COMFORT AFTER CALAMITY

By:
Mufti Muhammad Ṣhafi Sahib

Jointly Published By:

Madrasah Arabia Islamia
P.O. Box 9786 Azaadville
1750 South Africa.
Tel: (011) 413-2786
Fax: (011) 413-2787
E-mail: darululum@webmail.co.za

Zam Zam Publishers
Urdu Bazar Karachi-Pakistan.
Ph: 021-7760374, 021-7761671
Fax: 021-7725673
E-mail: zamzam01@cyber.net.pk
zamzam@sat.net.pk
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*Comfort After Calamity*
Introduction

All praises are due to Allāh who has made comfort after every distress and ease after every difficulty. Had He not showered His mercy upon His servants, their consequence would have been destruction. Peace and salutations be showered upon the best of creation, Muhammad ﷺ who guided mankind to both the bounties, namely patience and gratitude. And peace and blessings be showered upon his family and his companions who were guided to the best of speech in both adversity and prosperity.

The world is a place of constant changes. No condition of it remains constant. Sometimes it is morning and sometimes it is evening. Sometimes there is moonlight and sometimes there is darkness. Sometimes the day is short while sometimes the night is short. Sometimes there is drought and sometimes there is famine. A poet says,  

_O Antis, no one has lived in one way
One sees the rising of the sun as well as the afternoon._

It is difficult to even encompass all the changing conditions that affect one individual. Every person experiences a time when his joy and ecstasy knows no bounds. At that time he cannot imagine, even forgetfully, that this condition of his can change into grief and sorrow. Similarly, a wealthy person, no matter how affluent he is, experiences such a time when he forgets all the comforts of the world. He begins to wonder whether there is any cure for the calamity. The reality of the situation is just as an Arabian sage has mentioned,

_Comfort After Calamity_
and every atom is a silent lesson of man’s temporary condition.

Every new condition is a voice of the unseen. There are thousands of secrets in every change.

Man lives in this world and regards it to be his personal possession. He should ponder that fifty to sixty years ago, who did it belong to? Where is the owner today? What happened to his claim of ownership? Mutanabbî has very beautifully expressed this sentiment,

تملكها الآتي تمليك سالم
وفرارتها الماضي فراق سليب

The person coming to this world owns it like one who has snatched another’s property.
The one leaving the world, leaves the world like one who has been robbed.

In short, the changing conditions of calamities and problems are not specific with the poor and destitute. Every person that comes into this world has to experience these conditions which are subject to Allah’s predestination.

Every atom of time is bound to predestination. This is the interpretation of the dream of life.

What should a person do before and after a calamity? This is an issue which has perplexed great intellectuals. The intelligence is deficient in solving this complication.

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However, Islamic teachings and the exemplary example of Nabi ﷺ raise man up to such a high and protected stage which does not allow worry and anxiety to come near him. With regards to the effects, it can be said that calamities do not affect him. In fact, any calamity increases the peace and tranquillity of his heart.

Today, the Muslims of all places in general and the Muslims of India in particular are experiencing tremendous trials and tribulations. Every person is in worry and grief and each person is trying to solve the problem in his own way. But alas, the more one tries to rectify the situation, the worse it becomes.

Due to this situation, I thought of focussing the attention of Muslims towards the most beneficial and tested cure presented by the wisest of men, Rasûlullâh ﷺ. In reality, this can be the only cure for all illnesses and calamities.

In this regard, the scholars have written many books with the name of “Comfort after Calamity”. From amongst them, one is written by Imam Abû Bakr âdîn âbî Ad-Dunyâ (282 A.H.). This book is concise as well as reliable due to the author’s credibility. I have therefore decided to translate it with explanatory notes. The title of the translation is “sâhibul kalâm fi maşâibul ayyâm” and “muşibat ke ba’d râhat”. May Allah accept it and make it beneficial for the Muslims. From Him alone do we seek assistance in every place and time.
Narration No. 1

Hadrat Ælî reports that Rasûlullâh ﷺ said, "At the time of a calamity, to wait for the mercy of Allâh ﷺ to remove that calamity is an act of worship and Allâh ﷺ is content with a little action of a person who is content with a little sustenance."  

Narration No. 2

Àbdullâh Ibn Mas‘ûd ﷺ states that Rasûlullâh ﷺ said, "Ask Allâh of His bounty because Allâh likes this. The best act of worship (after the obligations) is to wait for prosperity after adversity (at the actual time of the adversity)."

Narration No. 3

Abû Sa‘îd ﷺ reports that Nabî ﷺ said, "There is no better and more encompassing favour granted to man than patience."

Patience is such an act that by means of it, adversity also changes to comfort. Whoever is blessed with the favour of patience, besides achieving tremendous rewards in the hereafter, he will never be worried and troubled in this world.

Narration No. 4

Abû Ad-Dârdâ ﷺ was asked the meaning of the verse, 

كل يوم هو في شأن

He replied that the different conditions of Allâh ﷺ is that whenever He desires, He forgives sins. He removes calamities. He raises a nation and debases another.

Narration No. 5.

Abdullâh Ibn ‘Abbâs ﷺ reports that once he was sitting behind Nabî ﷺ on a conveyance. Suddenly Rasûlullâh ﷺ said, "When you seek help, seek it from Allâh. This has already been decreed and noted down. By the oath of that being in whose hand is my life, if the entire creation endeavours to grant you benefit which has not been decreed by Allâh, they will never have the ability to do so. If the entire creation tries to harm you against the decree of Allâh, they will be unable to do so."

---

1 Imâm Abû Bakr Ibn Abî Dunyâ rahimahullâh has recorded all the hadîth that are found in this book with his own sanad (chain of narrators). As there was no need to write the sanad for the layman, I did not include it in the translation. (Muțî Shafî’ rahimahullâh)
Narration No. 6

Sahh Ibn Sa'd As-Sa'di says that Rasūlullāh ﷺ told Ābdullāh Ibn Ābās ﷺ, “O younger, do you want me to render you some words of beneficial advice?” Ābdullāh Ibn Ābās ﷺ replied in the affirmative. So Rasūlullāh ﷺ said, “Protect the commands of Allāh and He will protect you. Remember Allāh and you will find Him always before you at the time of a calamity. (That is, His assistance will always be with you.) When you ask, ask of Allāh. When you seek assistance, seek it from Allāh. Whatever condition affects a person has been preordained. (Nothing can go against it.) If the entire creation wants to harm you whereas it has not been decreed so, they will never be able to harm you. If you can, then remain engrossed in the obedience of Allāh with truthfulness and sincerity. If you cannot do this, then remember that there is abundant virtue in being patient at the time of adversity. Understand that the help of Allāh is with patience, comfort is with calamity and adversity with prosperity.”

Seeking Forgiveness Excessively is a Good Cure for Poverty and Calamities

Narration No. 7

Ābdullāh Ibn Ābās ﷺ narrates that Rasūlullāh ﷺ said, “Whoever seeks forgiveness abundantly, Allāh will grant him salvation from every form of grief, relief from every calamity and sustenance one cannot imagine.”

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Narration No. 8

Abū Dhar ﷺ reports that Rasūlullāh ﷺ used to recite the verse,

ومن يتق الله يجعل له خرجاً ويرزقه من حيث لا يحتسب
ومن يتولى على الله فهو نسبه

“Whoever fears Allāh, Allāh will make an exit for him from every calamity and grant him sustenance from where he cannot imagine. Whoever places his trust in Allāh, Allāh is sufficient for him.”

Then he used to say, “O Abū Dhar, if all the people had to practice on this verse, it would suffice them.”

