

التَّعَامُلُ مَعَ الْبَلَايَا فِي شِدَّةِ الْقَضَايَا

COPING WITH TRIALS In The Difficult Times

Written by:

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction.

AlhamduliLlaahi wa bi-Hi nasta'een.

To proceed,

Nowadays, the rate of which people are committing suicide is alarming and it calls for spiritual attention. Though, most of those who committed it are either Atheist or Christian.

Thus Allaah says:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

And We send down from the Quran that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the Zalimun (polytheists and wrong-doers) nothing but loss. (al Israa:82).

Nothing causes suicide except depression, sadness and trials, which were preceded by ignorance of the sanctity of the soul and regarding its Owner¹, the reality of life, its worthlessness and transitory, inevitable of trial² and sadness³ the scenes of trial of the pious predecessors and how they managed it, prohibition of murder or suicide, lifespan, seeking for long span and seeking for death.

Henceforth, the book lucidly proffers solutions to aforementioned problems with Al- Qur'aan and authentic traditions of the prophet (sallaLlaahu 'alayhi wa sallam) and summarily written via utilizing story-telling method⁴ to educate the masses, implementing the saying of the prophet:

¹ The soul is no living property. It is owned by Allaah

² Ignorantly, those who commit suicide think they escape trial and sadness, not knowing that, it is just the beginning

³ Nobody except he or she has a point of sadness even the pious, the only difference is; who they complain to, how they complain and react

⁴ This is the major method used by Allaah and His prophet to teach the Ummah Islamic Monotheism. It was discussed in our book "Usool at Tadrees". May Allaah make it see the limelight

من استطاع ان ينفع اخاه فليفعل

“Whosoever is capable of helping his brother, should do so”⁵

Likewise, to seek The Bounties of Allaah, nearness to Him in this noble month of Ramadhaan and serve as continuous charity for me either I’m alive or died.

As Suyootee mentioned;

إذا مات ابن آدم ليس يجري

If the son of Aadam died nothing will flow out,

عليه من فعال غير عشر

For him from (his) deeds save ten,

علوم بثها ودعاء نجل

The knowledge (he) spread and the prayer of (his) offspring,

و غرس النخل والصدقات تجرى

Planting of dates (or other fruits) and overflow alms giving

وراثه مصحف ورباط ثغر

Willing out Mushaf (or religious text) and protecting a city (from enemy in a legislated war),

وحفر البئر أو إجراء نهر

Digging of well or flowing a river,

بيت للغريب بناء يأوي

Lodging the stranger, building of guest house,

إليه أو بناء محل ذكر

⁵ Al Albaanee authenticated it in As Saheehah

or erecting a place of remembrance (madrasah or mosque)⁶.

All glories and adorations are due to Allaah, the choicest blessing upon our dear prophet Muhammad sallallaahu 'alayhi wa sallam.

Adebayo DhikruLlaahi Las-Palmas

13 of Ramadhaan 1440 (18/5/2019)

⁶ Subul As Salaam vol.3 p.119

SECTION ONE

The soul.

Allaah says:

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

And they ask you (O Muhammad sallaLlaahu alayhi wa sallam) concerning the Ruh (the Spirit); Say: "The Ruh (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."(Al Israa: 85).

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ

الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.(Az Zumar:42).

Narrated `Abdullah bin Mus'ud:

إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْفُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عِلْقَةً مِّثْلَ ذَٰلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِّثْلَ ذَٰلِكَ، ثُمَّ يَبْعَثُ اللَّهُ مَلَكًا، فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ، وَيُقَالُ لَهُ اكْتُبْ عَمَلَهُ وَرِزْقَهُ وَأَجَلَهُ وَسَقِيٍّ أَوْ سَعِيدٍ. ثُمَّ يُنْفَخُ

فِيهِ الرُّوحُ

The messenger of Allaah, the true and truly inspired said, "(The matter of the Creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him(Saheeh al Bukhaaree #3101)

Al Imaam ibn Katheer (in his tafseer) defines; soul is the basis and essence of being.

Ibn Atheer (an Nihaayah p.380) defines soul as what effectuate the body and bring about living. (End Quote).

Al Imaam ibn Katheer defines and Ahmad Shaakir affirmed it (al Umdatut Tafseer vol.2 p.452): Its essence is delicate like the air, it flows in the body like water flows in the root of a tree. It is also affirmed that, it is the air that the angel blew to the fetus, it is self or essence base on its connection with the body. (End Quote).

Soul is the nucleus of the body, when it leaves, the body dies. Some scholars (like Ibn Abdil 'Izz al Hanafiyy and Ibn Qayyim al Jawziyyah) said; Death is the eviction of the soul from the body, that was why Allaah says;

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply. (Az Zumar: 42).

So, the soul lives even after the death of the body, it enjoys the bliss of the grave or its punishment. So, oh my brother! Your soul needs more care than your body. Our dear Lord say;

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

Except him who brings to Allah a clean heart [clean from Shirk (polytheism) and Nifaq (hypocrisy)]. (ash Shu'araa: 89)

مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبَ وَجَاءَ بِقَلْبٍ مُّنِيبٍ

"Who feared the Most Beneficent (Allah) in the Ghaib (unseen): (i.e. in this worldly life before seeing and meeting Him), and brought a heart turned in

repentance (to Him - and absolutely free from each and every kind of polytheism),

ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ

"Enter you therein in peace and security; this is a Day of eternal life!"(Qaaf: 33-34)

The soul is one of the inexplicable creatures of Allaah which He solitarily owns and controls. So, he who takes it unjustly should ready to pay;

- ✓ The right of Allaah.
- ✓ The right of his family⁷.
- ✓ And, the right of the slayed.

Life and its Worthlessness.

Al Imaam Aj Jurjānee (at-Ta'rifāt p.84) defines life as what keeps the attention of the slave from hereafter. (End Quote)

Allaah says:

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلَلْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ

And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are Al-Muttaqun (the pious - see V. 2:2). Will you not then understand? (al An'aam:32)

وَدَّرَ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا وَدَكَّرَ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ

مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ

⁷ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

And do not kill anyone which Allah has forbidden, except for a just cause. And whoever is killed (intentionally with hostility and oppression and not by mistake), We have given his heir the authority [(to demand Qisas, Law of Equality in punishment or to forgive, or to take Diya (blood money))]. But let him not exceed limits in the matter of taking life (i.e. he should not kill except the killer only). Verily, he is helped (by the Islamic law). (Al Israa: 33)

And leave alone those who take their religion as play and amusement, and are deceived by the life of this world. But remind (them) with it (the Quran) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allah, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbeliever (al An'aam:70)

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَٰئِكَ فِي ضَلَالٍ

بَعِيدٍ

Those who prefer the life of this world instead of the Hereafter, and hinder (men) from the Path of Allah (i.e. Islam) and seek crookedness therein - They are far astray.(Ibraaheem:3)

Narrated Mujahid:

أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي فَقَالَ " كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ ". وَكَانَ ابْنُ عُمَرَ يَقُولُ إِذَا أُمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَّاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ

صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ

`Abdullah bin `Umar said, "The messenger of Allaah took hold of my shoulder and said, 'Be in this world as if you were a stranger or a traveler.'" The sub-narrator added: Ibn `Umar used to say, "If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take from your health for your sickness, and (take) from your life for your death."(Saheeh Bukhaaree #6278).

Sahl bin Sa'd (May Allah be pleased with him) reported:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (لَوْ كَانَتْ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ، مَا سَقَى كَافِرًا مِنْهَا

(شَرْبَةَ مَاءٍ)

Messenger of Allah ("sallallahu 'alaihi wa sallam") said, "Were this world worth a wing of mosquito, He would not have given a drink of water to an infidel." (al Imaam at Tirmidhee reported it and graded it authentic).

It was narrated from 'Abdullah bin 'Amr that: The Prophet [sallaLlaahu alayhi wa sallam] said:

لَزَوَالِ الدُّنْيَا أَهْوَنُ عِنْدَ اللَّهِ مِنْ قَتْلِ رَجُلٍ مُسْلِمٍ .

"The extinction of the whole world is less significant before Allah than killing a Muslim man." (Sunan an Nasaa'ee, al Albaanee graded it authentic Saheeh al Jaami #5007).

The prophet sallaLlaahu 'alayhi wa sallam said;

Verily, Allaah gives the world to whom He loves and whom He doesn't love, but he doesn't give Eemaan except whom He loves. (Musnad Ahmad, Al Albaanee authenticated it in as Saheehah 2714)

The prophet said:

أتاني جبريل فقال يا محمد عش ما شئت فإنك ميت وأحبب من شئت فإنك مفارقه واعمل ما شئت فإنك مجزي به

(Angel) Jibril came to me and said: Oh Mubam live as you wish, you are subject to death, love whatever you wish, you will eventually abandon it and do whatever you wish, you will definitely be rewarded. (As Saheehah vol.2 p.483 number 831).

Anas bn Maalik reported, the messenger of Allaah said; When Allaah sent Nooh to his people, he was two hundred and fifty years, he leaved with his people for a thousand except fifty years and he leaved after the flood (another) two hundred and fifty years. When Angel of death came to him, he said; Oh Nooh, Oh the oldest among the prophets, Oh the longest liveth and Oh the one who Allaah answers his prayer! How do you perceive the world? He said; its similitude is like a man, whose a house was built for him with two doors and he entered from one and departed from another.

(Tafseer al Qutubee vol. 13 p. 238. Its verifiers-Ahmaf bn Sha'baan and Muhammad bn 'Ayyaad- said: As Suyootee mentioned it in Ad Durr al Manthoor vol.6 p.456 and ascribed it to Ibn Abee Shaybah, 'Abd bn Hameed, Ibn Mundhir, Ibn Abee Haatim, Aboo Shaykh and Al Haakim authenticated it)

Thus, I (Aboo Sahl al Atharee) say: life is demeaned transitory passage which Mankind and Jinn need to utilize to attain the everlasting glee.

Oh reader, know this life is just an opportunity, use it to win hereafter; it is a road, only embark Godly path; it is demeaned, doesn't deserve trading the soul for; it is transient, you will soon become dust. Wake from slumber, only hereafter has everlasting joy, so greedily crave for it, but this life; it is the mixture of good and evil, even the king and the rich cry.

I chant;

Pondering about the end of life;

The wise will tread softly,

Knowing the distance of the journey;

The wise will take provisions,

Nobody competes with life,

Except he loses,

So, take heed.

Life is Turn by Turn.

Allaah says;

وَلَيْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ

And so are the days (good and not so good), We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. (aal 'Imrān: 140).

Al Imaam as Sa'dee (Tayseer al Kareem p.132) said: From the ruling in this verse is; Allaah gives this world to the believer and non-believer, righteous and cruel. Allaah turns days between men. This time, it is for a group of people and another is for another group; because this world is transitory, opposite to the hereafter, it is mainly for those who believe.

The messenger of Allaah said;

إِنَّ حَقًّا عَلَى اللَّهِ أَنْ لَا يَرْفَعَ شَيْئًا مِنَ الدُّنْيَا إِلَّا وَضَعَهُ

"It is due from Allah that nothing would be raised high in this world except that He lowers or puts it down." (Saheeh al Bukhaaree #6366)

So dear friend! Why can't you wait till your turn? Indeed it is near, so do no despair.

SECTION TWO

The Supremacy of Human Being

No gainsaying, nobody knows the numbers of the creation of Allaah, as The Sublime says:

Allaah says:

وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ

. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.(al Mudaththir:31)

If none knows the hosts of Allaah, what of other creation ?

Summarily, the creations of Allaah include The Angel, Human Being, Jinn, Animal, Bird, Fish and those that we do not see.

It is unanimously agreed that human being is more honorable than the rest creature (save the Angel) as Allaah says:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ

خَلَقْنَا تَفْضِيلًا

And indeed We have honored the Children of Adam, and We have carried them on land and sea, and have provided them with At-Taiyibat (lawful good things), and have preferred them above many of those whom We have created with a marked preference.(al Israa':70)

Al Imaam al Qurtubee (Al Jaami' vol.13 p.70) said: Preference over livestock, animal, beast and bird. (End Quote).

Al Imaam al Qurtubee (Jaami' al Ahkaam vol.1 pp.234-35) and Imaam al Ghazzalee (Ihya) and Ibn Abdil 'Izz al Hanafee (Sharh al Aqeedah at

Tahaawiyyah pp.244-50) discussed the preference of angel over Human being or vice versa.

Ibn 'Abdil 'Izz said: Summarily, this issue is from the meddling of the issue. Thus, many of the scholars of Usool (Islamic creed) do not discuss it, whilet5 Aboo Haneefah hesitated to answer it as was previously mentioned. Allaah knows best the correct. (End Quote). This is also the opinion of As Shaykh Saalih al 'Uthaymeen and it is the most correct. Since it doesn't relate or affect our creed or monotheism.

SECTION THREE

Trials Are Inevitable.

Trial in Arabic is balaa (بلاء) or fitnah (فتنة), thus Al Imaam aj Jurjaanee (at Ta'rifaat p.138) said: It is what is glare from the condition of Human being from the good and the bad. It is said: The gold was tested with fire, if it is burnt in order to know (either) it is pure or corrupted⁸ (End Quote).

As the definition shows trial is not limited to evil, as Allaah says:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ

Everyone is going to taste death, and We shall make a trial of you with evil and with good, and to Us you will be returned. (al Ambiyaa:45).

وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

And know that your possessions and your children are but a trial and that surely with Allah is a mighty reward. (al Anfaal:28)

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

Your wealth and your children are only a trial, whereas Allah! With Him is a great reward (Paradise). (at Taghaaboon:15)

Abu Sa'id Khudri reported that Allah's Messenger (may peace be upon him) said:

إِنَّ الدُّنْيَا حُلُوهٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النَّسَاءَ فَإِنَّ أَوَّلَ

فِتْنَةٍ بَنِي إِسْرَائِيلَ كَانَتْ فِي النَّسَاءِ

⁸ Thus man will be tested to know either he truly believes or not. Though Allaah knows everything prior its occurrence

The world is sweet and green (alluring) and verily Allah is going to install you as vicegerent in it in order to see how you act. So avoid the allurements of women: verily, the first trial for the people of Isri''Il was caused by women (Saheeh Muslim #6979).

Ka'b bin 'Iyad narrated that the Prophet said:

إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً وَفِتْنَةُ أُمَّتِي الْمَالُ

"Indeed there is a fitnah for every Ummah, and the Fitnah for my Ummah is wealth (Sunan Tirmidhee #2483)

Ata bn As-Sa'ib narrated that his father said:

"Ammar bin Yasir led us in prayer and he made it brief. Some of the people said to him: 'You made the prayer sort (or brief).' He said: 'Nevertheless I still recited supplications that I heard from the Messenger of Allah (Peace be upon him).' When he got up and left, a man- he was my father but he did not name himself- followed him and asked him about that supplication, then he came and told the people.

