

## MODULE 4

**Class Title:** Don't be sad (part-2) – (2<sup>nd</sup> part of a 2 lesson series)

**Aim of the lesson:** How to handle hardships and misfortunes in life

**Category:** Personal Development

**Lesson Format:** Power point presentation with discussion

(Greeting to students) *Assalam alaikum wa Rahmatullahi wa Barakatuh*

(*Ta'awwudh*) *A'oodhubillahi min AsShaytanir Rajeem*

(*Tasmiyah*) *Bismillahir Rahmanir Raheem*

(*Du'a*) *Rabbish rahli sadri wa yassirli amri wahlul uqdatum millisani yafqahu qawli* (Surah At Ta-Ha 20: Verse 25-28)

Slide 1:

Last week we had started talking about four situations that we can be in life, and there cannot be any fifth one. The first situation - who is going to tell me what was the first case that we had talked about?

Student: We have Allah (swt)'s blessings and His pleasure.

Teacher: Yes, Allah (swt)'s blessings and pleasure. That was the first case. Can anyone quickly give me an example of Allah (swt)'s blessings and pleasure.

Student: a rich person who gives a lot of charity

Teacher: a rich person who gives a lot of charity.

The second case was what? We have Allah (swt)'s blessings but His displeasure. Right. Example?

Student: when we waste water

Teacher: waste water yes. That's a good example what else. There can be so many examples. Having a good voice and singing away in front of non-*mahrams*, that's not allowed. But if you sing otherwise that's fine as long as it is not vulgar and is not done along with instruments. Allah (swt) is not displeased by that.

Slide 2:

Today we are going to talk about the third category. And the third category is trials in life and obedience. And this is not something you must pray for. This is not something you should ask for. In fact we should ask Allah (swt) to spare us from the situation where there are trials in life and we have to be obedient.

Slide 3:

The best form of obedience in hardship would be? What? Can anyone tell me? What could be the best form of obedience when there are trials in your life? What can be the best thing that you can do? Yes?

Student: have faith in Allah (swt).

Teacher: have faith in Allah (swt). Any other thing that comes to your mind?

Student: *sabr* {patience}

Teacher: yes. The most important thing is doing *sabr*. And the second thing is staying steadfast and determined. Why am I saying staying steadfast and determined because you know in trial when there are hardships in life that's the time when you usually slip.

It's either when you are absolutely joyful or when there are hardships in life that's the time when you slip from Allah (swt)'s obedience. So you need to be steadfast - number one and the second thing is that you need to do a lot of *sabr* and be patient about it.

Slide 4-5:

But we need to watch out. There is a deep pit behind you if you fall in this category. Can anyone tell me what is there to watch out for if there are hardships in your life, and if you are obedient, what's there to worry about? What do I need to watch out for? Is there anything that we need to be careful when there are hardships in life and we need to be careful?

What is *shaytan* going to do? How is he going attack you? What thoughts is he going to put in your mind? You are right *shaytan* works on you. The danger in obedience of Allah (swt) at difficult times invites arrogance. Especially if other people around you are disobedient in good days and bad days and what is the thought that *shaytan* puts in your mind? O' look at me despite all the trials in my life, I'm still obedient and look at them and you know you get these feelings that I'm holier than thou.

You give that impression to other people. There, the moment you have this thought in your mind you've actually planted a seed of arrogance in your heart that will only grow with time. It's only going to grow into a plant and it is very hard to get rid of this plant.

So you have to be really, really careful when you're being obedient at the time of hardship in your life. Because if you have a slightest inclination towards this thought that "look at me! Wow I'm still being obedient" - there you go - you're heading towards this trait, this inclination will take you towards arrogance. And this can very easily make an obedient person self righteous.

Slide 6:

And do you know a self righteous person is worse than a disobedient person!

There is a self-righteous person - he is going through trials also he's obedient but also self-righteous. Ok, and there's another person who is disobedient to Allah (swt). Why am I saying this self righteous person is worse than this disobedient person? Can anyone tell me? That's like a very strong statement that I've just passed. I'm saying that if you disobey Allah (swt) you are still better off, then the person who does the right thing and he thinks about himself - "wow look at me".