Narration No. 9

Abū Ībādah ﷺ states that a person came to Nabī ﷺ and said, “O Messenger of Allāh, a certain tribe has robbed me. They have taken all my camels and my son.” Nabī ﷺ said, “At this time, the whole family of Muhammad ﷺ does not even have one mudd of food. Ask your need of Allāh. The man returned home. His wife asked him what reply Rasūlullāh ﷺ gave. He narrated the episode. His wife said that he (Rasūlullāh ﷺ) has taught very well. (He supplicated according to the teaching of Rasūlullāh ﷺ). Within a short while, by the grace of Allāh, he found his camels and his son. He went to Nabī ﷺ and informed

2 A dry measure.
him what had happened. Rasūlullāh ﷺ delivered a sermon in which he said that at the time of every calamity, a person should turn towards Allāh. One should ask Him of every need. Thereafter he recited the verse,

ومن يتق الله يجعل لهخرجًا ويرزقه من حيث لا يحسب ومن يتولى علي الله فهو حسبي

"Whoever fears Allāh, Allāh will make an exit for him from every calamity and grant him sustenance from where he cannot imagine. Whoever places his trust in Allāh, Allāh is sufficient for him."

‘Lā howla wa lā qūwata’ is the Cure for 99 Calamities

Narration No. 10

Abū Hurairah ﷺ states that Rasūlullāh ﷺ said, “Lā howla wa lā qūwata illā billāh’ is a cure for 99 ailments of which worry is the least.”

Reciting (لا حول ولا قوة إلا بالله) removes grief and worry and a further 98 ailments.

Narration No. 11

Hadrat Ḥasan ﷺ states that the moments of calamity are a recompense for the moments of sin.

Narration No. 12

Abū Mijlaz states that Ūmar ﷺ said, “I do not know the condition I spent the morning in, whether it is good or bad because I do not know whether a good condition is better for me or an undesirable condition.”

This is an indication to the verse of the Qur’ān in which it is mentioned that sometimes a person likes something and desires it but in reality, the consequence of that thing is harmful and disastrous for him. Similarly, a person regards something as a problem for himself whereas it is good for him.

Ibrāhīm Nakha’ī states that if there is no good for us in our disliked things, then there can be no good in the desirable things as well.

Ārif Rūmī has mentioned this in a poem of his.

Regard whispering as love in this path,
And regard joy as a calamity.
If your aim is completed according to your desire,
Be thankful, for being unsuccessful is not the aim of the beloved.

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Narration No. 13

Mansur Ibn Abdir Rahman states that once he was sitting in the company of Hasan ﷺ when a person told him (Mansur) to ask Hasan ﷺ the tafsir (explanation) of the verse:

\[ 
\text{لَا حَوْلَ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ} 
\]

“Whatever calamity occurs on earth or in the sky, is already recorded in the Preserved Tablet before We even create it.”

Hasan ﷺ replied, “Glory be to Allah, can anyone have doubt in the fact that whatever calamity afflicts him on earth or in the sky was already recorded in the preserved tablet before his creation?”

Narration No. 14

Hasan ﷺ states that Nabî ﷺ said, “Insert your naf (self) into the thoughts of the world and then remove it by means of patience. Whatever defects you find in your self, they should prevent you from backbiting against people.”

The merit of man is to remain steadfast on piety by means of patience in spite of being engrossed in secular thoughts. When he sees a fault in himself, the least is that he does not indulge in ascribing such a fault to others. This does not however mean that if a person is involved

in some wrong, he should not advise others to refrain from it.

Some Benefits of 

‘Lā howla wa lā qiwwata’

Narration No. 15

Abul Khair Ishaq states that when the Muslims attacked Persia during the era of Umar ﷺ, the Persian General, Azdmehr, came with an army of 80 elephants to combat the Muslims. The Muslim army was about to be dispersed after seeing the order and arrangement of the elephant army. The leader of the Muslim army, Muhammad Ibn Qasim rahmatullahi alaih, became worried. He tried different tactics but nothing worked. Finally, he recited,

\[ 
\text{لَا حَوْلَ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ} 
\]

‘Lā howla wa lā qiwwata illa billāhil aliyyil azīm’ loudly a few times. Allah made this statement a fortress for the Muslims. The elephants which were ferociously attacking the Muslims, suddenly stopped in their tracks. Allah thrust severe heat and thirst upon them. They became anxious and began running towards the water. The elephant handlers endeavoured to stop them using all the methods at their disposal but they failed.

At that time the Muslim army advanced and attacked. They were eventually victorious.

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Narration No. 16

When Hubaib Ibn Muslim rahmatullahi alaih used to face the enemy, he loved to recite,

'Lā howla wa lā qiwata'.

Once he besieged a fort and recited, 'Lā howla wa lā qiwata'. The Roman enemy left the fort and fled. When the Muslims recited, 'Lā howla wa lā qiwata', the walls of the fort cracked and the Muslim army entered the fort.

Narration No. 17

Khālid Ibn Rasīf said that Rasūlullāh ﷺ told Abdullāh Ibn Mas'ūd ﷺ not to be too concerned. Whatever is predestined will happen. Whatever sustenance is destined for one, one will receive it.

Narration No. 18

Sufyān Ibn Úaynah rahmatullahi alaih says that once Muḥammad Ibn Ālī rahmatullahi alaih passed Muḥammad Ibn Munkadīr rahmatullahi alaih and found him sad. He asked him the reason for his sadness. He replied that due to his debts, he was in anxiety. Muḥammad Ibn Ālī rahmatullahi alaih asked him if he was supplicating to pay off his debts. Muḥammad Ibn Munkadīr rahmatullahi alaih replied in the affirmative.

Muḥammad Ibn Ālī rahmatullahi alaih remarked that a person receives blessings in every need of his in which he supplicates to Allāh ﷻ, no matter what the need is.

Narration No. 19

Sufyān Ibn Úaynah rahmatullahi alaih states that the condition a person dislikes is better for him than the condition which he likes because an adverse condition encourages him to turn towards supplicating to Allāh while a favourable condition makes him negligent.

Narration No. 20

Dāwūd ﷺ used to recite,

سنَحَانَ مَسْتَخْرِجَ الدُّعَا بِالْآَلَّاَلَّ سَنَحَانَ مَسْتَخْرِجَ الشُّكْرَ

بالْرَّحْمَانَ

"Allāh is most pure who makes man supplicate by afflicting him with trials and tests and who grants him comfort and thereby affords him the opportunity to be grateful."

Narration No. 21

Kardūs Ibn Āmīr who was a scholar of the previous scriptures, states that Allāh ﷻ revealed in some of the previous books that sometimes Allāh involves an
accepted servant of His in some difficulty so that he becomes humble and begs. Allah then listens to his supplication.

Narration No. 22

Bishr Ibn Bashār Mujāsh’ī rahmatullahi alaih who was a well-known devout worshipper, says that he asked a worshipper for some advice. He replied that wherever divine fate takes you, live there patiently. Your heart will be at ease due to this and your grief will be decreased. Never be dissatisfied with fate otherwise Allah’s wrath will descend upon you in such a way that you won’t even know.

Narration No. 23

Ābdullāh Ibn Mas‘ūd  states that Nabī  said, “Whoever has a need and presents it before the people, his need will not be fulfilled. However, if he presents the need before Allah, either Allah will soon fulfil his need or if his life is complete, Allah will grant him comfort by taking his life away.”

Narration No. 24

Ímran Ibn Husain  states that Rasūlullāh  said, “Whoever reposits his trust in Allah and does not rely on people, Allah  fulfils all his needs and grants him unlimited sustenance while the person who merely places his trust in the people without relying on Allah, Allah will hand him over to them.”

Narration No. 25

Abū Hurairah  states that Nabī  said, “Always ask Allah for goodness. Endeavour to obtain the moments of Allah’s mercy because He has many moments of mercy. Allah makes whoever He wants successful. Supplicate to Allah to conceal your defects and grant you salvation from fear and danger.”

