

Woes & Adversities Condolence & Rewards

Mufti Mansurul Haq

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باسمہ تعالیٰ

Few Words

Praise be to Allah ﷻ and peace be on Prophet ﷺ, learning and gathering knowledge on '*iman*' (faith) is the foremost and principal concern shown in Quranul karim and Sunnah-of-Prophet. There are no other important issues as '*iman*' in Islami shariah. Even, only '*iman*' will be the way to salvation in the hereafter. A person with '*iman*' may receive punishment in the Jahannam (hell fire) for his wrong actions of this world but would not reside there forever. On the other-hand, without proper and pure '*iman*', all types of prayers and philanthropic actions will be wasted and meritless. This is because without '*iman*', no acts of worship will be accepted in the glorious court of Allah ﷻ. Whilst if someone who have worshiped Allah ﷻ with iman may expect to be salvaged from hell fire and reach Jannah (paradise) () directly.

Allah has bestowed few responsibilities in relation to '*iman*' on every m'umin muslim.

- After accepting '*iman*', one has to make it firm and strong and practicing through the 'act of dawah'.
- Keeping '*iman*' in its purest form by not making '*kufir*' or '*shirk*', i.e. not doing or saying anything that would abolish '*iman*' and cause breakage of one's marriage.
- Stay firmly in right-*iman* until death.

If a person reminisce these issues regarding '*iman*', insha-Allah (if Allah wishes) he would be given a death with iman.

Because of not having the proper and relative knowledge about '*iman*', often At time of woe and adversities people pronounce such mischievous phrases or words that would certainly destroy their '*iman*' along with breakage of marriage and all of their past worships. In order to defend or protect one from such predicament, the mentioned book has assembled very few verses mentioned in the Quran and Ahadiths regarding '*woes and adversities*' where declaration condolence and rewards are narrated. So that it would become easier to have condolence, keep patience during woes or dangers. Furthermore, Allah ﷻ has kept myriad blessings and rewards within '*woes and adversities*'; pondering as such we should assume this calamities as a favor from Allah ﷻ.

Allah ﷻ is the master of the entire universe. Within His ﷻ ownership are our health and wealth, parents, wives and children, everything. Our claims of ownership of these (above) are not actually justifiable. One of the reason is we have sold our ownership (?) to Allah ﷻ in exchange of Jannah (paradise) (paradise). Allah ﷻ has every right to take any decision for our behalf; no one has any right to ask questions regarding any of His ﷻ decisions. Being unsatisfied and complaining against decisions of Allah ﷻ is an 'act of

paganism', resulting in loss of iman. The duty of His ﷻ slave is that, if the decision is in favor of his (slave) desire, he would praise and thanks Allah ﷻ, and whenever the decision is in against of his (slave) desire, he would praise Allah ﷻ and keep patience. In essence, The owner makes decisions; no one has any right to poke nose?

Studying the following book attentively will insha-Allah ensure our mind would not distract and complain against decisions of Allah ﷻ regarding woes and adversities. As such, we can save our The-most precious treasure of – 'iman', insha-Allah.

In the end, I pray to the court of Allah that He grant us all to be happy with any of His decisions and protect our iman therein; grant this book with the status of acceptance. May Allah reward everyone associated with the preparation and publishing of this book, especially my beloved Student Mawlana Mufti Abud Saiym; bless and increase (barakah) their knowledge and acts of good did ('amal) - 'Ameen'.

Mufti Mansurul Haque

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باسمه تعالى

قال الله تعالى: وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

Allah ﷻ says in surah Baqarah:

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

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

157. 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.

Woes that befall upon m'umin are an indication of love from Allah ﷻ:

Allah ﷻ extremely loves Mu'min. He ﷻ never wishes to bring any woe or adversity on his slaves live neither tolerates any loss. To establish this fact Allah ﷻ reveled a one page long verse towards the end of Surah Al-Baqarah.

According to the narration of the Ahadith Allah ﷻ has distributed only a part of His boundless love to the entire creation. And the rest, He ﷻ has kept within Himself dedicated only for Mu'min.

The woes and adversities that a Mu'min faces are nothing but a way to express the love of Allah ﷻ. In fact Allah ﷻ makes a Mu'min qualify to enter Jannah (paradise), increases his decree of status, forgives his sin's and warns him to come back to the right path by putting him in tribulation's.

A brief explanation for such can be summarized as follows:

According to The Qur'an and Ahadith—there are mainly three reasons for the consequences of sufferings that afflicted upon Mu'min.

1st Reason: Test to qualify a Mu'min for Jannah (paradise):

Although, everything is within the knowledge of Allah ﷻ, hardships and sufferings are being afflicted upon Allah's slaves in order to test him and to keep other creation as a testimony, observing how they react in such difficulties?

Does he accept the decisions of Allah ﷻ and remain in patience? Or, does he become frustrate, hopeless and revolt to disobedience? The truth is, majority His slaves fail in such test as Allah ﷻ says in **Surah Ar-Rum (30), verse 36:**

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا ۚ وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾

36. And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of what their hands have sent forth, behold, they are in despair!

In another verse, Allah ﷻ says, Surah Fazr-89:16:

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ (١٦)

16. But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!"

Likewise, Allah ﷻ judges whether the slave qualifies for the infinite bounty of Jannah (paradise). This is because, Jannah (paradise) is not inexpensive and it will not be given to anyone without having defined ability for it. And Allah ﷻ has bought the life and wealth of a Mu'min in exchange of Jannah (paradise). Adversities and misfortunes from Allah ﷻ upon are therefore, a test on our sold items (life and wealth), whether the reaction is of as a grateful slave or otherwise.

Allah ﷻ says, Surah Al-Ankabut verse 29:1-3:

الم ﴿١﴾ أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣﴾

1. Alif Laam Mim. 2. Do people think that they will be left alone because they say: "We believe," and will not be tested. 3. And We indeed tested those who were before them so that Allah will indeed know those who are true, and He will know those who are liars.

Allah ﷻ says, Surah Al-Baqarah 2:214:

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ۖ مَسْتَهْمُ الْبَاسَاءِ وَالضَّرَاءِ وَزُلْزِلُوا
حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ ۚ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾

214. Or think you that you will enter without such (trials) as came to those who passed away before you They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allah" Yes! Certainly, the help of Allah is near!

Allah ﷻ says, Surah Al-Baqarah 2:155:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ
الصَّابِرِينَ ﴿١٥٥﴾

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

Allah ﷻ says, Surah Mohammad 47:31:

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ ﴿٣١﴾

31. And We will surely, try you until We know those who strive among you and the patient, and We will put to a test all your affairs.

Allah ﷻ says, Surah Anbiya 21:35:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۚ وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾

35. Everyone is going to taste death, and We shall test you with evil and with good by way of trial. And to Us you will be returned.

