

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْحَمْدُ لِلَّهِ كَمَا هُوَ أَهْلُهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ وَدِدِ أَدَمَ كَمَا يُحِبُّ وَيَرْضَى بِأَنْ يُصَلَّى عَلَيْهِ

Allah Almighty, in Whose Name we begin, The Most Compassionate,

The Most Merciful

All Praise is due to Allah Almighty, Countless Peace and Blessings be upon
His Beloved Messenger – *may Allah's peace and blessings be upon him* – his family & his
companions – *may Allah be pleased with them all*

A Believer is Tested

Hadrat Sayyiduna Sa'ad - *may Allah be pleased with him* - one day asked the Holy Prophet - *may Allah's peace and blessings be upon him* - about who are those who faced the greatest trial (on earth). The Holy Prophet - *may Allah's peace and blessings be upon him* - replied, "It is the Prophets, then those who are the greatest after them, then those who are the greatest after them."

He - *may Allah's peace and blessings be upon him* - then explained, "A person is tested as per his religion. If he is firm in his religion, then his trial and test is also more severe. If a person is soft in his religion, then his trial and test is also much softer. Therefore, the person who is strong in his religion is always tested with severe test so that he is ultimately pardoned and he walks on the earth in such a manner that no sins of his remain." (Tirmidi, Ibn Maja, Daarimi)

Hadrat Sayyiduna Abdullah ibn Mas'ud - *may Allah be pleased with him* - narrates that he visited the Holy Prophet - *may Allah's peace and blessings be upon him* - when he was suffering from fever. He then said to the Holy Prophet - *may Allah's peace and blessings be upon him*, "O Prophet of Allah, you experience sever high fever?" He replied, "Yes, I receive fever which is equal to two men among you." I then said, "That means you also receive double the reward." He replied that yes, this was so. He also mentioned, "Whatever test comes to a person, whether it is a thorn or something bigger, Allah Almighty removes his sins from him like how the leaves are shed from a tree during autumn." (Sahih Bukhari Shareef, Sahih Muslim Shareef)

Hadrat Sayyiduna Aamir Raa'i - *may Allah be pleased with him* - states that once, the Holy Prophet - *may Allah's peace and blessings be upon him* - explained the state of illness. He explained, "When a believer becomes ill and Allah Almighty gives him safety from that illness (in other words, he becomes well after that), then, this illness does not only remove his past sins but it also becomes a lesson for (him) in the future. In other words, the illness becomes a source of warning for him (so that in future, he can refrain from sinning). And when a Munafiq becomes ill and he is then removed from that illness, (in other words, he becomes well), then his examples is like that camel who has been tied by its owner. And then the owner releases it. The camel is unaware of why it was tied (in the first place) and why it has been released." When one of the people sitting nearby heard this, he replied, "I have never become ill." When the Holy Prophet - *may Allah's peace and blessings be upon him* - heard this statement, he declared, "Awake and leave us, you are not from among us." (Abu Daud)

A mountain of tribulation came on him.

Sayyidah Ayesha - *may Allah be pleased with him* - mentions that one day, she asked the Holy Prophet - *may Allah's peace and blessings be upon him*, "Besides the Day of Uhud, was there another day that such a severe test came upon you?" He replied, "O Ayesha! Your nation, the Quraish, have placed so many mountains of tests and trials on me. However, the greatest test which fell upon me was that test which fell upon in the valley of Taif. This is when I presented myself in front of the leader (of that region who was the leader of Bani Kinaanah) namely Bin Abd Yaleel bin Abde Kalaal. However, the intention (with which I went there), he did not give an answer. (In other words, they refused to accept Islam).

“I then left that place in great sadness and went in whichever direction I wanted. (Bear in mind that this was the moment when they threw stones on him until even his blessed shoes were filled with blood). When I was spared a little, I found myself in a place called Qaran Ath’ tha’aalab. I noticed that a strange cloud had surrounded me and when I raised my head to look at it, I noticed that Jibra’eel Ameen appeared in these clouds. He then called to me and said, ‘Whatever your nation has said to you and whatever they have done to you, Allah Almighty is aware of all of it. The Angel in charge of the mountain has been sent to you so that whatever you wish to do with those who have refuted you, you may do and may command the Angel of the mountain to do so.’

“The Angel in charge of the mountain then made Salaam and said, ‘O Muhammad! Whatever is your wish, you may command me. If you wish that I bring the two mountains together (the Mount of Abu Qubais and Qeqaan on the people of Taif (so that they are crushed like powder, then you may command me to do so).’ At this, I said to the Angel in charge of the mountain, ‘No, in fact I have hope that such people will be appear from their offspring who will worship only One Allah and they will not associate a partner with Him.’” (Sahih Bukhari Shareef)

Are problems a test or blessing?