Narration No. 26

Malik Ibn Dīnār uttered the following statement prior to his demise, “The bounties of Allah are so close to calamities that comfort follows a calamity and a calamity follows comfort. Very shortly, both the conditions of comfort and calamity finishes.”

Narration No. 27

Ābdullāh Ibn Mas‘ūd  states that if adversity has to enter a hole also, then most certainly, prosperity and ease will also follow it into that same hole. Then he said that Allah says, 

"Undoubtedly, with hardship there is ease. Undoubtedly,
with hardship there is ease."

**Narration No. 27**

Úmar wrote a letter to Abū Ubaidah stating that when a person is afflicted by a problem, Allâh grants him ease and comfort after that. Undoubtedly, one hardship cannot overpower two comforts. Allâh states,

إِصِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهُ لِعَلَّكُمْ تَفْلِحُونَ

"Be patient yourself and encourage others to be also patient. Protect the borders and fear Allâh. Perhaps you may attain success."

**Narration No. 29**

Yazîd Raqqûshî rahmatullâhi alaih says that he heard Anas Ibn Malik saying that when Yûnûs was in the belly of the whale, he supplicated to Allâh with the following words,

اللَّهُمَّ لَا إِلَٰهَ إِلَّا أَنتَ سُبُهَانَكَ ۚ أَنْتُ عَلَى النَّاطِقِينَ

"O Allâh, there is no deity besides you. Glory be to you. I was of the oppressors."

This dua immediately reached the Throne of Allâh. The angels said, "O Allâh, this is a weak voice and it is recognizable. It is surprisingly hailing from a far off land." Allâh asked them if they did not recognize the voice. The angels asked, "O Master, who is this?" Allâh replied that it was His servant, Yûnûs. The angels said, "Your servant Yûnûs is the one whose accepted actions and accepted duas are always reaching the court of Allâh. During the times of good health and comfort, he used to remember and obey You. Now at the time of hardship, have mercy on him. Grant him relief from calamity."

Allâh commanded the whale to expel Yûnûs on dry land which it did.

Abû Hurairah said that Allâh ordered a marrow plant to germinate there. (This is the most suitable food for a weak person). In the morning and evening, a mountain goat used to come to him and he would milk it and drink the milk. (In this way he regained his strength.)

**Narration No. 30**

Sa’îd Ibn Abî Waqqâs states that once they were sitting with Nabî when he asked, "Must I inform you of something that if you read it, every calamity and problem which affects man will be removed?"

The Sahâbah said, "Yes, most certainly tell us."

Nabî said, "It is the supplication of Dhun Nûn, Yûnûs namely,

لَا إِلَٰهَ إِلَّا أَنتَ سُبُهَانَكَ ۚ أَنْتُ عَلَى النَّاطِقِينَ"
Narration No. 31

Yūnus Ibn Maisarah Ibn Jallās rahmatullāhī alaih said that when Yūnus was in the depths of the dark ocean (in the whale’s belly), then Qāţīn (who was sunk into the ground by Allāh due to his ingratitude) met him and said, “O Yūnus, if you repent, you will find Allāh at the first step of your repentance.”

Yūnus replied, “When you know this and believe in it, why did you yourself not repent?” He said, “My repentance was handed over to my cousin and he does not accept repentance.”

Narration No. 32

Sa‘īd Ibn Hasan rahmatullāhī alaih says that when Yūnus was swallowed by a whale, he thought his death was imminent. But then he moved his legs and realized that there was life in his limbs. On seeing this, he immediately stood up to perform salah according to his normal habit. In his supplication, he also said that, “O Allāh! In order to worship you I have made such a place (belly of the whale) a Musjid that no one else has ever done.” Sa‘īd Ibn Jubair states that the word ‘musabahih’ in the verse,

لولا أنك من المسبحين

refers to performing salah (مصابيح) and this statement confirms the above-mentioned incident.

Narration No. 33

Abdullāh Ibn Mas‘ūd states that when the whale swallowed Yūnus and took him into the depths of the ocean, he heard the pebbles hymning the praises of Allāh in the bed of the sea. At that time he was covered in three darknesses: (1) the darkness of the whale’s belly, (2) the darkness of the night and (3) the darkness of the ocean’s depth. He then supplicated thus,

لا إله إلا أنت سبحانك أني كنت من الطالبين

“There is no deity besides you. Glory be to you. I was of the oppressors.”

With the blessing of this du‘ā, Allāh saved him and made him reach the shore of the ocean. Due to the heat of the whale’s belly, his body had become like a chicken whose feathers had been removed.

Narration No. 34

Yahyā Ibn Salīm rahmatullāhī alaih narrates that one day the angel of death sought permission from Allāh to meet Ya‘qūb. When permission was given, he went to meet him. Ya‘qūb said, “By the oath of that being who created you, tell me whether you have removed the soul of Yūsuf or not?” The angel of death replied in the negative. He then said, “I will tell you such words, due to the blessings of which, you will be granted whatever you ask Allāh.” Ya‘qūb requested him to tell him those words. The angel said, “Read the following words and

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then supplicate:

يَا الَّذِي أَنْخَفَضَ لَا يُنْفَخُ أَبَنَا وَلَا يُحْصِي إِخْرَاجَهُ

"O the Pure Being whose favours never cease and no one besides Him can count His favours."

The narrator states that he recited these words and supplicated and the morning had not yet dawned when a person came with the glad tidings of Yūsuf’s qamīs.³

Narration No. 35

A person of Kūsa narrated that Jibrīl went to Yūsuf in the prison. Yūsuf asked him how he happened to come there. Jibrīl replied, "You are the one that caused me to come here. Recite these words and supplicate. As a result Allāh will grant you requital from imprisonment. The words are:

اللَّهُمَّ بِشَهَادَتِكَ غَفَّاءٌ وَبِقَرْبِي غَفَّاءٌ وَبِأَجْرِيَغَلَّبَتْ وَبِأَعْمَى غَلَّبَتْ

"O Allāh, the One who is always present in every place, who is never absent anywhere, the One who is in close proximity everywhere and is not far anywhere, the One

³ kurtah.

who is always overpowering and is never overpowered, grant me freedom and release in my matter and grant me sustenance from such a place where I cannot imagine."

Narration No. 36

Ibrāhīm Ibn Khallad Azdī rahlmatullāhi ala him says that one day Jibrīl went to Ya’qūb who complained about his grief and sorrow. Jibrīl said, "I will show you such a du’ā by means of which Allāh will remove your problem." He then told him to read the following du’ā:

بَشَاءُ وَلَا يَلْعَبُ كَيفَ هُوَ إِلَّا هُوَ وَبِأَحْيَا مَنْ لَا يُلْبِعُ فَرَجَ عَنْي

"O the Being besides whom no one can understand His reality and O the One whose power is such that no one can reach it besides Him, remove my problem."

He had just completed this du’ā when a person came to announce the good news of his acquittal.

Narration No. 37

Mu’tamīr Ibn Sulaimān rahmatullāhi ala him says that a person met Ya’qūb and asked him why he did not find him happy as he always used to be. He replied that his grief was due to his old age and excessive worries. Then a person met him and told him about the following
du’a whose blessing removes all problems and grief.

اللهم اجعل لي من كل ما ا koty biy وكيتي من امر كلبيي وآخريتي فرحا ومغزنا واعمر لي ذنبي وثبت رجالي في قلبي واقطعا عمن سوا به لا يكون لي رجاء إلا إياك

“O Allah, grant me freedom and release from every concern and problem whether it is of this world or the hereafter and forgive my sins and fortify Your hope in my heart and sever the hopes of others from me until I do not have hope in anyone besides You.”