"Allahumma bi 'ilmikal-ghaiba wa qudratika 'alal-khalqi ahini ma 'alimtal-hayata khairan li, wa tawaffani idha 'alimtal-wafata khairan li. Allahumma as'aluka khashyataka fil-ghaibi wash-shahadati wa as'aluka kalimatul-aqua fir-rida'i wal ghadab, wa as'aluka qasda fil faqr wal-ghina, wa as'aluka na'iman la yanfadu wa as'aluka qurrata ainan la tanqati'u wa as'aluka rida'i ba'dal-qada'i wa as'aluka bardal 'aishi ba'dal-mawti, wa as'aluka ladhatan-nazari ila wajhika wash-shawqa ila liqa'ika fi fitnatin mudillatin, Allahumma zayyina dizinatil-imani waj'alna hudatan muhtadin

(O Allah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know that living is good for me and cause me to die when You know that death is better for me. O Allah, cause me to fear You in secret and in public. I ask You to make me true in speech in times of pleasure and of anger. I ask You to make me moderate in times of wealth and poverty. And I ask You for everlasting delight and joy that will never

cease. I ask You to make me pleased with that which You have decreed and for an easy life after death. I ask You for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation. O Allah, beautify us with the adornment of faith and make us among those who guide and are rightly guided." (Sunan An Nasaee #1306, Al Albaanee authenticated it Jaami' As Sagheer #2181).

Al Imaam ibn Rajab al Hanbalee (al Majm'oo vol.4 p.78 under the treatise Sharh Ikhtisaar al Mala'i) said: Know man cannot escape trial. Ibn Mas'ood said: Nobody should say I seek refuge with Allaah from trial, but he should rather say: I seek refuge with Allaah from the calamity that will cause deviation or bring harm. Then, he read (at Taghaboon:5).

He thought him not to seek refuge from wealth and children, because both are trial. (This report is graded a Munqat'u{a report from a Taabi'} by al Haythamee) (End Quote).

Though, the report is weak⁹, thus we are sufficed with the former report of An Nasa'ee which says:"...I ask You for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation..."

Likewise, it shows Man cannot escape it, indeed Allaah says:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

Verily, We have created man in toil. (al Balad:4)

Sa'eed bn Jubayr said: In distress and seeking his livelihood. (Tafseer ibn Katheer vol.4 p.3058).

Allaah says:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

⁹ And any weak report should not be used to give either creedal ruling or jurisprudential ruling. This is the authentic opinion

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 ones, etc.). (al Baqarah:155)

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

Do people think that they will be left alone because they say: "We believe," and will not be tested. (Al Ankaboot:2).

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ

Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving; (al Mulk:2).

Abu Hurairah narrated that the Messenger of Allah said: Trials will not cease afflicting the believing man and the believing woman in their self, children, and wealth, until they meet Allah without having any sin. (Sunan at Tirmidhee #2555, al Imaam at Tirmidhee and al Albaanee graded it authentic).

Scenes of Trials

Dear reader! The reality of the life is, nobody walks on earth, except he has one or more trials, even the pious, the king and the rich. So, here, the scenes of trials of the best people are cited to calm your heart and make you know, yours is a tip of iceberg.

The prophet said:

إن من أشد الناس بلاء الأنبياء ثم الذين يلونهم ثم الذين يلونهم ثم الذين يلونهم :

The most tested are the prophets, then those who follow them (in believe), then those who follow them (in believe). (As Saheehah vol.1 #326).

- **Nabiyy Aadam;**

a) Eviction from the Paradise:

Allaah says:

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ
الظَّالِمِينَ

And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will, but come not near this tree or you both will be of the Zalimun (wrong-doers)."

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ
مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

Then the Shaitan (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time." (Baqarah:35-36)

Eviction from Paradise is the apex of trial to Nabiyy Aadam, because he was created in it and in it, he had everything he desired as was mentioned in the aayah. While on the Earth, he had to work for everything he desired. By then, the Earth was virgin, he needed to cultivate, invent and used crude tools. Oh Allaah increase your mercy on our father. Yet, he did not depress, rather took the opportunity to look back and seek forgiveness from His Creator, Allaah says:

فَتَلَقَّىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful. (Baqarah:37).

This issue is like "poverty after prosperity" yet he kept hope alive, he never thought of going back to shaytaan, did not commit suicide, he even lived

for a thousand year more and moved closer to Allaah again, Indeed, He is our Creator; He loves us and ready to forgive us anytime.

Lessons from His Trial.

- i) Sin is from the reasons Allaah demeans His beloved slave. If Allaah could evict Nabiyy Adam-whom He created with His Hands-from Al Jannah because of a sin, what about a product of sperm who commits more sins?!
- ii) Allaah hates sin no matter its nature.
- iii) Adhering to Allaah's command is from the way of maintaining His Mercy.
- iv) No matter how it looks, the command is of Allaah is more beneficial.
- v) Shaytaan has nothing to offer except false hope and take us away from Allaah.
- vi) From the way of freeing from Shaytaan's trick is to adhere to Allaah's command.
- vii) A good believer doesn't blame Qadar on his drawback, rather seek forgiveness, accept and pleased with qadar.

b) The fight between his children and the death of one of them:

Allaah says:

وَإِثْلُ عَلَيْهِمْ نَبَأُ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبَلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ
إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

And (O Muhammad) recite to them (the Jews) the story of the two sons of Adam [Habil (Abel) and Qabil (Cain)] in truth; when each offered a sacrifice

(to Allah), it was accepted from the one but not from the other. The latter said to the former: "I will surely kill you." The former said: "Verily, Allah accepts only from those who are Al-Muttaqun (the pious - see V. 2:2)."

لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

"If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allah; the Lord of the 'Alamin (mankind, jinns, and all that exists)."

إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ

"Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the Zalimun (polytheists and wrong-doers)."

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ

So the Nafs (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.(al Maidah:27-30).

This is the scenes of the trial of Nabiyy Aadam on his children, though nothing was mentioned regarding his action towards it, except the Israli reports mentioned by al Imaam al Baghawiyy in his Tafseer. Yet, this is heartache and a distasteful story.

Oh the afflicted! Oh slave of Allaah, the trail doesn't me Allaah hates you, if He could test Nabiyy Aadam, who are you?

- **Nabiyy Nooh:**

a) Mischievous and Infidel wife;

Allaah says:

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ

فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ

Allah sets forth an example for those who disbelieve, the wife of Nuh (Noah) and the wife of Lout (Lot). They were under two of our righteous slaves, but they both betrayed their (husbands by rejecting their doctrine) so they [Nuh (Noah) and Lout (Lot)] benefited them (their respective wives) not, against Allah, and it was said: "Enter the Fire along with those who enter!"(at Tahreem:10).

b) Mischievous, stubborn and infidel child:

Allaah says:

وَنَادَىٰ نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ

And Nuh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges."

قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ

He said: "O Nuh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you be one of the ignorant."(Hud:45-46).

Lessons in His Trial.

- i) Allaah tests His lovely slave with whatever He likes, even with wife and children.
- ii) Not everybody that is afflicted via family is ripping the fruit of his deed; rather some are going through pure test from Allaah.
- iii) It is unanimously agreed that, no wife of any prophet committed zina.

- iv) The piousness of the parent does not save his children from hell, also the piousness of a spouse does not save another spouse.
- v) A noble individual may be tested with mischievous wife and stubborn child.
- vi) Parents should try all their all effort to teach their wards the religion of Allaah and always warn the wayward ones.
- vii) Belief in Allaah is the yardstick of determining family.
- viii) People should halt backbiting a caller or scholar, who is child (ren) is/are wayward.

c) On his call and his people;

Allaah says:

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ

And indeed We sent Nuh (Noah) to his people (and he said): "I have come to you as a plain warner."

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ

"That you worship none but Allah, surely, I fear for you the torment of a painful Day."

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا تَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا تَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا بِآدِي

الرَّأْيِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ

The chiefs of the disbelievers among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact we think you are liars."

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّنْ رَبِّي وَآتَانِي رَحْمَةً مِّنْ عِنْدِهِ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمْوهَا وَأَنْتُمْ

لَهَا كَارِهُونَ

He said: "O my people! Tell me, if I have a clear proof from my Lord, and a Mercy (Prophethood, etc.) has come to me from Him, but that (Mercy) has been obscured from your sight. Shall we compel you to accept it (Islamic Monotheism) when you have a strong hatred for it?

وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا إِنَّهُمْ مُلَاثِقُو رَبِّهِمْ وَلَكِنِّي
أَرَأَيْتُمْ قَوْمًا تَجْهَلُونَ

"And O my people! I ask of you no wealth for it, my reward is from none but Allah. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.

وَيَا قَوْمِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ

"And O my people! Who will help me against Allah, if I drove them away? Will you not then give a thought?

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذَا لَمِنَ الظَّالِمِينَ

"And I do not say to you that with me are the Treasures of Allah, "Nor that I know the Ghaib (unseen); "nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allah will not bestow any good on them. Allah knows what is in their inner-selves (as regards belief, etc.). In that case, I should, indeed be one of the Zalimun (wrong-doers, oppressors, etc.)."

قَالُوا يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ

They said: "O Nuh (Noah)! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful."

قَالَ إِنَّمَا يَأْتِيَكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ

He said: "Only Allah will bring it (the punishment) on you, if He will, and then you will escape not.

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ

"And my advice will not profit you, even if I wish to give you good counsel, if Allah's Will is to keep you astray. He is your Lord! and to Him you shall return."

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَيَّ إِجْرَامِي وَأَنَا بَرِيءٌ مِمَّا تُجْرِمُونَ

Or they (the pagans of Makkah) say: "He (Muhammad) has fabricated it (the Quran)." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit."

وَأَوْحِيَ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ

And it was inspired to Nuh (Noah): "None of your people will believe except those who have believed already. So be not sad because of what they used to do.

وَاصْنَعِ الْفُلَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّعْرِضُونَ

"And construct the ship under Our Eyes and with Our Inspiration, and address Me not on behalf of those who did wrong; they are surely to be drowned."

وَيَصْنَعُ الْفُلَ وَكَلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا

تَسْخَرُونَ

And as he was constructing the ship, whenever the chiefs of his people passed by him, they made a mockery of him. He said: "If you mock at us, so do we mock at you likewise for your mocking.

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ

"And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment."

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ
وَمَنْ آمَنَ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ

(So it was) till then there came Our Command and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family, except him against whom the Word has already gone forth, and those who believe. And none believed with him, except a few."(Hud:25-40)

The highest number of people mentioned by Ibn 'Abbaas was eighty including women (Al Jaami' al Ahkaam vol.9 p. 28 and Umdatut Tafseer vol.2 p.259).

Though, Allaah says:

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ

And indeed We sent Nuh (Noah) to his people, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of Allah (Monotheism), and discard the false gods and other deities], and the Deluge overtook them while they were Zalimun (wrong-doers, polytheists, disbelievers, etc.)(al Ankaboot:14).

Lesson in His Trial.

- i) Nabiyy Nooh is the most tested-as said by Al Qurtubee-for he used nine hundred and fifty years to call to the path of Allaah. So this lesson to all caller.
- ii) The truth cannot be determined by the numbers of people.
- iii) Small number and the level of those who accepted the call cannot be used as the yardstick to forfeit or disparage the call of a caller.
- iv) The first to call to is "at Tawheed (Islamic Monotheism)".
- v) People should accept the call of the truthful caller, lest Allaah descend punishment on them.

- vi) Caller should not relent to call his people no matter his people cruelty (but can migrate as did by Nabiyy Ibraaheem).
- vii) The call to monotheism brings about enemy.
- viii) Nabiyy Nooh was tested in all sphere of life despite being a prophet, yet he stood firm. Why do you feel depressed Oh caller, get up and go. Know, there is always light after the tunnel.

- **Nabiyy Ibraaheem;**

- a) Leaving the Land of Disbelief.

Nabiyy Ibraaheem also faced severe trial from his parent and the people of his town, so he migrated, as He says:

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ

And he said (after his rescue from the fire): "Verily, I am going to my Lord. He will guide me!" (as Saffaat:99)

Al Imaam al Qurtubee said: This is the beginning of Hijrah and Uzlah¹⁰ (End Quote). So, any caller in the land where he has no opportunity to discharge his religious rites must migrate to where he will be able to. Allaah the High says;

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا

Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of Allah spacious enough for

¹⁰ The book of the firsts

you to emigrate therein?" Such men will find their abode in Hell - What an evil destination! (an Nisaa:27).

b) Barrenness;

Allaah says:

قَالَ ابْشِرْ ثَمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ يُبَشِّرُونَ

[Ibrahim (Abraham)] said: "Do you give me glad tidings (of a son) when old age has overtaken me? Of what then is your news?"

قَالُوا بَشِّرْنَاكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَانِطِينَ

They (the angels) said: "We give you glad tidings in truth. So be not of the despairing ones."

قَالَ وَمَنْ يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ

[Ibrahim (Abraham)] said: "And who despairs of the Mercy of his Lord except those who are astray?" (al Hijr:54-56)

His wife said:

فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ

Then his wife came forward with a loud voice, she smote her face, and said: "A barren old woman!" (adh Dhariyyaat:29).

Lessons in His Trial.

- ✓ Child is the gift from Allaah, He gives whom He Wishes, when He Wishes, gender He Wishes and the number He wishes.
- ✓ No matter the years, be patience, only Allaah can give child.
- ✓ Allaah has the control of everything and can render any theory useless. Apart from Sarah, how many are women who had reached menopause, yet give birth.
- ✓ Keep hope alive, Allaah will soon endow you.

c) Keeping far away his family.

Narrated Ibn `Abbas:

