



How is it to reveal your worries to others?

Presented by

Majlis Al-Madina-tul-'Ilmiyyah

Translated into English by

Translation Department (Dawat-e-Islami)

اپنی پریشانی ظاہر کرنا کیسا؟

Apni prayshani zaahir karna kaysa?

How is it to reveal your worries to others?

THIS booklet was presented by Al-Madina-tul-'Ilmiyyah in Urdu. **Translation Department** (Dawat-e-Islami) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

Translation Department (Dawat-e-Islami)

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 7213

Email: ✉ translation@dawateislami.net

How is it to make your worries apparent?

An English translation of ‘Apni prayshani zaahir karna kaysa?’



ALL RIGHTS RESERVED

Copyright © 2021 Maktaba-tul-Madinah

No part of this publication may be reproduced, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of Maktaba-tul-Madinah.

1st Publication: Shawwal-ul-Mukarram, 1442 AH – (May, 2021)
Translated by: Translation Department (Dawat-e-Islami)
Publisher: Maktaba-tul-Madinah
Quantity: -

SPONSORSHIP

Please feel free to contact us if you wish to sponsor the printing of a religious book or booklet for the Isal-e-Sawab of your deceased family members.

Maktaba-tul-Madinah

Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

✉ **Email:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93

🌐 **Web:** www.dawateislami.net

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

Note:

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

Table of Contents

How is it to reveal your worries to others?	1
Du'a of 'Attar	1
Virtue of Salat upon the Prophet ﷺ	1
How is it to reveal your worries to others?.....	2
Do not mention your pain unnecessarily.....	4
Is death whilst taking a selfie considered suicide?	7
If everything is predestined then why make any effort?.....	8
A spiritual cure for warding off fear.....	9
There is greatness in truthfulness.....	10
Which form of charity is better to give on behalf of one's life?.....	13
Why are tasks left incomplete?	15
Virtues of calamities and 20 spiritual cures	18

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The content of this booklet has been taken from the Malfuzaat of Ameer-e-Ahl-e-Sunnat, part 106

How is it to reveal your worries to others?¹

Du'a of 'Attar

O Lord of Mustafa! Whosoever read or listens to the 25-page booklet '*How is it to reveal your worries to others?*', grant him patience upon hardships and a tremendous reward for the sake of Your pleasure, and grant him the proximity of Your Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus.

Virtue of Salat upon the Prophet ﷺ

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The closest person to me on the Day of Judgement will be the one who sends the most Salat upon me.' (*Tirmizi, vol. 2, p. 27, Hadith 484*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ This booklet is a written summary of the Madani Muzakarah that took place in the Global Madani Markaz, Faizan-e-Madinah, Karachi on the 16th of Jumadal-Oola 1441 AH, or, 11th January 2020. It has been compiled by the branch of Al-Madinah-tul-Ilmiyyah known as 'Malfuzaat-e-Ameer-e-Ahl-e-Sunnat.' (Shu'bah Malfuzaat-e-Ameer-e-Ahl-e-Sunnat)

How is it to make your worries apparent?

How is it to reveal your worries to others?

Question: What is the difference between patience and tolerance? Can one not disclose his worries to anyone?

(Muhammad Amir Attari – Colombo, Sri Lanka)

Answer: In Urdu, patience generally refers to being tolerant. As for the question of revealing your worries to others; this can sometimes result in a lack of patience. If a person mentions his worries to a respected individual, the Imam of the Masjid or to a scholar of Islam so that they make Du'a for him, or if he informs a doctor so that he can treat his ailment and he only mentions that which is necessary, then this will not come under impatience nor will the reward be lost.

Some people overly exaggerate when mentioning their illness to their doctor; if they have a fever they say, 'I have a severe fever', if they are in pain they say, 'I have severe pain.' If it is actually severe then there is no harm in saying it is severe, however, this is not always the case. Previously, they would say, 'I am going to the pharmacy', or, 'I am taking my mother to the pharmacy', now they say, 'I am taking my mother to the hospital'; this is because the word 'hospital' is weightier, thus this word is used in order to gain sympathy, even though the word 'clinic' could be used in its place.

Hearing the word 'hospital' can cause people to become worried, therefore, even if you are going to the hospital, you

should make it clear that you are only going to the hospital for a check-up. You can mention your concerns if necessary; however, not with exaggeration.

