



THE PATIENT OLD MAN

Presented by
Majlis Al-Madina-tul-'Ilmiyyah
Translated into English by
Translation Department (Dawat-e-Islami)

صابر بوڑھا

Sabir Borha

The Patient Old Man

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The English translation of ‘Sabir Borha’



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf, vol. 1, pp. 40*)

Note:

Recite Salat upon the Holy Prophet ﷺ once before and after the Du'a.

Table of Contents

Du'a for Reading the Book	iii
The Patient Old Man	1
Du'a of Attar	1
Blessings of Salat on the Prophet ﷺ	1
A grateful and patient old man	2
Three statements of the Beloved Prophet ﷺ	7
Seek help through Salah and patience	8
Definition of patience	9
Method of developing patience	9
Types of patience and their rulings	11
900 ranks	11
3 narrations regarding patience	12
1. The pleasure of Allah is most important	12
2. Chicken, donkey, and dog	13
The biggest worshipper	14
The reward for patience on pricking of a thorn	17
We will test	17

Table of Contents

Patience on the bite of a scorpion.....	18
The leader of all patient people.....	19
Patience in regard to sustenance	19
The highest level of patience	20
Praying for death	21
When can we pray for death?.....	22

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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The Patient Old Man

Du'a of Attar

O Lord of Al-Mustafa! Whoever reads or listens to this 23-page booklet, grant him the courage to be patient during difficulty, let him cross the bridge of Siraat safely, and forgive him without accountability.

Blessings of Salat on the Prophet ﷺ

The final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'Whoever says: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَنْزِلْهُ الْبَيْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ, my intercession will become necessary for him.' (*Mu'jam-e-Kabeer*, vol. 5, p. 25, Hadees 4480)

*Farma`een gay jis waqt ghulamoon ki shafa`at
Mayn bhi hoon Ghulam Aap ka mujh ko na bhulana*

*Farma kay Shafa`at mayri ay Shafi`-e-Mahshar,
Dozakh say bacha kar mujhay Jannat mayn basana*

(*Wasail-e-Bakhshish*, p. 354)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A grateful and patient old man

An esteemed Taabi'i saint, Sayyiduna Imam Abu 'Amr Abdur-Rahman Bin 'Amr Awza'ee رَحْمَةُ اللَّهِ عَلَيْهِ states that an honourable individual narrated the following incident to him: 'I used to wander around the deserts, mountains and jungles in search of the Awliya رَحْمَةُ اللَّهِ (saints of Allah عَزَّوَجَلَّ) so that I could benefit from their companionship.

Once, I travelled to Egypt for this exact purpose. When I reached close to Egypt, I saw a tent in a remote and desolate place, in which there was an old man who was blind and could not move his limbs due to leprosy. However, even in this state, this noble man of Allah عَزَّوَجَلَّ was praising Allah عَزَّوَجَلَّ with these words: 'O my Lord! I praise you equal to the praise of your entire creation. O my Lord! No doubt you are the Creator of the entire creation, and You are greater than everything. I praise You for this favour of Yours that You have made me better than many others from Your creation.'

When I saw the state of the old man, I thought, by Allah عَزَّوَجَلَّ! I will ask this man if he was taught these words of praise, or if Allah عَزَّوَجَلَّ put them in his heart. With this intention, I approached him and greeted him, and he replied to my greeting.

I said: 'O pious man! I want to ask you a question regarding something, will you give me an answer?'

The old man replied: 'Sure, if I know the answer, I will.' So,

I asked: 'What is the favour for which you are praising Allah عَزَّوَجَلَّ? What is the virtue for which you are so grateful to Allah عَزَّوَجَلَّ (in spite of being quadriplegic and blind)?'

The old man replied: 'Do you not see how my Lord has treated me?'

I replied, 'Of course I have! I have seen it all.'

