

THE REALITY OF HARDSHIP



MAULANA
ABDUL SATTAR ولامت ببرکاتہم



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ABDUL SATTAR *ولست بركاتهم*



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أَلْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَ
أَصْحَابِهِ أَجْمَعِينَ أَمَّا بَعْدُ

فَاعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿بِسْمِ اللّٰهِ الرَّحْمٰنِ﴾
الرَّحِيمِ

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ

(سورة الشورى: 30)

وقال الله تعالى: إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

(سورة الزمر: 10)

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَ
سَلِّمْ

My respected Muslim elders, dear brothers and Muslim Ummah's honourable mothers and sisters! Every human faces different kinds of situations in this world. At times there is happiness, at times sadness; at times one enjoys good health and at times suffers illness; at times there exist conducive conditions and at other times non-conducive ones; situations suit one at times and at other times they are unsuitable; every human being comes across these varying states. No one in the whole world can claim that everything is happening exactly the way he wants even if he has inestimable resources, countless assets and enormous stores of material wealth. All human beings encounter different types of situations but a Momin's state is not only different, not only pleasing and agreeable but surprising too. Whatever conditions a





Momin is in, he is happy and satisfied and in this his state is unique indeed!

A Momin's Incredible State

Rasoolullah ﷺ has said,

عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ دَاكٍ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ
إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ
فَكَانَ خَيْرًا لَهُ

"Strange indeed are the ways of a Momin for there is good in every affair of his, for, if he has an occasion to feel delight he thanks Allah, thus there is a good for him in it, and if he gets into trouble and shows resignation and endures it patiently there is a good for him in it." (Mishkat Al-Masabeeh, Bab-us-Sabr, Vol.2, Pg.452)

Who are the Unfortunate Ones?

But Satan tries to deceive us at such times. When Allah ﷻ gives us something, Satan makes us neglect it and when Allah ﷻ takes something away from us, Satan makes us feel miserable. This is indeed a great loss that a person becomes indifferent to Allah ﷻ when He blesses him with something and when Allah ﷻ takes it away he drifts towards hopelessness and as a result turns away from Him. Becoming impatient in the face of a trial or misfortune will not help a person get out of it, in fact, he will be deprived of any associated reward and recompense. The problem will remain unsolved and this unfortunate person will lose out on rewards as well,





which is a trial bigger than the trial itself!

Ill-health and Problems are a Source of Ajr

So my friends! Every human being in this world faces both kinds of situations but a person blessed with the insight of emaan enjoys closeness to Allah ﷻ even in these hours of trial.

Once Hazrat Ayesha رضي الله عنها was seated and a gush of wind snuffed out the candle placed beside her. Rasoolullah ﷺ said:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“Surely we belong to Allah and to Him shall we return.”

Hazrat Ayesha رضي الله عنها said, “O Prophet of Allah! These words that you said, they are recited at the time of a calamity.”

Rasoolullah ﷺ replied, “Ayesha! This too was a calamity that you moved into darkness from light, you must have felt discomfort so I said these words. Allah ﷻ will give reward for this as well.” (Tafseer-e-Jallaleen, Surah Al-Baqarah, Vol.1, Pg.22)

A Momin is recompensed even if a thorn pricks him. All the problems that he faces in this world lead to an elevation of his rank in the Hereafter.

A Momin's Case is Remarkable

The meaning of a hadith of Rasoolullah ﷺ is that when a Momin cries out during sickness or trials and tribulation, Allah ﷻ tells the angels to write down SubhanAllah (All praise is for Allah) in place of each of his cries. When his pain increases and he shrieks due to its intensity,





Allah ﷻ tells the angels to start writing ‘La Ilaha Illallah’ (there is no God save Allah) in place of his cries, when this person is unable to sit up due to the severity of his illness and becomes bed-ridden Allah ﷻ tells the angels to keep on writing the rewards of Sadaqah (alms) for him and when he changes sides in discomfort, Allah ﷻ tells the angels to write for him a reward equal to that of a Mujahid (one striving in Allah’s way) who keeps attacking the enemy again and again. (Sahih Muslim, Vol.2, Pg.318)

So my friends, a Momin’s case is indeed remarkable!