The preaching's of Prophet ﷺ in this context:

عن أنس قال قال رسول الله صلى الله عليه وسلم: إن عظم الجزاء مع عظم البلاء وإن الله إذا أحب قوما ابتلاهم فمن رضى فله الرضا ومن سخط فله السخط رواه الترمذى الحديث

Meaning: Hazrat Anas (May Allah be pleased with Him) quotes that Prophet ﷺ says, "Big rewards come in exchange of big risks. When Allah ﷻ likes a generation, He ﷻ tests them with hardships.

Therefore, whoever accepts his fortune happily, he will get Allah's ﷻ blessings and whoever complains, he will receive Allah's ﷻ complaints."

It can be said that, on the basis of Qur'an and Ahadith mentioned above, Allah ﷻ tests and qualifies his slave by sending trials and tribulations upon his slaves.

2nd Reason: To make him return to the path of Allah rather than going astray.

When a slave crosses the limit of wrongdoings and starts to go astray, then Allah ﷻ sends suffering and hardships as punishment on him, so he realizes his mistakes and return to the correct path.

Allah ﷻ says, Surah Alif-Laam-mim-sizdah 32:21:

وَلَنذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾

21. And verily, We will make them taste of the near lighter torment prior to the greater torment, in order that they may return.

Allah ﷻ says, Surah Ar-Rum - 30:41:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

41. Evil has appeared in Al-Barr and Al-Bahr because of what the hands of men have earned, that He may make them taste a part of that which they have done, in order that they may return.

Allah ﷻ says, Surah Al-Araf - 07:168:

وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَمًا ۖ مِنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ ۖ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾

168. And We have broken them (the Jews) up into various separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (woes) in order that they might turn (to Allah).

Allah ﷻ says, Surah Al-An'am - 06:42:

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُم بِالْبَاسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٢﴾

42. Verily, We sent (Messengers) to many nations before you. And We seized them with extreme poverty and loss of health so that they might believe with humility.

Therefore, it is understood that, Allah ﷻ wishes His ﷻ slaves to return to the correct path, so he sends sufferings and hardships on his slaves.

Allah ﷻ does not gain anything out of all these trials and tribulations, all of these are just for the benefits of His ﷻ slaves to bring them to the right path, the path of truth and success.

3rd Reason: To forgive and increase the status of the slave.

Allah ﷻ sends trials and tribulations upon His ﷻ slaves in order to elevate his status and establish his high position. In other words, Allah ﷻ desires to set a special position for his slave. But it becomes impossible for the slave to reach that position through his good deeds. Or He ﷻ wishes to forgive, but His ﷻ slave is unmindful and not sincere about asking repentance. Then Allah ﷻ sends suffering and hardships over His slave, in return, His ﷻ slave remains in patience and satisfied towards his Master. So He ﷻ forgives the sins and elevate the slaves status.

1. The preaching's of Prophet ﷺ in this context:

عن أبي هريرة رضي الله عليه قال قال رسول الله صلى الله عليه وسلم إن الرجل ليجل ليكون له عند الله المنة فما يبلغها بعمله فما يزال الله يتلوه بما يكره حتى يبلغها

Meaning: Hazrat Abu Huraira (May Allah be pleased with Him) quoted that Rasul ﷺ narrates, “Allah ﷻ has set a high position in Jannah (paradise) for some of His ﷻ slaves. But these slaves do not have the ability to reach that position. Then Allah ﷻ afflicts them with such sufferings and hardships that turnout to be quite painful, in externality. (For example, diseases, tensions etc.). At the end, these slaves can reach that high position in exchange for their sufferings and hardships. (Musnade Abu yala, Mazmauz Zawaed 3/13)

2. The preaching's of Prophet ﷺ in this context:

عن أبي موسى أن رسول الله صلى الله عليه و سلم قال لا يصيب عبدا نكبة فما فوقها أو دونها إلا بذنب وما يغفو الله عنه أكثر قال وقرأ { وما أصابكم من مصيبة فيما كسبت أيديكم ويعفو عن كثير } (رواه الترمذى الحديث- ٣٢٥٢)

Meaning: Hazrat Abu Musa Ashari (May Allah be pleased with Him) quoted that Prophet ﷺ narrates, “Sufferings that reaches a slave, however small or large, is due to his own wrong-doings; although Allah ﷻ forgives most of his wrong doings. Then Prophet ﷺ recites from Quran,

وما أصابكم من مصيبة فيما كسبت أيديكم ويعفو عن كثير

Meaning: Any troubles and sufferings that reaches you are due to your own wrongful actions and Allah ﷻ forgives most of the sins. (Tirmidji).

3. The preaching's of Prophet ﷺ in this context:

عن عائشة قالت قال رسول الله صلى الله عليه و سلم إذا كثرت ذنوب العبد ولم يكن له ما يكفرها من العمل ابتلاه الله عز و جل بالحرز ليكفرها عنه رواه احمد الحديث (٢٥٢٧٥)

Meaning: Hazrat Aisha (May Allah Be Pleased With Her) quoted Prophet ﷺ that He said, when the sins of a slave exceeds so that he does not have enough good deeds to cover up the loss, then Allah ﷻ tests him with sufferings & dangers so as to compensate for his sins. (Ahmad).

4. The preaching's of Prophet ﷺ in this context:

عن محمود بن لبيد ان رسول الله صلى الله عليه و سلم قال ان الله عز و جل إذا أحب قوما ابتلاهم فمن صبر فله الصبر ومن جزع فله الجزع. رواه أحمد الحديث (٢٣٦٧٢)

Meaning: Hazrat Mahmud Ibne Labid (May Allah be pleased with Him) quoted Prophet ﷺ that He said, when Allah ﷻ likes a tribe, they are being tested with sufferings. So, if they show patience, they will be rewarded with ‘sawab for patience’. But if they show impatience, they are penalized with sins of impatience. (meaning, these people only weep and mourn over their sufferings). (Musnad-a-Ahmad, Majmauj Jawawid 3/11).

From the narrated evidence above, it is clear that Allah ﷻ does not send sufferings and hardships to a Mu'min in order to destroy him. But as Allah ﷻ loves this person and through the hardships and sufferings, He wishes to make His slaves worthy for Jannah (paradise); to uphold his ranks and to forgive his sins and moreover, to warn him, providing a chance to return towards goodness.

When a person analyses the reasons for his sufferings from proper points of view, no matter how great the suffering is, he understands that this sufferings are actually blessings for Him ﷻ which helps him keeping patience.

Therefore, we ask Allah ﷻ firstly to protect us from sufferings and hardships. Secondly, if for any reason we are to face sufferings and hardships, Allah ﷻ allows us to keep patience and to learn good lessons from the facts. (Aameen).

Now, we are going to discuss about some appropriate and relevant actions to be taken in times of sufferings إن شاء الله.