أَوَّلَ مَا اتَّخَذَ النَّسَاءُ الْمِنْطَقَ مِنْ قَبْلِ أُمِّ إِسْمَاعِيلَ، اتَّخَذَتْ مِنْطَقًا لِّلْعَفَى أَنْتَرَهَا عَلَى سَارَةٍ، ثُمَّ جَاءَ بِهَا إِبْرَاهِيمُ، وَبَابِنَهَا إِسْمَاعِيلَ وَهِيَ تُرْضِعُهُ حَتَّى وَضَعَهَا عِنْدَ الْبَيْتِ عِنْدَ دَوْحَةٍ، فَوْقَ زَمْزَمَ فِي أَعْلَى فِيهِ الْمَسْجِدُ، وَلَيْسَ بِمَكَّةَ يَوْمَئِذٍ أَحَدٌ، وَلَيْسَ بِهَا مَاءٌ، فَوَضَعَهَا هُنَالِكَ، وَوَضَعَ عِنْدَهُمَا جِرَابٌ تَمْرٌ وَسِقَاءٌ فِيهِ مَاءٌ، ثُمَّ قَفَى إِبْرَاهِيمُ مُنْطَلِقًا فَتَبِعَتْهُ أُمُّ إِسْمَاعِيلَ فَقَالَتْ يَا إِبْرَاهِيمُ أَيْنَ تَذْهَبُ وَتَتْرُكُنَا بِهَذَا الْوَادِي الَّذِي لَيْسَ فِيهِ إِنْسٌ وَلَا شَيْءٌ فَقَالَتْ لَهُ ذَلِكَ مَرَارًا، وَجَعَلَ لَا يَلْتَفِتُ إِلَيْهَا فَقَالَتْ لَهُ اللَّهُ الَّذِي أَمَرَكَ بِهَذَا قَالَ نَعَمْ. قَالَتْ إِذَا لَا يُضَيِّعُنَا. ثُمَّ رَجَعَتْ، فَأُتِلِقَ إِبْرَاهِيمُ حَتَّى إِذَا كَانَ عِنْدَ الثَّنِيَّةِ حَيْثُ لَا يَرَوْنَهُ اسْتَقْبَلَ بَوَاجِهُ الْبَيْتِ، ثُمَّ دَعَا بِهَوْلَاءِ الْكَلِمَاتِ وَرَفَعَ يَدَيْهِ، فَقَالَ {رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ دُرِّيَّتِي بُوَادٍ غَيْرِ ذِي زَرْعٍ} حَتَّى بَلَغَ {يَسْتَكْرُونَ}. وَجَعَلَتْ أُمُّ إِسْمَاعِيلَ تُرْضِعُ إِسْمَاعِيلَ، وَتَشْرَبُ مِنْ ذَلِكَ الْمَاءِ، حَتَّى إِذَا نَفَدَ مَا فِي السَّقَاءِ عَطِشَتْ وَعَطِشَ ابْنُهَا، وَجَعَلَتْ تَنْظُرُ إِلَيْهِ يَتَلَوَّى - أَوْ قَالَ يَتَلَبَّطُ - فَأَنْطَلَقَتْ كَرَاهِيَةً أَنْ تَنْظُرَ إِلَيْهِ، فَوَجَدَتْ الصَّفَا أَقْرَبَ جَبَلٍ فِي الْأَرْضِ يَلِيهَا، فَقَامَتْ عَلَيْهِ ثُمَّ اسْتَقْبَلَتْ الْوَادِي تَنْظُرُ هَلْ تَرَى أَحَدًا فَلَمْ تَرَ أَحَدًا، فَهَبَّتْ مِنَ الصَّفَا حَتَّى إِذَا بَلَغَتْ الْوَادِي رَفَعَتْ طَرْفَ دِرْعِهَا، ثُمَّ سَعَتْ سَعَى الْإِنْسَانِ الْمَجْهُودِ، حَتَّى جَاوَزَتْ الْوَادِي، ثُمَّ أَتَتْ الْمَرْوَةَ، فَقَامَتْ عَلَيْهَا وَنَظَرَتْ هَلْ تَرَى أَحَدًا، فَلَمْ تَرَ أَحَدًا، فَفَعَلَتْ ذَلِكَ سَبْعَ مَرَّاتٍ - قَالَ ابْنُ عَبَّاسٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فَذَلِكَ سَعَى النَّاسِ بَيْنَهُمَا " - فَلَمَّا أَشْرَفَتْ عَلَى الْمَرْوَةِ سَمِعَتْ صَوْتًا، فَقَالَتْ صَه. تُرِيدُ نَفْسَهَا، ثُمَّ تَسَمَعَتْ، فَسَمِعَتْ أَيْضًا، فَقَالَتْ قَدْ أَسْمَعْتُ، إِنْ كَانَ عِنْدَكَ غَوَاثٌ. فَإِذَا هِيَ بِالْمَلِكِ، عِنْدَ مَوْضِعِ زَمْزَمَ، فَبَحَثَ بِعَقِبِهِ - أَوْ قَالَ بِجَنَاحِهِ - حَتَّى ظَهَرَ الْمَاءُ، فَجَعَلَتْ تُحَوِّضُهُ وَتَقُولُ بِيَدَيْهَا هَكَذَا، وَجَعَلَتْ تَعْرِفُ مِنَ الْمَاءِ فِي سِقَائِهَا، وَهُوَ يَفُورُ بَعْدَ مَا تَعْرِفُ - قَالَ ابْنُ عَبَّاسٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَرْحَمُ اللَّهُ أُمَّ إِسْمَاعِيلَ لَوْ تَرَكْتَ زَمْزَمَ - أَوْ قَالَ لَوْ لَمْ تَعْرِفْ مِنَ الْمَاءِ - لَكَانَتْ زَمْزَمُ عَيْنًا مَعِينًا " - قَالَ فَشَرِبَتْ وَأَرْضَعَتْ وَلَدَهَا، فَقَالَ لَهَا الْمَلِكُ لَا تَخَافُوا الضَّيْعَةَ، فَإِنَّ هَا هُنَا بَيْتَ اللَّهِ، يَبْنِي هَذَا الْعِلَامُ، وَأَبُوهُ، وَإِنَّ اللَّهَ لَا يُضَيِّعُ أَهْلَهُ. وَكَانَ الْبَيْتُ مُرْتَفِعًا مِنَ الْأَرْضِ كَالرَّابِيَةِ، تَأْتِيهِ السُّيُُُولُ فَتَأْخُذُ عَنْ يَمِينِهِ وَشِمَالِهِ، فَكَانَتْ كَذَلِكَ، حَتَّى مَرَّتْ بِهِمْ رُفْقَةٌ مِنْ جُرْهُمَ - أَوْ أَهْلُ بَيْتٍ مِنْ جُرْهُمَ - مُقْبِلِينَ مِنْ طَرِيقٍ كَذَا فَنَزَلُوا فِي أَسْفَلِ مَكَّةَ، فَرَأَوْا طَائِرًا عَائِقًا. فَقَالُوا إِنَّ هَذَا الطَّائِرَ لَيُدْورُ عَلَى مَاءٍ، لَعَهْدُنَا بِهَذَا الْوَادِي وَمَا فِيهِ مَاءٌ، فَأَرْسَلُوا جَرِيًّا أَوْ جَرِيَيْنِ، فَإِذَا هُمُ بِالْمَاءِ، فَرَجَعُوا فَأَخْبَرُوهُمْ بِالْمَاءِ، فَأَقْبَلُوا، قَالَ وَأُمُّ إِسْمَاعِيلَ عِنْدَ الْمَاءِ فَقَالُوا أَتَأْذِنِينَ لَنَا أَنْ نَنْزِلَ عِنْدَكَ فَقَالَتْ نَعَمْ، وَلَكِنْ لَا حَقَّ لَكُمْ فِي الْمَاءِ. قَالُوا نَعَمْ. قَالَ ابْنُ عَبَّاسٍ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فَأَلْفَى ذَلِكَ أُمَّ إِسْمَاعِيلَ، وَهِيَ تُحِبُّ الْإِنْسَ " فَنَزَلُوا وَأَرْسَلُوا إِلَى أَهْلِيهِمْ، فَنَزَلُوا مَعَهُمْ حَتَّى إِذَا كَانَ بِهَا أَهْلُ أَبْنَاتٍ مِنْهُمْ، وَسَبَّ الْغُلَامُ، وَتَعَلَّمَ الْعَرَبِيَّةَ مِنْهُمْ، وَأَنْفَسَهُمْ وَأَعْجَبَهُمْ حِينَ شَبَّ، فَلَمَّا أَدْرَكَ زَوْجُوهُ امْرَأَةً مِنْهُمْ، وَمَاتَتْ أُمُّ إِسْمَاعِيلَ، فَجَاءَ إِبْرَاهِيمُ، بَعْدَ مَا تَزَوَّجَ إِسْمَاعِيلُ يُطَالِعُ تَرْكَّتَهُ، فَلَمْ يَجِدْ إِسْمَاعِيلَ، فَسَأَلَ امْرَأَتَهُ عَنْهُ فَقَالَتْ خَرَجَ يَبْتَغِي لَنَا. ثُمَّ سَأَلَهَا عَنْ عَيْشِهِمْ وَهَيْئَتِهِمْ فَقَالَتْ نَحْنُ بَشَرٌ، نَحْنُ فِي ضَيْقٍ وَشِدَّةٍ. فَسَكَتَ إِلَيْهِ. قَالَ فَإِذَا جَاءَ زَوْجُكَ فَاقْرَأِي عَلَيْهِ السَّلَامَ، وَقُولِي لَهُ يُغَيِّرُ عَنِّي بَابَهُ. فَلَمَّا جَاءَ إِسْمَاعِيلُ، كَأَنَّهُ أَنْسَ شَيْئًا، فَقَالَ هَلْ جَاءَكُمْ مِنْ أَحَدٍ قَالَتْ نَعَمْ، جَاءَنَا شَيْخٌ كَذَا وَكَذَا، فَسَأَلْنَا عَنْكَ

فَأَخْبَرْتُهُ، وَسَلَّانِي كَيْفَ عَيْشُنَا فَأَخْبَرْتُهُ أَنَّا فِي جَهْدٍ وَشِدَّةٍ. قَالَ فَهَلْ أَوْصَاكَ بِشَيْءٍ قَالَتْ نَعَمْ، أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ السَّلَامَ، وَيَقُولُ غَيْرُ عَتَبَةٍ بِابِكَ. قَالَ ذَاكَ أَبِي وَقَدْ أَمَرَنِي أَنْ أَفَارِقَكَ الْحَقِّي بِأَهْلِكَ. فَطَلَّقَهَا، وَتَرَوَّجَ مِنْهُمْ أُخْرَى، فَلَبِثَ عَنْهُمْ إِبْرَاهِيمُ مَا شَاءَ اللَّهُ ثُمَّ أَتَاهُمْ بَعْدُ، فَلَمْ يَجِدْهُ، فَدَخَلَ عَلَى امْرَأَتِهِ، فَسَأَلَهَا عَنْهُ. فَقَالَتْ خَرَجَ يَبْتَغِي لَنَا. قَالَ كَيْفَ أَنْتُمْ وَسَأَلَهَا عَنْ عَيْشِهِمْ، وَهَيْئَتِهِمْ. فَقَالَتْ نَحْنُ بِخَيْرٍ وَسَعَةٍ. وَأَنْتِ عَلَى اللَّهِ. فَقَالَ مَا طَعَامُكُمْ قَالَتْ اللَّحْمُ. قَالَ فَمَا شَرَابُكُمْ قَالَتْ الْمَاءُ. فَقَالَ اللَّهُمَّ بَارِكْ لَهُمْ فِي اللَّحْمِ وَالْمَاءِ. قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَلَمْ يَكُنْ لَهُمْ يَوْمَئِذٍ حَبٌّ، وَلَوْ كَانَ لَهُمْ دَعَا لَهُمْ فِيهِ ". قَالَ فَهُمَا لَا يَخْلُو عَلَيْهِمَا أَحَدٌ بَغِيرَ مَكَّةَ إِلَّا لَمْ يُوَافِقَاهُ. قَالَ فَإِذَا جَاءَ زَوْجُكَ فَاقْرَأِي عَلَيْهِ السَّلَامَ، وَمُرِيهِ يُثَبِّتُ عَتَبَةَ بَابِهِ، فَلَمَّا جَاءَ إِسْمَاعِيلُ قَالَ هَلْ أَتَاكُمْ مِنْ أَحَدٍ قَالَتْ نَعَمْ أَتَانَا شَيْخٌ حَسَنُ الْهَيْئَةِ، وَأَنْتِ عَلَيْهِ، فَسَأَلَنِي عَنْكَ فَأَخْبَرْتُهُ، فَسَأَلَنِي كَيْفَ عَيْشُنَا فَأَخْبَرْتُهُ أَنَا بِخَيْرٍ. قَالَ فَأَوْصَاكَ بِشَيْءٍ قَالَتْ نَعَمْ، هُوَ يَقْرَأُ عَلَيْكَ السَّلَامَ، وَيَأْمُرُكَ أَنْ تُثَبِّتَ عَتَبَةَ بَابِكَ. قَالَ ذَاكَ أَبِي، وَأَنْتِ الْعَتَبَةُ، أَمَرَنِي أَنْ أُمْسِكَكَ. ثُمَّ لَبِثَ عَنْهُمْ مَا شَاءَ اللَّهُ، ثُمَّ جَاءَ بَعْدَ ذَلِكَ، وَإِسْمَاعِيلُ يَبْرِي نَبْلًا لَهُ تَحْتَ دَوْحَةٍ قَرِيبًا مِنْ زَمْزَمَ، فَلَمَّا رَأَاهُ قَامَ إِلَيْهِ، فَصَنَعَ كَمَا يَصْنَعُ الْوَالِدُ بِالْوَلَدِ وَالْوَلَدُ بِالْوَالِدِ، ثُمَّ قَالَ يَا إِسْمَاعِيلُ، إِنَّ اللَّهَ أَمَرَنِي بِأَمْرٍ. قَالَ فَاصْنَعْ مَا أَمَرَكَ رَبُّكَ. قَالَ وَتُعِينُنِي قَالَ وَأَعِينُكَ. قَالَ فَإِنَّ اللَّهَ أَمَرَنِي أَنْ أَبْنِيَ هَا هُنَا بَيْتًا. وَأَشَارَ إِلَى أَكْمَةِ مُرْتَفَعَةٍ عَلَى مَا حَوْلَهَا. قَالَ فَعِنْدَ ذَلِكَ رَفَعَا الْقَوَاعِدَ مِنَ الْبَيْتِ، فَجَعَلَ إِسْمَاعِيلُ يَأْتِي بِالْحِجَارَةِ، وَإِبْرَاهِيمُ يَبْنِي، حَتَّى إِذَا ارْتَفَعَ الْبِنَاءُ جَاءَ بِهِذَا الْحَجَرُ فَوَضَعَهُ لَهُ، فَقَامَ عَلَيْهِ وَهُوَ يَبْنِي، وَإِسْمَاعِيلُ يُنَاولُهُ الْحِجَارَةَ، وَهُمَا يَقُولَانِ {رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ}. قَالَ فَجَعَلَا يَبْنِيَانِ حَتَّى يَدُورَا حَوْلَ الْبَيْتِ، وَهُمَا يَقُولَانِ {رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ}.

The first lady to use a girdle was the mother of Ishmael. She used a girdle so that she might hide her tracks from Sarah. Abraham brought her and her son Ishmael while she was suckling him, to a place near the Ka'ba under a tree on the spot of Zamzam, at the highest place in the mosque. During those days there was nobody in Mecca, nor was there any water So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ishmael's mother followed him saying, "O Abraham! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her Then she asked him, "Has Allah ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us," and returned while Abraham proceeded onwards, and on reaching the Thaniya where they could not see him, he faced the Ka'ba, and raising both hands, invoked Allah saying the following prayers: 'O our Lord! I have made some of my offspring dwell in a valley without cultivation,

by Your Sacred House (Ka`ba at Mecca) in order, O our Lord, that they may offer prayer perfectly. So fill some hearts among men with love towards them, and (O Allah) provide them with fruits, so that they may give thanks.'(14.37) Ishmael's mother went on suckling Ishmael and drinking from the water (she had). When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him (i.e. Ishmael) tossing in agony; She left him, for she could not endure looking at him, and found that the mountain of Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from Safa and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached the Marwa mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Safa and Marwa) seven times." The Prophet said, "This is the source of the tradition of the walking of people between them (i.e. Safa and Marwa). When she reached the Marwa (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, 'O, (whoever you may be)! You have made me hear your voice; have you got something to help me?' And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hand in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it." The Prophet added, "May Allah bestow Mercy on Ishmael's mother! Had she let the Zamzam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zamzam would have been a stream flowing on the surface of the earth." The Prophet further added, "Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allah which will be built by this boy and his father, and Allah never neglects His people.' The House (i.e. Ka`ba) at that time was on a high place resembling a hillock, and

when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kada'. They landed in the lower part of Mecca where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet added, "Ishmael's mother was sitting near the water. They asked her, 'Do you allow us to stay with you?' She replied, 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet further said, "Ishmael's mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (i.e. Ishmael) grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Ishmael's mother had died, Abraham came after Ishmael's marriage in order to see his family that he had left before, but he did not find Ishmael there. When he asked Ishmael's wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).' When Ishmael came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of so-and-so description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty.' On that Ishmael said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Ishmael said, 'It was my father, and he has ordered me to

divorce you. Go back to your family.' So, Ishmael divorced her and married another woman from amongst them (i.e. Jurhum). Then Abraham stayed away from them for a period as long as Allah wished and called on them again but did not find Ishmael. So he came to Ishmael's wife and asked her about Ishmael. She said, 'He has gone in search of our livelihood. Abraham asked her, 'How are you getting on?' asking her about their sustenance and living. She replied, 'We are prosperous and well-off (i.e. we have everything in abundance).' Then she thanked Allah' Abraham said, 'What kind of food do you eat?' She said, 'Meat.' He said, 'What do you drink?' She said, 'Water.' He said, "O Allah! Bless their meat and water." The Prophet added, "At that time they did not have grain, and if they had grain, he would have also invoked Allah to bless it." The Prophet added, "If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Mecca." The Prophet added, "Then Abraham said Ishmael's wife, "When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.' When Ishmael came back, he asked his wife, 'Did anyone call on you?' She replied, 'Yes, a good-looking old man came to me,' so she praised him and added, "He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.' Ishmael asked her, 'Did he give you any piece of advice?' She said, ""Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' On that Ishmael said, "It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.' Then Abraham stayed away from them for a period as long as Allah wished, and called on them afterwards. He saw Ishmael under a tree near Zamzam, sharpening his arrows. When he saw Abraham, he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Abraham said, 'O Ishmael! Allah has given me an order.' Ishmael said, 'Do what your Lord has ordered you to do.' Abraham asked, 'Will you help me?' Ishmael said, 'I will help you.' Abraham said, 'Allah has ordered me to build a house here,' pointing to a hillock higher than the land surrounding it." The Prophet added, "Then they raised the foundations of

the House (i.e. the Ka`ba). Ishmael brought the stones and Abraham was building, and when the walls became high, Ishmael brought this stone and put it for Abraham who stood over it and carried on building, while Ishmael was handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing.' The Prophet added, "Then both of them went on building and going round the Ka`ba saying: O our Lord ! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing." (2.127)(Saheeh al Bukhaaree #3254).