Some people are usually fine, but as soon as they see other people, they change their facial expression and pretend to be unwell. I once went to visit someone and he was sitting there normally, but as soon as he saw me, he lied down and covered himself with the blanket, but I had seen him. Nevertheless, I did not say anything to him nor tell him to stop his acting, lest he be embarrassed. However, it was apparent that he was acting; he was only pretending to be unwell so that those who come to visit him are more sympathetic towards him. Those who falsely show themselves to be ill have been warned in the Hadith that they may fall ill in the way that they are showing themselves to be ill. (*Firdaus-ul-Akhbar, vol. 2, p. 421, Hadith 7624*)

Therefore, if there is a need to mention it to someone, then only mention that which is necessary. Nowadays people mention every type of illness, and even sensitive illnesses. Whereas, there was a time when people would feel ashamed to even mention a stomach ache. A doctor can be informed out of necessity; however, one should use courteous words when doing this, for example, 'I have a stomach issue.' Imam Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ narrated an account of Ameer-ul-Mu'mineen Sayyiduna Umar Bin Abdul Aziz رَحْمَةُ اللهِ عَلَيْهِ who once had a boil on his armpit. Somebody decided to test him and asked him what was wrong. He رَحْمَةُ اللهِ عَلَيْهِ

How is it to make your worries apparent?

replied, 'I have a boil on the inside of my arm.' (*Ihya-ul-'Uloom, vol. 3, p. 151, Extracted*) He رَحِمَهُ اللهُ عَلَيْهِ was ashamed of even mentioning the word 'armpit.'

If that was one of us then we would probably raise the armpit and show it. Our situation is such that we sometimes explain everything in detail and mention every single place where there is pain. May Allah Almighty grant us dignity and modesty for the sake of 'Usman the modest'. Ameer-ul-Mu'mineen Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ was so modest that he would be ashamed of changing his clothes even in a closed room. (*Musnad Imam Ahmad, vol. 1, p. 160, Hadith 543, Extracted*)

Do not mention your pain unnecessarily

Question: Sometimes, when a person complains to another person and the latter gently says, 'Have patience,' the former replies, 'I am already being patient.' What do you say about such people? (Rukn-e-Shura Abul Hasan Haji Muhammad Ameen Attari)

Answer: It is mentioned in a Hadith, 'Patience is at the first blow of calamity.' (*Bukhari, vol. 1, p. 434, Hadith 1283*) A person has patience afterwards anyway. Therefore, a person should not speak as soon as the pain begins; he should remain silent and not express body language that will alert the person before him that he is in pain, because if a person remains silent but changes their facial expressions and says 'ah', then it is clear

that the other person will ask what is wrong. A person will then say to himself, 'I have not told him, he asked me so I told him,' even though his body and face were clearly expressing for someone to ask him what is wrong, which is why he asked in the first place.

Likewise, many other techniques are also used. 'إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ' (i.e., 'Actions are based upon intentions'). (*Bukhari, vol. 1, p. 6, Hadith 1*) Unnecessarily mentioning your pain in front of another person will result in you losing the status of patience. This is a very difficult task, for if a person's mobile is stolen or his pockets are cut, he will not attend the Madani Muzakarah quietly and whilst smiling, rather, he will announce to everyone, 'My mobile was taken at gunpoint, they were threatening to kill me; if I had resisted, they would have killed me,' thus, a person gains sympathy like this.

Sometimes, even after hearing about the difficulty, the other person does not even bat an eyelid and the affected person is left embarrassed when the former merely says, 'Okay,' and then leaves. Therefore, what need is there to tell people; present your plea in the court of Allah Almighty and make Du'a, as making Du'a is not considered to be impatience. If a robbery takes place in the home, or it is set on fire, or it is damaged, or if a child or parent falls ill, then do not mention it to anyone unnecessarily, and if you must speak then only out of necessity.

How is it to make your worries apparent?

If there is a need to mention it to 100 people then mention it to 100 people, otherwise, not even one person should be informed. For example, a person passing away in the family is considered a calamity, in fact, it is very distressing for a person. In such a situation, a person will tell others about this, so that they can gather and offer the funeral prayer; it is fine in this case. Nevertheless, one must still refrain from wailing and expressing sorrow in a way that is considered to be impatience. If tears fall, this will not come under a lack of patience because it is beyond one's control.

