبياء: 84}  
"So we answered his call, and we removed the distress that was on him"

(AL-Anbiya: 84)

I am surprised of the one who suffers from sadness and dejection, how he doesn't pay careful attention to the words of Allah The Exalted One:

{و ذا النون إذ ذهب مغاضبا فظن أن لن نقدر عليه فنادى في الظلمات أن لا إله إلا أنت سبحانك إني كنت من الظالمين} {الأنبياء: 87}

"And (Remember) Dhun - Nun [Yunus (Jonah)] when he went off in anger, and imagined that we shall not punish him (i. e the calamities which had befallen him)! But he cried through the darkness (saying) La ilaha illa Anta [none has the right to be worshipped but Thou (O, Allah)] Glorified (and Exalted) are You [above all that (evil) they associate with You]! Truly, I have been of the wrong-doers." (Al-Anbiya: 87) Then Allah says

[فاستجبنا له و نجيناه من الغم وكذلك ننجي المؤمنين] {الأنبياء: 88}  
"So we answered his call, and delivered him from the distress. And thus we deliver the believers." (Al-Anbiya :88)

I'm surprised of the person against whom people plot, how he pays no heed to the words of Allah:

[و أفوض أمري إلى الله إن الله بصير بالعباد { غافر: 44 }]

"And my affair I leave it to Allah. Verily, Allah is the All-Seer of (His) slaves" (Ghafir :44)

Then Allah says:

[فوقاه الله سيئات ما مكروا { غافر: 45 }]

"So Allah saved him from the evils that they plotted (against him)." (Ghafir: 45)

I'm surprised of the person who is afraid, how he doesn't care the words of Allah:

[و قالوا حسبنا الله ونعم الوكيل { آل عمران: 173 }]

"Allah (Alone) is Sufficient for us, and He is the best disposer of affairs (for us)." (A'L-Imran: 173)

Then Allah the Exalted says:

[فانقلبوا بنعمة من الله و فضل لم يمسسهم سوء { آل عمران: 174 }]

"So they returned with the Grace and Bounty from Allah. No harm touched them." (A'L-Imran: 174)

4- Trust in Allah : The essence of trust is to handover the affairs to Allah after taking all the possible and lawful measures and to believe firmly that Allah has power over everything, all the creations and affairs belong to Him, Who says to thing if he wants to create it "Be!" and It is. What he wants to be, it's done and what he don't want to be, it didn't. So it's necessary for a Muslim to attach his heart to Allah in hope, fear, anxiety, wish and love. Whoever puts his trust in Allah He becomes sufficient for him in all the matters that make him anxious about his religion or world. Allah, The Exalted One said:

{ومن يتوكل على الله فهو حسبه، إن الله بالغ أمره قد جعل الله لكل شيء  
قدرا} [الطلاق: 3]

"And whosoever puts his trust in Allah, then he will suffice him. Allah will accomplish his purpose. Indeed Allah has set a measure for all things" [AT-Talaq-3]

5- Recitation of Qur'an as much as possible. Allah said :

[قل هو للذين آمنوا هدى و شفاء] [فصلت: 44]

"Say: It is for those who believe, a guide and a healing" [Fussilat: 44]

How beautifully it is said by a female poet.<sup>1</sup>

When he recited the words of the Merciful One, his griefs were turned into joys and happiness.

Everybody has a key to the happiness. Reciting a verse is my key to it.

6- Standing for the prayer in the last hours of the later night. Who stands for the prayer in the last hours of the night, he comes across the hours of responding. It's the time when Allah descends the lowest heaven. Messenger of Allah(Peace be upon him) said: <sup>(2)</sup>"Our lord, the Blessed and Exalted, descends every night to the lowest heaven, when one third of the later part of the night is left, and says who supplicates me? so I answer to him, who asks me? So I may give to them, who asks me forgiveness? So I may forgive him."