Action-1: Considering it a warning signal:

It has been stated earlier that Allah ﷻ increase rankings, removes sins by giving signal by sending sufferings and hardships. But whenever a Mu'min suffers from hardships, he has to consider, at first, these are only the consequences of his wrongs doings therefore, should assume that he is being tested with hardships for warning purposes. The benefits of such are - he will be trembled with fear for his past sins, leading to self-assessment which will identify his errors and mistakes. As a result, he will repent and rectify his actions.

On the other hand, if one does not consider the consequences as a warning signal, but instead, perceive such, as a means of increasing his rankings, he will not make any effort to correct mistakes, for being complacent. As a result, he will be amongst the losers. Although all these sufferings and hardship came to warn

him of his wrong actions, but he will remain inactive and indifferent.

To the extent, that the errors have been rectified, there is no problem in perceiving these sufferings as a means of erasing sins and increase of rankings or reputations. This will increase mental confidence, reduce frustrations as there is an intention of being rewarded, this will increase his ‘reward’.

Action-2: Being patience

It is very important that one in sufferings should keep patience and be happy with Allah ﷻ's decision at the beginning. Because, what is the value of keeping such patience in the last hour when it is understood that there is no other options but to remain patience? Only by accompanying with a proper Shaykeh, one can acquire the quality of true patience and satisfaction to Allah.

The preaching's of Prophet ﷺ in this context:

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ بِأَمْرَةٍ تَبْكِي عِنْدَ قَبْرِ فَقَالَ اتَّقِي اللَّهَ وَاصْبِرِي قَالَتْ إِلَيْكَ عَنِّي فَإِنَّكَ لَمْ تُصَبِّ بِمُصِيبَتِي وَلَمْ تَعْرِفْهُ فَقِيلَ لَهَا إِنَّهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَتْ بَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ تَجِدْ عِنْدَهُ بَوَائِينَ فَقَالَتْ لَمْ أَعْرِفْكَ فَقَالَ إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى. رواه البخارى الحديث

Meaning: Hazrat Anas (May Allah be pleased with Him) narrated, once Prophet Mohammad ﷺ was walking and found a woman crying beside a grave. Prophet ﷺ suggested her to fear Allah ﷻ and to keep patience. She replied, “Go away from me; you are not in the danger as I am in”. She could not recognize Prophet ﷺ. Then she was told that it was Rasul ﷺ. Hearing that she approached to Prophet's ﷺ home and found no gatekeeper. She told Prophet ﷺ “I didn't not recognize you”. Prophet ﷺ replied, real patience is the patience at the very first instance.

When mind settles down, there is no meaning of being patient. (Bukhari, Muslim & Musnade Ahmad 5/242).

Being patience in suffering was the Sunnah of all Prophet عليهم سلام

The words of Allah ﷻ

Surah Ahkaaf-46:35:

فَاصْبِرْ كَمَا صَبَرَ أَوَّلُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ۚ كَانَهُمْ يَوْمَ يَرُونَ مَا يُوْعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ ۚ بَلَاغٌ ۚ فَهَلْ يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ ﴿٣٥﴾

Meaning: Therefore be patient as did those of determination among the Messengers and be in no hurry for them. On the Day when they will see what they are promised, it will be as though they had not remained (in the world) except an hour in a day. (This is) a clear Message. But will any be destroyed except the defiantly rebellious people.

1. Surah Anbiya-21:85:

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ ۚ كُلٌّ مِّنَ الصَّابِرِينَ ﴿٨٥﴾

Meaning: And (remember) Isma'il, Idris and Dhul-Kifl: All were from among the patient.

2. Surah Lukman-31:17:

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۚ إِنَّ ذَٰلِكَ مِنْ عَزَمِ الْأُمُورِ ﴿١٧﴾

Meaning: O my son! Perform the Salah, enjoin the good, and forbid the evil, and bear with patience whatever befalls you. Verily, these are some of the important commandments.

Surah Ibrahim-14:12:

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا ۚ وَلَنَصْبِرَنَّ عَلَىٰ مَا أَدْبَتُمُونَا ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٢﴾

Meaning: And why should we not put our trust in Allah while He indeed has guided us in our ways and we shall certainly bear with patience all the hurt you may cause us, and in Allah (alone) let those who trust, put their trust.

3. Surah To-Ha-20:130:

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ۚ وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾

Meaning: So bear patiently what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day, that you may become pleased with the reward which Allah shall give you.

4. Surah An-Aam-06:34:

وَلَقَدْ كَذَّبَ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ آتَاهُم نَصْرُنَا ۚ وَلَا مُبَدِّلَ لِكَلِمَاتِ
اللَّهِ ۚ وَلَقَدْ جَاءَكَ مِنْ نَّبِإِ الْمُرْسَلِينَ ﴿٣٤﴾

Meaning: Verily, (many) Messengers were denied before you, but with patience they bore the denial, and they were hurt, till Our help reached them, and none can alter the Words of Allah. Surely, there has reached you the information about the Messengers (before you).

Benefits of Sabar (Patient)

The words of Allah ﷻ

1. Surah Mu`minun-23:111:

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ ﴿١١١﴾

Meaning: Verily, I have rewarded them this Day for their patience; they are indeed the ones that are successful.

2. Surah Shu`ra-42:43:

وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنَ الْأُمُورِ ﴿٤٣﴾

Meaning: And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allah.

3. Surah Baqara-2:155-157:

وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ
الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَٰئِكَ عَلَيْهِمْ
صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

Meaning:

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

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

157. 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.

4.Surah Baqara-2:153:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

Meaning: O you who believe! Seek help in patience and As-Salah (the prayer). Truly, Allah is with As-Sabirin (the patient).

5.Surah Nahal-16:96:

مَا عِنْدَكُمْ يَنْفَدُ ۖ وَمَا عِنْدَ اللَّهِ بَاقٍ ۚ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾

Meaning: Whatever you have will be exhausted, and what is with Allah will remain. And to those who are patient, We will certainly grant them their rewards in proportion to the best of what they used to do.

6.Surah Dahar- 76:12-13:

وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٢﴾ مُتَكِنِينَ فِيهَا عَلَى الْأَرَائِكِ ۖ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾

Meaning: 12. And their recompense shall be, and silken garments, because they were patient.

13. Reclining therein on raised couches, they will see there neither the excessive heat, nor the excessive cold.

7. Surah Baqara:-2:177:

لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۚ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ ۚ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۚ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٧﴾

Meaning: It is not Birr that you turn your faces towards east and (or) west; but Birr is the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set slaves

free, performs As-Salah (Iqamat-As-Salah), and gives the Zakah, and who fulfill their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqun (the pious).

Some Hadith about Sabar (Patient)

عَنْ صُهَيْبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - «عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ » رواه مسلم
الحديث

Meaning: Hazrat Shuhaib (May Allah be pleased with Him) narrated, Prophet ﷺ declared, a Mu'min's condition is very strange. Any situation is beneficial for a Mu'min and this circumstance is for Mu'min only. If something good happens then he praises Allah ﷻ. This again brings him fortunes. If he is in sufferings & hardships, he remain patient. So, this brings him fortunes as well. (Muslim Sharif, Hd. No. 7460/68)

Action 3: To remind oneself and believe in what Allah ﷻ will reward in return for each type of sufferings & hardships and have condolence.