Narration No. 38

Hasan rahmatullahi alaith says that if anyone was to be saved from problems in this world, the family of Ya'qub ﷺ was the most entitled to it. However, the series of problems and worries affected him for eighty years.

Narration No. 39

Ghâlib Ibn Qattân rahmatullahi alaith states that when the period of imprisonment of Yusuf ﷺ was prolonged and his distress increased, his clothes became dirty and his hair became dusty and the prison warders treated him poorly, he supplicated to Allah in the following manner,

اللهم أشكو إليك ما كنت من ودي وعدي اما وددي

Comfort After Calamity

“O Allah, I complain to you about the treatment meted out to me from my loved ones and my enemy. As for my loved ones, they sold me and took my payment. As for my enemy, he imprisoned me. O Allah, grant me release and an exit.”

Allah ﷻ immediately granted him freedom from the prison.

Narration No. 40

Jibrîl ﷺ went to Ya’qûb ﷺ and said, “O Ya’qûb, supplicate humbly to Allah.” He asked how must he do it? Jibrîl ﷺ taught him the following words,

يا أكبر الخير ويا ذاهم المعروف

“O the One who grants excessive good and O the One who gives abundant virtue.”

It was revealed to Ya’qûb ﷺ that he called out to Allah with such words that even if his two sons were dead, Allah would have resurrected them.
Narration No. 41

Abdullah Ibn Abbas narrates that Rasulullah ﷺ said, "The words which grant salvation from problems are:

لا إله إلا الله الحليم الكريم لا إله إلا الله العلي العظيم لا إله إلا الله

"There is no deity besides Allah, the forebearant, the noble. There is no deity besides Allah, the exalted and great. There is no deity besides Allah, the lord of the skies and the lord of the great throne."

Narration No. 42

Qasim Ibn Abdur-Rahman rahmatullahi alaih narrates from Abdullah that when Rasulullah ﷺ was afflicted by any calamity, he used to read the following words,

ما حي يا قوم يا خلقا سلمتم

"O the one who is alive, O the one who is eternal, I seek assistance by means of Your mercy."

Narration No. 43

Abdur-Rahman Ibn Abi Bakrah narrates from his father that Nabî ﷺ said the dua of an afflicted person should be,

Comfort After Calamity

Narration No. 44

Ali states that Nabî ﷺ taught him that whenever any problem afflicts him, he should recite,

لا إله إلا الله الحليم الكريم سبحان الله وتعالى الله ربك العظيم

"There is no deity besides Allah, the forebearant, the noble. Glory to Allah. Allah is blessed, the lord of the great throne and all praises are due to Allah, lord of the worlds."

Narration No. 45

Asma Bint Umayr said that she heard Rasulullah ﷺ saying, "The person who is afflicted by any calamity and he recites these words, Allah most certainly removes his difficulty."

Comfort After Calamity
Narration No. 46

Abdullah Ibn Mas’ud says that Nabi ﷺ said that the Muslim who is afflicted by a concern or worry and he recites these words, Allah will remove his worry. The words are:

اللهِ اللّهِ رَبِّيَ لَا شَرِيكَ لَهُ

“Allah, Allah is my lord. He has no partner.”

Narration No. 48

Hajjaj Ibn Yusuf imprisoned a person and gave the order that he be presented before him the next day. The man said that he was lying on his face out of grief when suddenly a voice from the corner of the house took his name and addressed him. The man asked the voice who it was and what was he saying. The voice replied that he should supplicate to Allah with the following words,

يا من لا علم كتب هؤلاء إلا هو اسم من لا يعرف قدرته إلا هو

“O the Being besides whom no one can understand His reality and O the One whose power no one knows besides Him, remove the problem I am experiencing.”

The man had hardly completed these words when all of his shackles and yokes opened and fell down. All the doors of the prison were open. When he reached home, he found the main door of the courtyard also open. All the soldiers and guards were sleeping. When he left that place, he found himself in a Musjid in the city of Wasi from where he hailed.

Narration No. 49

When Ibraheem Taymi rahmatullahi alaih entered the jail of Hajjaj Ibn Yusuf, he found a group all shackled in one chain. When they stood up, they all stood up together and when they sat down, they all sat down together. Ibraheem
Taymī ṭahmatullāhī alaīh said, “O the nation that was tested at the time of the bounties of Allāh and is experiencing the favour of Allāh during a calamity also, Allāh found you worthy of testing, therefore He has put you to test. Regard Him as the master and be patient. The people asked Ibrāhīm Taymī ṭahmatullāhī alaīh who he was. He replied, “I am the one who is also in danger of being punished with the same punishment that is afflicting you.” The prisoners heard this advice of Ibrāhīm Taymī ṭahmatullāhī alaīh and said they will be patient. Now they did not like being released from the jail.

Narration No. 50

Aḥū Sa’īd Baqqāl ṭahmatullāhī alaīh said that he was imprisoned in an extremely narrow and dark dungeon of Ḥajjāj Ibn Yūsuf called ‘Dmās’. With them was Ibrāhīm Taymī ṭahmatullāhī alaīh. Aḥū Sa’īd ṭahmatullāhī alaīh asked him for what crime he was imprisoned. He replied, “For nothing except that I perform extra salah and fasts. I was accused of being from the Khawārij sect.”

They continued conversing till the evening when another person was admitted to the prison. They asked him for the reason for his imprisonment and his episode. He replied, “By Allāh, I do not know for what crime I have been imprisoned. Perhaps they accused me of being from the Khawārij whereas I don’t know the sect nor do I like it. Nor do I like the people of this sect. Thereafter he requested for some water to perform wudū. After performing wudū, he performed four rakah of salah and then supplicated thus,

“O Allāh, verily You know that in spite of having wronged, oppressed and exceeded the limits, I have not ascribed any children nor any partners nor any wife nor any equal to You. If you punish, then I am Your slave and if You forgive me, then You are powerful and wise. O Allāh, I ask You, the One who does not confuse issues and the One who is not disturbed by listening and the One who is not wearied by disputers and those who reform. Grant me in this hour of mine, ease and relief from where I can expect and from where I do not expect, from where I know and from where I do not know, from where I hope and from where I have no hope. Take retribution on my
behalf from Your slave Hajjāj, from his hearing, his sight, his tongue, his hand and his feet until You release me at this time because his heart and forehead are in Your hand, O my Lord, O my Lord.”

He continued supplicating in this manner until suddenly a person knocked at the door of the prison. He called out the prisoner’s name asking him to come forward. The man immediately stood up and at the time of leaving the prison, he told the others that if Allāh granted him acquittal, he would supplicate in the same manner for them and if something else happened, that is, he was killed, then Allāh will gather all of them in His mercy.

The following day they received the news that the man was released at that very moment.

**Narration No. 51**

When Ibrāhīm Taymī rahmatullāhi alaih was imprisoned by Hajjāj, the people asked him why he did not supplicate to Allāh to release him from prison. He replied that he was feeling ashamed that he should ask for the removal of something for which he was receiving tremendous rewards.

**Comment**

This was a special condition in which pondering over the great rewards made the calamity seem delightful.

Grief changes to comfort when the aim is great
The eye of the wolf steals glances around a flock of sheep.

Comfort After Calamity

What grief does your standing in front of us have?
Come inside, O brother.

This is an exception and in normal circumstances, it is a masnūn act that one should seek relief from all calamities.

**Narration No. 52**

An oppressor dug a hole and imprisoned a person in it by covering it with a rock. In this condition, the victim was inspired divinely to supplicate as follows:

سُبْحَانَ الْمَلَكَ الْعَظِيمَ سُبْحَانَ اللَّهِ وَبَلَّامُهُ

“Glory to Allāh, the sanctified king. Glory to Allāh and praise be to Him.”

When he supplicated, he automatically came out of the hole.