Do not adopt a state which expresses great sorrow, just as it is common among women to be silent when alone, but as soon as someone comes to meet them or give their condolences, they begin to cry and say that such-and-such thing has occurred. Similar traits are also found in some men. This is impatience. May Allah Almighty grant us patience in the true sense. Patience is a treasure of Paradise; if only we too are granted it. The lower-self and Satan do not allow us to be patient, because if the treasure of Paradise can be attained so easily (i.e. through being patient) then how will the Nafs and Satan allow us to gain it! We implore Allah Almighty for the ability to do good, to grant us true patience, and grant us the blessings of the patient one, Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

How is it to make your worries apparent?

Is death whilst taking a selfie considered suicide?

Question: Do those people who fall to their deaths whilst taking take selfies in high places come under the ruling of suicide?

Answer: These people do not take their lives intentionally, thus, the ruling of suicide will not apply to them. However, their doing so was not correct according to the Shari'ah. It is stated in the Quran:

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۗ

And do not fall into destruction by your own hands,

[Kanz-ul-Iman (translation of Quran)] (Part 02, Surah Al-Baqarah, Verse 195)

Such people, in an attempt to display their bravery, rather, their foolishness, say to the people, 'Look at how brave I am, look at the selfie I have taken,' and by doing so, they put their life at risk and sometimes even die. Some are crushed by trains and others fall from the roof or from a building.

A while ago, a video from India went viral of a young Muslim taking selfies with a lion; he fell from a high wall into the lion's cage, and the lion dragged him away but the young man's heart stopped at that time. May Allah Almighty forgive him and grant him mercy.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

How is it to make your worries apparent?

A selfie can be a very dangerous thing; however, they can be harmless on other occasions too, but people have now found something to busy themselves with. If death is written then it can arrive with any excuse and a person does not understand, on account of which he does something that leads to his death. May Allah Almighty protect all of us.

If everything is predestined then why make any effort?

Question: If everything is already written in one's destiny then why is it necessary for us to make an effort?

(Ali Raza – Question via SMS)

Answer: If it is predestined that you will die due to severe cold then why do you wear warm clothing? If theft has been written in your destiny, then what is the need to shut the door? What is the need to hide money and gold? Keep the door open! Take out your possessions and leave them in the alleyway. If it is written, then they will be stolen, otherwise, they will not be stolen, rather, nobody will even see them. In every matter, we make plans and do not leave it to destiny, and in other cases, we leave it to destiny. For example, some daring individuals say, 'If Paradise is written for us then we will attain it, otherwise we will enter Hell.' **مَعَادَ اللَّهِ**, in a Hadith, even Sayyiduna Abu Bakr Siddeeq and Sayyiduna Umar Farooq-e-A'zam **رَضِيَ اللَّهُ عَنْهُمَا** were prevented from discussing destiny. *(Mu'jam Kabeer, vol. 2, p. 95, Hadith 1423, Extracted)*

How is it to make your worries apparent?

Thus, destiny should not be discussed. Our belief is simple, 'وَالْقَدْرَ حَيْثُهَا وَبَشَرَهَا مِنَ اللَّهِ تَعَالَى,' meaning, 'Good and bad destiny is from Allah.' We should remain content with the decree of Allah Almighty. Certain things in one's destiny are dependent on other things. (*Bahar-e-Shari'at, Part 1, vol. 1, p. 14, derived from*) For example, if he goes on the scooter then he will have an accident, if he does not go on the scooter then he will not; this is known as 'Taqdeer Mu'allaq'. In this case, Allah Almighty is still aware of whether he will go on the scooter or not, however, Allah Almighty knowing this did not compel him to go on the scooter or not go on it.

For example, an expiry date can be found on a bottle of medicine; the manufacturers know from experience regarding how long the medicine will remain effective, however, the medicine does not expire because they wrote the expiry date on it; even if they did not write the expiry date, it would still expire on the relevant date. Thus, writing or not writing does not make a difference. Similarly, it is not the case with destiny that a person will do something because Allah Almighty has written it, rather, Allah Almighty, from His knowledge, wrote down what a slave would do. (*Bahar-e-Shari'at, Part 1, vol. 1, p. 11, summarised*) Allah Almighty is aware of everything; nothing is hidden from Him.

A spiritual cure for warding off fear

Question: I wake up suddenly at night and feel very scared;

How is it to make your worries apparent?

what can be done in this case? (Question via SMS)

Answer: If this happens, recite 'يَا رُؤُوفُ'; 'يَا رُؤُوفُ', your fear will go away.

There is greatness in truthfulness

Question: Please mention something regarding truthfulness, as people do not give importance to the truth.