The following Ahadiths are related to rewards to different categories of suffering and hardships.

Rewards & benefits when child dies or get lost

عن أبي هريرة : أن رسول الله صلى الله عليه وسلم قال (لا يموت لأحد من المسلمين ثلاثة من الولد تمسه النار إلا تحلة القسم) رواه البخارى الحديث

Meaning: Hazrat Abu Hurairah (May Allah be pleased with Him) narrated that Prophet ﷺ said, hell fire will not even touch a muslim who had lost three children. (Al.Adabul Mufrad-lil Bukhari-Ahadith no. 143)

عن أبي هريرة أن امرأة اتت النبي صلى الله عليه وسلم بصبي فقالت ادع له فقد دفنت ثلاثة فقال
احتظرت بحظار شديد من النار

Meaning: Hazrat Abu Hurairah (May Allah be pleased with Him) reported that once a woman approached to Prophet ﷺ carrying a child with her and requested Him, “Oh Prophet ﷺ! Please pray for him. I have buried three of my children ever since. He, Prophet ﷺ, declared then you have built a very strong defense against hell. (Al Adabul Mufrad – Ahadith no. 144).

عن خالد العبيسي قال مات بن لي فوجدت عليه وجدا شديدا فقلت يا أبا هريرة ما سمعت من النبي صلى الله عليه وسلم شيئا تسخى به أنفسنا عن موتانا قال سمعت من النبي صلى الله عليه وسلم يقول صغاركم دعاميص الجنة الأدب المفرد الحديث

Meaning: Hazrat Khalid Absi narrated that, one of my male child died. I was terribly shocked. Then I said, Oh! Abu Hurairah, have you heard anything from Prophet ﷺ so that I can have some condolence of grieve of my beloved child's death. He said, I heard Prophet ﷺ said that, your baby children are like marine creatures of Jannah (paradise). (Al Adabul Mufrad – Ahadith no. 145).

عن جابر بن عبد الله قال سمعت رسول الله صلى الله عليه وسلم يقول من مات له ثلاثة من الولد فاحتسبهم دخل الجنة قلنا يا رسول الله واثنان قال واثنان قلت لجابر والله أرى لو قتلتم واحدا لقال قال وأنا أظنه والله نفس المصدر الحديث

Meaning: Hazrat Jabir Ibne Abdullah (May Allah be pleased with Him) narrated that I heard Prophet ﷺ said, “when a person's three children died and the person keeps patience, wishes for reward, then this person will surely enter into Jannah (paradise). Then we asked, Oh! Prophet ﷺ what about the person who has lost two children? Prophet ﷺ said, that person will go to Jannah (paradise) too. In reference to Jabir (May Allah be pleased with Him), the narrator of the Hadith, Mahmud Ibne Labid said, I said, to Jabir, swear upon Allah ﷻ, I believe that if you (Jabir) had asked regarding one child, even then, he (Prophet ﷺ) would said the same. He (Jabir) said, swear upon Allah ﷻ, I too believe that. (Al Adabul Mufrad – Ahadith no. 146).

عن أبي موسى الأشعري: (أن رسول الله صلى الله عليه وسلم قال إذا مات ولد العبد قال الله لملائكته قبضتم ولد عبدي؟ فيقولون نعم فيقول اقبضتم ثمرة فؤاده فيقولون: نعم فيقول: ما ذا قال عبدي؟ فيقولون حمدك واسترجع، فيقول الله: ابنوا لعبدي بيتا في الجنة وسموه بيت الحمد). رواه الترمذی الحديث

Meaning: Hazrat Abu Musa Ashari (May Allah be pleased with Him) narrated from Prophet ﷺ that He said, when a person's child died then Allah ﷻ asked the Angels (A.H.) that, "have you taken away the child of my slave. In reply, the Angels (A.H.) said, yes our Lord ﷻ, we did. Allah ﷻ again ask, what did my slave said about it? In reply the Angels (A.H.) said, that your slave praised you and recites, Inna lillahi wa inna ilaihi roji woon.

Then Allah ﷻ commands built a crib in Jannah (paradise) for my slave and name it 'baitulhamd' (Musnade Ahmad, Tirmijdh).

Benefit of being patient on death of dear ones

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُولُ اللَّهُ تَعَالَى مَا لِعَبْدِي الْمُؤْمِنِ عِنْدِي جَزَاءٌ إِذَا قَبِضْتُ صَفِيَّهُ مِنْ أَهْلِ الدُّنْيَا ثُمَّ احْتَسَبَهُ إِلَّا الْجَنَّةَ. رواه البخارى الحديث

Meaning: Hazrat Abu Hurairah (May Allah be pleased with Him) that Prophet ﷺ said, "Allah ﷻ announces— when I take away dear one's of my Mu'min slave from earth and he (slave) keeps patience and expects for rewards in return, I have nothing but Jannah (paradise) as reward for him.

Notes: Safi'uun صَفِيٌّ means near and dear one. This includes parents, wife, children, relatives, friends, etc.

Sick person's sufferings from disease is a compensation of sins

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذًى وَلَا غَمٍّ حَتَّى الشُّوْكَةِ يُشَاكُهَا إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ. رواه البخارى الحديث

Meaning: Hazrat Abu Saayeed Khudri and Hazrat Abu Hurairah (May Allah be pleased with Them) narrated from Prophet ﷺ that He said, "Allah ﷻ compensates for the sin of slave through the

sufferings of diseases, pains and sorrows, and even a thorn that pierced his body (al adabul mufran 494).

عن أبي هريرة عن النبي صلى الله عليه وسلم قال لا يزال البلاء بالمؤمن والمؤمنة في جسده وأهله وماله حتى يلقى الله عز وجل وما عليه خطيئة. رواه البخارى فى الأدب المفرد الحديث

Meaning: Hazrat Abu Salama & Hazrat Abu Hurairah (May Allah Be Pleased With Them) narrated from Prophet ﷺ that, He said, A Mu'min continues to suffer from the loss of health, wealth and lose of near and dear ones (and in another narration lose of children) and at the end, when they (Mu'min) meet with Allah ﷻ they have had no sins left in their accounts (al adabul mufran 496)

عن عائشة رضي الله عنها عن النبي صلى الله عليه وسلم قال إذا اشتكى المؤمن أحلصه الله كما يخلص الكير خبث الحديد. رواه البخارى فى الأدب المفرد الحديث

Meaning: Hazrat Aisha (May Allah Be Pleased With Her) narrated from Prophet ﷺ that, He said, when a Mu'min slave of Allah ﷻ falls into sickness, then Allah ﷻ removes sins in such a way as the oven of blacksmith cleans rusts from iron.

