

**To those who suffered during the recent riots
and in general for all those who are being tested (Part.4)**

Every decree of Almighty Allāh is based upon His complete wisdom

Whatever befalls us had to happen and it can never be avoided. It is a matter that was written thousands of years before the very creation of the heavens and earth, thus allow one's heart to rest.

Allāh **سُبْحَانَهُ وَتَعَالَى** says, “There is no calamity that descends onto the earth or onto yourselves, but it is recorded in a Book before we bring it into being – That is easy for Allāh!” (Surah Hadīd v.22)

The first creation of Allāh **سُبْحَانَهُ وَتَعَالَى** was the pen, which He commanded to write. When it enquired as per what it should write, it was told: “Write down the decrees of everything until the day of Qiyāmah.” (Abu Daud, Tirmizi)

Therefore, whether we panic or relax, scream with displeasure or submit, the decree of Allāh had to come to pass. Don't add to your life another calamity; the calamity of losing out on the reward of being patient.

Sayyiduna Ali **رَضِيَ اللَّهُ عَنْهُ** said: “If you show patience, the decree of Allāh will come to pass and you will be rewarded, but if you show impatience, the decree of Allāh will still come to pass but you will be sinful.” (Adabud-Dunya Wad Deen – Al Māwardi)

Our only solution to resolving our pain is *tafweedh* –to at all times resign ourselves to the decision of Allāh **سُبْحَانَهُ وَتَعَالَى** without questioning. We need to hand our affairs over to Allāh and be pleased with whatever Allāh **سُبْحَانَهُ وَتَعَالَى** has decreed for us. *Radhā bil qadhā* (being pleased with / accepting the decree of Allāh) is regarded to be amongst the greatest of actions.

When we are faced with the most difficult of situations and yet still place our trust in Allāh, turn to Him and respond in the manner He has asked of us, this is when we actively display our submission to Him and our belief in Him. This is, without doubt, very hard. But Allāh knows we are capable of it.

Allāh **سُبْحَانَهُ وَتَعَالَى** says: “We shall test you to see which of you strive your hardest and are steadfast. We shall test the sincerity of your assertions. (Surah Muhammad v.31)

We may ask, ‘But why did Allāh Ta’ala decree this for us?’

Muhyīs-Sunnah, Maulana Abrārul-Haq **رَحِمَهُ اللَّهُ** said, “As long as man remains in this world, he will continue to face some type or the other of grief and difficulties. To try to live a life wherein such

heartache and pain never occurs is a futile effort. However, a beautiful method by which we can save ourselves from all negative impacts and effects which arise from such difficulties, a method which is within our reach and which only requires a bit of focus and awareness, is to refresh our belief. One should ponder deeply over the fact that:

1) Allāh is Al-Hākīm (The Mighty). He can do whatever He wishes to do with His servants. Whatever occurs, it occurs only by His decision and judgement. Even a single atom cannot move without His permission.

2) Allāh is Al-Hakīm (The Wise). No single doing of His is devoid of wisdom. Every doing of His is full of benefit. However, man is unable to understand much of these benefits.

These two points should be repeatedly brought to mind, so that they come to mind at the opportune occasion. When one is faced with any difficult situation, he should immediately bring to mind the fact that it has happened by the will and decision of Allāh, and that there will definitely be some benefit in it, even though we may not know it. Insha-Allāh, in this manner, despite pain being felt by the body, the heart will not become agitated and depressed. (Ma'ariful Abraar pg.372, 376)

Remember that every difficulty we face is only for our benefit.

Saeed ibn al-Musayyib رَضِيَ اللهُ عَنْهُ narrates: Luqmān (the wise) رَضِيَ اللهُ عَنْهُ once said to his son, "O my dear son. Whenever you are faced with a situation which you are happy with or a situation which you are unhappy about, understand in your heart that this condition is best for you." His son replied, "As for this advice of yours, I cannot agree to it without convincing proof that what you are claiming is a reality." Luqmān رَضِيَ اللهُ عَنْهُ said, "Son. Allāh has sent a Nabi. Why don't you go to him? He will be able to explain to you what I have said." His son said, "Come with me to the Nabi."