Hadrat Sayyiduna Abdullah ibn Mas’ud - *may Allah be pleased with him* - narrates that he once presented himself in front of the Holy Prophet - *may Allah’s peace and blessings be upon him* - when the Holy Prophet - *may Allah’s peace and blessings be upon him* - had a very high fever.

He said to him, “O Prophet of Allah! Indeed you have very high fever.”

The Holy Prophet - *may Allah’s peace and blessings be upon him* - replied, “Yes, as much as two people among you (combined).”

I then said, “Its reward should also be double.”

The Holy Prophet - *may Allah’s peace and blessings be upon him* - replied, “Yes, it is like this. Whatever trouble reaches a Muslim whether it is a thorn or a major problem, through it, Allah Almighty removes his sins and inequities. Allah Almighty treats his

sins in such a manner like the leaves which fall from a tree during (Autumn).” (Sahih Bukhari Shareef, Sahih Muslim Shareef)

Hadrat Sayyiduna Aanis - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah's peace and blessings be upon him* - has stated that, “When Allah Almighty wishes to do good to a person (then the punishment for his sins) are given quickly to him in this world (through problems and calamities, his sins are removed). However, when Allah Almighty does not wish to do good with a person, then the punishment for his sins (in the world) are stopped. This is until the Day of Judgement when total punishment is given to the person.”

The Holy Prophet - *may Allah's peace and blessings be upon him* - also mentioned, “As far as repayment is concerned, as great as the trial and test (the reward) will also be greater. When Allah Almighty loves a certain nation, then he allows them to experience immense trial and test. Therefore, whoever is satisfied with this, for him is the Divine Pleasure of Allah Almighty. And whoever is displeased with this, for him is the Divine Displeasure of Allah Almighty”. (Sunan Tirmidi)

Hadrat Sayyiduna Abu Hurayrah - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah's peace and blessings be upon him* - has stated that, “Test and trial comes upon a believing man and believing female upon their lives, their children and their possession (and through this, their minor sins are pardoned). Until when the time comes for them to meet their Creator (in other words, they die), there is no sin upon them.” (Sunan Tirmidi, Haakim)

The answer given by Hadrat Sayyiduna Sa’ad - *may Allah be pleased with him* - to his mother.

It is reported that when Hadrat Sayyiduna Sa’ad - *may Allah be pleased with him* - accepted Islam, then his mother stopped eating and remained hungry. In other words, she began to test the Imaan of this blessed companion. She also mentioned to him that as long as he did not leave the religion of Islam, she would continue to be in this state. The answer given by this blessed companion to his mother is also something which will always be remembered in Islam. Hadrat Sayyiduna Sa’ad - *may Allah be pleased with him* - said to her, “O my mother, even if you had a hundred lives and each one of them

left your body in front of me still too, I will never leave this religion. If you wish you may eat and if you wish you may not eat.” (In other words, the choice is yours). It is mentioned that when she saw the steadfastness of her son, she began to eat. (Tafseer Qurtabi)

Hadrat Sayyiduna Abu Hurayrah - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah's peace and blessings be upon him* - has stated that, “The similitude of a believer is like the crops (in the field). The wind always make it bend. Sometimes to the right, sometimes to the left. The believer is always in a state of test and trial. The Munafiq is like the pine tree which never shakes until it is removed from its roots.” (Jamia Tirmidi, Muslim, Imam Ahmed)

Hadrat Sayyiduna Jabir - *may Allah be pleased with him* - narrates that once the Holy Prophet - *may Allah's peace and blessings be upon him* - visited Hadrat Sayyidah Umme Saa'ib - *may Allah be pleased with him*. (She had very high fever). (When he saw her state, he asked), “What has happened to you that you are shivering so much?” She replied, “It is fever, may Allah Almighty give no Barakah in this.”

The Holy Prophet - *may Allah's peace and blessings be upon him* - replied, “Do not speak ill of fever because fever eliminates sins from the children of Adam - *peace be upon him* - as furnace removes dirt from iron.” (Sahih Muslims Shareef)

Hadrat Sayyiduna Abu Moosa - *may Allah be pleased with him* - narrates that the Holy Prophet - *may Allah's peace and blessings be upon him* - has stated that, “When a person becomes ill or he is on a journey, (and because of this, he is unable to perform his Nawafil), still, in his records of deeds the same amount of action is recorded when he was stationed somewhere or when he was well.” (In other words, even though he is unable to perform these acts of Nawafil, due to these two reasons, still, he is given the reward as if he had completed them.) (Sahih Bukhari Shareef)

Hadrat Sayyiduna Abdullah ibn 'Umar - *may Allah be pleased with them* - narrates that the Holy Prophet - *may Allah's peace and blessings be upon him* - has stated that, “When a person in on a pious route and then becomes ill, (and he is unable to perform Ibadah), then the Angel who records the good deeds of this person is told (by Allah Almighty to write on the record of deeds of that person) the same as when he was well

until he becomes well or he is taken (to Allah Almighty). (Sharahus Sunnah, Imam Ahmed)