Lessons in The Trial.

- ✓ Your family may leave you via any circumstances (may be divorce), be patient, neither commit adultery nor despair. Allaah will soon bring way out.

Other lessons in the report were mentioned in my book "*Tuhfatul 'Aroos*"¹¹

d) Slaughtering of his child;

Allaah says:

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allah), so look what you think!" He said: "O my father! Do that which you are commanded, Insha' Allah (if Allah will), you shall find me of As-Sabirin (the patient ones, etc.)."

¹¹ Kindly download it here: [http:// www.simplysalafiyyah.com/downloads.php?id=33](http://www.simplysalafiyyah.com/downloads.php?id=33)

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ

Then, when they had both submitted themselves (to the Will of Allah), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering);

وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ

And We called out to him: "O Abraham!

قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

You have fulfilled the dream (vision)!" Verily! Thus do We reward the Muhsinun (good-doers - see V. 2:112).

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ

Verily, that indeed was a manifest trial (as Saafaat:102-106).

Allaah instructed him to slaughter his son after many years of barrenness¹², yet he complied. This is the apex stage of worship and a great trial.

Lesson in The Trial.

- ✓ Whatever Allaah desires in our property-via authentic textual evidence¹³ should be properly rendered to his service like sacrificial animal, payment of zakah, going for Hajj or Umarah or both, giving alms and among others. He indeed has better in replace.

e) Circumcision at Eighty.

Narrated Abu Huraira:

اَحْتَنَنَ إِبْرَاهِيمُ - عَلَيْهِ السَّلَامُ - وَهُوَ ابْنُ ثَمَانِينَ سَنَةً بِالْقَدُومِ

¹² This also occurred to Nabiyy Zakariyaa. Allaah gave him Nabiyy Yahyah when he was old and he was later murdered

¹³ Not via marabout

The messenger of Allaah said, "Abraham did his circumcision with an adze at the age of eighty." (Saheeh al Bukhaaree #3247).

- **Nabiyy Ya'qub and Yoosuf.**

- a) Having mischievous children and brothers, missing of his beloved child and losing of his eyes;

Allaah says:

فَلَمَّا ذَهَبُوا بِهِ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيَابَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ

So, when they took him away, they all agreed to throw him down to the bottom of the well, and We inspired in him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ

And they came to their father in the early part of the night weeping.

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا

صَادِقِينَ

They said: "O our father! We went racing with one another, and left Yusuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth."

وَجَاءُوا عَلَىٰ قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبِرْ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَىٰ مَا

تَصِفُونَ

And they brought his shirt stained with false blood. He said: "Nay, but your ownelves have made up a tale. So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that which you assert." (Yusuf: 15-18).

Nobody was prophet among the children of Nabiyy Yaqub except Nabiyy Yoosuf. This is the opinion of Al Imaam ibn Katheer. Also, others are sinners save, Bilyaameen.

Allaah says:

وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا أَسَفَىٰ عَلَىٰ يُوسُفَ وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

And he turned away from them and said: "Alas, my grief for Yusuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing. (Yoosuf:84)

Lessons in The Trial.

- ✓ On no reason family tie should be cut off, even if the relations are cruel. This is also the guidance of Nabiyy Muhammad.
- ✓ Enemy may be the ladder to reach one's success.
- ✓ It is possible to have enemy from either immediate family or bosom friend.

Ash Shaykh Muhammad Musa and Al Hilaalee jointly wrote a book "*Ilthaaf al Ilf*" on the points of benefits in surah Yoosuf. Check it, it is very beneficial.

• Nabiyy Yoosuf;

- a) Attempted rape, false allegation and imprisonment;

Allaah says;

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ

مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

And she, in whose house he was, sought to seduce him (to do an evil act), she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allah (or Allah forbid)! Truly, he (your husband) is my master! He made my

stay agreeable! (So I will never betray him). Verily, the Zalimun (wrong and evil-doers) will never be successful."

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا

الْمُخْلِصِينَ

And indeed she did desire him and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, guided slaves.

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا

أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ

So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"

قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ

الْكَاذِبِينَ

He [Yusuf (Joseph)] said: "It was she that sought to seduce me," - and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar!

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ

"But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!"

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ

So when he (her husband) saw his [(Yusuf's (Joseph))] shirt torn at the back; (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot!

يُوسُفُ أَعْرَضُ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ

"O Yusuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful."

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُبِينٍ

And women in the city said: "The wife of Al-'Aziz is seeking to seduce her (slave) young man, indeed she loves him violently; verily we see her in plain error."

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ

So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [(to Yusuf (Joseph))]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allah (or Allah forbid)! No man is this! This is none other than a noble angel!"

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَنِي فِيهِ وَلَقَدْ رَاوَدتُّهُ عَنِ نَفْسِهِ فَأَسْتَعْصِمَ وَلَئِنْ لَّمْ يَفْعَلْ مَا آمُرُهُ لَيُسْجَنَنَّ وَلَيَكُونًا

مِّنَ الصَّاغِرِينَ

She said: "This is he (the young man) about whom you did blame me (for his love), and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced."

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ

الْجَاهِلِينَ

He said: "O my Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorants." (Yoosuf: 24-33).

Can't you imagine? A whole prophet of Allaah was falsely alledged and unjustly imprisoned for some years and Allaah is All Aware, till He freed him when he desired. This and other reasons make some people feel depressed, even go far to renounce Islaam.

It is better for you to be patient; soon Allaah will free you, just keep hope alive.

- **Nabiyy Sulaimaan;**

a) Wealth;

Allaah says;

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" then when [Sulaiman (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself, and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly! My Lord is Rich (Free of all wants), Bountiful." (An Naml:40)

وَلَقَدْ قَتَلْنَا سُلَيْمَانَ وَآلَقَيْنَا عَلَىٰ كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ

And, indeed We did try Sulaiman (Solomon) and We placed on his throne Jasadan (a devil, so he lost his kingdom for a while) but he did return (to his throne and kingdom by the Grace of Allah and he did return) to Allah with obedience and in repentance. (Sād:34-35)

Even, wealth is a test from Allaah (as was previously discussed). If you are wealthy, always give thanks to Allaah.

- **Nabiyy Aayub:**

Severe and long term ailment;

Allaah says:

وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ

And remember Our slave Ayub (Job), when he invoked his Lord (saying): "Verily! Shaitan (Satan) has touched me with distress (by losing my health) and torment (by losing my wealth)!"

ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ

(Allah said to him): "Strike the ground with your foot: This is a spring of water to wash in, cool and a (refreshing) drink."

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِلْأُولِي الْأَلْبَابِ

And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand. (Sād:41-42).

Al Imaam Ibn Katheer-in his tafseer vol. 4 pp. 2449-450- mentioned; Here Allah tells us about His servant and Messenger Ayyub (Job) and how He tested him. These tests afflicted his body, his wealth and his children, until there was no part of his body that was healthy except his heart. Then he had nothing left in this world which he could use to help him deal with his sickness or the predicament he was in, besides his wife, who retained her devotion to him because of her faith in Allah and His Messenger. She used to work for people as a paid servant, and she fed and served him (Ayyub) for nearly eighteen years. Before that, he was very rich and had many children, being well off in worldly terms. All of that had been taken away until he ended up being thrown into the city dump where he stayed all this time, shunned by relatives and strangers alike, with the exception of his wife -- may Allah be pleased with her. She did not leave him, morning and evening, except for when she was serving people, then she would come straight back to him. When this had gone on for a long time, and things had

gotten very bad, and the time allotted by divine decreedecree had come to an end, Ayyub prayed to the Lord of the worlds, the God of the Messengers, and said:

(أَيُّ مَسْنَى الضُّرِّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ)

Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.) (21:83).

(Allah's Prophet Ayyub, peace be upon him, suffered for eighteen years from his affliction and was shunned by relatives and strangers alike, besides two men who were the closest of his brothers to him. They used to visit him every morning and every evening. One of them said to his companion, "You know, by Allah, that Ayyub committed a great sin which nobody in the world ever committed." His companion said, "Why are you saying that" He said, "For eighteen years he has been suffering and Allah has not had mercy on him and relieve his suffering." When he went to him the next morning, the (second) man could not wait to tell this to Ayyub. Ayyub, peace be upon him, said, "I do not know what you are talking about, but Allah knows if I passed by two men who were arguing and they mentioned the Name of Allah, I would go back home and offer expiation lest they had mentioned the Name of Allah in an improper manner.(End Quote).

This is another picture of a prophet of Allaah, He tested him with disease, children and property for eighteen years, yet he stood firm and Allaah brought ease upon him. How many years have you spent at hospital and you have visited marabout, church and shrine? Hold this, trial is from Allaah, He only can remove it, so run to Him.

- **Nabiyy Moosa:**

- a) Murder case;

Allaah says;

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَتِهِ وَهَٰذَا مِنْ عَدُوِّهِ فَاسْتَعَاثَ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَزَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ

And he entered the city at a time of unawareness of its people, and he found there two men fighting, - one of his party (his religion - from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Musa (Moses) struck him with his fist and killed him. He said: "This is of Shaitan's (Satan) doing, verily, he is a plain misleading enemy."

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ

He said: "My Lord! For that with which You have favoured me, I will never more be a helper for the Mujrimun (criminals, disobedient to Allah, polytheists, sinners, etc.)!"

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَىٰ إِنَّكَ لَغَوِيٌّ مُّبِينٌ

So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who had sought his help the day before, called for his help (again). Musa (Moses) said to him: "Verily, you are a plain misleader!"

فَلَمَّا أَنْ أَرَادَ أَنْ يَنْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَّهُمَا قَالَ يَا مُوسَىٰ أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ

Then when he decided to seize the man who was an enemy to both of them, the man said: "O Musa (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right."

وَجَاءَ رَجُلٌ مِّنْ أَقْصَى الْمَدِينَةِ يَسْعَىٰ قَالَ يَا مُوسَىٰ إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ

And there came a man running, from the farthest end of the city. He said: "O Musa (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am to you of those who give sincere advice."

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الظَّالِمِينَ

So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are Zalimun (polytheists and wrong-doers)!" (Qasas:15-21).

- **Prophet Muhammad (sallaLlaahu alayhi wa sallam):**

a) His six children died in his lifetime;

Ibn Abdil 'Izz al Hanafee chanted;

و كل في حياته ذاقوا الحمام

All of them tasted death,

و بعده فاطمة بنصف عام

And after his (demise) Faatimah (died) half of a year later (al Arjoozah al Meemiyyah line 19).

Narrated Anas bin Malik:

دَخَلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَبِي سَيِّفٍ الْقَيْنِ - وَكَانَ ظَنِرًا لِإِبْرَاهِيمَ - عَلَيْهِ السَّلَامُ - فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِبْرَاهِيمَ فَقَبَّلَهُ وَشَمَّهُ، ثُمَّ دَخَلْنَا عَلَيْهِ بَعْدَ ذَلِكَ، وَإِبْرَاهِيمُ يَجُودُ بِنَفْسِهِ، فَجَعَلَتْ عَيْنَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَذَرِفَانِ. فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ - رَضِيَ اللَّهُ عَنْهُ - وَأَنْتَ يَا رَسُولَ اللَّهِ فَقَالَ " يَا ابْنَ عَوْفٍ إِنَّهَا رَحْمَةٌ ". ثُمَّ أَتْبَعَهَا بِأُخْرَى فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ الْعَيْنَ تَذْمَعُ، وَالْقَلْبَ يَحْزَنُ، وَلَا نَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا، وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ ". رَوَاهُ مُوسَى عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ عَنْ ثَابِتٍ عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

صلی اللہ علیہ وسلم.

We went with messenger of Allaah (sallaLlaahu alayhi wa sallam) to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahim (the son of the Prophet). Messenger of Allaah took Ibrahim and kissed him and smelled him and later we entered Abu Saif's house and at that time Ibrahim was in his last breaths, and the eyes of messenger of Allaah started shedding tears. `Abdur Rahman bin `Auf said, "O messenger of Allaah, even you are weeping!" He said, "O Ibn `Auf, this is mercy." Then he wept more and said, "The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim ! Indeed we are grieved by your separation." (Saheeh al Bukharee #1264)

Summarily, Allaah tested the prophet with being an orphan from juvenile, the death of Abdul Muttalib (on disbelief), Khadeejah and Hamzah, hatred from the immediate family, rejected by the people of his town, false accusation of zinah on his his beloved wife; Aaishah (the issue of al Ifq) and among others.

This is the most beloved personality to Allaah, yet he tested him, he was sad and he never spoke anything except what pleased His Lord. This should be the guideline of every believer.

- **Julaybib;**

Al-Haafidh ibn Hajar (and Al-Etiyiobee) said: His genealogy was untraceable. And he was said to be ugly and dwarf. Imam Ahmad recorded that Abu Barzah Al-Aslami said: Julaybib was a man who used to enter upon women and joke with them. I said to my wife, `Do not let Julaybib enter upon you, for if he enters upon you I shall do such and such.' If any of the Ansar had a single female relative, they would not arrange a marriage for her until they found out whether the Prophet wanted to marry her or not. (Musnad Imaam Ahmad, Hadeeth Number 19285).

This is Julaybib, with no family, very ugly, demeaned and even rejected by his colleagues till nobody was ready to give him wife. Yet, with Eemaan he

was able to marry, died as a martyr and buried by the prophet (sallaLlaahu 'alayhi wa sallam).

Dear depressed, today you may be abandoned and seem demeaned among your colleagues, never and ever despair always look up to Allaah. Indeed, the end is only for the God-Fearer.