**Narration No. 53**

A Roman Christian priest was brought to the Muslim Khalīfah, Sulaimān Ibn Ābdil Malik. The latter ordered that he be imprisoned. One day, the prison warder locked the cell at night as he would normally do and came out. In the morning when he went to the cell, he found it empty.

After several months, the governor of the border wrote a
letter to the Khalifah telling him that the Christian priest whom they had previously arrested was found near the governor’s house. Sulaiman Ibn Abd Malik summoned the warden and questioned him as to what happened. The warden asked the Khalifah that if his life was safe, he would correctly explain the whole incident. The Khalifah agreed. The Khalifah asked him what the prisoner used to do and what he used to read. He replied that the prisoner used to read the following du’a:

"O the Being who is sufficient for the entire creation and no creation can be sufficient for him. O the Helper of the helpless, all hopes have been dashed except from You. You alone grant me refuge. You alone grant me refuge."

Sulaiman Ibn Abd Malik said that he was rescued due to these very words.

**Narration No. 54**

Hajjaj Ibn Yusuf sent some of his officers to arrest a man and he took an oath that if he captured the man, he would execute him. The man was arrested. When he was brought in front, he recited some words. Hajjaj immediately released him. The people asked him what he had recited. He said he recited the du’a,

"O Allah, I testify that all deities besides You from Your throne till the depths of the earth are all false. You are witnessing my calamity. Grant me safety from it."
Umar fell unconscious at that time. When he regained consciousness, he saw the Roman lying dead next to him.

Ishâq Ibn Bint Dawâd rahmatullâhi alaih says that he tried the du'a and told the people about it. It proved to be extremely beneficial. This du'a depicts total sincerity.

**Narration No. 56**

Ismâ'îl Ibn Abî Fudaik rahmatullâhi alaih says that Rasûlullah sâw said, "When I am in any difficulty, Jibrîl comes and tells me to read the du'a,

توكلت على الحفيذي لا يموت والحمد لله الذي لم يبتعد ولا يلبسه شر في الملك ولم يكن له ولد من الذل وكبره تكسر

I have placed my trust in that Being who is alive and death does not overtake Him. All praises are due to Allah who has not taken children, nor any partner in His kingdom. He does not have any helper out of helplessness. Exalt Him excessively."

**Narration No. 57**

Muhammad Ibn Alî rahmatullâhi alaih states that Nabî sâw taught Hadrat Alî ra a du'a which he used to read at the time of difficulties and problems. Hadrat Alî ra then taught this du'a to his children. The du'a is,

Comfort After Calamity

O the One who was present before everything and the Creator of everything and the One who will remain after everything, fulfil my so and so need. (At this point, mention the need one has.)

**Narration No. 58**

A person went to Hasan Ibn Alî ra and requested him to intercede on his behalf to his father, Alî ra. Hasan said that Alî ra was at that time in such a place where he normally sits during grief and distress.

The man said, "Take me close to that place so that I can hear his speech."

When he went close to that place, he heard Alî ra saying,

كإيئعص يَا لَوْرُ يَا قَدَوسُ يَا حَيِّي يَا رَحِمَانُ

He uttered these words three times and then said,

غَفِّرَ لِي الْذَنُوبِ الَّتِي تَجَلَّ النَقْم

Forgive those sins of mine which cause calamities.

وَغَفِّرَ لِي الْذَنُوبِ الَّتِي تَغير النَعْم

Forgive those sins of mine which change bounties into

Comfort After Calamity
Forgive those sins of mine which repel du’as.

Forgive those sins of mine which withhold rain.

Forgive those sins of mine which darken the winds.

Forgive those sins of mine which cause disgrace.

Narration No. 59

The Khallīfah Walīd Ibn ʿAbdīl Malik wrote a letter to ʿUthmān Ibn Hibbān Al-Muzani to search for Hasan Ibn Hasan rahmatullahi alaih and lash him a hundred lashes. He was told to also make him stand one day in front of the people. The Khalīfah felt that he (Hasan) would probably be killed by him one day. ʿUthmān Ibn Hibbān called for him. When he was presented, there was a large crowd of enemies. ʿAlī Ibn Husain ra stood up and told him to read these words of salvation. Allāh would prove his innocence. The words are,

لا إلّا إلّه إلّه الحَلِيمُ الكَرِيمُ سَبِحَانَ اللّه زَرٍّ السَّمَائَاتِ
Hasan recited these words. When Úthmán's gaze fell on him, he said, "This seems like the face of an innocent man. Someone has falsely accused him. Release him. I will write to the king about his innocence because those present know the conditions which the absent ones do not know."

Narration No. 60

Hadrat Ṭa'ús ṭahmatullahi alaih says that one day he was in the Haţim of the Ka‘bah when AÎf Ibn Husain entered. Hadrat Ṭa'ús ṭahmatullahi alaih says, "I told myself that this is a great bounty. Here is a pious man from the family of the prophet. I will listen to his du’a."

He began performing salah and prostrated. I placed my ear closer and heard him saying,

"Your insignificant slave is present in Your court. Your destitute one is present in Your court. Your needy one is present in Your court. Your beggar is present in Your court."

Narration No. 61

When Mûsâ went to Fir‘oun, he supplicated with the following words. Nabi made the same du’a during the battle of Hunain. This is the du’a of every person in distress.

"You were and You will always be. You are the One who is alive and will not die. The eyes sleep and the stars lose their light. You are alive and everlasting. Neither does slumber overtake You nor sleep, O the One who is alive and eternal."

Narration No. 62

A person narrates that once a man from the offspring of the Sahâbi, Anas Ibn Mâlik was his guest. At the time of departing, he wanted to give the host a gift. The host refused to take it. He said he will teach him a du’a which his grandfather Anas used to read. He said that whenever he read this du’a, Allâh removed all problems and calamities."

The dua is,

Comfort After Calamity

Comfort After Calamity
However, the man silently recited this du'a,

"O Allah, the Lord of Ibrahim, Isma'il, Ishaq, Ya'qub and the Lord of Jibril, Mikail, Israfil and the One who revealed the Torah, Injil, Zabur and the Great Qur'an, ward off the evil of Ziyad from me."

Narration No. 64

When the order was given to arrest Abu Ja'far Isma'il Ibn Umayah rahmatullahi alaih, there was a wall on the road on which was written,

"O the Benefactor of my bounty, my companion during my solitude and my support during my anxiety."

Abu Ja'far rahmatullahi alaih learnt these words and continued reading them until Allah granted him freedom. Then he passed the wall and found nothing there. (Allah had shown him this hidden writing in order to teach him.)

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"O Allah, there is no hope for my sins except Your forgiveness. I have sent forth the provisions of my deprivation. I am asking You of something for which I am not entitled and I am supplicating for something I do not deserve. I humble myself to You for something I am not worthy of. No condition of mine remains concealed from You although the reality of my condition may be hidden from the people. O Allah, if my sustenance is in the sky, then send it down. If it is on earth, reveal it. If it is at a distance, bring it into close proximity. If it is near, then make it easy. If it is less, then increase it and grant blessings in it."

Narration No. 63

One day Imam Sha'bi rahmatullahi alaih was sitting by Ziyad. A person was arrested and brought before the latter. It seemed as if he was going to be executed.

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"Comfort After Calamity"

Comfort After Calamity
Narration No. 65

Faḍl Ibn Rabi’ rāhmatullāhi alaih narrates from his father, Rabi’ rāhmatullāhi alaih that the Khalifah, Abū Ja’far Mansūr performed hajj during the year 147 A.H. Then he proceeded to Madinah. He ordered Rabi’ to send some policemen to arrest Ja’far Ibn Muhammad rāhmatullāhi alaih. He said, “May Allāh destroy me if I do not kill him.”