Answer: It is said, 'The truth will always prevail.' Ignorance has become so widespread that the people say, 'One cannot survive without lying, if we do not lie then such-and-such thing will not happen.' But this is not the case. Those who lead a truthful life do survive. The truthful slaves of the truthful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ whose mausoleums are visited today, whose death-day anniversaries (Urs) are celebrated and to whom reward is conveyed, spent their lives speaking the truth, which is why they are rejoicing today. It is commanded in the Holy Quran:

وَكُونُوا مَعَ الصّٰدِقِيْنَ ﴿١١٩﴾

And be with the truthful ones.

[Kanz-ul-Iman (translation of Quran)] (Part 11, Surah Al-Tawbah, Verse 119)

It is very wrong to think that it is not the age of truthfulness, or that one cannot survive without lying. In reality, the mentality

of the people has been corrupted which is why they make such statements. Otherwise, the reality is that greatness lies in truthfulness; there is no greatness in lying, rather, it is destruction and ruin. Thus, one should always speak the truth. The virtues of truthfulness are mentioned in the Ahadith.

(Bukhari, vol. 4, p. 125, Hadith 6094)

By speaking lies in business, a person apparently gains profit, but it is possible that this profit will lead to one's peace being snatched away. If you were to analyse those who are wealthy, you will find very few of them who are at peace. They wear fine clothing and sit in front of you, but there is a group from among them who are broken inside. Some of them are stressed and some of them have other issues. It is not necessary that all of this is a result of telling lies; the purpose of mentioning this is that it is very difficult in today's age to amass a large amount of wealth without lying. Moreover, people are not aware of the rulings of trade and end up falling into sins like this.

Even if a person manages to sell goods by lying, there will be no blessings or goodness in it. They will sometimes fall ill or thieves will take it. If this occurs with someone it does not mean that their wealth is Haraam; I am only speaking generally. Even if a person amasses a large amount of wealth through lying, it will bring no blessings nor any peace. You will find the patient and grateful poor individual to be at peace, his life is full of peace, for he falls asleep even on the pavement and

How is it to make your worries apparent?

does not fear being abducted nor being robbed, because he does not possess enough wealth to be fearful of this.

According to a Hadith, a poor person like this will enter Paradise 500 years before the wealthy. (*Tirmizi, vol. 4, p. 157, Hadith 2358*) The wealthy person will remain behind because he will have to give accountability for his wealth, and if his wealth was Haraam, he will be punished too. The poor person who complains or looks towards the wealth of others will not be granted this virtue. (*Sharh Sahih Bukhari li Ibn-e-Battal, vol. 10, p. 173, derived from*)

Even if a person attains salvation momentarily by speaking lies, people lose their trust in a dishonest person; the people gradually come to know that his words hold no weight and he loses his respect among the people. And even if he speaks the truth in the future, the people deem his words to be lies. Just like the shepherd who would graze his sheep, and was once overcome with mischief, so he climbed a hill in the jungle and began to shout, 'A lion is here, a lion is here.' Thus, those who were living nearby took sticks, spears and anything else they could get their hands on, and then ran towards the jungle. However, when they arrived there, they saw that the shepherd was laughing.

Once, a lion actually appeared, so the shepherd climbed the hill again and began to shout, 'A lion is here, a lion is here.' When the people heard him, they said, 'He is lying, how can we trust

How is it to make your worries apparent?

him.’ Later on, when the people passed by that place, they saw that the lion had torn him apart and his sheep had escaped, or the lion had eaten them, and the shepherd was still alive. He said to the people, ‘Why did you not come?’ The people said, ‘You lied the first time, so we thought that you were lying this time too.’ Thus, his lying harmed him. Lying causes harm in both worlds and it has many punishments. (*Bukhari, vol. 4, p. 125, Hadith 6094*)

Which form of charity is better to give on behalf of one’s life?

Question: People give various forms of charity; if one wishes to give charity for their life, then what is better to give?¹

Answer: If a person wishes to give charity on behalf of their life, then they should give the life of an animal in charity. For example, if a person is going on a journey and wishes to return back safely, or, for the health of someone who is ill, he should slaughter a chicken or other Halal animal, or he can give it whilst it is alive to someone so they can slaughter it. However, there is a risk in this that if it is given to another person whilst it is alive, it is possible that they will sell it on rather than sacrifice it. For example, if he gave a chicken to a poor person

¹ This question was posed by Shu’bah Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, however, its reply was given by Ameer-e-Ahl-e-Sunnat دَامَتْ نِعْمَتُهُمُ الْعَالِيَةِ. (Shu’bah Malfuzaat-e-Ameer-e-Ahl-e-Sunnat).