- **The woman with unhealed epilepsy;**

Ibn `Abbas said to me, "Shall I show you a woman of the people of Paradise?" I said, "Yes." He said, "This black lady came to the Prophet and said, 'I get attacks of epilepsy and my body becomes uncovered; please invoke Allah for me.' The Prophet said (to her), 'If you wish, be patient and you will have (enter) Paradise; and if you wish, I will invoke Allah to cure you.' She said, 'I will remain patient, 'and added, 'But I become uncovered, so please invoke Allah for me that I may not become uncovered. 'So he invoked Allah for her. (Musnad Ahmad Hadeeth Number 3230 and Saheeh al-Bukhaaree Hadeeth Number 5517).

Lessons in Her Trial.

- i) Visiting a God-Fearing scholar¹⁴ for invocation, especially exorcism.
- ii) With patience, anybody with unhealed disease will be rewarded with paradise.

- **Mentally deranged woman;**

Ibn Abdil-Barr (al-Isti'aab vol. 4 p. 1 938) said: They used to bring mentally deranged people to prophet sallaLlaahu alayhi wa sallam and he would beat the chest of one of them and get cured. Then, a mentally deranged woman called Umm zufar was brought, he beat her chest and she was not cured and her devil (the jinn that attacked her) did not get out. Thus, he

¹⁴ Not a marabout.

said; he (the devil) humiliates her in the world, but she will have reward for it in hereafter (End Quote)¹⁵

- **Scenes of bothered pregnancies;**

Ad Daruqtnee reported:

The wife of Ibn Ajlaan, gave birth after four years of her pregnancy. She was called "The One Who Had the Pregnant of Elephant".

Ad-Dhahhak said: My mother gave birth to me, after she had carried me in her womb for two years. She gave birth to me with my tooth grown. Thus he was named Dahhaak (The one who laughs excessively) (Al Adwaau vol.2 pp.226-28).

All aforementioned were transmitted from Al Qurtubee, then the latter added these incidents:

It was said: Muhammad bn Ajlaan spent three years in the womb of his mother, thence she with the pregnancy while she having a great (stomach) disorder. She was then operated and the child was brought out with the grown tooth".

Hummaad bn Salamah said: "Harim bn Hiyyaan was named hariman (that is, aged), because he spent four years in his mother's womb"

Abbaad bn Al 'Awwam said: A female neighbor of ours gave birth to a boy of four years pregnancy, whose hair reached his shoulder (Jaami' Al Ahkaam vol.9 p.288).

It is not hidden that, except Khadeejah and Maariyah al Qibtiyah were only wives that gave birth for the prophet (sallaLlaahu 'alayhi wa sallam), others, especially our mother 'Aaishah did not, yet they were not depressed, but

¹⁵ From Julaybib to here, it was extracted from my book: Al Intisaar (Victory of the Disabled).

kept hope alive and greatly benefitted the Islamic nation. No doubt, if they were depressed, they might not be able to benefit us and their traces might have been erased.

Oh my dear reader, this is the tip from iceberg regarding the scenes of trials of the pious predecessors, they were cited to calm and to know worst had happened to the best men and women. Now, the prophets are enjoying in their graves and we believe that Allaah will forgive the righteous predecessors among them. So, why losing hope?

Benefits Of Trial.

It is from the creed of the people of Sunnah that, evil should not be attributed to Allaah, as the prophet sallallahu alayhi wa sallam said:

Ali bn Abu Talib reported that when the Messenger of Allah (may peace be upon him) got up at night for prayer he would say:

وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ

...All the goodness is in Your Hand and the evil cannot be attributed to you... (Saheeh Muslim #1825).

Some benefits may later be known to the afflicted, while some may be obscure till the day of accountability. All in all, there is one or more blessing in trial.

i) To Believe in Allaah:

Allaah says:

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ

Verily, We sent (Messengers) to many nations before you (O Muhammad). And We seized them with extreme poverty (or loss in wealth) and loss in health with calamities so that they might believe with humility.(al An'aam:42).

ii) To repent:

Allaah says:

وَلَنُذِيقَهُمْ مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ

And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islam).(As Sandah:21).

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

Evil (sins and disobedience of Allah, etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allah may make them taste a part of that which they have done, in order that they may return (by repenting to Allah, and begging His Pardon).(Ar Room:41)

This affirms the truety of the saying: The trial that bring an individual closer to Allaah is better than easiness that draw him back from Allaah.

iii) To distinguish between the true believer and counterfeit.

Allaah says:

وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test).(Ankaboot:3)

iv) Increment of faith:

Allaah says:

وإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا

And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allah and His Messenger) promised us nothing but delusions!"(al Ahzaab:12).

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَٰذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا

إِيمَانًا وَتَسْلِيمًا

And when the believers saw AlAhzab (the Confederates), they said: "This is what Allah and His Messenger (Muhammad) had promised us, and Allah and His Messenger (Muhammad) had spoken the truth, and it only added to their faith and to their submissiveness (to Allah).(al Ahzaab:22).

These verses is are also proof for the former.

v) To draw closer to Allaah:

The prophet said:

إن من أشد الناس بلاء الأنبياء ثم الذين يلونهم ثم الذين يلونهم ثم الذين يلونهم :

The most tested are the prophets, then those who follow them(in believe), then those who follow them (in believe). (As Saheehah vol.1 #326).

vi) Repelling evil:

Allaah says:

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرَقَ أَهْلُهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا

So they both proceeded, till, when they embarked the ship, he (Khidr) scuttled it. Musa (Moses) said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing "Imra" (a Munkar - evil, bad, dreadful thing)." (Kahf:71)

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا

"As for the ship, it belonged to Masakin (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king after them who seized every ship by force (Kahf:79).

This is called blessing in disguise by the masses.

vii) To erase sins:

Abu Sa'id al-Khudri reported that the Prophet said: Whenever a Muslim is afflicted with a hardship, sickness, sadness, worry, harm, or depression -- even a thorn's prick, Allah expiates his sins because of it. (Recorded by Bukhari in al-Adab ul-Mufrad no. 493, verified authentic by al-Albani).

Abu Hurairah narrated that the Messenger of Allah (sallaLlaahu alayhi wa sallam) said:

Trials will not cease afflicting the believing man and the believing woman in their self, children, and wealth, until they meet Allah without having any sin. (Sunan at Tirmidhee Hadeeth number 2555, Al Imaam at Tirmidhee and Al Albaanee graded it authentic)

viii) Granting of al Jannah:

Anas (May Allah be pleased with him) said:

إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ: إِذَا ابْتَلَيْتُ عَبْدِي بِحَبِيبَتَيْهِ فَصَبَرَ عَوَّضْتُهُ مِنْهُمَا الْجَنَّةَ

When I afflict my slave in his two dear things (i.e., his eyes), and he endures patiently, I shall compensate him for them with Jannah (Saheeh Al Bukhaaree).

ix) Enormous reward in hereafter:

Jabir narrated that the Prophet (sallaLlaahu 'alayhi wa sallam) said:

يَوْمَ أَهْلُ الْعَاقِبَةِ يَوْمَ الْقِيَامَةِ حِينَ يُعْطَى أَهْلُ الْبَلَاءِ الثَّوَابَ لَوْ أَنَّ جُلُودَهُمْ كَانَتْ فُرْصَتٍ فِي الدُّنْيَا بِالْمَقَارِيزِ.

"On the Day of Judgement, when the people who were tried (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." (Sunan At Tirmidhee #2402. Al Albaanee authenticated it in As Saheehah no.2206)

Curbing Trials.

The nature of man hates anything that will harm his body, personality, family and wealth, likewise the deen is established to protect the aforementioned. As known, trial tackles nothing but aforementioned, so it is legislated to move far away from it, as it is said: prevention is better than cure.

Al Imaam Al Bukhaaree named a chapter in his Saheeh; To flee (run away) from Al-Fitan (afflictions and trials), is a part of religion and cited the report of Aboo Sa'id al Khudriyy, the messenger of Allaah said;

يُوشِكُ أَنْ يَكُونَ خَيْرَ مَالِ الْمُسْلِمِ غَنَمٌ يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ، يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ

"A time will come that the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from afflictions." (Saheeh al Bukhaaree #19).

As was seen in the "scenes of trials", the prophets of Allaah keenly managed their distresses under the guidance of Allaah. Allaah willing—here—the basic principles of how to manage the distress will be mentioned

Principles of Managing Trials.

- **Belief in Destiny:**

This includes having stern belief that, everything that happens is from Allaah and it has been written even before the creation of Mankind.

Allaah says:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلُ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfuz), before We bring it into existence. Verily, that is easy for Allah.

لَكَيْلًا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allah likes not prideful boasters (al Hadeed: 22-23).

Ash-Shaykh Saalih al Fawzaan writes (Thamarul Eemaan pp. 16-17): 'Ikrimah rahimahuLlaahu said: There is nobody except he is happy or sad, but make the happiness to give thanks to Allaah and be patient on sadness.

It doesn't mean the slave (of Allaah) should not take means of preventing evil and procure goodness, but only depend on preordainment and destiny as some ignorant think. This is the apex error and ignorance. For indeed, Allaah ordered us to take means and forbid us from laziness and carelessness, but if we take means (of procuring goodness) and it happened otherwise, we should not feel sad; because this is the preordainment and destiny, if He had destined other than it, it would have occurred, thus the prophet (sallaLlaahu alayhi wa sallam) said;

Cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: If I had not done that, it would not have happened so and so, but say: Allah did that what He had ordained to do and your "if" opens the (gate) for the Satan. (Saheeh al Muslim #2664).

- **Being Patient:**

Allaah says;

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

"O my son! Aqim-is-Salat (perform As-Salat), enjoin (people) for Al-Ma'ruf (Islamic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allah, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by Allah with no exemption. (Luqmaan: 17).

Allaah says;

فَصَبْرٌ جَمِيلٌ

So (for me) patience is most fitting. (Yoosuf:18)

The prophet said:

وَمَا أُعْطِيَ أَحَدٌ مِنْ عَطَاءٍ خَيْرٌ وَأَوْسَعُ مِنَ الصَّبْرِ .

And none is blessed with an endowment better and greater than endurance. (Saheeh Muslim #1053).

Anas bn Malik reported that

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى عَلَى امْرَأَةٍ تَبْكِي عَلَى صَبْيٍ لَهَا فَقَالَ لَهَا " اتَّقِي اللَّهَ وَاصْبِرِي " . فَقَالَتْ وَمَا تُبَالِي بِمُصِيبَتِي . فَلَمَّا ذَهَبَ قِيلَ لَهَا إِنَّهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَأَخَذَهَا مِثْلُ الْمَوْتِ فَأَتَتْ بَابَهُ فَلَمْ تَجِدْ عَلَى بَابِهِ بَوَائِينَ فَقَالَتْ يَا رَسُولَ اللَّهِ لَمْ أَعْرِفَكَ . فَقَالَ " إِنَّمَا

الصَّبْرُ عِنْدَ أَوَّلِ صَدْمَةٍ " . أَوْ قَالَ " عِنْدَ أَوَّلِ الصَّدْمَةِ "

Allah's Messenger (may peace be upon him) came to a woman who had been weeping for her (dead) child, and said to her: Fear Allah and show endurance. She (not recognising him) said: You have not been afflicted as I have been. When he (the Holy Prophet) had departed, it was said to her that he was the Messenger of Allah (may peace be upon him), she was mortally shocked. She came to his door and she did not find doorkeepers at his door. She said: Messenger of Allah. I did not recognise you. He said: Endurance is to be shown at first blow, or at the first blow. (Saheeh Muslim #2149).

- **Uttering Istirjaa'(Inna liLlaahi wa inna ilayhi wa Raaji'oon)**

Allaah says:

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Who, when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return." (Al Baqarah: 156).

Umm Salama reported Allah's Messenger (may peace be upon him) as saying:

" مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَهُ اللَّهُ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ اجْزِنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْرًا مِنْهَا . إِلَّا أَخْلَفَ اللَّهُ لَهُ خَيْرًا مِنْهَا " . قَالَتْ فَلَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ أَيُّ الْمُسْلِمِينَ

خَيْرٌ مِنْ أَبِي سَلَمَةَ أَوَّلُ بَيْتٍ هَاجَرَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . ثُمَّ إِنِّي قُلْتُهَا فَأَخْلَفَ اللَّهُ لِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَتْ أُرْسَلْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاطِبَ بْنَ أَبِي بَلْتَعَةَ يَخْطُبُنِي لَهُ فَقُلْتُ إِنَّ لِي بَنَاتًا وَأَنَا غَيُورٌ . فَقَالَ " أَمَا ابْنَتُهَا فَندَعُو اللَّهَ أَنْ يُعْزِلَهَا عَنْهَا وَادْعُو اللَّهَ أَنْ يَذْهَبَ بِالْغَيْرَةِ " .

If any Muslim who suffers some calamity says, what Allah has commanded him," We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in exchange for it," Allah will give him something better than it in exchange. When Abu Salama died she said: What Muslim is better than Abu Salama whose family was the first to emigrate to the Messenger of Allah (may peace be upon him). I then said the words, and Allah gave me God's Messenger (may peace be upon him) in exchange. She said: The Messenger of Allah (may peace be upon him) sent Hatib b. Abu Balta'a to deliver me the message of marriage with him. I said to him: I have a daughter (as my dependant) and I am of jealous temperament. He (the Holy Prophet) said: So far as her daughter is concerned, we would supplicate Allah, that He may free her (of her responsibility) and I would also supplicate Allah to do away with (her) jealous (temperament).(Saheeh Muslim #918)

- **Remembering the Past Favors:**

Indeed, there is nobody except he has a good time, so it is imperative on the slaves of Allaah to look back; the favors of Allaah upon him, believe the odd time will soon go and He has and will never jettison him.

Allaah reveled surah Ad-Duhaa to please and give glad tidings to the prophet.

Allaah says:

وَالضُّحَىٰ

By the forenoon (after sun-rise);

وَاللَّيْلُ إِذَا سَجَىٰ

And by the night when it is still (or darkens);

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

Your Lord (O Muhammad (Peace be upon him)) has neither forsaken you nor hated you.

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ

And indeed the Hereafter is better for you than the present (life of this world).

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

And verily, your Lord will give you (all i.e. good) so that you shall be well-pleased.

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ

Did He not find you (O Muhammad (Peace be upon him)) an orphan and gave you a refuge?

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

And He found you unaware (of the Quran, its legal laws, and Prophethood, etc.) and guided you?

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ

And He found you poor, and made you rich (selfsufficient with selfcontentment, etc.)?

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

Therefore, treat not the orphan with oppression,

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

And repulse not the beggar;

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).

Allaah also says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا
وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

O you who believe! Remember Allah's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of AlAhzab (the Confederates)]. And Allah is Ever AllSeer of what you do.(al Ahzaab:9).

Allaah says:

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ
يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ

And (remember) when Musa (Moses) said to his people: "O my people! Remember the Favour of Allah to you, when He made Prophets among you, made you kings, and gave you what He had not given to any other among the 'Alamin (mankind and jinns, in the past)." (al Maaidah:120).

Allaah's favour are indeed many, but human being are always ungrateful; Many look at the deficiency in there lives jettison their sins. With sin, there no way out¹⁶. Thus, always thank Allaah on His perpetual favour, ponder on your sins and seek forgiveness. Know, nothing ceases the favour of Allaah except sin.