They set out, each one riding on his own donkey. They carried with them food which was sufficient for their journey. They travelled for a few days and nights till they reached a desert. They prepared themselves as best as they could and they commenced their journey through the scorching arid desert. They travelled for as long as Allāh سُبْحَانَهُ وَتَعَالَى will them to travel. Eventually, their water was depleted and their food ran out. It was midday and extremely hot. The donkeys were trudging ahead too slowly for them. They got off the donkeys and began to run on foot. Suddenly, Luqmān رَضِيَ اللهُ عَنْهُ looked ahead and saw a dark shadow and smoke in the distance. He knew that the dark shadow in the distance meant trees and greenery, and that the smoke was a sign of an inhabited city where people must be living.

As they rushed ahead, Luqmān رَضِيَ اللهُ عَنْهُ's son ran over a bone which was sticking out from the sand. It pierced through the bottom of his foot, and could be seen jutting out from the other side. (Due to the pain and shock) he fell down unconscious. Luqmān رَضِيَ اللهُ عَنْهُ looked back to see what had happened, and was shocked to see his son flat on the ground. He rushed to his son and embraced him. Quickly, he set about removing the bone by slowly extracting it with his teeth. He tore his turban into a few pieces and bandaged the foot. Looking compassionately at his son's face, he began to cry. A tear-drop of his fell onto the boy's cheek. He regained consciousness, only to find his father crying. He

blurted out, “Father, why are you crying?!! You are the one who says that this condition must be best for me. How can this situation be best for me, and you are crying over it?!! The food has run out. The water is depleted. You and I are alone in this place. If you go, and leave me like this, you will pass the rest of your life in sorrow and grief (that you deserted me to save your life). If you stay here with me, we will both die. Please explain to me how this can ever be better for me, if you are crying like this?!!” Luqmān رَضِيَ اللهُ عَنْهُ explained, “I am crying because I wish I could have sacrificed whatever I had in this world for your sake. I am a father. I am crying because I am overtaken by the compassion of a father. As for your question ‘how can this be best for me’, perhaps the calamity which you were saved from was worse than what you have been afflicted with, and perhaps this difficulty of yours is lighter than the calamity which you may have been saved from.”

During this discussion, Luqmān رَضِيَ اللهُ عَنْهُ looked ahead. But he was now unable to see the dark shadow and smoke. He thought to himself, “Maybe I didn’t see anything. (I had just imagined it)” Then he said to himself, “I am sure I has seen something. Perhaps my Rabb (Sustainer) has caused something to happen to whatever I saw.” Consumed with these thoughts, he looked ahead again and happened to see the form of a rider wearing white clothes and a white turban proceeding towards him on a piebald horse. The horse was galloping forward with tremendous speed, as if it was running in the air. He kept his eyes fixed to this person until he reached close by.

Suddenly, the man disappeared out of sight. But Luqmān رَضِيَ اللهُ عَنْهُ heard a voice calling out to him, “Are you Luqmān?” He replied, “Yes.” The mysterious man asked, “Are you Luqmān, the wise?” He replied, “That’s what people call me.” The man asked, “What did this foolish son of yours say to you just now?” Luqmān رَضِيَ اللهُ عَنْهُ said, “O servant of Allāh, Who are you? I can hear you, but I can’t see your face?” The man said, “I am Jibrīl. Only the special angels or the Nabis who have been sent normally see me. If it was not for that, you would have seen me. Now tell me what this foolish son of yours said to you just now?” Luqmān رَضِيَ اللهُ عَنْهُ said to himself, “If you are Jibrīl رَضِيَ اللهُ عَنْهُ, you should know better than me as to what my son said.” Jibrīl رَضِيَ اللهُ عَنْهُ commented, “I have really nothing to do with the two of you, but I was allowed to save you. I was commanded to sink this city, along with its people, under the ground. The angles came to me and informed me that you two are heading for this city. I made dua to Allāh to delay you for a while. So Allāh delayed you by putting your son through this difficulty. Had it not been for this little difficulty that your son had to undergo, I would have made you sink into the ground with the rest of them.” Then Jibrīl رَضِيَ اللهُ عَنْهُ passed his hand over the boy’s foot, and he was able to stand. He passed his hand over the food-bag and the water-skin, and they were filled with food and water. Then he lifted them and their donkeys into the sky and released them like a carrier pigeon is released and they found themselves back at home.¹

¹ Ar-Ridhaa anIllahi bi qadha’iHi by Ibn Abid Dunya no.29, Mukhtasar Minhaajul Qaasideen by Ibn Qudaamah Maqdisi v.4 pg.123, Ad-Durrul Manthoor v.6 pg.514