Student: because you're being arrogant

Teacher: arrogance is a trait of *shaytan*. And once you have the seed of arrogance what happens is you don't even realize what you are doing. Apparently you see yourself doing good stuff and you feel

that's enough. So a disobedient person most of the time knows what he's doing, he's displeasing Allah (swt), he's disobeying. But the guy who's arrogant he's full of himself. So he can't actually evaluate himself. And identify his problem.

Slide 7:

There is a hadith in Muslim, Sahih Muslim:

“Whoever has a mustard seed of arrogance in his heart will not enter *Jannah*.”

Christianity shares this sentiment. They also talk very very strongly against arrogance. So this is something that we seriously need to avoid and keep checking ourselves, especially those of us who are struggling to become good practicing Muslims, we have to be very careful.

Slide 8:

Obedience is basically a blessing from Allah (swt). We must recognize that when we obey Allah (swt) it's a combination of two things, your efforts in it and Allah (swt) giving you that opportunity to obey Him. What do we look at? Out of the two things what do we focus on? “My effort”. We don't see the opportunity we are given by Allah (swt) - not everybody is coming and sitting here at Perceptions.

Right. So this opportunity Allah (swt) has put in your life. The effort of coming here was yours but the opportunity, the chance of coming here was Allah (swt)'s blessing on you. So we can't take all the credit and say that you know I'm doing this because wow look at me. We need to thank Allah (swt).

Slide 9:

The thing is that wrong actions that lead to being embarrassed and ashamed in front of Allah (swt) are a lot better than obedience that causes arrogance. At least you feel sorry for the wrong you did. You disobey Allah (swt) and you do *tauba*. Allah (swt) I did a wrong thing. Allah (swt) prefers that person as compared to somebody who's doing all the right stuff, prayers, *hijab*, fasting, being nice to the parents, but that person is full of himself or herself. Allah (swt) does not like such a person because that was a trait of *shaytan Iblees*. Right. So we have to be very careful in this matter.

Slide 11:

And there is another very mind blowing hadith reported by Muslim that:

The servant who conceals the faults of others in this world, Allah (swt) will conceal his faults on the day of resurrection.

We sometimes feel that I've got the right to talk about the girls in school who don't do *hijab*. I've got the right to talk against the girls who go out and have boyfriends. No. they've got faults. If you're going to not talk about it, I'm not saying to just go and help them out to hide their faults, no. Don't talk about it. Allah (swt) is not giving you the right to talk about the wrong doings of other girls around you. That shows arrogance on your part. If you're not doing such things yourself, *alhamdulillah* yes a lot of credit goes to you. But Allah (swt) has made things easier for you too. Your circumstances are

different perhaps. So hide other peoples' faults. Always. If you see a girl doing something, the way of hiding it is what? Do not talk about it. Alright

Slide 12:

The fourth case: trials in life and disobedience.

Now when we talk about disobedience, the first thing that we need to be careful of is being ungrateful to Allah (swt). That is the biggest kind of disobedience that you can do at the time of trial, being ungrateful.

Why is it happening to me? I don't deserve this. Look at her, I'm trying my best to be a practicing Muslim and this is what I get in return!

These are the thoughts that *shaitan* puts in your head of ungrateful people.

Whether you fall in that category or not, I'm going to give you certain traits of these ungrateful people. They only think about the things Allah (swt) has **not** given them.

Slide 13:

Does this ever happen to you? Things go wrong and you have a lock-on on the things that go wrong in your life. And then somebody would come and tell you, 'Hey, look at the bright side'. And they'll tell you nice stuff and you say 'yeah I know all that, **but** why is it happening to me right now?' That is the trait of an ungrateful person.

Slide 14:

And the second thing is such a person would always pity himself. You know, poor me, why is it happening to me? And they like talking about it to other people; it's not just that they keep thinking to themselves they like talking about it, bragging about it.

Slide 15:

The third thing - they are never thankful to Allah (swt), they are always complaining, focusing on the things that go wrong rather than focusing on the things that could have gone wrong but they didn't. Even when you make *du'a* to Allah (swt) do you know the first thing that you should do, *before* asking for other stuff? What's the first thing that you need to do in a *du'a*? Be thankful. Be thankful, Allah (swt) thank you so much for all the things that you have given. If you have time, take names, that I can see, I can talk, I go to a good school, I've got loving parents and loving friends. And then say 'Allah (swt) could you give me this, this small little thing. This extra thing that I want. You've given me so much that I'm ashamed to ask for more but I know that you can give it to me so that's the attitude that we should have towards Allah (swt).