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(1) Amal Ash-Shaikh

(2) Sahih Al-Bukhri

7- Sadqa (The charity) Messenger of Allah (Peace be upon him) said: " The Sadqa (Charity) puts out the anger of Rab (The lord) The Exalted and Blessed. <sup>1</sup>

" He also said: " The Sadqa (Charity) extinguishes the sins as the water extinguishes the fire."<sup>(2)</sup>

8- Good deeds : It includes doing good to the slaves of Allah by giving them Qardhe Hasan (Goodly loan) doing them favor, sending them gifts, giving them alms, helping them meet their needs such as intercession or paying their debts etc. and doing another different forms of favor. Allah The Exalted One said:

[هل جزاء الإحسان إلا الإحسان] {الرحمن: 60}

"Is there any reward for good other than good" (Ar Rahman: 60)

9- Seeking forgiveness: It pleases Rabb (The Lord) and keeps you away from His anger. Allah said:

[وما كان الله معذبهم وهم يستغفرون] {الأنفال: 23}

"Allah will not punish them while they seek His forgiveness" (Al-Anfal: 23)

Whoever is accustomed to seeking forgiveness Allah will provide him with relief in all his adversities pave the way to get out form all the dilemmas and He will give him provisions from the sources which he couldn't imagine.

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(1) Authenticated by Albani in Sahih At-Targhib as Hasan Li Ghairihi

(2) Classified by Albani as Sahih in Sahi At-Targhib

10- Hasten to repent. Allah said :

{فإن يتوبوا بك خيراً لهم وإن يتولوا يعذبهم الله عذاباً أليماً فى الدنيا و الآخرة و ما لهم فى الأرض من ولي ولا نصير} [التوبة: 73]

"If they repent, it will be better for them, but if they turn away, Allah will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a Wali (supporter, protector) or a helper." (At Tauba: 73) Ali ibne Abitalib (May Allah be pleased with him) said : " None of the calamities befalls but due to the sin and none of them is removed but by repentance" <sup>1</sup>

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(1) Extracted with slight change from the sermon of Dr. Khalid Al Mushaiqih titled "Causes to eliminate the sufferings and troubles"

## **Before I depart you**

Who doesn't agree with what Allah destined for him he lives wretched and brings wretchedness to the people around him. His increasing grief leads to overwhelming psychiatric trauma followed by physical distress appearing in the forms of diseases.

Shortly: Don't set yourself on the verge of persecution. Don't multiply your pains. The objection to the destiny is neither a legal nor a rational way to benefit you rather it increases your anguish.

Don't imagine that all people are happy, you're solely to endure sufferings. No, but there are many individuals who burst out talking of their miseries in the gatherings to let you know that they also suffer. Whereas people abstain from speaking up and they hope for good from Allah. So Allah sends down the peace and steadfastness upon them . You find them so rejoicing and so ecstatic that you consider them free from sufferings.

**The fact that I want to speak it up at the end of the talk that:**

Most of the successful persons in their life are probably of those who suffered.

Prophets, the companions of our Prophet Muhammad (Peace be upon them all), the scholars and the leaders and

other successful persons whether they are older or younger, men or women. Some of them could not succeed without falling into the sufferings but they attained the success just after they endure the sufferings. I am going to stop writing and now ready to depart you with these motivational and penetrating poetic words said by an eloquent and felicitous female poet Amal Ash Shaikh for all those who are subjected to sufferings.

O, who is hit by pain! Stick to patience  
After the difficulty the prosperity is to come surely  
After the grief the peace is to descend certainly  
So hope for the reward in the grief  
The tears are not likely to well up in your eyes forever  
Soon you will be glad for a long time  
O, you shed tears in the night!  
Soon the dawn will appear with scintillating light  
O, the fractured one! Tell me  
Does Allah allows any fracture to remain unhealed perpetually  
There is a Lord Who knows better your patience as He knew your troubles  
Stand up with me, to be helpless is not good  
The belief is more fitting to you  
The world has nothing to make your heart dejected by coercion  
Don't be melted, the world is a home which neither can be narrow to the land nor can be contracted to the ocean  
Take the proportions of delight from the world  
Don't let your secret remain concealed in your heart



Choose a moderate and flexible way in your world to walk through

Everything has already been destined

The One who made you alive is really a Lord Who wants you continue with His obedience

Our Lord the Compassionate One is the Lord Who has been so Merciful and so Bountiful

O, who is hit by the pain! Stick to patience

After difficulty the prosperity is to come surely

O, Allah! Remove away the sufferings from us and from All the Muslims. Make us of the fortunate ones in the world and Hereafter. All praises and thanks be to the Praiseworthy Allah who bestowed on us His guidance and successes. I ask Allah for the acceptance and sincerity for all of us. O Allah! Send down your blessings and peace upon Muhammad bin Abdullah who with Your kindness got the salvation from the pains and sufferings, including his family and all his companions.