Unique Style of Allah’s Love

Rasoolullah ﷺ said an incredible thing:

“When Allah ﷻ wants good for His slave, He hastens his punishment in the world.”(Tirmidhi, Vol.2, Pg.75)

On another occasion he said:

إِذَا أَحَبَّ اللَّهُ عَبْدًا ابْتَلَاهُ فَصَبَّرَهُ

When Allah ﷻ loves someone, He involves him in a trial and then He blesses him with patience too.

(Ibn-Abi-Ad-Dunya, with reference to Ahya-ul-Uloom, Vol.4, Pg.176)

Reward of Patience during Trials

A Hadith states that on the Day of Judgment when Allah ﷻ will begin the reckoning process, some people will come with numerous salah, (prayers) nafl (non-obligatory) fasts, nafl sadqaat and khairat (alms and





charity). When the 'meezan' (scale) shall be erected Allah ﷻ will call some other people and give them countless, incalculable ajr. When the aforesaid people will see this they will ask what is all this ajr for? It will be said that these are the people who remained patient during trials and afflictions. So you see Allah ﷻ has promised that He will bestow innumerable rewards on those who remain patient during the times of hardships and trials.

إِنَّمَا يُؤَفِّي الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

“Only those who are patient shall receive their reward in full, without reckoning.” (Surah Az-Zumr 39: 10)

Hazrat Abdullah Ibn-e-Salaam رضي الله عنه says, “On the plain of Resurrection Allah ﷻ will say, ‘Where are the people who have a right over me?’ (It is impossible for anyone to have a right over Allah ﷻ but Allah takes some people’s rights upon Himself as an expression of His kindness). No one will reply. Allah ﷻ will ask again, ‘Where are those who have a right over me?’

Rasoolullah ﷺ explained that these will be the people who were tested by Allah in this world, their tears flowed but they still remembered Allah ﷻ in their hour of trial. So, Allah ﷻ will say, these people have a right over me and I will repay them. The process of reckoning will still be in progress but the doors of Jannah (Paradise) will be opened for these fortunate people. They will be the ones who praised and remembered Allah ﷻ both in good times and in bad. They didn’t forget Him.”





Three Different Types of Trials

So my friends! There is not a single human being in this world who hasn't had to face trials and tribulations. Problems do arise but the fortunate one is he who changes this trial into a blessing for himself, who makes it a means of enhancing his Hereafter, who practices patience and thus gains the approval of Allah ﷻ.

My friends! There are three different kinds of problems, of trials that one faces in this world:

- The problem or trial is a punishment of one's sins
- The problem or trial is an atonement for a person's sins
- The problem or trial is a means of elevation of the person's rank (in the Hereafter)

Thus all the trials and tribulations that men and women face in this world are either a punishment of sins or an atonement of sins or a source of rank-elevation.

How to Categorize Trials

There are ways of finding out the nature of the trial or affliction a person finds himself in.

First Sign

Having come face to face with a problem or trial if one doesn't refrain from committing various sins, if he doesn't turn towards Allah ﷻ but continues to live his life as before or even in a fashion worse than before then be sure that the problem is a punishment of his sins. If you





have business problems, if you have health issues and fall ill, your home gets robbed or you face any other kind of hardship, carry out a self-assessment and take stock of your state of affairs and you will then be able to ascertain the nature of problem you are facing.

Second Sign

If in the hour of trial, in the hour of sickness and loss, this servant turns towards Allah ﷻ he repents, the course of his life changes and he pleads before Allah ﷻ then be sure that the problem or trial is becoming a source of atonement of his previous sins and a catalyst of change for his future life. Such a problem though it looks like a problem will in fact be a blessing. Such a hardship though appearing like a hardship will in fact be a real blessing. It will give the impression of being a trial but it will, in fact, be a source of elevation in the servant's rank in Jannah.

Trials through Blessings

Many a time blessings appear to be blessings but in reality they are an expression of Allah's wrath.