- **Remembering Allaah alot;**

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

¹⁶ Among the favours of Allaah on the prophet is forgiveness as He mentioned in al Inshshiraah

Those who believe (in the Oneness of Allah - Islamic Monotheism), and whose hearts find rest in the remembrance of Allah, Verily, in the remembrance of Allah do hearts find rest. (ar Ra'd:28).

- **To know it is always good and rewarding;**

Shu'ayb narrated;

قال بينما رسول الله صلى الله عليه وسلم جالس إذ ضحك فقال ألا تسألوني مما أضحك فقالوا مم تضحك قال عجباً من أمر المؤمن كله له خير إن أصابه ما يحب حمد الله عليه فكان له خير وإن أصابه ما يكره فصبر كان له خير وليس كل أحد أمره له خير إلا المؤمن

We were once sit with the messenger of Allaah, suddenly he laughed and said; would you not ask me why I laughed? They said: What made you laugh? He said: The affair of the believer is amazing; all of it are good for him. If what he likes occurs to him (and) he praises Allaah. it is good for him, likewise if what he loathes strikes him and remains patient, it is also good for him. There is nobody his affair that is good except the believer. (Sunan Ad Daarimiyy #2777) Al Albaanee authenticated it in As Saheehah #147).

- **Always say Alhamdulillah;**

Allaah says:

وَأِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصَوْهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ

And if you would count the graces of Allah, never could you be able to count them. Truly! Allah is Oft-Forgiving, Most Merciful.(an Nahl:18).

No matter the trial a good believer should always say Alhamdulillah¹⁷, thus Ash-Shaykh Naasir-ud-deen as Sa'dee (at Tayseer p.412) said regarding the verse; His glare and hidden graces on his slaves is according to the numbers of breaths and winks (of

¹⁷ On the favour of breathing, hearing... and on the favour of Islaam and Sunnah.

eyes) (and) from all categories of favours, amongst them are known to the slaves and amongst them are unknown to them. And the emotional pain He repels from them are many without number. (End Quote).

It was narrated that 'Aishah said:

كان إذا رأى ما يحب قال : الحمد لله الذي بنعمته تتم الصالحات , وإذا رأى ما يكرهه
 “ قال : الحمد لله على كل حال

"When the Messenger of Allah (ﷺ) saw something he liked, he would say: 'Al-hamdu lillahil-ladhi bi ni'matihi tatimmus-salihat (Praise is to Allah by Whose grace good deeds are completed).' And if he saw something that he disliked, he would say: 'Al-hamdu lillahi 'ala kulli hal (Praise is to Allah in all circumstances(Sunan Ibn Majah 3803, al Albaanee graded it authentic in As Saheehah vol.1 p. 472 number 265)

- **And keep hope alive;**

Allaah says;

قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ

[Ibrahim (Abraham)] said: "And who despairs of the Mercy of his Lord except those who are astray?"(al Hijr:56)

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبِرْ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

He [Ya'qub (Jacob)] said: "Nay, but your ownelves have beguiled you into something. So patience is most fitting (for me). May be Allah will bring them (back) all to me. Truly He! only He is All-Knowing, All-Wise."(Yusuf: 83)

يَا بَنِي إِدْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ
 الْكَافِرُونَ

"O my sons! Go you and enquire about Yusuf (Joseph) and his brother, and never give up hope of Allah's Mercy. Certainly no one despairs of Allah's Mercy, except the people who disbelieve."(Yusuf: 87).

Ash-Shaykh Naasir-ud-deen As Sa'dee (Tayseer al Kareem p. 380) said; keeping hope alive makes the slave to strive and put more effort in what he is hoping; while despair causes cumbersome and dullness. (End Quote).

For many years, Nabiyy Ya'qub lost his lovely and handsome Nabiyy Yoosuf, he still kept hope alive and, indeed Allaah granted his wish. So, Oh reader! Why not put your trust in Allaah? Indeed, He is so Merciful and Always there for you!

You may ask, what causes trials, the answer is; doing away with aforementioned principles and committing with seeking forgiveness.

Prayer to Utter When Seeing the Afflicted.¹⁸

The prophet said:

من رأى مبتلى فقال الحمد لله الذي عافاني مما ابتلاك به ن وفضلني على كثير ممن خلق تفضيلا
لم يصبه ذلك البلاء

Whosoever sees an afflicted person should say;

AlhamduliLaahi alladhi 'aafaanee mimaa ibtalaaka wa fadhalanee alaa katheerin mimaa khalaqa tafdheelan¹⁹

(All thanks is to Allaah, Who saves me from what you are afflicted with and favour me above many of the creation with a marked favour). The exact affliction will not strike him (As Saheeh #602).

¹⁸ It also includes the affliction of the deen

¹⁹ This is the guidance of the prophet on seeing the afflicted, neither blame nor curse

Relieving The Afflicted.

Allaah says:

وَأِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know. (Baqarah: 280)

Al Haafidh ibn Rajab al Hanbalee (Jaami al 'Uloom p.555) said: Sometimes, to relieve him (from debt) if he is a debtor, if not, he should be given what will abate his hardship. (End Quote)

إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا

(Saying): "We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you. (al Insaan: 9).

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying:

مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ

He who alleviates the suffering of a brother out of the sufferings of the world, Allah would alleviate his suffering from the sufferings of the Day of Resurrection, and he who finds relief for one who is hard pressed, Allah would make things easy for him in the Hereafter (Saheeh Muslim #6888).

The messenger of Allaah said:

مَنْ كَانَ فِي حَاجَةٍ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ

كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

He who meets the need of a brother, Allah would meet big needs, and he who relieved a Muslim from hardship Allah would relieve him from the hardships to which he would be put on the Day of Resurrection, and he

who did not expose (the follies of a Muslim) Allah would conceal his follies on the Day of Resurrection.(Saheeh Muslim hadeeth number 6606).

Abdullah bin 'Amr narrated that the Messenger of Allah said:

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَّنْ فِي السَّمَاءِ

"The merciful are shown mercy by Ar-Rahman. Be merciful on the earth, and you will be shown mercy from Who is above the heavens.(Sunan at to Tirmidhee #2025).

Know oh dear reader, affliction is of two;

- Affliction of the deen: It includes innovation and bad comprehension of the textual evidences. The way to relieve it is, teaching the afflicted, then abandon and warn against him.
- Affliction of the body: It includes disease, marital or family problem, financial restraint and among others. This can be relieved as per need of the afflicted.

SECTION FOUR

Sadness and Depression

Depression or sadness is the weakening state of the heart caused by negative external force. In life, just like trial, it is inevitable, this is known via textual evidences and experience.

Sadness in the Life of the Highly Placed People

- **Nabiyy Loot;**

Allaah says;

وَلَمَّا أَن جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجُوكَ
وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ

And when Our Messengers came to Lout (Lot), he was grieved because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family, except your wife, she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk). (al Ankaboot:33).

- **Nabiyy Ya'qub;**

Allaah says:

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُوسُفَ وَأَبْيَضَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ

And he turned away from them and said: "Alas, my grief for Yusuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing. (Yoosuf: 84)

قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

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

- **Nabiyy Musa's Mother;**

Allaah says;

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَىٰ

"When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Musa (Moses)!(Taha:40).

- **Prophet Muhammad (sallaLlaahu 'alayhi wa sallam);**

Allaah says;

وَلَا تَحْزَنُوا عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ

And grieve you not for them, nor be straitened (in distress) because of what they plot. (an Naml:70).

- **Aboo Bakr;**

Allaah says;

إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

When they (Muhammad and Abu Bakr) were in the cave, and he) said to his companion (Abu Bakr): "Be not sad (or afraid). (at Tawbah:40).

Anas bn Malik reported;

إِنَّ الْعَيْنَ تَدْمَعُ، وَالْقَلْبَ يَحْزَنُ

The eyes are shedding tears and the heart is grieved (Saheeh al Bukhaaree #1264)

- **Aaishah;**

Our mother Aaishah narrated;

مَا قَالُوا فَأَخْبَرْتَنِي بِقَوْلِ أَهْلِ الْإِفْكِ، فَازْدَدْتُ مَرَضًا إِلَى مَرَضِي

Then she told me the rumors of the false accusers. My sickness was aggravated...

وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ فَنَزَلَ فَخَفَّضَهُمْ حَتَّى سَكَتُوا وَسَكَتَ، وَبَكَيتُ يَوْمِي لَا يَرِقًا لِي دَمْعٌ وَلَا أَكْتَحِلُ بَنَوْمٍ، فَأَصْبَحَ عِنْدِي أَبَوَايَ، قَدْ بَكَيتُ لَيْلَتَيْنِ وَيَوْمًا حَتَّى أَظُنُّ أَنَّ الْبُكَاءَ قَالِقٌ كَبْدِي - قَالَتْ - فَبَيْنَا هُمَا جَالِسَانِ عِنْدِي وَأَنَا أَبْكِي إِذْ اسْتَأْذَنْتُ امْرَأَةً مِنَ الْأَنْصَارِ فَأَذِنَتْ لَهَا، فَجَلَسَتْ تَبْكِي مَعِي، فَبَيْنَا نَحْنُ كَذَلِكَ إِذْ دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَلَسَ، وَلَمْ يَجْلِسْ عِنْدِي مِنْ يَوْمٍ قِيلَ فِيَّ مَا قِيلَ قَبْلَهَا، وَقَدْ مَكَثَ شَهْرًا لَا يُوحَى إِلَيْهِ فِي شَأْنِي شَيْءٌ - قَالَتْ - فَتَشَهَّدْتُ ثُمَّ قَالَ " يَا عَائِشَةُ فَإِنَّهُ بَلَغَنِي عَنْكَ كَذَا وَكَذَا، فَإِنْ كُنْتَ بَرِيئَةً فَسَيِّبِرْ لَكَ اللَّهُ، وَإِنْ كُنْتَ أَلَمَمْتَ فَاسْتَغْفِرِي اللَّهَ وَتُوبِي إِلَيْهِ، فَإِنَّ الْعَبْدَ إِذَا اعْتَرَفَ بِذَنْبِهِ ثُمَّ تَابَ تَابَ اللَّهُ عَلَيْهِ ". فَلَمَّا قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقَالَتَهُ قَلَصَ دَمْعِي حَتَّى مَا أَحْسُ مِنْهُ قَطْرَةً وَقُلْتُ لِأَبِي أَحِبْ عَنِّي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَ وَاللَّهِ مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقُلْتُ لِأُمِّي أُحِبِّي عَنِّي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَتْ وَاللَّهِ مَا أَدْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

While messenger of Allaah was standing on the pulpit. He got down and quieted them till they became silent and he kept quiet. On that day I kept on weeping so much so that neither did my tears stop, nor could I sleep. In the morning my parents were with me and I had wept for two nights and a day, till I thought my liver would burst from weeping. While they were

sitting with me and I was weeping, an Ansari woman asked my permission to enter, and I allowed her to come in. She sat down and started weeping with me. While we were in this state, the messenger of Allaah came and sat down and he had never sat with me since the day they forged the accusation. (Saheeh al Bukhaaree #2565)

- **Anas bn Malik;**

Narrated Musa bin `Uqba:

حَزِنْتُ عَلَى مَنْ أُصِيبَ بِالْحَرَّةِ فَكَتَبَ إِلَى زَيْدِ بْنِ أَرْقَمَ وَبَلَغَهُ شِدَّةُ حُزْنِي يَذْكُرُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " اللَّهُمَّ اغْفِرْ لِلْأَنْصَارِ وَلِأَبْنَاءِ الْأَنْصَارِ " - وَشَكَ ابْنُ الْفَضْلِ فِي أَبْنَاءِ الْأَنْصَارِ - فَسَأَلَ أَنَسًا بَعْضُ مَنْ كَانَ عِنْدَهُ فَقَالَ هُوَ الَّذِي يَقُولُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " هَذَا الَّذِي أَوْفَى اللَّهُ لَهُ بِأُذُنِهِ ".

`Abdullah bin Al-Fadl told me that Anas bin Malik said, "I was much grieve over those who had been killed in the Battle of Al-Harra. When Zaid bin Arqarr heard of my intense grief (over the killed Ansar), he wrote a letter to me saying that he heard the messenger of Allaah saying, O Allah! Forgive the Ansar and the Ansar children. The subnarrator, Ibn Al-Fadl, is not sure whether the Prophet also said, And their grand-children." Some of those who were present asked Anas (about Zaid). He said, "He (Zaid) is the one about whom the messenger of Allah said, 'He is the one whose sound hearing Allah testified.'" (Saheeh al Bukhaaree #4762).

Curbing Sadness.

Sadness cannot be eradicated totally, because everything is created in two, even happiness and sadness. So, it can only be managed via;

a) Remembering Allaah;

Allaah says;

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ

"But whosoever turns away from My Reminder (i.e. neither believes in this Quran nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."(Taha: 124).

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Those who believe (in the Oneness of Allah - Islamic Monotheism), and whose hearts find rest in the remembrance of Allah, Verily, in the remembrance of Allah do hearts find rest.(ar Ra'd:28).

b) Fear of Allaah (Taqwa);²⁰

Allaah says;

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا

And whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him. (at Talaaq:4).

c) Trust and reliance on Allaah;

Allaah says;

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. (at Talaaq:3)

²⁰ Allaah says:

إِنَّمَا ذِكْرُ الشَّيْطَانِ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا اللَّهَ إِن كُنْتُمْ مُؤْمِنِينَ

It is only Shaitan (Satan) that suggests to you the fear of his Auliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad)], so fear them not, but fear Me, if you are (true) believers.(aal-Imraan:175)

Allaah says;

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ

سِنِينَ

And he said to the one whom he knew to be saved: "Mention me to your lord (i.e. your king, so as to get me out of the prison)." But Shaitan (Satan) made him forget to mention it to his Lord [or Satan made [(Yusuf (Joseph)] to forget the remembrance of his Lord (Allah) as to ask for His Help, instead of others]. So [Yusuf (Joseph)] stayed in prison a few (more) years. (Yoosuf: 42).

Al Imaam al Qurtubee (Jaami' al Ahkaam vol.9 p.150) said; (Nabiyy Yoosuf) forget in this condition to complain to Allaah and cried for help from him, rather he turned to creature to seek protection and Allaah punished him with more stay (in the prison). (End Quote).

Yet, this does not impede seeking help from people; it only discouraged relying on them absolutely. Reliance on Allaah should be the pillar, while seeking help from man should be use as "a mere means".

d) Saying of prophetic prayer;

Narrated Anas bin Malik:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ

الرِّجَالِ

The Prophet used to say; Allahumma inee a'undhu biKa minal hammi wal hazn wal 'ajz wal kasl wal jubn wal bukhul wal dhal'a ad-deen wa ghalabatir rijaal.

"O Allah! I seek refuge with You from worry and grief, from incapacity and laziness, from cowardice and miserliness, from being heavily in debt and from being overpowered by (other) men. (Saheeh al Bukhaaree #6233).