He added: 'Look, if Allah عَزَّوَجَلَّ wanted, He could send down fire upon me, which would burn me to ashes. If He wanted, he could command the mountains to destroy me. If Allah عَزَّوَجَلَّ wanted, He could command the sea to drown me and the earth to swallow me. However, He has protected me from all these difficulties, so why should I not be grateful to Him and praise Him? Why should I not love him?'

The old man continued: 'I have a task for you. It will be a favour for me if you could do it.' He stated: 'I have a son who comes at the time of Salah and fulfils my needs. He also comes at the time of Iftar. However, he has not been coming since yesterday. If you could please get me some information about him, it would be a favour for me.'

I replied: 'I will surely look for your son.'

The patient old man

I then walked away thinking that if I fulfil the need of this pious man, I might be forgiven [by Allah عَزَّوَجَلَّ] because of this good deed.

Therefore, I began to walk in a particular direction looking for his son until I came in between two mounds of sand, where I suddenly stopped because of the scene before me. I saw that a predatory animal had torn open a boy and was eating his meat. I understood that this was the son of the pious old man. Very upset at the death of that young boy, I recited **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** and returned back to the pious old man thinking that the distressed individual might die if I break this devastating news to him.

I was thinking of how I should break this upsetting news to him in a way that he remains patient. Eventually, I went to him and greeted him, and he replied to my greeting. Then, I asked him: ‘I want to ask you a question; will you give me an answer?’

He replied: ‘If I know the answer, of course I will **إِنْ شَاءَ اللَّهُ**.’

I said, ‘Tell me, is the status of Sayyiduna Ayyub **عَلَيْهِ السَّلَام** greater in the court of Allah **عَزَّوَجَلَّ** or yours?’

Upon hearing this, he replied: ‘Of course the status of Sayyiduna Ayyub **عَلَيْهِ السَّلَام** is greater.’

I continued: ‘When hardship came upon him, was he patient

during those hardships or not?’

He replied: ‘Sayyiduna Ayyub عَلَيْهِ السَّلَام had the most befitting patience during those difficulties.’

Hearing this, I advised him: ‘Then you too should be patient, for your son who you mentioned has been eaten by a predatory animal.’

In response, the man said: ‘All praise is for Allah Almighty, the One who has placed the sorrow of this world in my heart.’

He then began to cry, and whilst crying, he passed away. I recited **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** and began to think about how I alone would wash, shroud, and bury this man in this jungle.

Suddenly, I saw a caravan of 10 to 12 people. Gesturing, I called them towards me. They came and enquired: ‘Who are you? And who is this deceased person?’

Having relayed to them the entire incident, they stopped, washed the deceased man with sea water and shrouded him with the shroud that they had with them. They then asked me to offer his funeral prayer, and I did. He was then buried in his tent.

The caravan of the honourable individuals with refulgent faces set off. I remained at that place alone. It had become dark, but I could not convince myself to leave that place; I had been left in awe by the patient and grateful man. I sat next to his grave.

The patient old man

After some time, I fell asleep, and I saw in my dream that I and the old man were present under a green vault; he was wearing green clothes, standing and reciting the Qur'an.

I enquired: 'Are you not that same friend of mine who experienced difficulties and consequently passed away?'

He smiled and said, 'Yes, I am.'

So, I asked: 'How did you attain such a lofty status? And how were you dealt with?'

Hearing this, he replied: 'الْحَمْدُ لِلَّهِ', Allah Almighty has given me a status in Paradise amongst those who used to be patient during difficulties and grateful for any happiness they received.'