As the saying of the Rasoolullah ﷺ implies:

Allah is opening the doors of blessings and the servant is increasing his disobedience to Allah but he is not being brought to book, not being chastised. He thinks that this blessing is a wonderful one though, in reality, it spells trouble granted to him by Allah as a form of respite and delay.





(Tanbeeh-ul-Ghafileen, Pg.121)

Outwardly, in appearance, it seems like a blessing while in fact it is nothing but trouble.

Similarly my friends, at times, a trial appears to be very severe but in this hour of trial if one turns to Allah ﷻ seeks forgiveness, lets go of sins, the problem then in reality, becomes a blessing for him. This is a sign of Allah ﷻ forgiving his sins and favouring him with a chance to change the course of his life.

These two forms come upon ordinary Momins.

Allah's Favoured People Face More Trials

Trials and sufferings come upon people whose lives are free from sins i.e. Allah's favoured people, the prophets too. In fact, Rasoolullah ﷺ said:

أَشَدُّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ , ثُمَّ الْأُمَّتُ فَالْأُمَّتُ

"The Prophets, then those nearest to them, then those nearest to them. A man is tried according to his religion; if he is firm in his religion, then his trials are more severe, and if he is frail in his religion, then he is tried according to the strength of his religion. The servant shall continue to be tried until he is left walking upon the earth without any sins."

(Tirmidhi, Book of Zuhd, Baab-Ma'aja Fil Sabr Aa'lal Balaa, Vol.2, Pg.65)

We must understand this point, because today, we are so engrossed in materialism that our hearts and





minds have forgotten the standards of Allah's favor and rejection. Our minds are so affected by materialism that we have forgotten what signifies Allah's favor and what signifies His rejection. Our standards have changed. Whoever is better off in the material sense we consider him a favored person and whoever keeps facing trials in following Allah's Deen (complete way of life), we portray him differently.

So these trials that are faced by Allah's favored people are a source of elevation in their ranks. Ahadeeth relate that Allah ﷻ selects a high position for a particular person but due to his weaknesses he is unable perform acts that would make him eligible for that position. Allah ﷻ then sends trials and afflictions upon that person and he bears them patiently. As a result Allah blesses him with that high position.(Ahya-ul-Uloom,Vol.4, Pg.174)

So those people who lead sinless lives still face trials and as a result their grades keep getting higher and higher.

My respected friends! We will surely face trials in this world, in fact, all sorts of trials. Trials and tests from other people, in our businesses, from our families and quite often we have to bear hurtful remarks. When we try to follow Deen, we get to hear adverse comments from many. Actually, those who possess more qualities make more people jealous.

The Great Imam Abu Hanifa's Patience

Imam Abu Hanifa had been blessed with brilliance in all fields, so there were many who were jealous of him.





Once a man came to him (at the time Abu Hanifa's father was dead and his mother was around 90 years old). This person tried to hurt him by saying, "Your mother is a very beautiful woman. I want to send a proposal of marriage to her." Imam Abu Hanifa understood his intention and replied, "My mother is a mature and intelligent woman. I cannot say anything on her behalf. I will go and ask for her permission." Abu Hanifa stood up and had barely taken a few steps when the person felt such a pain in his stomach that he fell and died then and there.

(Aslaaf Kay Iman Afroze Waqait, Pg.128)

Imam Abu Hanifa's patience took his life. When a person becomes patient, Allah ﷻ becomes his helper.

An Eye-opening Incident

A very moral-bearing incident is written in books. A person was going somewhere. While walking, some mud from his foot accidentally landed on a woman's clothes. Her husband, who was with her at the time, got very upset. He loved her a lot and because her clothes had become soiled he ranted and raved at the pious man who kept quiet and walked away. A little further on another person, out of respect, offered the old man something to drink. The sage remarked, "O Allah, your system is amazing indeed! Some beat us while through others you send us drinks." In the mean time, when the man who had hurt him reached home with his wife he slipped while climbing up the stairs, fell down and died! The woman now realized that perhaps the old man had cursed them. People came to the old man, narrated





the events and said, "You cursed them for such a minor thing?" The sage replied, "I didn't curse them. The fact is that the man loved his wife very much and he couldn't bear to see her in distress. Allah loves me so He couldn't tolerate that man to hurt me either!"