In al-Saheehayn it was reported from Ibn 'Abbaas that the Messenger of Allah (Peace and Blessings of Allaah be upon him) used to say when he felt distressed or depression or was worried:

Dua: La ilaaha ill-Allaah al-'Azeem ul-Haleem, Laa ilaaha ill-Allaah Rabb il-'arsh il-'azeem, Laa ilaaha ill-Allaah Rabb is-samawaati wa Rabb il-ard wa Rabb il-'arsh il-kareem

There is no god except Allah, the All-Mighty, the Forbearing; there is no god except Allah, the Lord of the Mighty Throne; there is no god except Allah, Lord of the heavens, Lord of the earth and Lord of the noble Throne. (Al-Bukhari 8/154, Muslim 4/2092)

Narrated By Asma' daughter of Umayy :

أَلَا أَعْلَمُكَ كَلِمَاتٍ تَقُولِينَ عِنْدَ الْكَرْبِ أَوْ فِي الْكَرْبِ اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا

The messenger of Allah said to me: May I not teach you phrases which you utter in distress? (These are:)

“Allaahu, Allaahu Rabee Laa Ushriku biHi shayan”

"Allah, Allah is my Lord, I do not associate anything as partner with Him."(Sunan Abee Daawood Hadeeth number 1527, Al Albaanee authenticated it in Saheeh ibn Majah).

You may think what are the causes of sadness? The answer is; doing away from aforementioned and extreme love for this transient life.

SECTION FIVE

Lifespan.

Lifespan is the amount of year Allaah endows a soul to use in a specific body, starting from when the angel blows life in the foetus till the soul leaves the body.

It is singlehandedly controlled by Allaah, He says;

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

And every nation has its appointed term; when their term is reached, neither can they delay it nor can they advance it an hour (or a moment). (al Araf: 34)

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

Say (O Muhammad): "I have no power over any harm or profit to myself except what Allah may will. For every Ummah (a community or a nation), there is a term appointed; when their term is reached, neither can they delay it nor can they advance it an hour (or a moment)." (Tafsir Al-Qurtubi). (Yunus: 49)

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

And if Allah were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment). (Nahl: 61).

Lifespan of each man varies, some are granted long span, while some are otherwise, Allaah says;

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْدَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ

And Allah has created you and then He will cause you to die, and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly! Allah is All-Knowing, All-Powerful.(An Nahl: 70).

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُم مِّن نُّرَابٍ ثُمَّ مِّن نُّطْقَةٍ ثُمَّ مِّن عِلْقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَّكُمْ وَتَقَرُّوْا فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يُّتَوَفَّىٰ وَمِنْكُمْ مَّن يُّرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ

O mankind! If you are in doubt about the Resurrection, then verily! We have created you (i.e. Adam) from dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh, some formed and some unformed (miscarriage), that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), it swells and puts forth every lovely kind (of growth).(al Hajj: 5).

Apart from textual evidence, experience validates its truety.

The Lifespan of The Ummah of Muhammad.

Abu Hurairah narrates, saying:

أَعْمَارُ أُمَّتِي مَا بَيْنَ سِتِّينَ إِلَى سَبْعِينَ وَأَقَلُّهُمْ مَن يَجُوزُ ذَلِكَ

The Messenger of Allah said: “The lifespan of my nation is between sixty to seventy, and the least of them are those who surpass that.(Sunan at Tirmidhee #3872, Al Albaanee authenticated it)

It was authentically reported by al Imaam at Tirmidhee that, Nabiyy Aadam used one thousand years, Nabiyy Sulaimaan used one hundred years, while Nabiyy Nooh used one thousand four hundred and fifty years as was mentioned by al Qurtubee.

How Long Do the Jinns Live?

A questioner asked, Will the Jinns die and bury like human being? Did the saying of the prophet; "The lifespan of my nation is between sixty to seventy years..." Includes them?

Answer:

The Jinn will die like human being, because of His (The High) generic statement;

Regarding the duration of their lifespan, the apparent is the mentioned narration includes them, because they are part of the nation in respect to the generic messengership of Muhammed sallallahu 'alayhi wa sallam;

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ

قَوْمِهِمْ مُّنْذِرِينَ

And (remember) when We sent towards you (Muhammad) Nafran (three to ten persons) of the jinns, (quietly) listening to the Quran, when they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.

قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنْزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقِ

مُسْتَقِيمٍ

They said: "O our people! Verily! We have heard a Book (this Quran) sent down after Musa (Moses), confirming what came before it, it guides to the truth and to a Straight Path (i.e. Islam).

يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُم مِّنْ ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ

O our people! Respond (with obedience) to Allah's Caller (i.e. Allah's Messenger Muhammad), and believe in him (i.e. believe in that which Muhammad SAW has brought from Allah and follow him). He (Allah) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire).

وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ

And whosoever does not respond to Allah's Caller, he cannot escape on earth, and there will be no Auliya' (protectors) for him besides Allah (from Allah's Punishment). Those are in manifest error.(al Ahqāf: 29-32)

And He also says;

قُلْ أَوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا

Say (O Muhammad): "It has been revealed to me that a group (from three to ten in number) of jinns listened (to this Quran). They said: 'Verily! We have heard a wonderful Recital (this Quran)!

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا

'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allah). Till the end of the chapter. (Bad'ul Khaliq p.119)

So, the common believe among the masses that, Jinns can use one thousand year or more is a fallacy and fable innovated by some exorcist. Hence, be objective.

Seeking Long Span.

Allah's Messenger said:

ثُمَّ بَسَطَهَا فَإِذَا فِيهَا آدَمُ وَدُرِّيَّتُهُ فَقَالَ أَيُّ رَبِّ مَا هَؤُلَاءِ فَقَالَ هَؤُلَاءِ دُرِّيَّتُكَ فَإِذَا كُلُّ إِنْسَانٍ مَكْتُوبٌ عُمُرُهُ بَيْنَ عَيْنَيْهِ فَإِذَا فِيهِمْ رَجُلٌ أَضْوَوْهُمْ أَوْ مِنْ أَضْوَائِهِمْ. قَالَ يَا رَبِّ مَنْ هَذَا قَالَ هَذَا ابْنُكَ دَاوُدُ قَدْ كَتَبْتُ لَهُ عُمَرَ أَرْبَعِينَ سَنَةً. قَالَ يَا رَبِّ زِدْهُ فِي عُمُرِهِ. قَالَ ذَلِكَ الَّذِي كَتَبْتُ لَهُ. قَالَ أَيُّ رَبِّ فَإِنِّي قَدْ جَعَلْتُ لَهُ مِنْ عُمُرِي سِتِّينَ سَنَةً قَالَ أَنْتَ وَذَلِكَ. قَالَ ثُمَّ أَسْكِنَ الْجَنَّةَ مَا شَاءَ اللَّهُ ثُمَّ أَهْبَطَ مِنْهَا فَكَانَ آدَمُ يَعُدُّ لِنَفْسِهِ. قَالَ فَأَتَاهُ مَلَكُ الْمَوْتِ فَقَالَ لَهُ آدَمُ قَدْ عَجِلْتُ قَدْ كُتِبَ لِي أَلْفُ سَنَةٍ. قَالَ بَلَى وَلَكِنَّكَ جَعَلْتَ لِابْنِكَ دَاوُدَ سِتِّينَ سَنَةً فَجَحَدَ فَجَحَدَتْ دُرِّيَّتُهُ وَنَسِيَ فَنَسِيَتْ دُرِّيَّتُهُ

Then, Allah spread it open - and, behold, in it were Aadam and His progeny. He asked, "O Lord, who are they" He said, "They are your off- spring." And with regard to every person, his age was inscribed between his two eyes. And, behold, among them was a man, most radiant of them all - or one of the most radiant of them. He asked, 'O Lord, who is he" Allah said, "He is your son Dawood. And I have decreed for him the age forty years." He said, "O Lord, add to his age." He said, "That is what is decreed for him." He (Aadam) said, "O Lord ! Then indeed set aside for him from my age, sixty years." Allah said, "That is for you to do." Then, he lived in Paradise as long as Allah willed. Then he was sent down (to earth) and he kept a count of his age. The angel of death came to him and Aadam said to him, "Surely, you have made haste. For me, a thousand years have been written down." The angel said, "Certainly, but you have set aside for your son Dawood sixty years." But he denied. So his offspring denied. And he forgot, so his offspring forgot (Sunan at Tirmidhee #3670).

The prophet sallallahu 'alayhi wa sallam

اللهم أكثر ماله وولده واطل عمره واغفر ذنبه

Oh Allaah increase his wealth, his children, elongate his lifespan and forgive him.(as Saheehah vol.5 p.287).

Anas bn Malik reported:

مَنْ سَرَّهُ أَنْ يُبَسِّطَ عَلَيْهِ رِزْقُهُ أَوْ يُنْسَأَ فِي أَثَرِهِ فَلْيَصِلْ رَحْمَهُ

I heard Allah's Messenger (may peace be upon him) as saying: He who is desirous that his means of sustenance should be expanded for him or his

age may be lengthened, should join the tie of relationship.(Saheeh Muslim #6552)

'Abdullah bin Busr narrated that a Bedouin said:

أَنْ أَعْرَابِيًّا قَالَ يَا رَسُولَ اللَّهِ مَنْ خَيْرُ النَّاسِ قَالَ: «مَنْ طَالَ عُمُرُهُ وَحَسَنَ عَمَلُهُ

"O Messenger of Allah! Who is the best of the people?" He said: "He whose life is long and his deeds are good."(Sunan at Tirmidhee #2475, al Albaanee authenticated it).

Some scholars detest saying, may Allaah give you long life except it should be qualified with "upon righteousness". This is the best and good.

Oh Allaah elongate our lifes upon sunnah!

I summarized the issue in poem "**Lifespan**" thus;

Lifespan is a grace,

Given to man,

To fulfill his fate and faith,

Some scholars said:

5 Can never be decreased,

As unanimously agreed,

But, based on the narration of Umm Habeebah,

Reported in al Musnad²¹ and bn Hajjaaj²²,

Some scholars said;

10 It remains still,

Even with fervent prayers,

²¹ Of Al Imaam Ahmad

²² Saheeh Muslim.

- So said ibn Abdil 'Izz of Hanafiyyah,
In Sharh of the creed of at-Tahaawiyyah,
An-Nawawee in al Minhaaj²³,*
- 15 *One of the scholars of ash-Shaafi'yyah explained,
The balanced is;
The one with Allaah doesn't change,
As His knowledge encompasses every dime issue,
But, in the book of Angel, it can,*
- 20 *As it was collected by At-Tirmidhee in his sunan,
The narration of Nabiyy Aadam and Daawood,
Reported by Aboo Hurayrah.*

Excellence of long life.

- The best believer,
Is the one with lengthy life,*
- 25 *So said As Saadiqul Masdooq,
The long the life,
The more the qiyām and siyām,
Nothing harms requesting for it,
As done by the Prophet to Anas,*
- 30 *Based on the request of Umm Sulaym,*

²³ Sharh Saheeh Muslim bn Hajjaaj.

As reported by al Bukhaaree in al Adab,

Likewise, Muslim bn Hajjaaj.

Refutation

It is the belief of the people of sunnah,

Nobody dies except at the appointed time,

35 *Even the slayed died exactly his time,*

Afar from the stinking opinion of Mu'tazillah,

And the dirty belief of Yoruba;

'Ojo olojo'.

Nobody dies, except his time came,

40 *Whoever doesn't die of sword,*

Will surely die of something else,

Death is akin,

Only means may differ.

Longspan may be A Bait.

Allaah says;

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّ مَتْلِي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّهُمْ لَمُتْلِي لَهُمْ لِيَزْدَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ

And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment.(aal Imraan: 178)

Al Imaam al Qurtubee (al Jaami' al Ahkaam vol. 4 p. 218) said: Allaaah elongates their lifespan in order to commit (more) sins, not because it is good for them.

So dear reader, beware! There are those who died before they reach forty years of age, yet their names are written on the plater of gold and lives in the heart millions.

SECTION SIX

Prohibition Of Killing Oneself.

Soul is the most sacred to Allaah endowed to Man, so nobody owns it and slaying it is from the grievous sins.

Allaah says:

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَآئِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ
النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعْدَ
ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allah by committing the major sins) in the land!.(al Maidah:32).

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ فَمَنْ
عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَلْيَتَّبِعْ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنْ
اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

O you who believe! Al-Qisas (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood money, then adhering to it with fairness and payment of the blood money, to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ

And there is (a saving of) life for you in Al-Qisas (the Law of Equality in punishment), O men of understanding, that you may become Al-Muttaqun (the pious - see V. 2:2).(al Baqarah:178-179).

Levels of The Souls of The Believers.

Allaah says:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him.(al Baqarah:92).

Narrated Abu Huraira:

اجْتَنِبُوا السَّبْعَ الْمُفِيقَاتِ " . قَالُوا يَا رَسُولَ اللَّهِ، وَمَا هُنَّ قَالَ " الشِّرْكُ بِاللَّهِ، وَالسَّحَرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ،

The Prophet said, "Avoid the seven great destructive sins." The people enquire, "O messenger of Allaah! What are they? "He said, "To join others in worship along with Allah, to practice sorcery, to kill the life which Allah has forbidden except for a just cause, (according to Islamic law)(Saheeh al Bukhaaree #2669).

It was narrated from Salim bin Abi Ja'd that:

أَنَّ ابْنَ عَبَّاسٍ، سُئِلَ عَمَّنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا ثُمَّ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى فَقَالَ ابْنُ عَبَّاسٍ وَأَتَى لَهُ التَّوْبَةُ سَمِعْتُ نَبِيَّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " يَجِيءُ مُتَعَلِّقًا بِالْقَاتِلِ تَشْخُبُ أَوْدَاجُهُ دَمًا فَيَقُولُ أَيُّ رَبِّ سَلَ هَذَا فِيمَ قَتَلَنِي " . ثُمَّ قَالَ وَاللَّهِ لَقَدْ أَنْزَلَهَا اللَّهُ ثُمَّ مَا نَسَخَهَا .

Ibn 'Abbas was asked about someone who killed a believer deliberately, then he repented, believed and did righteous deeds, and followed true guidance. Ibn 'Abbas said: "There is no way the repentance could avail him! I heard the Prophet] say: 'He (the victim) will come hanging onto his killer, with his jugular veins flowing with blood and saying: O Lord, ask him why he

killed me. Then he said: By Allah, Allah revealed it and never abrogated anything of it. (Sunan at Tirmidhee #3029 and Sunan An Nasaee #4009)

It was narrated that 'Abdullah bin 'Amr said:

قَتْلُ الْمُؤْمِنِ أَكْبَرُ عِنْدَ اللَّهِ مِنْ زَوَالِ الدُّنْيَا.

"Killing a believer is more severe before Allah than the extinction of the whole world." (Sunan Nasaee, authentic according to the gradation of Al Albaanee).

It was narrated that Abu Idris said: "I heard Mu'awiyah delivering the Khutbah, and he narrated a few Hadiths from the Messenger of Allah]. He said: "I heard him delivering a Khutbah and he said: 'I heard the Messenger of Allah] say:

كُلُّ ذَنْبٍ عَسَى اللَّهُ أَنْ يَغْفِرَهُ إِلَّا الرَّجُلُ يَقْتُلُ الْمُؤْمِنَ مُتَعَمِّدًا أَوْ الرَّجُلُ يَمُوتُ كَافِرًا

Every sin may be forgiven by Allah except a man who kills a believer deliberately, or a man who dies as a disbeliever. (Sunan an Nasee #3994.Sahih).

Ash-Shaykh Saalih al Uthaymeen (Tafseer Suratun Nisaa vol. 2 p. 83) said: There is evidence In this noble verse that, slain a believer intentionally is from the major sins; because of the threatening mentioned regarding it. And every sin involving threatening and punishment, it is from the major sins.