Sayyiduna Imam Awza'ee رَحْمَةُ اللَّهِ عَلَيْهِ states: 'Since I heard of this incident from that noble individual, I have a lot of love for those that are inflicted with difficulties.' (*'Uyoon-ul-Hikayaat, vol. 1, p. 149*)

May the mercy of Allah Almighty be upon them, and may we be forgiven for their sake.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَوَّلِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Zaban par shikwah-e-ranj-o-aalam laya nahin kartay
Nabi kay naam laywa gham say ghabraya nahin kartay*

Dear Islamic brothers, being patient during the onset of difficulties sent by Allah ﷻ is a great form of worship, and only those who are fortunate are given the ability to adopt this. We are weak slaves of Allah ﷻ. We do not ask Him for trials. We merely ask him for well-being. During difficulties, it is Haraam to tear clothes; strike the head, chest and face; and wail unduly. (*Faizan-e-Riyaz-us-Saliheen, p. 321*)

Mushkiloon mayn mayray khuda mayri

Har qadam par mu'awanat farma

Sarfaraz aur surkhuru maula

Mujh ko tun rooz-e-aakhirat farma

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Three statements of the Beloved Prophet ﷺ

1. There is an abundance of good in you being patient with something you dislike. (*Al-Musnad-lil-Imam Ahmad Bin Hanbal, vol. 1, p. 659, Hadees 2804*)
2. When I test any one of my slaves by means of his body, wealth, or children, and he welcomes it with great patience, I will have Haya (i.e. I will not) to establish the scale for him or to open his book of deeds on the Day of Judgement. (*Nawadir-ul-'Usool, vol. 2, p. 700, Hadees 963*)

The patient old man

3. Allah Almighty states: ‘When I take away something that my believing slave likes and he is patient, I do not have anything except Paradise as recompense for him.’ (*Bukhari, vol. 4, p. 225, Hadees 6424*)

‘Allamah Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ states in the commentary of this Hadees: ‘This Hadees applies to all things that are beloved [to people]: one’s parents, wife, children and even the loss of things such as good health. Whatever one is patient upon, إِنَّ شَاءَ اللَّهُ he will gain entry to paradise. Hence, this Hadees holds great glad tidings. (*Mirat-ul-Manajih, vol. 2, p. 505*)

Mushkiloon mayn day sabr ki taufeeq

Apnay gham mayn faqat khula ya Rab

(Wasail-e-Bakhshish, p. 80)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Seek help through Salah and patience

O devotees of the Prophet! Allah Almighty has mentioned patience more than 70 times in the Quran. It is stated on page 17 of the Quran translation *Kanz-ul-Iman* published by Dawat-e-Islami’s Maktaba-tul-Madinah, part 1, Surah Al-Baqarah:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا نَكِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٢٠٠﴾

‘And seek help from patience and Salah; and, without doubt, Salah is definitely hard, except for those who submit towards Me wholeheartedly.’

[*Kanz-ul-Iman* (translation of Quran)] (Part 1, Surah Al-Baqarah, Verse 45)

Sadr-ul-Afaadil, ‘Allamah Maulana Sayyid Muhammad Na’eem-ud-Deen Muradabadi رَحْمَةُ اللهِ عَلَيْهِ writes under this verse: ‘Meaning, seek assistance in your needs by means of Salah and patience.’ He further writes: ‘This verse also teaches to seek help during hardships by means of Salah, because Salah is a physical and mental form of worship, and one attains closeness to Allah عَزَّوَجَلَّ by means of it. The Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would occupy himself in Salah upon facing important matters. This verse also informs us that Salah is a burden on everyone other than the true believers.’ (*Khaza’in-ul-Irfan*, p. 17)

Definition of patience

Dear Islamic brothers, the meaning of patience is to withhold. In terms of its technical meaning, not becoming restless due to difficulties in the hope of attaining success is called patience. (*Tafseer Na’eemi*, vol. 1, p. 299) And fine patience is for a person, who is inflicted by difficulties, to not be recognised as such by others. This level can be attained by an abundance of worship and practise over a lengthy period of time. (*Lubab-ul-Ihya*, p. 308)