My friends, this is what Allah ﷻ refers to when He says, "Enmity with Allah's friends is like declaring war against Allah!" (Mishkat, Vol.1, Pg.197)

So what I am saying is that when a person adopts patience, Allah ﷻ becomes his helper. Allah stands with the patient ones.

"Truly, Allah is with the As-Sabirun (the patient ones)".
(Surah Al-Baqarah 2: 153)

Take Stock of Yourself During Trials

So my friends! We face different kinds of situations in this world. Intelligence demands that we should first assess the situation to classify the form of the trial whether it really is a problem or it is outwardly so. Then, self-assessment is foremost. If your life is free from sins but still a problem arises, then that surely is a manifestation of Allah's love.

The First Degree of Patience

My friends! The first stage of patience is that a trial or an affliction befalls you but you don't complain with your tongue or in your heart. Not complaining about it with your tongue doesn't mean that you don't mention it to





your father, you don't share it with you wife. It means not to talk about it to everyone, not to announce it abroad. The heart should not complain either. This is the first stage of patience.

The Second Degree of Patience

The second stage is that a person is content with the trial with his heart and soul.

The Supreme Degree of Patience

The most superior degree of patience is that a person becomes happy when faced with a trial. He realizes that this too in an expression of Allah's love for me. This doesn't mean that he shouldn't make du'a (supplication) for du'a is a requisite of our servitude, so he should make du'a too. And happiness at a trial means a servant admitting that this too is a demonstration of Allah's divine love.

Similarly, my friends! When you love someone and that person gives you a task and asks you to do it you will definitely do it even if it involves pain and hardship. Outwardly, there is struggle but in your heart you will be happy... at least he has thought of me, he remembered me, you say to yourself. In the same way when a person feels a deep joy in his heart and soul when faced with a trial it means that he has attained the most supreme degree of patience.

To illustrate this point a very close friend sneaks up





behind you and gives you a tight hug, a third person watching would think that you must be in great pain but he doesn't know that when you turn around and see your long lost friend your joy will know no bounds. "Oh! So it's you! Give me another crushing hug!" you would exclaim. Similarly, when a Momin feels pain while going through a trial, he says, 'If this is an expression of your love, O Allah, then verily I am happy and content.' This is the supreme degree of patience.

The Path of Trials Leads to Contentment

That is why my friends, one must exercise patience in life. Allah ﷻ has promised that when a person is patient, then many a times the direction from which a trial comes Allah ﷻ blesses him with contentment, salvation and honour from the same direction too.

Protection in Sources of Death

The Holy Quran narrates that when Hazrat Musa's ﷺ (Moses) mother was told (in a divine revelation) to put her son in a trunk and let it float down the river. She unhesitatingly does so. Now, this requires nerves of steel. Just think what courage she has! She is placing the apple of her eye in a trunk, which in itself is a source of death. And if in case, he does survive in the trunk then what about the crashing waves of the river? How would he be able to survive them? The wild waves are death too. And then, she is well aware that the river flows towards the enemy's house – again, a constant source of death.





So, she is confronted with these three sources of death yet she obeys Allah ﷻ. It is His order that she is carrying out and she remains patient. Later, Allah ﷻ made it so happen that this river which was a source of trial for her became a source of salvation for her entire people, the Bani-Israel (Children of Israel), who escaped through it while their enemies were drowned.

(Al-Badaayah, Vol. 1, Pg.411-419, Dar-ul-Fkr)

So, many a times, Allah ﷻ shows us that the very direction from which the problem appears will in the end bring you contentment and salvation if only you remain steadfast and patient.

Substitute of Patience

Hazrat Umm-e-Salamah ؓ had once heard Rasoolullah ﷺ say that whoever remains patient and fulfills the requisites of patience, Allah ﷻ rewards him with the best substitute. Hazrat Umm-e-Salamah's husband Abu-Salamah ؓ died. He had been very good to her. Having lost a husband with many qualities, she was heart-broken yet she remained patient because she knew that Rasoolullah ﷺ had said that the patient one will be rewarded with a better substitute. Her heart ached yet she endured it as she truly believed in the words of Rasoolullah ﷺ.