But, whoever intentionally slain a believer and repent, Allaah will accept his repentance, but what was attributed to Ibn 'Abbaas radiyyaLlaahu 'anhumaa, he said; "There is no forgiveness for who intentionally slains a believer". It means, there is no repentance for him in relation with the right of the slained; because intentional killing clings with three rights:

- a) The right of Allaah
- b) The right of the guidance of the slayed

c) The right of the slayed.

Regarding the right of Allaah, there is no doubt that it falls with repentance with evidence from Al Qur'aan. Allaah says;

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ
ذَلِكَ يَلْقَ أَثَامًا

And those who invoke not any other ilah (god) along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment.

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا

The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;

إِلَّا مَنْ تَابَ وَآمَنَ

Except those who repent and believe (in Islamic Monotheism)... (Al Furqqan: 68-70).

But, the right of the custodian of the slayed, there right fall when the killer surrendered himself to them, because their right is to kill him and he had surrendered himself. Regarding the right of the right of the slayed, the slain had died and his right remains, because he doesn't know his pardon, and what was reported from Ibn 'Abbaas radiyaLlaahu anhumaa can meant this; that is: There is no repentance regarding the right of the slayed, based on the authentic opinion that, he can be forgiven even regarding the right of the slayed. Because Allaah The High will compensate him on the day of resurrection, if he repents sincerely (End Quote).

The Gravity Of Committing Murder.

Since man's soul is solitarily own by Allaah, committing murder takes the ruling of slain a soul, even more;

Allaah says:

وَلَا تُفْثَرُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

And do not throw yourselves into destruction (by not spending your wealth in the Cause of Allah), and do good. Truly, Allah loves Al-Muhsinun (the good-doers).(al Baqarah:105)

وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you.(An Nisaa:29).

The Messenger of Allah ("sallallahu 'alaihi wa sallam") said:

وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ، عَذَّبَ بِهِ يَوْمَ الْقِيَامَةِ، وَلَيْسَ عَلَى رَجُلٍ نَذْرٌ فِيمَا لَا يَمْلِكُهُ، وَلَعْنُ الْمُؤْمِنِ كَقَتْلِهِ

He who kills himself with something, will be tormented with it on the Day of Resurrection. A person is not bound to fulfill a vow about something which he does not possess. Cursing a believer is like murdering him."(Agreed upon)

Narrated Jaber ibn Samurah:

مَرَضَ رَجُلٌ فَصَيَّحَ عَلَيْهِ فَجَاءَ جَارُهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ إِنَّهُ قَدْ مَاتَ . قَالَ " وَمَا يُدْرِيكَ " . قَالَ أَنَا رَأَيْتُهُ . قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّهُ لَمْ يَمُتْ " . قَالَ فَرَجَعَ فَصَيَّحَ عَلَيْهِ فَجَاءَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّهُ قَدْ مَاتَ . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّهُ لَمْ يَمُتْ " . فَرَجَعَ فَصَيَّحَ عَلَيْهِ فَقَالَتْ امْرَأَتُهُ انْطَلِقْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبِرْهُ . فَقَالَ الرَّجُلُ اللَّهُمَّ الْعَنَّهُ . قَالَ ثُمَّ انْطَلَقَ الرَّجُلُ فَرَأَاهُ قَدْ نَحَرَ نَفْسَهُ بِمِشْقَصٍ مَعَهُ فَانْطَلَقَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ أَنَّهُ قَدْ مَاتَ فَقَالَ " مَا يُدْرِيكَ " . قَالَ رَأَيْتُهُ يَنْحَرُ نَفْسَهُ بِمِشْقَاصٍ مَعَهُ . قَالَ " أَنْتَ رَأَيْتَهُ " . قَالَ نَعَمْ . قَالَ " إِذَا لَا أَصْلَى عَلَيْهِ " .

A man fell ill and a cry was raised (for his death).So his neighbour came to the Apostle of Allah (Peace be upon him) and said to him: He has died.He asked: Who told you?He said: I have seen him.The Apostle of Allah (Peace be upon him) said: He has not died. He then returned. A cry was again

raised (for his death).He came to the Apostle of Allah (Peace be upon him) and said: He has died.The Prophet (Peace be upon him) said: He has not died. He then returned. A cry was again raised over him. His wife said: Go to the the messenger of Allah (Peace be upon him) and inform him.The man said: O Allah, curse him.He said: The man then went and saw that he had killed himself with an arrowhead. So he went to the Prophet (Peace be upon him) and informed him that he had died.He asked: Who told you?He replied: I myself saw that he had killed himself with arrowheads.He asked: Have you seen him?He replied: Yes.He then said: Then I shall not pray over him.(Sunan Abee Daawood #3187).

SECTION SEVEN

Leaving Suicide And Other Sins because Of Trial.

In al Qawaa'id al Hissān, principle number sixty-nine, Ash Shaykh Naasirud-deen As-Sa'dee writes: Whosoever leaves something for the sake of Allaah, Allaah will replace it with something better. This principle is mentioned in Al Qur'ān in many places. From them are;

- a) What Allaah mentioned regarding the first emigrants, who left their towns, wealth and their love ones for the sake of Allaah and Allaah replaced it for them with stupendous wealth in life and firm glory. Likewise, Nabiyy Ibraaheem ('alayhis sallam) when he detached from his people and his power, what they call beside Allaah, he was bestowed with Ishaq, Ya'qoob and righteous children.
- b) And (Nabiyy) Sulaimān ('alayhis sallam) when his horse diverted him from remembering his Lord and he destroyed it. Allaah replaced it for him with the air that flows according to his command and demons, each are builder and diver. And the people of the cave, when they detached from their people and what they call beside Allaah. Allaah endowed them mercy and ease for them restoration, peace of mind and made them (means of) guidance for the misguided people.
- c) And Maryam, the daughter of 'Imrān, who guarded her chastity [Virgin Maryam (Mary)] for the sake of Allaah (We breathed into (the sleeves of) her (shirt or garment) [through Our Ruh – Jibrael (Gabriel)], and We made her and her son ['Iesa (Jesus)] a sign for Al-'Alamin (the mankind and jinns).(Al-Ambiyā: 91).

Whosoever abandons what his whim commands him from lusts for the sake of Allaah The High, Allaah will replace for him (or her) with His love, worshipping Him and and oft return to Him that surpasses all of the world itself.

This is apparent, if an individual abandons the forbidden of Allaah for the sake of fearing Allaah and craving for what is with him like rewards. He will definitely find unspeakable sweetness, prettiness and love for righteousness. If an individual immersed in his lusts and

(resides) in frivolity and absentminded, these lusts and frivolities will become anguish on him. You will find him dejected once he left lusts.

When Nabiyy Ibrāheem submitted to slaughter his son and he is most beloved to him in the world, Allaah bequeathed him intimacy and takes him as close friend. (End Quote).

Oh my beloved reader, Oh the depressed one, why thinking about heinous way out? Why not leaving usury, promiscuity, stealing and suicide, because of the hardship you are facing? Indeed, there is (or are) better replacement(s) for you with Allaah. Just try Him, He always sticks to His Vow and Always Merciful to us.

SECTION EIGHT

Seeking Death.

As discussed, committing murder is a major sin and only done by a coward²⁴, fool and ignorant, yet, there are some evidences indicating seeking for death base on condition.

Nabiyy Yoosuf said;

تَوَفَّنِي مُسْلِمًا وَالْحَقْنِي بِالصَّالِحِينَ

Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous."(Yoosuf: 101).

Narrated Anas:

أَيَّتَمَنِينَ أَحَدٌ مِنْكُمْ الْمَوْتَ لِضُرِّ نَزَلَ بِهِ، فَإِنْ كَانَ لَا بُدَّ مُتَمَنِّيًا لِلْمَوْتِ فَلْيَقُلْ اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي

The messenger of Allaah said," None of you should long for death because of a calamity that had befallen him, and if he cannot, but long for death, then he should say, O Allah! Let me live as long as life is better for me, and take my life if death is better for me. (Saheeh Bukhaaree #6215)

Al Ameer as Sana'aanee (Subul As Salaam vol. 2 p.128) said: The report is the evidence on the prohibition of wishing death because of the occurrence of affliction or trial or fear of these from (the hands) foe or sickness or destitution or the likes from the hardship of life, because it entails unrest and impatience on the preordainment and lack of pleasing (with the destiny) (End Quote)

Ibn Abbas narrated, the messenger of Allaah said:

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبَّ الْمَسَاكِينِ وَإِذَا أَرَدْتَ بِعِبَادِكَ فِتْنَةً فَأَقْبِضْنِي إِلَيْكَ غَيْرَ مَقْتُونٍ

²⁴ Who was scared by trial, which may even not real

O Allah! I ask You for (ability to do) deeds, and giving up the disapproved, and love for the poor. And when You decide to put Your slaves to a trial, take me away to you without being tried (Sunan at Tormidhee #3157).

This is the only way of seeking death, simply for the fear of trial in the religion. It is indeed the way of the prophets and the righteous people.

Loathing Death.

Narrated 'Ubada bin As-Samit:

مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ لِقَاءَهُ. "قَالَتْ عَائِشَةُ أَوْ بَعْضُ أَزْوَاجِهِ إِنَّا لَنَكْرَهُ الْمَوْتَ. قَالَ " لَيْسَ ذَلِكَ، وَلَكِنَّ الْمُؤْمِنَ إِذَا حَضَرَهُ الْمَوْتُ بُشِّرَ بِرِضْوَانِ اللَّهِ وَكَرَامَتِهِ، فَلَيْسَ شَيْءٌ أَحَبَّ إِلَيْهِ مِمَّا أَمَامَهُ، فَأَحَبَّ لِقَاءَ اللَّهِ وَأَحَبَّ لِقَاءَهُ، وَإِنَّ الْكَافِرَ إِذَا حُضِرَ بُشِّرَ بِعَذَابِ اللَّهِ وَعُقُوبَتِهِ، فَلَيْسَ شَيْءٌ أَكْرَهَ إِلَيْهِ مِمَّا أَمَامَهُ، كَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ لِقَاءَهُ. " أَخْتَصَرَهُ أَبُو دَاوُدَ وَعَمَرُو عَنْ شُعْبَةَ. وَقَالَ سَعِيدٌ عَنْ قَتَادَةَ عَنْ زُرَّارَةَ عَنْ سَعْدٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

The Prophet said, "Whoever loves to meet Allah, Allah (too) loves to meet him and whoever hates to meet Allah, Allah (too) hates to meet him". 'Aisha, or some of the wives of the Prophet said, "But we dislike death." He said: It is not like this, but it is meant that when the time of the death of a believer approaches, he receives the good news of Allah's pleasure with him and His blessings upon him, and so at that time nothing is dearer to him than what is in front of him. He therefore loves the meeting with Allah, and Allah (too) loves the meeting with him. But when the time of the death of a disbeliever approaches, he receives the evil news of Allah's torment and His Requital, whereupon nothing is more hateful to him than what is before him. Therefore, he hates the meeting with Allah, and Allah too, hates the meeting with him." (Saheeh al Bukhaaree #6372).

Glad Tiding to The Believer.

Allaah says;

يُنَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ

Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allah Alone and none else), and in the Hereafter. And Allah will cause to go astray those who are Zalimun (polytheists and wrong-doers, etc.), and Allah does what He wills.(Ibraaheem:27)

وَالنَّاشِطَاتِ نَشْطًا

By those (angels) who gently take out (the souls of the believers);(an Nazi'ah: 2)

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ

(It will be said to the pious): "O (you) the one in (complete) rest and satisfaction!

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

"Come back to your Lord, Well-pleased (yourself) and well-pleasing unto Him!

فَادْخُلِي فِي عِبَادِي

"Enter you, then, among My honoured slaves,

وَادْخُلِي جَنَّتِي

"And enter you My Paradise!"(al Fajr: 27-30)

Abu Huraira reported:

إِذَا خَرَجَتْ رُوحُ الْمُؤْمِنِ تَلْقَاهَا مَلَكَانِ يُصْعِدَانِهَا " . قَالَ حَمَادٌ فَذَكَرَ مِنْ طِيبِ رِيحِهَا وَذَكَرَ الْمِسْكَ . قَالَ " وَيَقُولُ أَهْلُ السَّمَاءِ رُوحٌ طَيِّبَةٌ جَاءَتْ مِنْ قِبَلِ الْأَرْضِ صَلَّى اللَّهُ عَلَيْكَ وَعَلَىٰ جَسَدٍ كُنْتَ تَعْمُرِيهِ . فَيُنْطَلَقُ بِهِ إِلَىٰ رَبِّهِ عَزَّ وَجَلَّ ثُمَّ يَقُولُ انْطَلِقُوا بِهِ إِلَىٰ آخِرِ الْأَجَلِ

When the soul of a believer would go out (of his body) it would be received by two angels who would take it to the sky. Hammad (one of the narrators in the chain of transmitters) mentioned the sweetness of its odour, (and further said) that the dwellers of the sky say: Here comes the pious soul from the side of the earth Let there be blessings of Allah upon the body in which it resides. And it is carried (by the angels) to its Lord, the Exalted and Glorious. (Saheeh Muslim #7246)

Woe to the Disbeliever²⁵.

Allaah says;

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرَجُوا أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ

And who can be more unjust than he who invents a lie against Allah, or says: "I have received inspiration," whereas he is not inspired in anything; and who says, "I will reveal the like of what Allah has revealed." And if you could but see when the Zalimun (polytheists and wrong-doers, etc.) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!"

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ

And truly you have come unto Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your

²⁵ You are admonished to accept Islaam before death. Islaam is the only path to paradise, the religion that suits nature and it is very easy

intercessors whom you claimed to be partners with Allah. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.(al An'aam: 93-94)

وَلَوْ تَرَىٰ إِذِ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَدُفِنُوا عَذَابَ الْحَرِيقِ

And if you could see when the angels take away the souls of those who disbelieve (at death), they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire."(al Anfaal: 50).

وَالنَّازِعَاتِ غَرْقًا

By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence; (an Naazi'ah:1)

Aboo Hurayrah narrated:

وَأَنَّ الْكَافِرَ إِذَا خَرَجَتْ رُوحُهُ - قَالَ حَمَّادٌ وَذَكَرَ مِنْ نَتْنِهَا وَذَكَرَ لَعْنًا - وَيَقُولُ أَهْلُ السَّمَاءِ رُوحٌ خَبِيثَةٌ جَاءَتْ مِنْ قَبْلِ الْأَرْضِ . قَالَ فَيُقَالُ انْطَلِفُوا بِهِ إِلَى آخِرِ الْأَجَلِ " . قَالَ أَبُو هُرَيْرَةَ فَرَدَّ رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رِيْطَةً كَانَتْ عَلَيْهِ عَلَى أَنْفِهِ هَكَذَا

And if he is a nonbeliever and as it (the soul) leaves the body-Hammad made a mention of its foul smell and of its being cursed-the dwellers of the sky say: There comes a dirty soul from the side of the earth, and it would be said: Take it to its destined end. Abu Huraira reported that Allah's Messenger (may peace be upon him) put a thin cloth which was with him upon his nose while making a mention (of the foul smell) of the soul of a non-believer.(Saheeh Muslim #7246).

Allaah willing, this is the end of the treatise. I beseech Allaah to gladden our hearts, repel known and unknown trials from us, elongate our lives upon Sunnah, take our lives upon salafiyyah ang grant us paradise without reckoning . Aameen.

Adebayo DhikruLlaahi Aboo Sahl al Atharee

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