Method of developing patience

Sayyiduna Imam Abu Hamid Muhammad Bin Muhammad

Bin Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ states: ‘Being patient and forbearing during the initial stage of a difficulty is an extremely difficult task. Controlling the Nafs upon the first impact of hardship is challenging. In such a moment, address your Nafs in the following way: ‘O Nafs! This difficulty has now befallen me there is no way to escape it now. Allah Almighty has protected you from many greater difficulties, as difficulties come in many forms. Allah Almighty shall save you from this difficulty too. So, o Nafs! Hold firmly onto the rope of patience for a short period; you shall gain ever-lasting happiness and an abundance of reward in exchange for this (patience). The reality is that a difficulty no longer remains a difficulty with patience and forbearance. Make your tongue habitual of reciting ‘إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ’ and keep your heart busy in the remembrance of that thing which will help you gain reward from Allah Almighty. And remember the patience of the noble Prophets of Allah عَلَيْهِمُ السَّلَام and the saints of Islam رَحْمَةُ اللَّهِ during extreme difficulties.’

Imam Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ further adds: ‘When you see that Allah عَزَّوَجَلَّ is withholding the world from you or is increasing you in difficulties and hardships, then know that you hold a high honour and status in the court of Allah عَزَّوَجَلَّ, and He is making you tread the path of His friends. No doubt, you are under His mercy.’ (*Minhaj-ul-‘Aabideen*, p. 302)

Bana do sabr-o-riza ka paykar

Banu khush akhlaq aysa sarwar

*Rahay sada narm hi tabiyyat
Nabi-e-Rahmat Shafi'-e-Ummat*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Types of patience and their rulings

1. It is obligatory (Fard) to be patient (in refraining) from those things that Shari'ah has prohibited.
2. It is desirable (Mustahab) to be patient in matters that are disliked (but not sinful).
3. It is prohibited to be patient (i.e. remain silent) upon a harmful matter that has been prohibited by Shari'ah. For example, if an individual's hand or that of his son was being cut off unjustly, it is prohibited for such a person to remain silent and be patient.

Similarly, if a person approaches one's family members with an ill intention that warrants the latter to do something about it, but he does not do anything despite having the ability to prevent harm and instead allows it to occur, then such type of patience has been declared Haraam by the Shari'ah. (*Ihya-ul-'Uloom, vol. 4, p. 206*)

900 ranks

The final Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Patience

The patient old man

is of three types:

1. Patience on facing difficulty
2. Patience on carrying out good deeds
3. Patience from disobeying Allah Almighty.

So whoever is patient on a difficulty, Allah Almighty will write 300 ranks for him, and there is a distance equal to that which is between the skies and the earth between each rank. Whoever is patient on carrying out good deeds, Allah Almighty will write 700 ranks for him, and there is a distance equal to that which is between the 7th earth and the end of the divine throne ('Arsh) between each rank. And, whoever is patient (abstains) from disobeying Allah ﷺ, Allah Almighty will write 900 ranks for him, and there is double the distance of that which is between the 7th earth and the end of the divine throne ('Arsh) between each rank. (*Faizan-e-Riyaz-us-Saliheen, p. 418*)

*Koi Dhutkaaray ya jhaaray balkeh maray sabr kar
Mat jhagar, mat bur bura, pa ajar rab say sabr kar*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

3 narrations regarding patience

1. The pleasure of Allah is most important

A Sahabi son of a Sahabi, a Paradise-dweller son of a Paradise-

dweller, Sayyiduna Abdullah Bin Umar's رَضِيَ اللهُ عَنْهُمَا son became ill. He felt so much grief that people said, 'We fear that something may happen to him because of this boy's state'. Then that boy passed away.

When Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُمَا was walking with the funeral procession, he was very happy. People asked him the reason for this, so he replied, 'My grief was only out of compassion towards him. But now that Allah Almighty's command has arrived, I am pleased with this.' (*Ihya-ul-'Uloom, vol. 5, p. 172*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

2. Chicken, donkey, and dog

Sayyiduna Abu Ukaashah Masrooq Kufi رَحِمَهُ اللهُ عَلَيْهِ states: A man used to live in the jungle. He had a chicken, a donkey, and a dog. The chicken would awaken his family for Salah, the donkey would carry water etc. to the tent, and the dog used to protect them.