Hazrat Umm-e-Salamah ؓ says that I kept thinking about the person Allah ﷻ would give me in exchange. Behold! Sometime later, Rasoolullah ﷺ sent me a proposal of marriage! Hazrat Umm-e-Salma ؓ later





used to say, verily, if one is patient, Allah ﷻ gives him a thing better than the one he desires, in this world or the Hereafter.

(Ibn-e-Kaseer, Vol.1, Pg.173,174)

Allah ﷻ says:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

“Verily, along with hardship is relief.” (Surah Alam Nashrah 94: 5)

Every difficulty is followed by ease and this is such a powerful statement that it has been emphasized again and again. Hardship is followed by felicity! In fact, the meaning of the next Ayat (verse) in the Holy Quran is that Allah ﷻ will bestow two blessings in lieu of one hardship.

Impatience during Trials Leads to Deprivation

So, my friends, impatience does not solve problems during trials, sickness and suffering but what it does is to deprive the person of virtues, of ajr.

The Patience of Hazrat Ayub عليه السلام

Allah ﷻ has addressed Hazrat Ayub عليه السلام in a very loving manner in the Holy Quran. He has given him three titles Sabir (patient), Na'im-ul-Abd (a very good servant) and Awaab (one who turns, to Allah).

إِنَّا وَجَدْنَاهُ صَابِرًا نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ

“Truly! We found him patient. How excellent a slave! Verily!





He was ever oft-returning in repentance (to us)!"(38:44)

That is, he is very patient, a very good person, he turns to Allah a lot. Allah ﷻ has given these three titles to Hazrat Ayub عليه السلام

Hazrat Ayub عليه السلام was an avid worshiper. Allah ﷻ took away his children, his grown up children, He ﷻ took away his wealth and his health too. He was inflicted by an extremely painful disease. No one came near him and this went on, not for a year or two or three but for seventeen years! He lost his children, lost all his wealth and remained sick for seventeen years. Satan tried his best to make Hazrat Ayub عليه السلام deviate from the right path, but one day this fiend heard him pray in the following words, "O Allah! I bow down to your decision. What is gone is gone. Even if you give me a life of a hundred years I will still not leave your door." Satan gave up in despair and saying, 'none of my tricks work on him,' he turned to deceive Hazrat Ayub's wife. He came to her in the garb of a doctor and said, "I shall tell you a cure for your husband, but there is a condition." Being a woman and very concerned about her husband's health, she answered, "Please do tell me." Satan said that the condition you have to fulfill is that you have to prostrate before me." When she heard this she said, "This cannot be but I will ask Hazrat Ayub first and then let you know." She went to Hazrat Ayub عليه السلام and he got extremely displeased and said where was your honor, your faith? The one who asked you to prostrate before him was none other than Satan himself."

(Tafseer Qurtabi, Vol.8, Section 15, Pg.136)





Allah's ﷻ Prescription (Wazeefa) is Better

These days everyone is impatient and they readily turn towards fake healers (Amils) who are doing a roaring business selling charms, amulets etc. Crowds of people go to them and pay them for the solution of their problems. My friends! Hasn't Allah ﷻ given you a prescription?

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

“Indeed Allah is with the patient.”

Be patient and Allah ﷻ help will come alongside. If this prescription is difficult to understand then there is another one given by Allah ﷻ .

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

“And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty).”
(Surah At-Talaq 65: 2)

Take stock of yourself, give up sins forever and Allah ﷻ will show you a way out of every difficulty. Since these are the times of impatience, trust in Allah ﷻ has diminished, the resolve to weed out sins has weakened and today's Muslim wants that he should keep sinning and at the same time Allah should keep on showering His blessings upon him. Allah ﷻ forbid, but this is what his actions show. Oblivious of consequences, he keeps on committing one sin after the other and yet, at the same time he still believes that a prescription, a particular 'wazeefa' of the amil will get him through. That is why there is such a crowd of people around these imposters, these 'amils'. No one cares who among these 'pirs' is a polytheist, an innovator in religion (bidati), who is playing





with his deen, who is destroying both his worldly life and his eman. No one cares about these things, all they care about is getting a prescription a 'wazeefa' to solve their problems.