How is it to make your worries apparent?

on the path; where will he cook it? So, he will take it and sell it, and this is also the case for sheep. Therefore, slaughter it yourself or give it to a reliable person who will slaughter it for you.

What I have mentioned is the best method. However, if you gave it to somebody whilst it was alive and he sold it, this is permissible and will be considered charitable giving (Khayraat). I always try to refer to voluntary charity (Nafl Sadaqah) as 'Khayraat'. In Arabic, the word 'Khayraat' is the plural of 'Khayr'. In Urdu, 'Khayraat' refers to something that is given in the way of Allah Almighty. The definition of Sadaqah is vast; smiling in front of another Muslim is considered Sadaqah. *(Tirmizi, vol. 3, p. 384, Hadith 1963, selected)* Removing something harmful from the path, for example, a stone or a thorn, is also Sadaqah. *(Tirmizi, vol. 3, p. 384, Hadith 1963, selected)*

How is it for religious individuals to feel envious of worldly people?

Question: Those who are affiliated with religious circles sometimes feel envious after seeing the lives of worldly people; what should be done in this case?¹

¹ This question was posed by Shu'bah Malfuzaat-e-Ameer-e-Ahl-e-Sunnat, however, its reply was given by Ameer-e-Ahl-e-Sunnat *داعية نورعائده العالمة*. (Shu'bah Malfuzaat-e-Ameer-e-Ahl-e-Sunnat).

How is it to make your worries apparent?

Answer: If a scholar or Hafiz thinks that, 'I gained knowledge, which has such-and-such virtues and status, but I do Imamat and my wage is meagre, whereas, so-and-so works in an office that deals in usury; he neither has a beard nor Islamic clothing or Islamic knowledge yet he has such a large income.' Then it should be said to him, 'We will give you a better paid role, however, the condition is that you will be made to forget your Islamic knowledge, your memorisation of the Quran will come to an end, thus, you will no longer remain a Hafiz nor a Shaykh nor Maulana *دامت بركاته العالیه*, rather, you will be referred to as mister. Do you accept this?' It is apparent that after hearing all of this, he will say, 'No! This is foolishness.'

Islamic knowledge and memorisation of the Quran holds great value; the truly wealthy person is you. The worldly degrees that he has will not benefit him in the grave, whereas, your degrees in memorisation of the Quran and Islamic knowledge will help you in the grave and the Hereafter. You are saying this after looking at your small wheat grain, whereas, the splendour that you see ahead is a bubble; if you extend your hand towards it, it will burst. Your small wheat grain will protect your life and faith. This wheat grain is your wealth. If one does not possess even this, then poverty sometimes leads a person to disbelief.

Why are tasks left incomplete?

Question: What is the reason for things which are close to

How is it to make your worries apparent?

completion remaining incomplete? (Question via SMS)

Answer: Allah Almighty knows the true reason. Many times, it is the case that something that is close to completion remains incomplete because there is goodness in that thing remaining incomplete. For example, a person gave his motorcycle for repair and needed to go somewhere urgently, however, when he arrived at the garage, the mechanic says to him, 'You will get it tomorrow because I could not find one of the parts; I will go to the main market tomorrow and bring it from there.' Thus, he disappointedly catches the bus and departs. The positive aspect in this could be that it was written in 'Taqdeer Mu'allaq' that if he went on the motorbike, a truck would have hit him which would have caused him to hit his head on the pavement and resulted in him going into a coma or caused him to die.

This is just an example to make us understand that we do not know what is better for us, therefore, we should remain content with the decree of Allah Almighty. Whatever Allah Almighty does is correct. In this regard, there is a lengthy story of a donkey, a rooster and a dog in the book of Maktaba-tul-Madinah known as 'Uyoon-ul-Hikayat'.¹

¹ There was a pious man who used to live in the jungle. That righteous man had a rooster, a donkey and a dog. The rooster would wake him for Salah at the time of dawn, the donkey would carry his water and other possessions, and the dog would guard his wealth, possessions and other things. One day, his rooster was