One day, a fox came and snatched the chicken away; the family was distressed by this but the man was pious and he said, 'perhaps there is betterment in this'.

Then one day, a wolf came and ripped the stomach of the donkey and killed it; the family was distressed by this too but,

The patient old man

the man was pious, he said, 'it is possible that goodness lies in this'.

Then one day, the dog died too. The old man again said, 'perhaps goodness lies in this'.

A few days passed by. One morning, they were informed that all the surrounding people have been imprisoned, only his house had remained safe. Sayyiduna Masrooq رَحْمَةُ اللَّهِ عَلَيْهِ states: 'The people were imprisoned due to the noise made by dogs, donkeys, and chickens. Therefore, according to the decree of Allah Almighty, their betterment did lie in the loss of their animals'. (*Ihya-ul-'Uloom, vol. 5, p. 173*)

Having narrated this story, he states: 'Whoever recognises the hidden grace and generosity of Allah Almighty, he is always pleased with Allah's works.'

Masa`ib mayn kabhi harf-e-shikayat lab peh mat lana

Woh kar kay muftala bandon ko apnay aazmata hay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The biggest worshipper

Dear Islamic brothers, such patient servants of Allah Almighty have passed who accepted adversities so openly that they considered it against the status of being content and true

submission to even pray to Allah Almighty to remove those adversities from them.

Sayyiduna Yunus عَلَيْهِ السَّلَام said to Sayyiduna Jibraeel-e-Ameen عَلَيْهِ السَّلَام: 'I want to see the one who worships Allah Almighty the most on the face of this earth'.

Sayyiduna Jibraeel-e-Ameen عَلَيْهِ السَّلَام took him to such a man whose hands and legs had fallen off due to leprosy, and with his tongue, he was saying: 'Oh Allah Almighty! You let these limbs benefit me for as long as you wanted, and when you wanted, you took them away from me, and you let my hope remain in You only. O my Creator! My purpose is solely to attain Your pleasure'.

Sayyiduna Yunus عَلَيْهِ السَّلَام said, 'Oh Jibraeel-e-Ameen (عَلَيْهِ السَّلَام)! I asked you to show me someone who prays and fasts in abundance'.

Sayyiduna Jibraeel-e-Ameen عَلَيْهِ السَّلَام replied: 'He used to do all of that before he was inflicted with this adversity. Now, I have been commanded to take his eyes as well.'

Therefore, Sayyiduna Jibraeel-e-Ameen عَلَيْهِ السَّلَام indicated and his eyes fell out. But the worshiper continued saying the same thing: 'O Allah Almighty! You let my eyes benefit me for as long as you wanted, and when you wanted, you took them away from me, and you let my hope remain in You only. O my Creator! My purpose is solely to attain Your pleasure.'

The patient old man

Sayyiduna Jibraeel-e-Ameen عَلَيْهِ السَّلَام said to that worshipper, 'let us pray together for Allah Almighty to restore your eyes, arms, and legs so that you can continue worshipping like before.'

The worshiper replied: 'Never!'

Sayyiduna Jibraeel-e-Ameen عَلَيْهِ السَّلَام replied: 'Why not?' The worshiper said, 'if Allah Almighty is pleased with me in this state, then I do not want my health to be restored'.

Hearing this, Sayyiduna Yunus عَلَيْهِ السَّلَام remarked, 'truly, I have never seen a bigger worshipper than him'.

Sayyiduna Jibraeel-e-Ameen عَلَيْهِ السَّلَام replied: 'There is no path to Allah Almighty better than this path that leads to Him'.

(Rauz-ul-Riyaheen, p. 155)

Jay sohna mayray dukh wich razi

Mayn such nu chulhay paawa

Dear Islamic brothers, did you see? If only we had such patience! After all, which difficulty was that pious man's body not inflicted with! So much so that even his sight was taken away from him, but his patience and perseverance was not affected one bit. He had attained that great rank of being 'pleased with the pleasure of Allah Almighty' such that he was not even willing to seek recovery from Allah Almighty,

thinking that if Allah Almighty wanted me to be ill, then I do not want good health.