Slide 16:

And these ungrateful people are usually jealous of others. Usually they focus more on what Allah (swt) has given to people around them than focusing on the things that Allah (swt) has given to them.

“O’ look at her how lucky she is”! That’s how jealousy starts by the way. You don’t turn green in seconds. It doesn’t happen like that. How does it start? O’ she’s so lucky. I wish I were in her shoes. I wish I was like you. I wish I had parents like you. I wish I had friends like you. I wish I looked like you. This is how jealousy starts. This is the beginning, when you start wishing you have what other people have.

What are you supposed to do when you envy someone? What are you supposed to do when you are really fascinated by somebody? Hmm. We do wish to be like somebody or to act like somebody. What are you supposed to do if you have such feelings?

Student; you could ask Allah (swt) to give the same thing to you.

Teacher: Allah (swt), *Ya Rabbi!* You have given me so much but please give me this small little thing. This extra thing that I want. Ask Allah (swt). We must not be ashamed of asking Allah (swt) even for the most trivial thing in our life. Never be ashamed of asking Him because that will save you from becoming jealous.

Slide 17:

The fifth thing is that they do not use their blessings to please Allah (swt).

Two problematic things that they do - they feel that they don’t have enough so they avoid spending, that’s one problem, second is since they are so ungrateful they are not thankful to Allah (swt) so they don’t have the desire to please Him.

Why do we help people around us? What should our intention be when we help people around us? To please Allah (swt)! Since they are not thankful to Allah (swt) they don’t want to help people around them. Even when they do help, it is because of some personal vested interest.

Slide 18:

So what to do if you fall under this particular category? Or if you have inclination towards this particular category: where there are trials in your life, hardships in your life and you are ungrateful, or you are unhappy or disobedient to Allah (swt).

What should you do? Let’s say a few of you feel in your heart, yes I do, I think I have a little problem here. Now we need to think about a solution. We need to think about a cure this problem. What is the cure can anyone tell me? Any ideas any suggestions yes?

Student: always look for people who don’t have what you have

Teacher: yes be thankful for the things that you have been given. But you have already made this mistake of, you know, being ungrateful and not being thankful and all.

Student: instead of looking at the hardships look at the good things in life.

Teacher: yes that too, but how do you undo the sin, it is a sin. If you have hardships in your life and out of reaction if you have done stuff to displease Allah (swt), you have committed a sin. How do you undo that?

Student; ask for forgiveness.

Teacher: Yes. You need to ask for Allah (swt)'s forgiveness. And you need to do *tauba*. Can someone tell me what is *tauba*? What is included in this act of *tauba*? When I say that you must do *tauba* what comes to your mind? What are we suppose to do. And let me just give you a hint, there are three things that you need to do in *tauba*. Yes what it is?

Student: you need to be sorry for what you have done.

Teacher: you need to feel remorse for the past. That feeling has to be there in *tauba*. What else?

Student: and make a promise not to do it again.

Teacher: Yes, having the resolve that I'm never going to do that again. That's number two. What's next? So the feeling of remorse and you have made the commitment to yourself that I'm not going to do that in the future, what's the third thing?

Student : you need to ask pardon

Teacher: Yes, you need to ask Allah (swt)'s pardon, His forgiveness. So you need to do something directly with Allah (swt), seek His pardon, forgiveness, number one then you have to have this feeling inside you that what you did was really bad. And the third thing is regarding something you do with future. That I promise myself and I promise Allah (swt) that I'm not going to do it again. So, three things are very essential for doing *tauba*.

Now, let's see after three days you somehow commit the same mistake again what do you do now? You do *tauba* again. And how are you going to feel about it? What will be your level of remorse then? It's going to be really high because you had made a commitment to yourself that you will not do it and can you imagine the feeling of remorse you should be having. Oh my God! I promised myself that I wouldn't do it. I promised to Allah (swt) that I wouldn't do it! And that was like a very very honest promise that I made. A very honest commitment that I made and my God I've goofed up again!