Benefits of fever

عن أبي هريرة قال : ما من مرض يصيبني أحب إلى من الحمى لأنها تدخل في كل عضو منى وان الله عز وجل يعطى كل عضو قسطه من الأجر. رواه البخارى فى الأدب المفرد الحديث

Meaning: Hazrat Abu Hurairah (May Allah be pleased with Him) said that, there are no diseases more beloved to me than fever. Because it reaches all parts of my organs and body. Allah ﷻ compensates these organs with rewards. (Al Adabul Mufrad: 505)

Benefit of scratched by thorn

أن عائشة أخبرته أن النبي صلى الله عليه وسلم كان يقول : ما أصاب المؤمن من شوكه فما فوقها فهو كفارة. رواه البخارى فى الأدب المفرد الحديث

Meaning: Prophet ﷺ frequently announced that, the sins of Mu'min slave are being compensated whenever he is being scratched with thorn or for any smaller or bigger suffering (Al Adabul Mufrad 508)

قال رسول الله صلى الله عليه و سلم : ما من مسلم يشاك شوكه في الدنيا يحتسبها إلا قضى بها من خطاياهم يوم القيامة. رواه البخارى فى الأدب المفرد الحديث

Meaning: Prophet ﷺ said that, whenever any muslim is pricked with thorn of this world and he hopes to get reward in the day of judgement will be forgiven for his sins.

Benefits for the people died in plague and epidemic disease

عن العرباض بن سارية أن رسول الله صلى الله عليه و سلم قال : يختصم الشهداء والمتوفون على فرشهم إلى ربنا في الذين يتوفون من الطاعون فيقول الشهداء إخواننا قتلوا كما قتلنا ويقول المتوفون على فرشهم إخواننا ماتوا على فرشهم كما متنا فيقول ربنا انظروا إلى جراحهم فإن أشبه جراحهم جراح المقتولين فإنهم منهم ومعهم فإذا جراحهم قد أشبهت جراحهم. رواه النسائي فى سننه الحديث

Meaning: Hazrat Irbaz Ibn Saria (May Allah be pleased with Him) reported that Prophet ﷺ said, people those who were martyr and who died normally at their bed will plead to Allah ﷻ for people died in epidemic diseases. Martyr will say they are our brothers. Because they died in torment as we died. And those who died on their bed will say these people belong to our group as they have died in their own dwellings as we did. Allah ﷻ will then declare, look, if their injuries are like those of martyr, they too will be considered as martyr. Later it will reveal that their injuries were just like martyr. (Ahmad & Nasaiya).

وعن انس رضـ قال: الطاعون شهادة كل مسلم. (أخرجه البخارى ومسلم)

Hazrat Anas (May Allah be pleased with Him) reported, Prophet ﷺ said that, death from epidemic disease for each Muslim are similar to martyr. (Bukhari, Muslim).

Benefits of abdominal disease

عَنْ سُلَيْمَانَ بْنِ صُرَدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَتَلَهُ بَطْنُهُ فَلَنْ يُعَذَّبَ فِي قَبْرِهِ قَالَ الْأَخْزَرُ بَلَى. رواه أحمد

Meaning: Hazrat Sulaiman Ibn Sural (May Allah be pleased with Him) reported, Prophet ﷺ said that, punishment in grave will not be given to people who died from abdominal diseases (these includes stomach, heart, lungs, liver, kidney etc).

Benefits of epilepsy

عن عطاء بن أبي رباح قال : قال لي ابن عباس ألا أريك امرأة من أهل الجنة ؟ قلت بلى قال هذه المرأة السوداء أتت النبي صلى الله عليه و سلم فقالت إني أصرع وإني أتكشف فادع الله لي قال (إن شئت صبرت ولك الجنة وإن شئت دعوت الله أن يعافيك) . فقالت أصبر فقالت إني أتكشف فادع الله أن لا أتكشف فدعا لها. أخرجه البخارى الحديث

Meaning: Tabaeeyee Hazrat Ata Ibn Abi Rabah reported, once Hazrat Ibn Abbar (May Allah be pleased with Him) asked me, (Ata!) wouldn't I show you a woman of Jannah (paradise)? I replied, yes! Then He told me 'this dark woman'. Once she approached to Prophet ﷺ and asked, Oh Rasulullah! I suffer from epilepsy and its effect removes my body-garments. Please, pray for me to Allah ﷻ. Prophet ﷺ enquired, if you wish you may keep patience. You will be rewarded with Jannah (paradise). Or, if you wish me to pray for your ailment to Allah ﷻ, I will do so. But then, there will be no gurantee for Jannah (paradise). She replied I will keep patience. Later, she said, I cannot keep my garments in place. Please, pray for me so that my garments won't get loosened. Prophet ﷺ then pray for her. (Bukhari, Muslim)

Benefits of eye disease

عن زيد بن أرقم يقول : رمدت عيني فعادني النبي صلى الله عليه و سلم ثم قال يا زيد لو أن عينك لما بها كيف كنت تصنع قال كنت أصبر وأحتسب قال لو أن عينك لما بها ثم صبرت واحتسبت كان ثوابك الجنة. أخرجه البخارى فى الأدب المفرد الحديث

Meaning: Hazrat Jayed Ibn Akram (May Allah be pleased with Him) said, once I was suffering from eye disease. Then, Prophet ﷺ came and enquired me, Jayed, what would you do if your eye disease continues? I replied, I would keep patience and hope for rewards. He then replied, if your eye disease continues and you keep patience and hope for rewards then you will be awarded with Jannah (paradise). (Aam. H.no. 538)

عن أنس قال سمعت النبي صلى الله عليه و سلم يقول قال الله عز و جل : إذا ابتليته بجيبتيه يريد عينيه ثم صبر عوضته الجنة. أخرجه البخارى فى الأدب المفرد الحديث

Hazrat Anas (May Allah be pleased with Him) reported, I heard Prophet ﷺ said Allah ﷻ will declare on the days of resurrection / judgement that “Today, I will reward those people with Jannah (paradise), who kept patience during my test with their two most beloved organ (eye disease or blindness)” (Aam h.no.536).