Rabi’, the minister of Mansūr said that he procrastinated in the hope that Mansūr forgot the issue. However, the Khalifah reminded him again. On the third occasion, when he became angry with Rabi’, the latter told him that Ja’far Ibn Muhammad rāhmatullāhi alaih was at the door. He requested that Ja’far be brought inside. When he entered, he greeted the Khalifah saying,

السلام عليكم يا أمير المؤمنين ورحمة الله وبركاته

The Khalifah replied, “O enemy of Allāh, may Allāh not keep you safe. You live in my kingdom and spread irreligiosity and corruption. May Allāh destroy me if I do not kill you.”

Ja’far rāhmatullāhi alaih said, “O Amirul Mu’mīnîn, when Sulāimān was granted the kingdom, he was grateful. When Ayyūb was in difficulty, he was patient. When Yusūf was overpowered, he forgave. And you, O leader of the believers, are not detached from these conditions.”

The Khalifah heard this and sat down with his head lowered for a long while. Then he raised his head and said, “Come to me. Now you are innocent in my view, trustworthy and harmless. O beloved one, may Allāh reward you among all the relatives.” Then he held Ja’far’s rāhmatullāhi alaih hand and made him sit next to himself. He told his slave to bring a bottle of perfume. When the bottle was presented, he applied the perfume himself on Ja’far rāhmatullāhi alaih until he moistened his beard.

Then he bade him farewell and told Rabi’ to give him gifts and take him home.

Rabi’ rāhmatullāhi alaih states that when Ja’far rāhmatullāhi alaih reached home, he (Rabi’) followed him. He told Ja’far rāhmatullāhi alaih, “Before this incident, I have not seen the Khalifah more angered than he was. After you came, I saw this strange occurrence which happened in front of you. I was observing the movement of your tongue. Now tell me, what were you reading?”

Ja’far rāhmatullāhi alaih said, “You are my relative and have done a favour to me. I recited this du’ā,“

اَلَّهُمَّ احْرِسْنِي بِعِينِكَ الَّيْلَةِ لَا تَنَامَ وَبَرَكْنَكَ الَّذِي لَا يُرَآمَ
عَفَّرْنِي بِعِينِكَ عَلَيْكَ فَلا أَهْلَكَ وَلَئِنْ رَجِحتِي وَكَمْ مِنْ نُخُمَّة أَلْمَتْ بِهَا عَلَيْكَ فَلَكَ عَنْهَا شَكِكْتُ وَكَمْ مِنْ بَلَّة
إِلَيْتِي بِهَا فَلَكَ عَنْهَا صَرْيُ فَبِفَلَدِكَ عَنْهَا شَكِكْتُ وَلَمْ يَحْمِنْي وَبَا
O Allah, make my worldly life an assistant for my religion and by means of piety, assist me for my hereafter. Protect those things of mine from which I am absent. And do not hand me over to myself in protecting those things by which I am present. (You be my protector.)

O the Being who is not harmed by sins, and no decrease occurs in His treasures by forgiving, forgive me for those things which do not harm you, that is, sins. And grant me those things which do not decrease Your treasures, that is, forgiveness. You are undoubtedly the Giver in abundance. I seek comfort in You for an immediate release, patience, abundant sustenance and freedom from all calamities. In comfort also, I seek the ability to thank You for it.”

Narration No. 66

Waddah Ibn Khaithamah states that Umar Ibn Abdel Aziz rahmatullahi alaihi ordered him to release all prisoners. Waddah released all except Yazid Ibn Abi Muslim. When he was eventually released, he took an oath that he would kill Waddah.

Subsequently, Waddah travelled to Africa for some work. He suddenly received the news that Yazid was also there. Waddah fled out of fear but Yazid sent some men after him. Waddah was captured. When Waddah was brought before him, he asked whether it was Waddah to confirm his identity. Waddah replied in the affirmative. Yazid commented that he supplicated abundantly to Allah to capture Waddah who also said that he supplicated...
profusely to be saved from Yazid's evil.

Yazid said, "By Allah, Allah has not granted you sanctuary and I will most certainly kill you. By Allah, I will definitely kill you. Even if the angel of death has to come and compete with me, I will murder you before your soul is removed. Bring my sword and the mat on which a criminal is executed."

The mat was laid out and Waddah's hands and feet were bound. The executioner stood over his head with his sword unsheathed. However, it was time for salah and Yazid left Waddah and departed to perform salah. When he prostrated, the swords of the army terminated his life. A man went to Waddah and released him.

In another narration, it is mentioned that Waddah supplicated to Allah to finish off Yazid before he could blink his eye. Allah accepted his supplication. Some messengers who had come to him, immediately killed him.

Narration No. 67

A man came to the Sahabi, Abu Ad-Dardaa and asked him for some words of advice. He replied, "Remember Allah at the time of comfort and He will remember you at the time of difficulty. When you think of the dead, then count yourself among them. When your carnal self desires something, think of its consequence (that it will also eventually perish)."

Narration No. 68

Iryad Ibn Haytham states that Abdullah Ibn Ziyad sent his father, Haytham on an errand to Yazid Ibn Mu'awiya. When he reached there, there was a Khariji in front of Yazid.

The Khariji said that he was very unfortunate. Yazid replied, "Most certainly, and by Allah, I am undoubtedly going to kill you."

The Khariji moved his lips a little. Yazid asked the servant what he was saying. The servant said that he was reciting the couplet,

"Perhaps Allah may bring some relief because He has a new matter in His creation every day."

Yazid told two executioners to take him outside and kill him immediately. This conversation was still taking place when Haytham reached. He asked the executioners what the matter was. They told him what had happened. Haytham told them to hold on immediately. Haytham went to Yazid and addressed him, "O leader of the believers, hand this criminal over to your visitor." Yazid replied, "Very well, you may do as you please."

Haytham held the Khariji's hand and released him. The Khariji muttered while going away that Yazid had taken an oath on Allah's name and Allah had made him a liar. He wanted to overcome Allah, may Allah forbid, but
Allah overcame him.

Narration No. 69

Abū Umar rahmatullahi alaīh states that he became frustrated with the oppression of Hajjāj Ibn Yūsuf and fled. One day he was on the roof of a house in Yemen. He heard a person reciting the couplet,

"Rabbī ma' a'la nafsī min al-ʿāmārī, la'ī al-fūrā' kāwal al-ʿuqālī.

"Sometimes people regard a matter to be a calamity meanwhile it is freedom like the opening of a string."

When he went out of the house, he heard the people saying that Hajjāj had died. He was not sure whether he was happier at being freed or hearing the news of Hajjāj's death.

Narration No. 70

Abdullāh Ibn Abī Ilūzail rahmatullahi alaīh narrates that the king Bukht Nāṣr made two lions fight. Then he had them thrown in a hole. Subsequently he called the Messenger of Allah, Dāniyāl, and threw him on top of them.

However with the power of Allah, the lions did not even turn towards Dāniyāl. Later, Dāniyāl needed to eat and drink. Allah revealed to Armiyā in Syria to prepare some food for Dāniyāl. Armiyā said, "O Master, I am in Syria and Dāniyāl is in Bābil in Iraq.

How can I make the food reach him?" Allah replied, "Prepare the thing We have commanded you to do. We are going to send such a thing to you, that will transport the food and you to Dāniyāl."

Armiyā prepared the food and according to the promise of Allah, He conveyed him to the hole in which Dāniyāl was. Dāniyāl asked him who he was. He replied, "I am Armiyā." Dāniyāl asked how he reached there. Armiyā replied that Allah conveyed him to that place.