But that must not stop me. I will make that *tauba* again. And I'm going to do all three things again. You'll seek Allah (swt)'s pardon, you'll again feel that remorse which is going to be a lot higher than the previous time and the third thing is that you are going to resolve to yourself that I'm not going to do it again.

Let's say after a week you do the same thing again! We are humans we can make mistake. *Tuaba* again. Then you falter again? What then. *Tauba* again.

You know you'll almost start hating yourself. But then you can't become hopeless, you can't lose hope in Allah (swt). And you're saying yes this time I'll make sure I don't repeat the mistake. And then if you do it doesn't matter.

Don't stop thinking that I've done it umpteenth time. Number one problem that should not stop you from doing *tauba*. Number two while making *tauba* don't do it half heartedly. O' I'll try and see if I can do it or not. That's not *tauba*.

Slide 19:

When there are hardships in your life or when there are good days in life, do you feel closer to Allah (swt) or away from Allah (swt)? If you feel closer to Allah (swt) in good days and in hardship then you are there. But if you feel that I'm drifting away from Allah (swt) when there is a party or when I fail my exam, or when I disobey my parents or when I fall sick and I suffer some kind of a loss, if you feel distant from Allah (swt) then there is some kind of problem.

Slide 20:

Now what is the right response when bad things happen? What you need to remind yourself when bad things happen?

I'm going to quote an *ayah* of the Qur'an. And this is something all of us must remind ourselves whenever something goes wrong in our lives.

"That it may be that you dislike something though it is good for you. And it may be that you love something and it is bad for you and Allah (swt) knows and you don't know." QURAN 2:216

So you need to trust Allah (swt) that only He knows what is good for you. Sometimes bad things happen to you but those things have some kind of benefit in them for you. What is that benefit? Allah (swt) knows that. And some good things happen to you but they are not actually good for you, and Allah (swt) stops you, keeps you away from it, you don't fully understand.

So we cannot always fully understand what's going on in our lives, because of our limited capacity. We can't. What we need to focus on is not on what's going on but rather what our responses are to what is happening. How do I react to it? When good stuff happens what do I do? When bad stuff happens what do I do? Our focus should be on our responses rather than what's happening in our lives.

Slide 20:

Now there are three reasons for thanking Allah (swt) even at the time of trouble. This is a very beneficial tool for keeping yourself away from falling into a desperado mood.

Number one: always tell yourself - the misfortune could have been worse. And most of the time whatever happens in our life things could have been even worse. For example, robbers came to your house. How would you evaluate the situation? You would say things could have been worse; at least the guy didn't touch me. He didn't physically harm me. He didn't kill my brother. You know things could have been worse. So you need to look at the bad stuff also from the positive angle.

Number two: the mishap happened in a worldly matter and not in spiritual one.

I fell sick. I had a fall. I broke my ankle. This is a lot better than my missing *fajr* prayer, is a lot better than disobeying parents. If at all a bad situation does arise in worldly matters, then most of the times we are sad. Or the misfortune in worldly matters is upsetting. So remind yourself, this too shall pass, it is better than having a problem with my faith.

The third thing is; this misfortune came in this world and not in the Hereafter.

There can be times in your life when you just can't think of anything worse happening. For example God forbid, one of your parents dies, and if I would come and tell you, hey things could have been worse you would say, what **are** you talking about! Nothing can be worse than this. Or something vicious could happen to you. You know I don't even like to talk about those things. But the thing is, some painful and horrible things do happen to people, like us. Like physical abuse or torture. It does happen to people of all ages. So then what do you do? You tell yourself that at least this misfortune came here in this world. I was unfortunate to experience this thing but at least this happened in this world. What if I had to face any kind of misfortune in the Hereafter? So at least I'm going to know what ever pain I'm suffering from is going to last for so many days or weeks or maybe years maybe the rest of my life but I'm going to live for how many years? Maximum: sixty, eighty or hundred. But if something would go wrong in my next life that's going to remain with me forever.

So these are the three things that you need to remind yourself when things go wrong. And *InshaAllah*, one of them will make you appreciate the blessings that Allah (swt) has given you.