If something does not reach completion then it is nothing to worry about; if it did not happen today, then it will happen tomorrow. It is possible that there is wisdom behind that thing not reaching completion. For example, if we are not becoming wealthy, it is possible that it is not good for us, because there is a chance that if we become wealthy, we will become ungrateful, as there are many opportunities to sin when a person has wealth. If a person does not have wealth, it will be difficult for him to purchase sinful things, thus, he will save himself from sins.

eaten by a fox and when that righteous man came to know of this, he said, 'My betterment lies in this.' However, his family were very worried as they had incurred a loss. After a few days, a wolf came and tore their donkey apart. When the family came to know about this, they were full of sorrow and began to lament as they had incurred a great loss. However, that righteous man did not allow a word of impatience to leave his tongue, rather, he said, 'Our well-being must lie in the dying of this donkey.' A short time later, the dog became sick and it also died. Yet that patient and grateful man did not show any impatience or ungratefulness, rather, he repeated the same words, 'Well-being must lie in its death.' Time passed by and after a few days, some enemies attacked the people in the jungle and took all of them away. The reason behind their capture was that the enemies were alerted after hearing the sounds of the animals and came to know of where they were living through the sounds of their animals, and then they were all captured along with their wealth and possessions. However, that pious man and his possessions all remained safe, because he did not have any animals whose voices the enemies could hear and find his home. Thus, that pious man's certainty became even more firm in the fact that there is always a wisdom behind every action of Allah Almighty. (*'Uyoon-ul-Hikayat*, p. 121; *'Uyoon-ul-Hikayat* (Translated) *Hisa Awwal*, p. 187)

How is it to make your worries apparent?

It is also possible that after amassing wealth, a person will begin to look down on less fortunate individuals and fall into arrogance, thus, if one is not wealthy, then it is a good thing, as a person is protected from the calamity of arrogance. We should be grateful to Allah Almighty for the little that we have, because it is possible that we are protected from trials due to this lack of possessions. Beauty is also a trial. If a person does not possess beauty, he is sometimes aggrieved, and this is likely to be more common among women. However, it is also the case that some women are abducted on account of their beauty, or fall into difficulty. Therefore, if a person does not possess beauty, then this can also be a means of good for them.

A slave should always be grateful to Allah Almighty regardless of the situation he has been placed in, and he should say, ‘O Allah! I cannot comprehend your wisdom.’ Also, he should make this Du’a: *اللَّهُمَّ إِنِّي أَسْأَلُكَ الْبُعَاثَةَ فِي الدُّنْيَا وَالْآخِرَةِ*, meaning, ‘O Allah! I ask you for well-being in the world and the Hereafter.’

Virtues of calamities and 20 spiritual cures

Three sayings of the Beloved Prophet ﷺ:

1. There is nothing that befalls a Muslim of pain, illness, anguish, worry, hurt or grief, even if he were to be pricked by a thorn, except that Allah Almighty will expiate his sins for that. *(Bukhari, vol. 4, p. 3, Hadith 5641)*

How is it to make your worries apparent?

2. When those who faced hardship are given their reward on the Day of Judgement, those who lived in comfort will wish that their skin had been cut with scissors in the world. *(Tirmizi, vol. 4, p. 180, Hadith 2410)*
3. The person who was ill for one night, and had patience and remained content with the decree of Allah Almighty, he has been released from his sins as though his mother has given birth to him today. *(Nawadir-ul-Usool, vol. 3, p. 147)*

Jay sohna mayray dukh wich raazi

Tay mayn sukh nu chulhay pawan

- ❖ The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once went to Sayyidatuna Umm-us-Saaib رَضِيَ اللهُ عَنْهَا and said, 'What is wrong with you? You are shivering.' She رَضِيَ اللهُ عَنْهَا replied, 'I have a fever, may Allah Almighty not bless it.' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Do not curse fever, for it removes the sins of a person just as a furnace removes dirt from iron.' *(Muslim, Hadith 2575)*
- ❖ Sayyiduna 'Ata Bin Abu Rabaah رَضِيَ اللهُ عَنْهُ states: Sayyiduna Ibn-e-Abbas رَضِيَ اللهُ عَنْهُمَا said to me: Shall I not show you a woman from the people of Paradise? I said: Yes, of course. He رَضِيَ اللهُ عَنْهُ said: This Ethiopian woman, for when she came to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, she said, 'I suffer from epilepsy which causes me to become uncovered sometimes, so make Du'a to Allah Almighty for me.' It was said, 'If you wish, you can be patient and

How is it to make your worries apparent?