Prayers of sick person are similarly granted as that of angels

عن عمر بن الخطاب ، قال : قال لى النبي صلى الله عليه وسلم " إذا دخلت على مريض فمره أن يدعو لك . فإن دعاءه كدعاء الملائكة " . أخرجه ابن ماجة فى سننه الحديث

Meaning: Harzrat Omar Ibnul Khattab (May Allah be pleased with Him) reported that Prophet ﷺ said “whenever you visit a sick person, ask them to pray for you. Because their prayers are similarly granted as that of Angels’ prayers. (ibnmajah)

Sick person earns rewards for prayers according to their practice

عن عبد الله بن عمرو عن النبي صلى الله عليه وسلم قال : ما من أحد يمرض إلا كتب له مثل ما كان يعمل وهو صحيح. أخرجه البخارى فى الأدب المفرد الحديث

Meaning: Hazrat Abdullah Ibn Amar (May Allah be pleased with Him) said that, “a person will be rewarded with similar quality of reward from prayers he was practicing before getting sick. (Adabmuf. H.no. 502)

عن راشد بن داود الصنعاني عن أبي الأشعث الصنعاني : انه راح إلى مسجد دمشق وهجر بالرواح فلقي شداد بن أوس والصنابحي معه فقلت أين تريدان يرحمكما الله قالوا نريد ههنا إلى أخ لنا مريض نعوذ فانطلقت معهما حتى دخلنا على ذلك الرجل فقالا له كيف أصبحت قال أصبحت بنعمة فقال له شداد أبشر بكفارات السيئات وحط الخطايا فإني سمعت رسول الله صلى الله عليه وسلم يقول ان الله عز وجل يقول اني إذا ابتليت عبدا من عبادى مؤمنا فحمدني على ما ابتليته فإنه يقوم من مضجعه ذلك كيوم ولدته أمه من الخطايا ويقول الرب عز وجل انا قيدت عبدي وابتليته وأجروا له كما كنتم تجرون له وهو صحيح. أخرجه الإمام أحمد

Meaning: It had been narrated from Hazrat Shaddad Ibne Aus and Junabehi (May Allah Be Pleased With Them) that once they visited an ill person and asked him,”how are you this morning?” He replied, ‘I am well by the mercy of Allah ﷻ. Hearing this, Hazrat Shaddad replied, let there be the good news of forgiveness

for your sins. Because, I heard Prophet ﷺ said, Allah ﷻ announces, whenever I make one of my Mu'min slave sick, and he praises me – he will raise from his sick bed as clean from sins as like a baby who being given birth from his mother's womb. Prophet ﷺ said Allah ﷻ announces to the Angels, I have make my slave imprisoned with illness, so you keep on recording his 'sawabs' with the same amount when he used to earn when he was Healthy. (Musnad-A-Ahmad).

It is better to keep patience during sufferings by human

عن ابن عمر عن النبي صلى الله عليه و سلم قال المؤمن : الذى يخاطب الناس ويصبر على أذاهم خير من الذى لا يخاطب الناس ولا يصبر على أذاهم . اخرجہ البخارى فى الأدب المفرد الحديث

Meaning: Hazrat Ibn Omar (May Allah be pleased with Him) reported that Prophet ﷺ said, "he who keeps companionship with people and remains patient from any sufferings is better than that person who does not. (Al-Adabul-Mufrad. H.no. 390)

Sufferings from danger is a sign of having Iman

عن أبي هريرة قال قال رسول الله صلى الله عليه و سلم : مثل المؤمن كمثل الزرع لا يزال الريح تفيقه ولا يزال المؤمن يصيبه بلاء ومثل المنافق كمثل شجرة الأرز لا تهتز حتى تستحصد. اخرجہ البخارى فى صحيحه الحديث

Meaning: Hazrat Abu Hurairrah (May Allah be pleased with him) reported that Prophet ﷺ said – A Mu'min resembles like a wheat crops. Wind blows it hither and thither and always problems, sufferings bestow him. Where-else, a munafiq resembles a Pilu tree that does not sways to and fro, until swan-off. (Bukhari, Muslim)

عَنْ عَامِرِ الرَّامِيِّ قَالَ: ذَكَرَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- الْأَسْقَامَ فَقَالَ « إِنَّ الْمُؤْمِنَ إِذَا أَصَابَهُ السَّقَمُ ثُمَّ أَغْفَاهُ اللَّهُ مِنْهُ كَانَ كَفَّارَةً لِمَا مَضَى مِنْ ذُنُوبِهِ وَمَوْعِظَةً لَهُ فِيمَا يَسْتَقْبِلُ وَإِنَّ الْمُنَافِقَ إِذَا مَرَضَ ثُمَّ أُعْفِيَ كَانَ كَالْبَعِيرِ عَقَلَهُ أَهْلُهُ ثُمَّ أُرْسِلُوهُ فَلَمْ يَدْرِ لِمَ عَقِلُوهُ وَلَمْ يَدْرِ لِمَ أُرْسِلُوهُ ». فَقَالَ رَجُلٌ مِمَّنْ حَوْلَهُ يَا رَسُولَ اللَّهِ وَمَا الْأَسْقَامُ وَاللَّهُ مَا مَرِضْتُ قَطُّ. فَقَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- « قُمْ عَنَّا فَلَسْتُ مِنَّا ».

Meaning: Hazrat Amaroor Ram (May Allah be pleased with Him) reported, Prophet ﷺ once held a discussion upon sickness and then said, “when a Mu'min suffers from illness, but later Allah ﷻ revived him – is a matter of learning and knowledge for future, a redress or rectification for his past sins. Whereas, when a munafiq suffers from illness and being revived afterwards, resembles a camel, which had been tied up by its master and later released. But it does not realize why it was being tied up and then later released. Then a man enquired, Oh! Prophet ﷺ what is illness? By Allah, I have never been ill. Prophet ﷺ replied go away from us. You are not included among us. (abu daud)

On the day of quiyamah, people lived in happiness will mourn on themselves when observing all the rewards for those who suffers from dangers and woes

عن جابر قال : قال رسول الله صلى الله عليه و سلم يود أهل العافية يوم القيامة حين يعطى أهل البلاء الثواب لو أن جلودهم كانت قرضت في الدنيا بالمقاريض. أخرجه الترمذى في سننه الحديث

Meaning: Hazrat Zaber (May Allah be pleased with Him) reported Prophet ﷺ said, on the day of Qiyammah, when those people with calmness will watch that abundant rewards are given to the people with sufferings will mourn upon themselves and would say Oh! Why wouldn't our skin haven cut with scissors? (tirmidhi)

Prophet ﷺ and pious people are being bestowed with most problems and hardships

عن أبي سعيد الخدرى أنه دخل على رسول الله صلى الله عليه و سلم وهو موعوك عليه قطيفة فوضع يده عليه فوجد حرارتها فوق القطيفة فقال أبو سعيد ما أشد حماك يا رسول الله قال إنا كذلك يشند علينا البلاء ويضاعف لنا الأجر فقال يا رسول الله أى الناس أشد بلاء قال الأنبياء ثم الصالحون وقد كان أحدهم يتلى بالفقر حتى ما يجد إلا العباءة يجوبها فيلبسها ويتلى بالقمل حتى يقتله ولأحدهم كان أشد فرحا بالبلاء من أحدكم بالعطاء. أخرجه البخارى فى الأدب المفرد الحديث