Slide 21:

So do you feel that life is not fair to you? If you still feel you know Allah (swt) sometimes ignores me. I get this feeling I don't like to say that, I don't like to think that way but there are times when I feel you know, why me? Then you need to see the bench mark that I talked about earlier.

What is that bench mark? Let's see our Prophet (pbuh). What kind of life did he lead? How fortunate was he? And that might give us some comfort or some kind of strength to face the worldly problems.

Slides 23-24:

His (pbuh)'s father died before he was born and his mother died when he was just a boy - problem number one. Problem number two; but before I talk about problem number two very few people actually experience not having a father or a mother. And if you ask them it's not something that you can adjust to very easily. You know people who lose their parents it's like a huge blow, it's like a huge blow and the *sabr* only comes from Allah (swt). For him (pbuh) this was just the beginning of it. Not having one of the parents was just the beginning of it.

Slides 25-26:

Then what happened. His grandfather, he died and what happens in our lives, our grandparents when they die, we have our parents to support us. To give us that extra comfort and tell us *dadi* {paternal grandmother} is not here or *nani* {maternal grandmother} has gone, but I'm here sweetie, I'm here for



you. Right. But he (pbuh) didn't have those parents to give him the comfort, and he was very close to his grandfather.

Slides 27-28:

Then what happened. He lived to see all his children, buried except Fatimah (ra). And how many of us actually experience that in our life time. Do you know people who have actually seen all their children dying? It's the other way around. You see your parents dying. And out of six children Prophet Muhammad (pbuh) had five of them die during his life. Five of them! Can you imagine? Did he ever say why me Allah (swt)? And things couldn't have been worse. No, he was very patient and steadfast. And ask any mother or father, I know this is an experience that you all can't relate to, but you go and ask a parent. You know seeing your child die is the biggest grief for a parent. Worldly grief. Nothing can be worse you know and this happened. He (pbuh) saw his five children dying.

Slides 29-33:

And then he (pbuh) saw his people turn against him in anger and brutality. When he received his calling from Allah (swt), when *wahi* came to him - people, his own family turned against him. And how many people do you know who have actually turned their backs on you just because they didn't agree with you. They'll say I don't agree with you but how many of them actually turned their back and they don't talk to you, or called you awful names or were mean to you?

People who once honored Prophet Muhammad (pbuh), they were calling him what? Liar, and magician and sorcerer, this is what they were calling him. And we feel crushed when people say mean things to us. For example O' she goes to Perceptions, she's gonna turn into *fundo* (derogatory slang word for fundamentalist) or she started covering her head. And she doesn't talk to boys and you know they'll just pass comments and there is no end to it. Prophet Muhammad (pbuh), what kind of reaction did he get from people? People threw stones at him until he bled! Can you imagine somebody doing that to you? Has anyone ever given you this kind of physical pain? Nobody. Nobody and then they boycotted him and composed stinging criticism against him. And these were his relatives and friends. No outsiders. We almost die when a friend or two come up and start making fun of us or they ignore us. We can't stand that and say O' I can't, I can't take it anymore. Peer pressure is like a very serious thing for us.

Slide 34:

And then he lost his closest friend and relative Hamzah (ra) who was killed in a battle field. He lost his friend.

Slide 35:

Our friends are breathing and bouncing all around us. They are all around us. But if we have a slight difference of opinion with them - that's like huge thing for us.

Slide 36:

And then his beloved wife - who was his greatest support she died during the most difficult time of his life. He was facing all of this hardship from all around , relatives not talking to him, not having any friend circle at all and then the only support he had in his life Khadija (ra) she died and imagine your close one, any close one losing his or her spouse.

Slide 37:

Then Abu Talib his uncle his only protective shield he also died leaving him exposed to the Quraish. He was protecting him from the Quraish. Because Quraish were very powerful they could have done anything to Prophet Muhammad (pbuh), but Abu Talib was like a protective shield around him, he died. And we don't realize how relatives form a protective environment around us. I've got my uncle and I've got my grandfather and I've got my aunt and *khala* and *phupo* they are all there for me. One tear dropping from your eye and they are there. Worrying about you. Such a huge support.

Slide 38:

And he (pbuh) was penniless most of the time. He wasn't well-off. And we are not even close to being penniless in our lives. Just perhaps less rich than our friends. Maybe. Or look at her how lucky she is, she's got the latest mobile and she's got the ipad and iphone. That's the level that we have of our miseries!

