

Grief and Shock, Discernment and Difficulties, Their Reasons and Motives in The Light of the Teachings of the Holy Prophet (PBUH)

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ABSTRACT:

Islam has this faith that everything of the universe, small or big has come into existence with the will, power, method and knowledge of Allah. Fate is the attribution of Allah, which is the truth. It is the condition to have belief of this faith. Since, faith is the attribution of Allah and it's impossible for anyone to know the extent of godly attributions, so the issue of fate is delicate and precise. One must only have the faith that whatever is happening in the world was already in the knowledge of Allah and god has already saved it on the safe tablet. The dilemma of fate has not been solved by anyone and it will never be solved. There must be a simple faith that whatever is happening in the world has already known by Allah as the Creator of everything is God and everything has come into existence with His creation. All the matters happening in the world are of two kinds. In some of them the will and authority is prevail. In these matters which are to be done which are not to be done orders of their execution or prohibition are given. If they are not performed because of will and authority, there will be accountability for them. Secondly, all those works which have the order of not to be performed, it is necessary not to perform them with one's will and authority. If those works are not avoided, one must be accountable for them. There are some other works which do not involve our will and authority so, whatever happens is according to our fate. The works having our will and authority for performance will be rewarded and punished accordingly. This study explores the reasons of grief, shock, discernment and difficulties, their reasons and motives in the light of teaching of The Holy Prophet.

Keywords: Fate, Grief, Shock, Discernment, Difficulties.

Quranic Verses in Regard of Fate:

Verily, we have created everything according to predestination.¹

It means that whatever happens, it has already in the knowledge of Allah.

And who has created everything and design it, in a perfect measure.²

So, whomsoever Allah wills to guide, he makes his heart wide open for Islam, and whomsoever he wills to let go astray. He makes his heart strait and constricted, as if he were climbing to the sky.³

Had your Lord willed, all those on earth would have believed– all of them entirely.

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Would you, then, compel people, so that they become believe?⁴

He is not questioned of what He does, and they are questioned.⁵

And we have so willed, we would have led everybody to his right path, but the word from me had come to pass: “I will certainly fill the hell with jinn and human beings together.⁶

And you cannot intend unless it is so willed by Allah, the Lord of all the worlds.⁷

The Traditions of the Holy Prophet in Regard of Fate:

Someone asked Ali, Does a man have intention or compulsion? He replied: lift your one leg; he did, Ali said: further lift the other leg too.” The man said: how can I do so, unless I put at least one leg on the ground. Ali said: a man is such intended and so is compelled.

Abu Huraira says: we were discussing the matter of fate; meanwhile, the Prophet came in. He got very much angry on our involvement in the discussion of fate, and his face turned red with anger this cheeks of him were made red with anger, like a pomegranate, and he said in loud voice: “Are you asked to do this? Am I sent with this thing? The people, before, were destroyed when they went into fighting on this discussion of this issue. I ask you for the sake of oath not to indulge into this matter and its discussion never over.⁸

The mother of the believers Aisha said “Any person who will discuss the issue of fate a little, he will be held accountable and answerable on the Doomsday, and one who has not discuss it will go free.⁹

The Holy Prophet said: A person cannot be a believer unless he has faith and belief in these four things: He must bear witness that there is no god worthy of worship except Allah, and bear witness that I am the messenger of Allah, Allah has sent me with the truth and must have faith in death and life of after death and have faith in fate.¹⁰

A Human Being Does Not Form his Fate:

Human being has given the option and selection of vice and virtue but he is not the creator of his fate nor the owner of it. Human being does not shape down his own fate and thinking so is, even, against the faith of Islam. Fate is in the possession of Allah. The Sharia instruction, is that whatever work you do, do it with full and profound thinking and intelligence, whatever sources and resources for it are available fully utilize them, and when all and every possibility has been used, in full and in your ability and approach courage and capability, authority and power then after all this, resign in the will of God for the result of it. In case some sort of loss is resulted, think and take it as so was the will of God. Whatever Allah willed had happened, and that there was some wisdom in it. In this situation, thinking like it would have been done this way or that I would have done this or that etc., will only keep you disturbed, unnecessarily. Whatever was bound to happen had already happened. It cannot, in any way be undone. So, thinking of ifs and buts will only

result in defaste and difficulty. The Tradition of the Holy Prophet thus, has prohibited this, and this action is called the satanic key.¹¹