Meaning: Hazrat Abu Sayeed Khudri (May Allah be pleased with Him) said that once he visited to Prophet ﷺ. The Prophet was then suffering from fever and was wrapped with a piece of robe. He (Abud Sayeed) put his hand on Prophet ﷺ and felt body temperature. Then Abu Sayeed (May Allah be pleased with Him)

said You have very high temperature, Oh Prophet. The Prophet ﷺ replied, it happens to us only. We are being tested with tremendous troubles for which we are rewarded with two fold of reward'. Then Abu Sayeed asked, what type of human is being tested with maximum troubles? The Prophet ﷺ replied, they are the Prophets (Peace Be Upon Them) and then the pious people. Some of them are being tested with poverty. Even they had nothing to wear but one 'jubba (upper garment). So they had to tear it half to make a 'lungi (pant)' to wear. Some were tested with body termites and this parasite later killed them. Definitely, the way some among you become happy for getting any rewards, are that same happiness those people used to have when they are in trouble. (Al Adabul Mufrad h.no. 512)

The purposes of visiting sick person, its benefits and Du'a

Prophet ﷺ declares that when a muslim visits a sick person during morning, seventy thousands angels make Du'a for him till dusk. Likewise, a person visiting a sick person during afternoon will gain Du'a from angels till dawn and will be rewarded with a garden in Jannah (paradise). (Tirmidhji. H. no. 970)

Several reasons for visiting sick person

1. Making Du'a for his cure.
2. Seeking Du'a from him, such person's Du'a is grant like Du'a of angels.
3. Gaining numerous 'sawab' (reward) for showing sympathy towards him.

One should never mourn, grieve or say 'your life's ended' while visiting sick person to make them hopeless is not appropriate at all. During a visit to a sick person, one should read the following Du'a:

لَا يَأْسُ طَهْرُ إِنْ شَاءَ اللَّهُ

Meaning: There is nothing to get scared in it, it is purification if Allah willing

P.N.: If the sick person is a Scholar(A'lim), then read Du'a in Arabic. Otherwise, translate the Du'a to condole the sick person. Never ever make him disheartened regarding his life, even if signs

of death are present in him. Then read the following Du'a seven times.

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

Allah ﷻ will cure him for reading this Du'a unless its end of his life.

Benefits of condoling person in trouble

عن عبد الله ابن، عن النبي صلى الله عليه وسلم ، قال (من عزى مصابا فله مثل أجره) أخرجه الترمذى في سننه الحديث (1079) وابن ماجه في سننه الحديث

Meaning: Harzrat Abdullah Ibn Mas'wud (May Allah be pleased with Him) reported that prophet ﷺ said, "The person who condoles a troubled person has similar rewards of a troubled person. (tirmidhi, ibnmajah)

عن أبي بزة قال : قال رسول الله صلى الله عليه و سلم من عزى ثكلى كسي بردا في الجنة. أخرجه الترمذى الحديث

Meaning: Hazrat Abu Barza (May Allah be pleased with Him) reported that prophet ﷺ said, "The person who condoles a woman who lost her child, will be worn with dazzling garments in Jannah (paradise).

Du'as when in trouble

عن ابن عباس : أن رسول الله صلى الله عليه و سلم كان يقول عند الكرب (لا إله إلا الله العظيم الحليم لا إله إلا الله رب العرش العظيم لا إله إلا الله رب السماوات ورب الأرض ورب العرش الكريم) أخرجه البخارى في صحيحه الحديث

When in trouble, Prophet ﷺ used to say, "None has the right to be worshipped but Allah, the Majestic, the Most Forbearing. None has the right to be worshipped but Allah, the Lord of the Tremendous Throne. None has the right to be worshipped but Allah, the Lord of the Heavens and the Lord of the Honourable Throne.

During trouble, Prophet ﷺ used to say,

عن ابى بكره اللهم رحمتك أرجو فلا تكلني إلى نفسي طرفه عين ، وأصلح لى شأني كله لا إله إلا أنت. اخرجه ابوداود في سننه الحديث

Meaning: Abu Bakr (may Allah be pleased with him) reported that the Prophet ﷺ, “The Du’as of distress are, O Allah, I hope for Your mercy, so give me not over to my self even for as little as wink of an eye, and set right all my affairs, there is no one to worship but You.” (Abu Daw’ud; Miskat 2447)

عن انس رضى ان رسول الله صلى الله عليه وسلم كان اذا كربته امر يقول: يا حي يا قيوم برحمتك استغيث. مشكاة المصابيح الحديث

Meaning: Anas (may Allah be pleased with him) said that when the Prophet, peace and blessings of Allah be upon him, was faced with a serious difficulty, he would always supplicate, “O the Living, O the Eternal, I seek help in Your grace.” (Tirmidhi; Mishkat 2453)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ دَخَلَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- ذَاتَ يَوْمٍ الْمَسْجِدَ فَإِذَا هُوَ بِرَجُلٍ مِنَ الْأَنْصَارِ يُقَالُ لَهُ أَبُو أُمَامَةَ فَقَالَ « يَا أَبَا أُمَامَةَ مَا لِي أَرَاكَ جَالِسًا فِي الْمَسْجِدِ فِي غَيْرِ وَقْتِ الصَّلَاةِ ». قَالَ هُمُومٌ لَزِمْتَنِي وَدْيُونٌ يَا رَسُولَ اللَّهِ. قَالَ « أَفَلَا أَعْلَمُكَ كَلَامًا إِذَا أَنْتَ قُلْتَهُ أَذْهَبَ اللَّهُ عَزَّ وَجَلَّ هَمَّكَ وَقَضَى عَنْكَ دَيْنَكَ ». قَالَ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ. قَالَ « قُلْ إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبَخْلِ وَأَعُوذُ بِكَ مِنَ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ ». قَالَ فَفَعَلْتُ ذَلِكَ فَأَذْهَبَ اللَّهُ عَزَّ وَجَلَّ هَمِّي وَقَضَى عَنِّي دَيْنِي. أخرجه ابوداود الحديث

Meaning: Hazrat Abu Sayed Khudri (may Allah be pleased with Him) is reporting, one person said that, ‘Oh Prophet! I am under the pressure of loan and caught in tension. He (Prophet) said, would I not tell you the words, which, if you say, then Allah ﷻ will remove your tension and pay your debts.

The Sahabi said, ‘I replied, Yes Oh! Prophet, please say so. Then He (Prophet) said, when you woke up in the morning and when you approach towards evening, say that, “Allah I seek refuge from tension from You. I seek refuge from helplessness and unwillingness. And I seek refuge from being coward and miser. And I seek refuge from the burden of debt and sufferings from human. He (sahabi) said, then I did so and Allah ﷻ has removed

my tension and opened a way to payback my debts. [abudaud, mishkat, 2448]

Way to have condolence when loved one dies

My beloved Shaikh and mentor Mujaddid-e-zaman, Mahiussunnah Hazrat Shah Abrarul Haque Hardoiee (Rah:) had kept very important speech regarding this subject:

1. The depth of a person's sadness and mental sufferings which he shows due to the death of his loved one, is never enough. Being upset and sad at this sensitive moment are quite natural behaviors of a human being. For this reason, Shariah does not criticize mourning in this situation. Rather provide them with guidance so that the sufferings and emotions may wipe away slowly as the time passes. If a person continues to carry on his emotions, all his religious along with worldly affairs will come to a stop. And such behaviors are in against of the objectives of human life. On the other side, expression of sadness and emotional pains through the act of crying should not be refrained; because weeping (not loudly) has profound effects in removing pains and sufferings. And there are several physical risks when weeping or crying are controlled forcefully. For this reason, Shariah does not refrain one from crying rather allowed to cry abundantly. But it is not permitted to cry loudly as crying loudly is under the control of human. Crying loudly affects other people badly too. Because act of crying is "transmittable", which spreads among other people? If sounds come out unintentionally then it is not an act of sin.