Paradise is yours, and if you wish, I can make Du'a to Allah Almighty to grant you well-being.' So, she said, 'I will have patience.' She then said, 'I become uncovered sometimes, make Du'a to Allah Almighty that I do not.' Thus, the Beloved Prophet ﷺ made Du'a for her. (*Bukhari, vol. 4, p. 6, Hadith 5652*)

- ❖ Sayyiduna Dahaak رَحْمَةُ اللَّهِ عَلَيْهِ said, 'The one who is not affected by a calamity or worry once every 40 nights, there is no goodness for him from Allah Almighty.' (*Mukashafatul-Quloob, p. 15*)

Did you hear of how great a blessing illness is? Through its blessings, Allah Almighty expiates the sins of a person and increases their ranks. Indeed, whether it is an illness or a wound, stress or anxiety, insomnia or a psychological disorder, the grief on account of children or the sorrow of not having children, a lack of income or a large burden of debt, a Muslim gains reward through calamities. One should observe patience in every situation, for having impatience does not remove one's hardship, in fact, it causes loss instead, and a great loss indeed, i.e. the reward that one can attain through having patience, is lost.

Remember! The most perilous disease is the disease of disbelief, and the disease of sin is also very harmful. Concealing calamity, illness and worry from the people is a means of reward. The Beloved Prophet ﷺ said,

‘The one who experienced a calamity in his wealth or life, and then he concealed it and did not complain to the people, it is a right upon Allah Almighty to forgive him.’ (*Mu’jam Awsat, vol. 1, p. 214, Hadith 737*)

❖ Shaykh Sa’di رحمته الله عليه states: There was once a righteous man sitting on the river bank whose feet had been cut by a cheetah and the wound had reached a critical stage. The people had gathered and were showing pity towards him. However, he said, ‘It is nothing to complain about, this is a time to be grateful, for I was afflicted with a physical illness; if I were to be afflicted by the disease of sins then what would I do!’ (*Gulistan-e-Sa’di, p. 60*)

1. **For livelihood:** Recite **‘يَا مُسَيَّبُ الْأَسْبَابِ’** 500 times with Salat upon the Prophet 11 times before and after, after Isha Salah whilst facing the Qiblah and in a state of Wudu. This should be recited in a place where there is no barrier between one’s head and the sky, such that there should not even be a hat on the head. Islamic sisters should recite it in a place where the gaze of an unrelated man, i.e. Ghayr Mahram, will not fall. **إِنْ شَاءَ اللَّهُ**, this will resolve one’s financial difficulties.
2. Write **‘يَا اللَّهُ’** 101 times on a piece of paper, make it into an amulet and tie it around the arm; you will become interested in permissible work and a Halal job.

How is it to make your worries apparent?

3. Recite 'يَا رَافِقُ يَا رَحِيمُ يَا سَلَامُ' 112 times after every Salah for 7 days and make Du'a; **لَنْ يَشَاءَ اللَّهُ**, illness and poverty will be removed.
4. **Protection from theft:** Recite 'يَا جَلِيلُ' (O The Sublime!) 10 times and then blow on your possessions, money, etc.; **لَنْ يَشَاءَ اللَّهُ**, it will remain protected from being stolen.
5. **For marriage:** Those girls who are unable to get married or whose engagements break off should recite 'يَا ذَا الْجَلَالِ وَالْإِكْرَامِ' 312 times after Fajr Salah and make Du'a for a righteous proposal; **لَنْ يَشَاءَ اللَّهُ**, they will get married quickly and will find a righteous husband.
6. An unmarried man should write down 'يَا حَيُّ يَا قَيُّوْمُ' 143 times, make it into an amulet and tie it around his arm or wear it around his neck; he will get married very quickly and his home will run smoothly.
7. **For male children:** The one who recites 'يَا مُتَكَبِّرُ' 10 times before approaching his wife will become the father of a pious son.
8. A pregnant woman should recite 'يَا مَتِينُ' 70 times whilst moving the forefinger of her right hand around her navel. She should continue to do this for 40 days, and by the grace of Allah Almighty, she will be blessed with a son. This is also a cure for every disease; any patient who does this will

How is it to make your worries apparent?

be cured, **إِنْ شَاءَ اللَّهُ**. (There is no need to remove the clothing from the navel, it should be performed over the clothing).