My friends, the Holy Quran is full of prescriptions, 'wazaif' and its actual prescription is 'practice'. One has to practice what the Quran teaches, one has to change one's life. Since we live in times of impatience, no one tries to analyze whether the problem he is facing is the consequence of his sins or not. That is why we are falling into the abyss of degradation. No one thinks about this, no one has the 'taufeeq' to do so.

So, as I was saying, Hazrat Ayub عليه السلام said to his wife, "Why did you say I will ask and let you know? Why didn't you display the honour of your faith? Once I get well, I will surely punish you with a hundred lashes." After seventeen years, Allah ﷻ returned him his good health, children and wealth. Now he had to fulfill his vow.

My friends! When Allah ﷻ accepts someone's taubah (repentance), He shows him the solutions too. Allah ﷻ told Hazrat Ayub عليه السلام to forgive his wife. He was told to collect a hundred bits of straw, make a bundle of them and hit his wife with it once so that his vow would be fulfilled. Hazrat Ayub عليه السلام was one of Allah's most favoured people yet he spent his entire life in patience.

Hazrat Imran Bin Husain's Exemplary Patience

Hazrat Imran Bin Husain رضي الله عنه was bed-ridden for 33 years. He couldn't turn on his left or right side, he relieved himself on his bed, he prayed, he did everything lying





down. But whenever someone visited to inquire about his health they would see his face shining like the moon. People would say in wonder, “Even in this condition you are smiling?” He would reply, “If Allah ﷻ wishes me to be like this then I submit to His will with my heart and soul.”

When Hazrat Ayub عليه السلام recovered from his illness people asked him, “How did you feel when you were sick and how do you feel now?” He said, “Health is a blessing of Allah ﷻ and so is sickness, but there is one thing I miss. When I was ill, Allah ﷻ would ask me in the morning, “How are you today Ayub?” I still remember the pleasure and elation I used to feel then.”

Trials of a Momin are a Sign of Faith

So my dear friends! This world is a mixture of good and bad conditions. We face both kinds of states in this world. It isn't possible to remain healthy all the time, it isn't possible to have conditions that suit us always. Adversities will surely and definitely occur but what we need to think about is how to foster our relationship with Allah ﷻ in both these states.

A Sahabia رضي الله عنها had heard through her husband that Rasoolullah صلى الله عليه وسلم had said, “Whoever loves me should be prepared to face trials because trials will come upon him like water rushes down a slope.”

This lady got married, spent a long time with her husband, lived a happy life. Her husband loved her and she loved him. She served him as well as she could.





One night, her husband asked her for some water and she brought it. Her husband asked gratefully, "Tell me what do you want?" This Sahabia replied, "I want you to give me a single divorce!" (Allah-u-Akbar!) Now the husband got worried and asked, "Are you angry with me? Am I not fulfilling your rights? Do tell me what is the matter?" She said, "Nothing is the matter. Since you asked me what I wanted I told you that I want divorce."

Now, both of them decided to go to Rasoolullah ﷺ and ask him for his advice. The next day, this lady and her husband started out of their home to meet Rasoolullah ﷺ. On the way, her husband tripped and fell and blood started trickling down his leg. The lady quickly wiped out her husband's blood with her shawl and said, "Let's go back home, I don't want divorce anymore." "Ok. If you don't want a divorce then let's go back," her husband said. On their way back the husband asked, "At least tell me why did you change your mind?" The wife said, "The truth is that since the day I came to your house I've never seen you face a single trial. You told me once that Rasoolullah ﷺ has said whoever truly loves Allah's Prophet will face trials. I felt apprehensive that if you do not love Allah's beloved truly then how will I spend my life with you? And if you truly do love him then how come you've never faced any trials, any tribulations? But now that a trial has come upon you, I am satisfied that your love for Allah's Prophet is true."