Slide 39:

And Prophet Muhammad (pbuh) was the target of several assassination attempts. I want you to imagine one assassination attempt on you; do you think you'll ever forget that in your life? We are talking about assassination attempts. Can you imagine your father being attacked? Or your brother being attacked? And these days situation in the city is so bad this is the biggest fear that we have. And here we are talking about thirteen assassination attempts.

Slide 40:

Have you heard from people whose mobile phone has been snatched and every third person would give you a story on that and how traumatized they are. They don't step out of the house for so many days. You know cars get snatched. Bikes get snatched, mobile phone, wallet. Such small things and you are traumatized for days and weeks and months. I know lots of people who moved from Pakistan because they were just seriously traumatized when their car was snatched. We say we are so unlucky that our lives are full of stresses because of the situation in the city.

Think about these assassination attempts. How many of us have faced so much in our lives. Or even a small part of it.

Slide 41:

The ten twelve things that I've just quoted to you, can you relate to even one of them? May be one,

two, maybe two or three. We are blessed. Allah (swt) knows we can't take so much, so Allah (swt) does not put burden on us that we cannot take. He knows how much we'll be able to take.

But that has kind of spoiled us. We just cannot take **anything** now, a B grade and not an A plus but an A is enough for us to throw tantrums! Is enough for us to whine for weeks! My friend is not talking to me? ditch her!

Slide 42-45:

This is the level of tolerance that we've got. And what did he (pbuh) do by the way? Did he talk about it? Did he complain to any one? No. He did plea to Allah (swt), he asked Allah (swt) to remove these trails from his life. He didn't pray for them.

And when these trials came and by the way who are we talking about, he (pbuh) was the most beloved human being to Allah (swt). Right. So if Allah (swt) can do this to his most beloved human being if He is putting a little bit of hardship in our lives can we justify being upset or displeased with Allah (swt)? Not at all.

Tell me something, is it fine to cry? There is a hardship in your life and is it fine to cry. Is it allowed to cry?

Student: no. If you cry normally then its ok.

Teacher: if you cry normally. What's an abnormal cry?

Student: when you scream

Teacher: Yes. So if tears are rolling down your cheeks, but you are not complaining, you are sad, of course, then it is ok. You see the whole idea of this is - you are not jumping up and down the moment something goes wrong in your life and say thank you , thank you Allah (swt) – no, we are human beings. It's a very natural thing to be sad when something bad happens.

You know when Prophet (pbuh)'s son was two years old he died, Prophet Muhammad (pbuh) was crying. But he knew what ever was happening in his life was meant to be like that.

So now another thing that Allah (swt) has decreed is evil in this world as a test for us. Why? Why do we have evil things happening? And why is it a test and what is the test in it? If you get robbed, or if you twist your ankle or if get a C grade despite working very hard how do you call that a test. What's the test in it?

Student: Because Allah (swt) wants to check if we are going to stay fit in the hardship

Teacher: what if we cannot justify what has happened? What if you cannot comprehend what has happened? What do you say to yourself? How do you have inner peace with yourself?

Student: knowing that we'll be rewarded in the *aakhirah*.

Teacher: Yes, what you say and tell yourself is Allah (swt) knows the best. Allah (swt) knows best why it has happened. Yes the test factor is there but sometimes you just cannot comprehend things. And that's the time when you have to stop and tell yourself that Allah (swt) knows best why it happened to me.

So always remember that phrase. Whenever you feel that things are going clueless you can't figure out, you can't relate to it, you can't comprehend, and you are too sad, do tell yourself, Allah (swt) knows best why this happened to me.

Student: He wants to check on us

Teacher: He wants to check our response. And sometimes it's not to just to check your response. There can be many other reasons.

That particular thing could be good for you. That could be Allah (swt)'s way of bringing you back towards him. You know sometimes bad stuff happens just to make you realize that - hey wake up! What you are doing in your life is not enough for your salvation. You need to do more. So sometimes it's just that.

So rather than getting into that question answer thing as to why it happened, you tell yourself Allah (swt) knows why it happened. What happened was out of my control, my reaction to this is something that **is** in my control.