2. The absolute truth is one who arrived in this world, would definitely have to leave. Allah ﷻ has set time for everyone. But the definite and unalterable moment is in the knowledge of Allah ﷻ only. No one except Him is knowledgeable regarding that moment. This is why, it can be noticed that a complete fit & healthy person suddenly begins the journey to the hereafter. In fact, it is set and a fixed moment. Nowadays, this is being termed as "heart attack" or "brain stroke". Khaja Ajijul Hasan Mazzub (Rah:) in his poem, rightly enlightened the fact –

ہورہی ہے عمر مٹل برف کم - چپکے چپکے رفتہ رفتہ دم بدم

Behold the ice-cube of this life,

How it is melting to its ends,

How slowly,

With each breaths

سانس ہے ربرو ملک عدم۔ دفعۃً اکروز یہ جائیگا تھم

Breathing in is like a pilgrim, suddenly will stop at one corner.

اکدن مرنا ہے آخر موت ہے - کرلے جو کرنا ہے آخر موت ہے

Remember, one day you have to die!

So, whatever you can do”.

3. Death is a universal truth. Therefore, in this world, every couple and each one of a pair will have to face the loss of their other pair. As, wife losing her husband, husband losing his wife, children losing their parents, parents losing their children, sister losing her brother; likewise, one for every two of them. And this is the very truth that is one of them would have asked to choose death between two of them, none would have agreed to have it. For that reason, Allah ﷻ, the Exalted, has kept death under His control. In fact, He gives life and He gives death.

4. See, how beautifully an ordinary village person has condoled Hazrat Abdullah (May Allah be pleased with Him) for his father's death, Hazrat Abbas (May Allah be pleased with Him). We have a great lesson to learn from it

وخیر من العباس أجزک بعد+ واللہ خیر منک للعباس

The first quotation says, Oh Abdullah! You will be rewarded for being patient for the death of Abbas (May Allah be pleased with Him). Imagine, which one is better; the satisfaction of Allah or the life of Hazrat Abbas (May Allah be pleased with Him)? Obviously, Allah's satisfaction is better.

And the second quotation says, Hazrat Abbas (May Allah be pleased with Him) had left earth and journey for the eternity to

meet with Allah ﷻ and are being rewarded with many bounties, with unimaginable honor and status. Then say, whether you are better for Abbas (May Allah be pleased with Him) or the honor and status from Allah ﷻ? The clear reply is, the honor status of Allah ﷻ is far better.

In summary, relatives may get separated by death but in return everyone is benefitted with higher favors and goodness.

5. One also has to think in this way that, the separation through death is temporary. For example, one of the two friends migrated abroad but the other could not for some duties. Whenever he travels to the land where his friend is, he can meet him too. As a matter of fact, no one have to worry or mourn for their departure in the first place. The fact about death is more or less the same. Although a dead person cannot return back to this transient world, but whenever a person dies he can meet with his earlier departed friends or relatives. Allah ﷻ has revealed this aspect in Quran as:

نَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُونَ

‘Inna LillahiWa Inna IlaihiRajiwoon’: We are all but the slave of Allah ﷻ. And the Master has the right to change and reset dwelling places for slaves. If still it hurts for near one’s death, imagine one day I, too, have to leave for the new dwellings set by my Master (where my relatives and friends went earlier). (Majalis-a-Abrar, from book ‘dafiulgamm’)

Hazrat Mirza Mazhar Jane Jana (Rah.) had written a poem before his death, was found in his room, which later was framed on his grave as:

لوگ کہتے ہیں کہ مرزا مرگیا۔ در حقیقت مرزا اپنا گھر گیا

Meaning: “people are saying Sheikh Mirja has passed away, but truly Sheikh Mirja has returned back to his home”.

Easy way to manage difficult and distressed situations

1. Ask refuge from any troubles to Allah continuously. But be prepared mentally to endure if trouble really finds you.
2. As soon as you get in trouble, immediately recite,

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

“Inna LillahiWa Inna IlaihiRaji’woon”.

Learn lessons, as the anxieties for trouble are mainly for two ill-founded notions:

- i. I’m the owner of whatever object is lost or destroyed.
- ii. The object will never return.

Unrelated, in terms of one’s ownership and relations, troubles or destructions do not affect people. For example, news of troubles, hardship and problems published in the newspapers does not bother them because those are not related to them.

On the other hand, if one’s watch is being stolen, he gets anxious. Because he doubts, it would never return. But if it is left to a watch mechanic, it does not bother him, because it hasn’t gone for good.

So, the verses of إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Have rejected these ill-founded notions

The meaning of first part of the verse is that, I and all my belongings are with Allah ﷻ’S ownership. I have no ownership here. Therefore what should I be anxious for? Decisions of the Owner will come into existence, what rights I actually have.

The meaning of second part of the verse is that, the departed relatives or friends or lost or destroyed objects does not gone for eternity. Because, we can meet our relatives after our own death and be recompensed for lost objects by Allah ﷻ. So, there is nothing to worry about.

3. Imagine the troubles of people who are in more serious troubles than you. Try to visit hospitals sometimes and think that my troubles are rather smaller than troubles of thousands. Therefore we have to endure, comparing their troubles.

4. When in trouble, think that, i could have been in more troubles than the existing one. For instance, a loss of 1 hundred thousand taka could have been 5 hundred thousand taka that Allah ﷻ has protected me from. Similarly, death of a relative could have

counted to several deaths of relatives on the spur of the moment. But Allah ﷻ protected me from adversity.

5. Always keep it in mind that the world is very temporary place of dwellings and mere valueless.

6. Remember the benefit and returns from troubles (mentioned earlier) and set yourself with full endurance and expect for blessings from Allah ﷻ.

7. Prepare yourself for the most disastrous impact from related troubles, but at the same time, pray to Allah ﷻ, so that it does not happen.

8. Then, except for death, pray and try with cool mind to sort out ways to get out from it. Do not mourn, because it has no return but loss of health, wealth and ability to worship.

9. Assess the alternatives and decide to choose between the most emergency, easiest and least harmful ways.

10. After that, keeping faith and depending on Allah ﷻ, start your work as planned. Insha-Allah, troubles will be much easier to encounter.

May Allah ﷻ grant us to act upon these guidance and save our Iman and Deen in this world of exaggerated seditions and temptations. Ameen.

END