Being Disturbed in untoward Conditions:

Getting disturbed in undesirable situations is the sign of weak fate, discouragement and lack of having real relationship with Allah. Whatever kinds of untoward conditions a human being faces are the result of his own shortcomings and ill planning. So, obviously, complaining in these situations to Allah is unfair. One has to correct himself, and whatever comes forward unintentionally to someone does not have interest of Allah. It is rather one's own thinking. In this situation one should patiently think that there is some betterment for me from Allah. Besides one should think of the innumerable blessings Allah has bestowed upon, and must say that Allah is to be praised in all.¹²

The Way of Getting Peace, Safety, Comfort and Contentment in the World

Muhammad Taqi Usmani has well said in the explanation of the Traditions. This Tradition gives strange and wonderful teaching. In this world there is no other way and option than having faith in fate with full belief to get peace, safety, comfort, rest and contentment, because one is not a single person in this world who has never been in grief and difficulties. This world is formed with both having happiness, as well as grief. It has both comfort and difficulty. Hence, no happiness is pure and no grief pure. So there bound to be the pain and comfort in this world. It is not possible to think that even by spending the whole treasures of the world there should be no difficult. The most beloved people and Messengers suffered difficulties and we suffered even more.

The Tradition of the Holy Prophet says: The Messengers of Allah suffer more difficulties than the person who would be much more nearer to them will suffer as much difficulties.¹³ Paradise is the place where there is no difficulty and disturbance. There is only comfortable all the way.¹⁴

Do not Complain Allah:

There will be difficulties in this world, but thinking about these difficulties in such a way that why it has happened is not suitable. Thinking of doing something this way or that way will only result in increase of disappointment pain and sadness. It results complaining Allah as one thinks, that all these difficulties are just in my fate. This will turn the misery into the difficulty of life. In this way one suffers misery in this world and being a complainant to God one invokes the wrath of God in the Hereafter. In some cases even the very faith is jeopardized. Abdullah bin Masood says: If I put a burning piece of fire on my tongue, and lick it is better for me than to say about some event which occurred. It might have not happened, that has not occurred, it may have happened.¹⁵ It means that it is against the pleasure of Allah not be pleased not be pleased on the fate written by Allah and what Allah has decided something to happen. When something has happened according to the

decision of Allah, complaining and thinking that it would have not happened had I done the thing in this way or that way. It should have not happened, or it is not good to happen in such a way. All this is against the will of God. A believer is to have faith in Allah, in every way. Be pleased with the decision of Allah.

Your being angry cannot Change the Decision of Allah:

Abu-al-Darda says: When Allah decides about some work that it is to be done in the way, God likes than His servants must be pleased with it and accept the decision without any complaint. If it is thought in a real way, there seems to be no alternative with a person. So, it is better to be pleased with the fate. The anger cannot change the decision. It will only increase intensity of pain and grief. There is contentment is being pleased with the fate, and God has made the contentment a source of satisfaction to faithful.¹⁶

Fate can be stopped to Occur with Planing:

A person should not be idle and should not be inactive due to the faith in fate. The teaching of the Holy Prophet is that a person should try and plan what he wants to get and leave no stone unturned. Then after leave the decision with Allah. The action, in regard of the belief in fate, starts after the happening of some event. A believer should think that whatever planning and efforts he could have done, are done. Now what event has happened against the planning is the decision of Allah, Be pleased with it. So, it is against the faith in fate to think after the happening of doing this and that or expressing me disappointment, despair and grief. Be pleased even if the happening is against one's will. It will increase difficulties and nothing else in case of showing displeasure, calling it a bad decision. Whatever has happened cannot be changed, ultimately one has to surrender.¹⁷

Do not Complain Allah:

Be grieved and to express resentment and be pleased with the decision of Allah are two different things. Be pleased with the decision of Allah means that Allah's decisions are based on wisdom, and we do not know His wisdom. There should be sadness due to not knowing the wisdom of Allah, resulting in heart wrenching pain. This is the reason of sadness and grief. One may be weeping due this pain. But with that one knows that whatever decision is made by Allah is true and based on wisdom. So, be pleased means pleasure of intelligence which means that one must understand wisely that the decision is right. Example: A patient gets treatment with a doctor. He feels pain but he, by his wisdom, understands that ultimately there will be benefit of it to him. At the time of operation he cries, shouts, weeps, but with this belief that he will feel better then after. Similarly, whatever and in whatever numbers a believer suffers grief and pains in this world they all come from Allah. If he, enduring all these, refers to Allah it is better for him. Being a human being he may express grief and pain but should not complain Allah, and be pleased with Allah on His action. There is no hold on anything by him.¹⁸

Every person suffers grief and pain but it is a problem that one is discontent and disturbed with this action and sadness. He gets restless. This kind of disturbance is there because one is not pleased with this decision in his wisdom. Such a person cannot be satisfied and peaceful. However, a person who believes that he has done whatever was within his approach and now it is beyond it. So I cannot do anything. The decision made by Allah is the right and true. Such person will never be in difficulty thought there may be grief and sadness.

Muhammad Taqi Usmani has written in “Reformatory Sermons”, that my father Mufti Muhammad Shafi when died I was gravely pained. Such a great sadness had never occurred before in life. This pain went up to the limit of restlessness in every way weeping on this sadness did not occur, because, sometimes weeping serves as catharsis for heart. I, that time work my pitiable condition to my mentor Dr. Abdul Hayee. He replied in just one sentence. “God may be praised”. That single sentence is still marked on my heart. The benefit that sentence gave to me is beyond narration. The sentence was: “Griefs is there but distress of that amount on the unintentional actions needs to be reformed.”¹⁹

It means that grief is undesirable and it must be so because there was a departure from such a great father. But this is a happening of an unlike action / event. You cannot deceive death. So some remedies are needed to feel that much distress on an unintentional event. It means that be pleased in the will of God is not applied resulting in disturbance. Believe me, this single sentence put ointment on my wounds, and awakened me. The Mufti writes another event of him. On another occasion, I wrote to another mentor of mine Maulana Masihullah Khan stating that such a thing is irritating me much. In reply he wrote “one who has relation with Allah what link he can have with disturbance”. It means that disturbance establishes that our think to Allah is not strong enough. When link with Allah stronger disturbance cannot dare to be with us. Hence, whatever grief and sadness is felt pray to Allah and be pleased with Allah’s will. Pray, O’ Allah “remove it” and then whatever decision is made by Allah, be pleased with it. There will be no difficulty then.²⁰

No one is Devoid of Pain:

There is no one in this world who has not tasted pain and grief let it be king, minister, capitalist, a person of wealth, high official and status, upright man, saint, even the most beloved Messengers of Allah. There will be difficulties with every one, whether one desires or not. This world is a place that has both happiness and sadness. No one taste only comfort and no pain. It is decided. Even the people who deny the existence of God do not deny that there is no difficulty in this world. When it is decided that this world is full of pains, it is to be decided that which can be avoided and which cannot be. One way of making this decision is that one should decide oneself that this difficulty should be to me and that one should not for him. Obviously, one cannot make this kind of decision as it is beyond of one’s

capacity, which one is better and which one is worse, which one would have better result and which one would have a bad result. So, it is better to leave this decision to Allah. One should seek refuge and safety from Allah, and be patient on whatever difficulty comes on and no complaint is made. It should be taken as the source of attaining high status redemption from sins.²¹

To be pleased is the Proof of Blessings from Allah:

When God intends to give blessings and betterment to anyone He makes the person pleased with his fate, and in this way He gives blessings in the fate for him. When He intends to avoid blessings for the person He makes him disturbed by his fate, that contentment and pleasure are not invoke in his heart, resulting in curse upon whatever is available.²²

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²⁰Islahi Khutubat Mufti Muhammad Taqi Usmani, Memon Publishers, Vol.: 7, P: 220.

²¹Ibid, P: 222.

²²Ibid, P:228.



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