Out of ecstasy, Dāniyāl asked him if Allah had actually taken his name. Armiyā replied in the affirmative. Dāniyāl said, "All thanks to Allah who does not forget those who remember Him. All praises are due to Allah who does not deprive those who have hope in Him. All praises are due to Allah who does not hand over to others those who repose their trust in Him. Praise be to Allah who grants favours to those who do favours. Praise be to Allah who grants salvation as a reward to those who are patient. Praise be to Allah who removes our calamities after our un easiness. Praise be to Allah whom we have hope in, even after all our plans are finished."

Narration No. 71

Ambasah Ibn Sā’īd rahmatullahi alaīh states that he once went to bid farewell to the famous khalīfah, Ūmar Ibn Abdil Āzīz rahmatullahi alaīh who was departing on a journey. When I bid him farewell and began returning, he called me, "O Ambasah, O Ambasah, remember death.
often. The benefit of this is that no matter how much of comfort and luxury you have in this world, it will restrain
you.” (That is, there is a fear of becoming negligent of Allah ﷻ. This will not occur. The difficulty one was
experiencing will finish after a few days and become a cause of the comfort of the hereafter. Hence this
difficulty will also seem like comfort.)

Narration No. 72

Úmar Ibn Ādīl Āzīz’s rahmatullāhī alaih son, Ābdul
Āzīz rahmatullāhī alaih says that his father used to say
that when you are faced with any worldly problem, remember death. It will make the difficulty easy.

Narration No. 73

Úyaynah rahmatullāhī alaih says that Maslamah Ibn
Ādīl Malik rahmatullāhī alaih used to say, “The person
with the least concern in the hereafter will be the one who
had the least worry in the world.”

Note:
This refers to a person who, out of his own will, mounts
worries and concerns on himself out of greed for the
luxury and comfort of this world. He will be in danger in
the hereafter. However, if a person is affected by
involuntary concerns, this will not be harmful in the
hereafter. In fact, the aḥadīth promise high stages and no
worries and grief for such a person.

Narration No. 74

Āzīm Ibn Fādīl rahmatullāhī alaih says that he asked
Zuhair Bābī rahmatullāhī alaih what his condition was.
He replied, “O Abul Fādīl, since you have gone, I have
been preoccupied with the journey to the hereafter and
moving away from the cold and heat, the calamity and
comfort of this world.”

Abul Hasan states that Zuhair Bābī rahmatullāhī alaih
was afflicted by many illnesses. He suffered from hernia,
asthma and he lost his eyesight but he bore it all patiently
and used to say, “This is only the difficulty of this
worldly life. (I am not so concerned about it.) It can do
whatever it wants. (As long as the hereafter is safe, there
is no grief of this world.)”

Narration No. 75

Sa’d Ibn Thaubah rahmatullāhī alaih states that when
Zuhair Bābī rahmatullāhī alaih lost his eyesight, he went
to visit him. When he began consoling him, Zuhair said,
“Do not be grieved. The return of my eyesight is not even
equivalent in my view to two cents.” (This is due to the
fact that a worldly problem is a means of salvation in the
hereafter. It is mentioned in a hadith that Allah ﷻ said,
“The one whose eyesight I take away, I will grant him
jannah in replacement for them.”
Narration No. 76

Muhammad Ibn Husain rahmatullahi alaih says that he saw some youngsters annoying an insane person who eventually took refuge in a musjid. He went and sat in a corner of the musjid. When the youth had dispersed, he stood up and began repeatedly reciting,

إذا تضايق أمر فانتظر فرجا فاصعب الأمر اده الي الفرج

“When any matter becomes a crisis, wait for comfort. Because the more difficult a matter becomes, the closer it becomes to being fulfilled.”

Narration No. 77

Husain Ibn Abdir Rahman rahmatullahi alaih says that once the minister became annoyed with him and banished him from the city. Husain was extremely grieved. During this period, a travelling companion recited the following couplet to him one night,

لا تتأسى كان قد فرج الله

“Have good thoughts about your owner who has made you in a habit of receiving bounties and who reformed your crookedness till yesterday.”

When Husain Ibn Abdir Rahman rahmatullahi alaih heard these couplets, his grief dissipated and he gave the man who recited them, ten thousand dinhams.

Narration No. 78

Muhammad Ibn Abi Rajaa Moulaa Banii Hashim rahmatullahi alaih says that he was once in great distress due to some problem. Coincidentally, he lifted his son’s mattress under which he found a piece of paper with the following couplet,

لا تتأسى كان قد فرج الله

“O the one in grief, undoubtedly grief will terminate. Do not lose hope. It is as if Allah has removed the problem.”

On seeing this poem, his grief disappeared and the problem he was experiencing also went away after a few days.

Narration No. 79

A person narrates that he was once in great sorrow and this agonized him. One night when he slept, he saw a dream in which a person was saying,
"Become a person who repels problems with patience because there will not be such a day in which you do not see something undesirable."

"Sometimes a dignified person smiles at a problem whereas his heart is groaning due to the heat of the calamity."

He learnt these couplets. When he woke up from his sleep, these very verses were on his tongue. Not long thereafter, Allah alleviated his problem.

**Narration No. 80**

Yazid Ibn Abd Malik appointed Amr Ibn Hubairah as the governor of Iraq. When Yazid passed away, Hisham became the ruler. Amr said that now Hisham would no more keep him as the governor of Iraq but would either appoint Sa'id Jarsh or Khalid Ibn Abdullah Qasri. If the latter was to be appointed, that would be a real problem.

Coincidentally, Hisham appointed Khalid as the governor. Amr Ibn Hubairah was performing wudu for salaat and placing his turban properly when someone informed him that Khalid was arriving as the governor.

As soon as Khalid arrived, he arrested Amr Ibn Hubairah, made him wear coarse clothing and imprisoned him. Amr Ibn Hubairah began reciting the verse,

لا الله إلا أنت سحانك انت كنت من الظالمين

continuously. When the people heard him reciting this verse, they commented that the time for his release was very near. Consequently, Amr’s relatives reached Wasit and rented a house close to the prison. They began digging a tunnel from the house to the prison and another tunnel from the house to the outskirts of the city. When both the tunnels were ready, they went via the tunnel at night towards the prison and reached Amr. First they took him to the house and from there beyond the walls of the city. They had previously arranged for some fast horses to wait there. They mounted the horses and immediately disappeared.

When Khalid was informed in the morning, he immediately sent Sa'id Jarsh in pursuit. Sa'id found him when he had already crossed the Euphrates. He was forced to leave him alone. With the blessings of the verse, Amr safely reached home.

Hazzim, the freed slave of Amr states that he was with his master during this incident. When they escaped from Khalid and reached Damascus, it was the time of Ishaa. They first met Maslamah Ibn Abd Malik. He granted them refuge. Maslamah performed the Fajr Salat behind Hisham Ibn Abd Malik. After salat, he went to Hisham who told him it seems as if Amr Ibn Hubairah spent the night with him.

Maslamah replied, “That is correct, Amirul Mu'minin, hand over his life to me as a gift.”
Hishām said, "I have gifted his life to you. Do as you please."

NARRATION NO. 81

Tūbah Ḍambāḍrah raḥmatullāhī alaīh says that Yūsuf Ibn Ūmar forced him to do some work. On his return, Yūsuf imprisoned him. Tūbah remained in prison for a long time until he became old. There remained not a single strand of black hair on his head. One day he saw a person in white clothing coming to him in a dream. The stranger said, "O Tūbah, your incarceration has become too long." Tūbah agreed with him. He told Tūbah to recite the du’ā,

إِسْأَلَّ اللَّهَ العُفْوَ وَالْغَفَرَةَ وَالسُّفْقَاةَ فِي الْكُلِّيَاءِ وَالْأَخْرَجِ

"I seek forgiveness from Allah for my sins and I seek comfort from all problems in the world and the hereafter."