سُبْحَانَ اللَّهِ! This was their share. Such men of Allah عَزَّوَجَلَّ would say: 'نَحْنُ نَفْرَحُ بِأَلْبَاءٍ كَمَا يَفْرَحُ أَهْلُ الدُّنْيَا بِالْبَعْرِ'. Meaning, 'We are pleased with receiving hardships and difficulties, just like the worldly people are pleased when they receive worldly favours.'

Remember! A difficulty is at times a form of mercy for the believer, a means of attaining reward by being patient, and a perfect opportunity to attain Paradise without accountability.

The reward for patience on pricking of a thorn

The Sahabi son of a Sahabi, the Paradise-dweller son of the Paradise-dweller, Sayyiduna Abdullah Ibn-e-Abbas رَضِيَ اللَّهُ عَنْهُ reports that the Beloved Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'Whoever was inflicted with an adversity in his health or wealth, and he kept it hidden and did not reveal it to people, then it is his right to be forgiven by Allah Almighty'. (*Majma'-ul-Zawaaid, vol. 10, p. 450, Hadees 17872*)

It is mentioned in another narration: 'Whatever difficulty reaches a Muslim, be it an illness, worry, sadness, pain, distress, or even a prick of a thorn, Allah Almighty makes it an expiation for his sins'. (*Sahih-ul-Bukhari, vol. 4, p. 3, Hadees 5641*)

We will test

Dear Islamic brothers, Allah Almighty states in the Quran in

The patient old man

Para 2, Surah Baqarah, verse 155:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالشَّرِّ ط وَبَشِيرِ الصَّابِرِينَ ﴿١٥٥﴾

And We will definitely test you with some fear and hunger, and with some deficiency of wealth, lives and fruits. And give glad tidings to those who are patient.

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Verse 155)

Chup kar seen taan moti milsan, sabr karay taan heeray

Pagalaan wangoon roola pawayn na moti na heeray

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Patience on the bite of a scorpion

The esteemed noble personality from the spiritual chain of the Qadiriyyah Attariyyah order, Sayyiduna Sari Saqati رَحْمَةُ اللَّهِ عَلَيْهِ, was once asked regarding patience, so he began talking about patience. During his speech, a scorpion began to constantly sting him on his leg, but he remained calm. When he was asked for the reason for not removing the harmful scorpion, he said: 'I was feeling shameful in front of Allah Almighty that I speak of patience yet have no patience myself'. (*Ihya-ul-'Uloom, vol. 4, p. 215*)

The leader of all patient people

The Paradise-dwelling companion, Sayyiduna Abdullah Bin Mas'ood رَضِيَ اللهُ عَنْهُ has reported that Sayyiduna Ayyub عَلَيْهِ السَّلَام will be the leader of all patient people on the Day of Judgement. *(Ibn-e-'Asakir, vol. 10, p. 22)*

Patience in regard to sustenance

Imam Ghazali رَحِمَهُ اللهُ عَلَيْهِ writes in the last book he wrote in his life, 'Minhaj-ul-'Aabideen': 'The biggest hurdle in worshipping Allah Almighty is sustenance (Rizq). People have tired themselves in the search for this; hearts have fallen so deep in its search that they have wasted their lives and are even unable to refrain from sins in the process. The worry of sustenance has distanced the creation from Allah Almighty and His worship and has instead turned them towards serving the world and the creation. Therefore, they spent their entire life in heedlessness, humiliation and loss and went to the Hereafter empty handed; if Allah Almighty does not show them mercy, then they will face accountability and punishment there. Just think about it! How many verses has Allah Almighty revealed regarding sustenance and then He mentioned so many promises and oaths alongside it. But despite all this, people did not take up the path of piety, and neither were they satisfied. And instead, they are senseless in the worry of sustenance; the thought of losing out on dinner or lunch eats them up. *(Minhaj-ul-'Aabideen, Urdu, p. 277, summarised)*