9. Placing the hand on the abdomen of his pregnant wife, the husband should say: **‘إِنْ كَانَ ذَكَرًا فَقَدْ سَمَّيْتُهُ مُحَمَّدًا’**, meaning, *‘If it is a boy, I name him Muhammad.’* (**إِنْ شَاءَ اللَّهُ**, a son will be born. If the meaning of the Arabic sentence is in the mind at the time of reciting, there is no need to read the translation. Otherwise, he should read the translation as well).
10. **For protection against an enemy:** By reciting **‘لَا إِلَهَ إِلَّا اللَّهُ’** in abundance whilst walking, standing and sitting, one will remain protected from enemies, **إِنْ شَاءَ اللَّهُ**.
11. **For finding a missing person and for every other need:** Whilst having firm trust in the mercy of Allah Almighty, one should recite **يَا رَبِّ مُوسَى يَا رَبِّ كَلِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** abundantly whether walking, sitting, and whether in a state of Wudu or not. During this time, one should also recite Salat upon the Prophet a few times. The missing person, gold, wealth, car, etc., will be found, **إِنْ شَاءَ اللَّهُ**. In fact, this is beneficial for other needs too.
12. **Spiritual remedy for evil effects:** Write down **‘لَا إِلَهَ إِلَّا اللَّهُ’** 41 times (or have it written by someone else), get it plastic coated, sew it into a piece of leather, rexine or cloth and

How is it to make your worries apparent?

then tie it around the arm or wear it around the neck; **إِنْ شَاءَ اللَّهُ**, the evil effects will go away.

13. **Spiritual remedy for magic:** **لَا إِلَهَ إِلَّا اللَّهُ** should be recited 101 times and then the one affected by magic should be blown upon, or, this can be written on a piece of paper, washed in water, and then given to the person to drink; **إِنْ شَاءَ اللَّهُ**, the effects of the magic will go away.

14. **For the one who cannot sleep:** If you cannot sleep, recite **لَا إِلَهَ إِلَّا اللَّهُ** 11 times and blow on yourself; **إِنْ شَاءَ اللَّهُ**, you will fall asleep.

15. **Spiritual remedy for cancer:** Recite Surah Maryam with Salat-e-Ibraheemi 11 times before and after, and then blow on some water; additional water can be added, if required. The sick person should drink that water throughout the day. This should be continued for 40 days without any break, **إِنْ شَاءَ اللَّهُ**, one will attain cure. (Another person can also recite it and blow on the water, and then give it to the patient).

16. **Spiritual remedy for fever:** Write (or have someone write) **يَا عَفُورُ** 3 times on a piece of paper, get it plastic coated, sew it into leather, rexine or a cloth and then wear it around the neck or tie it around the arm; **إِنْ شَاءَ اللَّهُ**, one will gain relief from every type of fever.

How is it to make your worries apparent?

17. **Spiritual remedy for hepatitis:** Recite (or have someone recite) Surah Quraysh 21 times with **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط** each time (and with Salat upon the Prophet 11 times before and after), blow onto Zam Zam water or the water which contains a few drops of Zam Zam water and then drink it daily in the morning, afternoon and evening. **إِنْ شَاءَ اللَّهُ**, you will be cured within 40 days. (Water that has been blown upon once is sufficient; water can be added to this, as required).
18. **Spiritual remedy for gallbladder and bladder stones:** Write **لَا إِلَهَ إِلَّا اللَّهُ** 46 times on plain paper; wash it with water and then drink it; **إِنْ شَاءَ اللَّهُ**, the stones in the gall bladder and bladder will break down and be expelled. (Duration of treatment: Till recovery).
19. **Spiritual remedy for heart and chest conditions:** Reciting **لَا إِلَهَ إِلَّا اللَّهُ** 75 times and blowing onto the child who has a hole in his heart, and on those who suffer from anxiety, and heart and chest conditions, will be beneficial, with the grace of Allah Almighty.
20. **Spiritual remedy for all types of patients:** The person who suffers from a chronic illness should recite **يَا مُعِينُ** at all times; Allah Almighty will grant him health.

Method of distancing worries

Sayyiduna Abu Darda رَضِيَ اللَّهُ عَنْهُ states: Whoever recited

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

'Allah is sufficient for me; there is no one worthy of worship except Him; only in Him have I trusted, and He is the Owner of the Great Throne.'

7 times in the morning and evening, Allah Almighty will be sufficient for him in regards to all his physical and psychological worries. (*Abu Dawood, vol. 4, p. 416, Hadith 5081*)



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: www.maktabatulmadinah.com | E-mail: feedback@maktabatulmadinah.com