He recited this du’ā three times in his dream. Thereafter he awoke from his sleep and told the servant to bring a pen, ink, paper and a lamp for him. He wrote down the du’ā. He then performed some salah. He continued reciting the du’ā till the Fajr Salah. When he performed the Fajr Salah, the prison warden came and knocked on the door. When the door was opened, he asked for Tūbah Ḍambāḍrah. The people pointed in his direction. Some of the warders took him in that condition to Yūsuf with his hands and feet bound. Yūsuf said, "O Tūbah, we have prolonged your imprisonment." Tūbah nodded in agreement. Yūsuf then passed the order that he be released.

NARRATION NO. 82

Abdullāh Ibn Hishām Dhimārī raḥmatullāhī alaīh says once some people dug a grave in which they found a stone. The following verses were inscribed on the stone,

اصِبْ لِذِهَنِ نَالْ مَنْ كَفَّ اضْطِبَتْ الْذِيْهْرَ

Be patient on whatever problems the time afflicts you with, because time passes in this way.

فَرِحَ وَحَزَنَ مَرَةٌ لَا حَزَنٌ دَامٌ وَلَا سَرُورٌ

Joy and sorrow is for a little while

Neither does grief last for long nor happiness.

وَأَخْرَجَ دُعَوَاتِ أَنِ الحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الحَمْدُ لِلَّهِ الَّذِي بَعَزَّهُ

And الآخِرُ دُعُوَاتُ أَنَّ الحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الحَمْدُ لِلَّهِ الَّذِي بَعَزَّهُ

وجَلَّلَهُ تَنِّى الصَّلَاحَاتِ

The End
A Summary of all the Du'ās

Comfort After Calamity
فَرَجْ عَنِيُّ ما أَنا فِيهِ

لِلَّهِمَّ إِنَّكَ تَعْلَمُ أَنِّي عَلَى إِسْمَاعِيْلِ وَظَلَمْيِ وَإِسْرَافِيْلَ إِنَّمَا أَجْعَلْ لِكُنَّى وَلَا نَذَا وَلَا صَاحِبَةً وَلَا كَفِّرْ فَإِنْ تَعْدِلْ

فَعَدْلَا وَإِنْ تَعْدِلْ فَإِنْ تَعْدِلْ أَنَّ الْعَزْيُ الْحَكِيمُ اللَّهُمَّ أَسْتَلِكَ

يَا مِنْ لَا يَطْلُعُ المَسِئِلُ وَلَا مِنْ لَا يَشْهَدُ سَعْنَ عَنْ سَمْعٍ وَ

يَا مِنْ لَا تَبْرِمُ الْحَاجُّ الْمُسْلَكُونَ أَنْ تَجْعَلُ في حَسَنِي هَذِهِ

فَرْجًا وَمُخْرَجًا وَمِنْ حَيْثُ أَحْسَبُ وَمِنْ حَيْثُ لَا أَحْسَبُ وَ

وَمِنْ حَيْثُ أَعْلَمُ وَمِنْ حَيْثُ لَا أَعْلَمُ وَمِنْ حَيْثُ أَرْجَوُ وَ

مِنْ حَيْثُ لَا أَرْجَوُ وَخَذُ لَيْ بَقِلَّ عَبْدَكَ الْحَاجُّ وَسَمِعْهُ وَ

بصِرَهُ وَلَسَانِهِ وَلَمْ يُصِرْ وَرَجِلِهُ حَتَّى تُخَرَّجُي في سَاعَتِي هَذِهِ

فَإِنْ قَلِبِي وَناصِرَتِي فِي بَدَلٍ أَيْ رَبِّ أَيْ رَبٍّ

سَبِيعُ المَلِكِ الْقَدِّيْسُ سَبِيعُ اللَّهِ وَبِحَمْدِهِ

يَا مِنْ يَكُنْيُي مِنْ خَلْقِهِ جَمِيعًا وَلَا يَكُنْيُي مَنْ أَحْدِ مِنْ خَلْقِهِ

يَا أَحْدِ مِنْ لَا أَحْدَ مِنْ لَا يُقَطَّعُ الْرَّجْلُ إِلَّا مَلَكُ أَخْبَثُ أَخْبَثُ

يَا عَزِيزُ يَا حَمِيدُ يَا ذَا الْعَرْشِ الْمُحِيدِ إِصْرَافًا عَلَى شَرٍّ كُلٍّ

جََّاَرَ حَبَّ يَزْمُّ
لا تراني على الخطأ فلا أضحي بناذا المعروف الذي لا ي tüketى أنذا ويا ذا اللمع الذي لا أخشى أنذا أستفلَ أن تصلى غلى معتقد وعليه آل محمد أنذا ويك أذنا في تحره وأعود بك من شره اللمع أعني على ديني بالذين وعليه الحفر بالقري والمحفظة غني عنه ولا يكلني إلى نفسه فهما حصن ونيا من لا تعدى الدرب ولا تنقصه المغفرة إغفر لى ما لا يضر و أغطيني ما لا يفصحني إلى أن الوهاب أستفلَ فرجاً قريناً وصرعا حميلاً وزرفاً واسعاً والعافية من جميع البلاد وشكر العافية خسبي رخى تأتي به الله إنه لكي يوم في خليطته أثم رنيما تكره النفس من الأمر له فرحة كجلب العمال آسال الله العفو والعافية والمعافاة في الدنيا والآخرة
Other Books by the Translator

1. The Book of Beliefs
2. Is Taraweeh 20 Rakâts?
3. The Gift of Nikah
4. One Minute Madrasah
5. Guidance for a Muslim Wife
6. Muslim Youth and Western Education Systems
7. The Straight Path - Part 2
8. Assistance and Victory
9. Virtues of Arabic
10. Stories of the Messengers - Part 1
11. Stories of the Messengers - Part 2
12. Stories of the Messengers - Part 3
13. Stories of the Messengers - Part 4
14. Stories of the Messengers - Part 5
15. Stories of the Messengers - Part 6
16. Stories of the Messengers - Part 7
17. Stories of the Messengers - Part 8
18. Stories of the Messengers - Part 9
19. Stories of the Messengers - Part 10
20. Etiquette for Teachers and Students
21. From the Creation to the Creator
22. Islam and Alcoholism
23. The Concept of Hijab
24. The Salâh of Women
25. Saudi Arabia - A Brief Geography
26. Arabian Countries
27. Geography 3: Countries with Substantial Muslim Populations
28. The Beginning of Guidance
29. Eminent 'Ulamâ
30. Learning Urdu
31. Comprehending Urdu

Comfort After Calamity

32. Shâh Waliullâh plus a Brief History of 'Ulûmul Qur'ân
33. Virtues of Makkah
34. The Distinctive Position of Muslims
35. The Rewards of Piety
36. The Fruits of Seeking Forgiveness
37. The Rights of Women
38. The Path to Sainthood
39. Protection from Sin
40. The Purpose of Life
41. Evil Glances and Love Affairs
42. Imam Bûkhârî
43. Basic Islamic Beliefs
44. Guide to Madrasah Arabia Islamia
45. Prospectus - Madrasah Arabia Islamia
46. Propaganda Against Islamic Institutes
47. Unity of the Ummah
48. Al-Ma'âthirât - Du'âs to be Read Daily
49. Birth Control - The Islamic Perspective
50. The Virtues of The Ahle-Bayt
51. The Blessings of Sârah Sajdah and Mulk
52. The Martyr of Karbala
53. The Rescuer from Deviation
54. Two Defenders of Truth
55. From the Treasures of Arabic Morphology
56. The Islamic Perspective of Bay'at
57. The Islamic Perspective of Visions
58. The Islamic Perspective of Inspirations

60. مراق الصالحين لزود الطالبين
61. مولد الطالبين من رياض الصالحين
62. آموز الدارنين في رياض الصالحين
63. الخطبات المعبرة
64. الطرق الواضحة إلى الكتب النافعة