The patient old man

*Hay sabr to khazanah-e-firdaus bhaiyo!
Shikwah nah aashiqon ki zabanon pay aa skay*

The highest level of patience

Dear Islamic brothers, the highest level of patience is to be patient on the difficulties and pain caused by other people. The final Messenger of Allah ﷺ stated: ‘Whoever severs ties with you, approach him with good conduct. Whoever deprives you, give to him, and whoever wrongs you, forgive him.’ Sayyiduna ‘Isa عَلَيْهِ السَّلَام said: ‘I command you to not repay evil with evil.’ (*Ihya-ul-‘Uloom, vol. 4, p. 215, summarised*)

Dear Islamic brothers, patience is a bitter pill to swallow but it is full of blessings. It brings about beneficial things for you and removes harm from you. So when the medicine is so efficient, any sane person will force himself to take it and bear its bitterness; its bitterness lasts a moment but the relief it provides lasts the entire year.

Similarly, when Allah Almighty withholds sustenance or the world from you, then say: ‘O Nafs! Allah Almighty knows your state better than you and He is the most benevolent to you. When He provides a worthless animal such as a dog with sustenance, and a disbeliever that is His enemy with sustenance, then I am His slave. I recognise and believe in His oneness, so will He not provide me with bread?’

O Nafs! Understand this well that he has withheld sustenance from you for a bigger benefit, and very soon He will make it easy for you after this destitution. Just be patient! Then you will see the wonders of His power’.

Woh keh aafat mayn muftala hayn

Jo giriftaar-e-ranj-o-bala hayn

Fazal say un ko sabr-o-riza ki

Mayray maula tun khayraat dayday

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Praying for death

Dear Islamic brothers, upon facing some difficulties, some people start praying for death. In fact, some naïve people who are constantly chased by creditors for their money, or students who fail their exams, or businessmen after suffering a huge loss, or people who couldn't get married to the person they were hoping to marry, such people even end up committing suicide.

Never ever go towards such a sin! Suicide is a major sin that leads to hell. Those who commit suicide think that ‘perhaps I'll be relieved from this distress’, whereas a person will have to face much more distress in the case of displeasing Allah Almighty. By Allah! One will not be able to endure the

The patient old man

punishment of suicide; be content with the decree of Allah Almighty, be patient and earn reward.

Furthermore, it is prohibited to wish for death due to worries and difficulties. However, it is permissible to wish for death due to eagerness to meet Allah Almighty and the pious saints, or due to the fear of falling into religious harms or tribulations (Fitnah).

When can we pray for death?

The father of A'la Hadrat, 'Allamah Maulana Mufti Naqi Ali Khan رحمته اللہ علیہ states: 'It is permissible to pray for death upon seeing tribulations in the Deen.'

The author of *Bahar-e-Shari'at*, Mufti Amjad Ali A'zami رحمته اللہ علیہ, states: 'It is Makruh to wish for death, and it is Makruh to pray for it if it is due to worldly difficulties. For example: if one is living a life of destitution, or there is a fear of the enemy, or wealth being taken away. If this is not the case and instead, the state of people has ruined and they are involved in sin, and one fears that he too may fall into sin, then wishing for death is not Makruh. (*Bahar-e-Shari'at*, vol. 3, p. 658)

It is stated in a Hadees: 'None of you should wish for death except if he is unsure about doing good deeds.'

It is reported from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِذَا أَرَدْتَ بِقَوْمٍ فِتْنَةً فَأَقِمْ ضَرْبًا: 'O Allah Almighty! If you intend punishment and

The patient old man

deviation for a nation, then (owing to their wrong actions) take me towards you without any tribulation (Fitnah). (Sunan-e-Tirmizi, vol. 5, p. 161, Hadees 3246)

*Allah! Is say pehlay iman pay maut day day
Nuqsan mayray sabab say ho Sunnat-e-Nabi ka*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