So the thing is, should we feel happy when misfortune comes to us? No, not at all. That is not expected of us. We absolutely have no reason to be happy. Because that's like a very abnormal human behavior to be happy on wrong, bad things that happen, so Allah (swt) understands that we are human beings, we've got emotions, we are going to feel sad. It is absolutely fine to feel sad.

But sometimes when bad things happen, we don't whine about it and we don't cry about it, rather, we become difficult for people around us. Have you noticed that? Sometimes when we are going through a tough period and we're being very strong about it and you say that I'm not going to whine about it and I'm not going to complain to anyone, but then you become very difficult for people around you. Because, you know your level of tolerance has dropped. And you can't take anything from your sibling, no nonsense from your sibling.

Again it's human behavior. When we are in a good mood we can take a lot of nonsense from a lot of people. Because we are in a good mood, we are happy. But when we are sad our level of tolerance for people around us goes really down.

That shows how ungrateful we are. You're not saying it, but you're **acting it out**.

So we'll have to make sure that when wrong things and bad things happen to us we must be very nice and normal to people around us. It's not their fault. They should not be punished for it. Right?

Okay, so Allah (swt) has created a world where such things exist however unpleasant they may be. Doesn't matter, this is how Allah (swt) has made this world. With a lot of evil things and a lot of evil actions and evil people that are going to harm you, all these things are going to happen.

Slide 48:

Let me tell you a very short story about a physician who amputates the arm of a patient and if he had not done that the patient would have died.

This is the reason why doctors amputate parts of bodies, you know that right? Because the poison can spread in the body or there can be excessive bleeding. So the doctor or physician amputates a limb.

The physician one day overheard this patient complaining that ‘you know he actually cut my hand off, he didn’t even try to save my hand’ and this physician really got offended. He got offended because he had actually done what? Saved this patient’s life! He had saved his life. Had he heard the patient praising him, despite losing his arm, the physician would have felt very compassionate towards him.

Slide 49-50:

Sometimes Allah (swt) amputates things from us. He amputates our pleasures from us. What we want, what we desire in our lives. But we don’t know what He’s saving us from. We don’t know that. We only see good things taken away from us. That’s about all. And if I start complaining about Allah (swt), I’m basically not showing trust in Him.

Allah (swt) wants us to trust in Him, that level of trust has to be there, that if Allah (swt) has taken something away from me, that thing was not good for me. He saved me from something. Right?

So we have a choice in our response to hardships in life. What is the choice that we have? We either complain about it or question Allah (swt)’s decisions and sometimes not do anything and be difficult with people around us - be in a bad mood, that’s one reaction. And this is by the way not liked by Allah (swt) and it is not a sign of obedience at all.

And what is the other response that we can have? You tell yourself that Allah (swt) could be testing me and it is His will therefore there is wisdom in it. I can’t understand it, He knows the best. This is the right approach.

So rather than focusing on the mishap, which we usually do, what do we need to focus on? We need to focus on our reaction. Imagine a movie camera moving on to you like this. Somebody’s making a movie and all of a sudden somebody’s taking your close-up and he wants to see your reaction. Right? Let’s see what she does now. So when you know that somebody is taking your close-up, you’re all of a sudden very conscious of your facial expression, of what you’re saying or what you’re just about to say so you think twice before talking and you make sure that you are portraying the best image to the camera. Do the same with Allah (swt).

Slide 51:

And the best image, the best impression that you can give to Allah (swt) is ‘Allah (swt), this has happened in my life, I’m sad about it, but you know what is good for me. I can’t understand the wisdom in it, you can and I trust you on it. And thank you so much for the rest of the things that you haven’t taken away from me. At least I have this, this, this and this’ and remind yourself of those things that are really precious to you and you still have them.

(Du'a for end of a gathering) *Subhana Rabbika Rabbul Izzati 'amma yasifun wa salamun 'alal mursaleen, walhamdulillahi Rabbil 'alameen*

(Parting salutation to students) *Assalam alaikum wa rahmatullahi wa Barakatuh*

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**Reference for Teacher:**

'Don't Be Sad!', Aaed ibn Abdullah al-Qarni, Translation: Faisal ibn Muhammad Shafeeq  
International Islamic publishing house