Unique Way of Thinking

What I mean to say is that this too is a way of thinking. Who is the fortunate one who thinks in this way? Where is the woman who thinks that if her life is free of sins then





the trials she is facing are for the elevation in her rank, for her nearness to Allah ﷻ and for her betterment in the Hereafter?

The Precious Advice of Rasoolullah ﷺ

When this verse of the Holy Quran was revealed:

مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ

“Whosoever works evil, will have the recompense there of” (Surah An-Nisa 4: 123)

Hazrat Abu Bakr رضي الله عنه said, “O Prophet of Allah! Happiness is no more because Allah ﷻ has said that whoever makes mistakes, whoever is negligent will be punished. O Prophet of Allah! There can never be happiness after the revelation of this verse. Who is free of mistakes? Mistakes do happen.”

Rasoolullah ﷺ replied, “Siddique! When you fall sick, your sins are forgiven, when you trip, your mistakes are forgiven and when you are in pain, your minor mistakes are forgiven too. Against every problem that you face, one or the other of your mistakes is forgiven so that when you go to Allah ﷻ you go completely purified from all sins.

(Tirmidhi, with reference to Ahya-ul-uloom, Vol.4, Pg.175)

The Real Standard of Allah's ﷻ Pleasure

Let me relate an incident. A certain person is obedient to Allah and the other one is disobedient. Both go fishing. One throws in his fishing net calling out the name of his idols and catches a lot of fish while the other mentions





Allah's name and flings his net but he doesn't catch a single fish. He keeps trying till the evening but does not succeed. The one disobedient to Allah, who calls out to others than Allah, brings back a bag full of fish but the one who believes in Allah comes back with an empty bag. Allah's angels (Kiraman Katibeen – the angels who note down people's deeds), become sad and say, "O Allah! The one who takes your name is returning empty-handed while the one who calls out the names of Your enemies is bringing back a bag full of fish." At this, Allah ﷻ shows the Angels the final abode of these two in the Hereafter and says, "See! The one who is bringing a bag full of fish, his resting place is Hell. What use are his fish? And the one who is returning empty-handed, his abode is Paradise, and nothing can better it."

(Tanbeeh-ul-Ghafileen, Pg.120)

We often say the same thing... these people are so disobedient yet they are enjoying themselves while these other ones are so obedient yet they are facing hardships. My friends! Allah's standard of favor and appreciation is very different from ours. Verily He ﷻ is Al-Hakeem, the Wise.

Fulfillment of Wishes Does Not Indicate Approbation

Another incident is quoted in books. A Christian and a Muslim were on their death beds. In his state of illness, the Christian suddenly had a desire to have some fish to eat. Allah ﷻ told an angel to go and put a fish in the pond of this person's home so that his wish could be





fulfilled. On the other hand In the last moments of his life, the Muslim craved in his heart for some olive oil. Allah ﷻ ordered an angel to go and spill the olive oil that was kept in his cupboard so that he couldn't have it. Allah ﷻ commanded that the Christian be given a fish to eat while the Muslim's olive oil be spilled! The angel said, "Your command is definitely for the benefit of the Ummah but please elaborate on its rationale so that the Ummah can learn a lesson, the whole of humanity can learn a lesson in fact."

Allah ﷻ said, "One good deed committed by the Christian in the world remains unrewarded and I want to reward him for it in the world itself so that when he comes to me there shall be nothing but Hell for him. And as far as the Muslim is concerned there remains one ill-deed in his account. I want his wish to remain unfulfilled, for him to suffer and then be patient so that when he comes to Me, there should be nothing save Paradise for him."

The Need for Self-Accountability

My friends! This is Allah's system. That is why we must take stock of ourselves and find out why we are facing a certain problem, trial or affliction. If with Allah's grace, our life is patterned on seeking forgiveness, we are not disobedient to Allah ﷻ and yet we are facing trials and tribulations, then there is no need to worry. Allah ﷻ is rewarding us in this way too. We must thank Allah ﷻ that despite our evil deeds, our sinfulness He is still showering His blessings upon us. We can't thank Him enough.

May Allah ﷻ grant you and me the ability to disseminate, listen and practice upon what has been said. (Aameen)





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