



## WEAKNESS OF FAITH

# Weakness of Faith

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In dealing with various cases every day, we find something that has become so common, and that is the type of statements people utter when they are in difficulties, hardships, pain and suffering. There is no contemplation, reflection, or thought, just immediate criticism of Allah Ta'ala's system and 'government' —as we will say.

Some question Allah Ta'ala's wisdom and say: ***'What kind of Allah is this that He has done such injustice to me!' (Na'uzu Billah)***

People actually use these kinds of words, attributing their difficulties to Allah Ta'ala, accusing Him of injustice (Na'uzu Billah). Yet who can be more just than Allah Ta'ala?

**"Indeed, Allah does not do injustice, as much as an atom's weight...."**

Such people only see the outside. They see what is on the surface. Their ignorance becomes apparent, and sometimes their arrogance becomes evident.

In English, there is a proverb: **'Ignorance is bliss.'** However, this statement is an ill-considered one. It may be bliss in this world, but when the veils of the unseen are lifted, then 'bliss' comes to an end. The bliss is then replaced with distress.

**Ignorance is no bliss for the Muslim if it leads him to sins and if it leads him to such**

**statements, which can even throw him out of Islam and land him in Jahannum.**

Arrogance is such an evil which leads the person to believe that he is infallible; that nothing can 'touch' him. When something does 'touch him', then the nafs is provoked, and he makes such statements as if we have some right to question Allah Ta'ala or criticise His Decisions.

Why? —Because there is no recognition of Allah Ta'ala and no knowledge and understanding of the system and the wisdom of Allah Ta'ala.

By Allah, this worldly life is not to be taken lightly, as if we are here to just while away our days and do as we like - and when things go wrong, we get upset and angry because a storm suddenly hits our boat, which was sailing smoothly.

We should remember that many a time, the sins we have committed in our lives – which we do not even remember, let alone consider sins – are probably the cause of the Musibat (difficulty). **This is, indeed, a weakness: we easily forget our injustices.**

We could have done some great injustice to a person. It could have been that we were unjust to someone many years ago. The person may have been under our authority or at our mercy, and we caused great hurt and great grief to the person. It could have been an injustice to one's parents, wife, employee, student, poor person, or even a non-Muslim —we do not realise that that injustice will catch up at some stage in life.

Other sins, Allah Ta'ala forgives. The person makes Taubah from sins, and Allah Ta'ala forgives. However, there are certain sins where justice has to be meted out; unless the person asks those people for forgiveness. If not, Allah Ta'ala punishes in this world. Aakhirat is Aakhirat —but even in this lifetime, **punishment descends very swiftly on injustice —whether it was injustice upon a Muslim or non-Muslim.**

Abu Hurairah (rahiyallahu' anhu) has narrated that Rasulullah (sallallahu 'alayhi wa sallam) said: There are three types of people whose duas are not rejected:

- 1) The fasting person -when he breaks fast,
- 2) The just ruler,
- 3) And the one who is oppressed.**

**Allah Ta'ala raises the Dua of the oppressed one above the clouds, and the doors of heaven are opened for it, and Allah Ta'ala says, "By My Majesty and Honour! I will help and aid you, even though it may be after a few days."**

So sometimes, the difficulty and calamity is the recompense of our own oppression and injustice, **and sometimes it is a test. Allah Ta'ala is taking our examination.**

If every student says: *"Great injustice is being done to me in the Matric examination. I have to work so hard; I have to study so much, and I have to burn the midnight oil."*

Will we call that injustice? —No!

Even the student knows and understands that there will be awards and rewards after he passes his examination for that hard work and sacrifice.

Look at the amount of time spent studying when the person wants to become a doctor, engineer, scientist, or whatever else. Can we say that hard work and sacrifice are injustice?

Others are sleeping early, or they are enjoying themselves at the clubs, cinemas and theatres. And this student has to work so hard.

The student knows that after his studies, he will graduate, and his qualifications will place him in a high bracket of earnings. He knows that once he starts earning, he will be able to afford various material luxuries.

Because of what he hopes to earn and what he will be able to afford — whether a beautiful car, home, travelling the world, etc., which he dreams of, he is prepared to work very hard. No one calls that injustice.

Allah Ta'ala informs us :

**"We will definitely test you with some fear, hunger loss in your wealth, health and fruits."**

Allah Ta'ala tests each one of us – and this is, after all, a world of test – but the test is also within the capacity of the person to bear:

**"Allah does not obligate anyone beyond his capacity"**

Whatever the test from Allah Ta'ala is, it is definitely within the person's capacity to bear. Allah Ta'ala's Ma'iyyat (proximity) is with the person who is being tested.

**"...Indeed, Allah is with those who are patient."**

Glad tidings are given to those who patiently persevere and pass such tests :

**"Give good tidings to those who are patient who say –when afflicted with calamity: "To Allah We belong, and to Him is our return" (Inna lillahi wa inna ilayhi raji-oon). Those are the ones upon whom there are blessings from their Lord and mercy. And those are the ones who are on the right path.."**

If it is an Azab (punishment) from Allah Ta'ala, the person will not enjoy the Ma'iyat (closeness) of Allah Ta'ala. He will not have the love and muhabbat of Allah Ta'ala in that test because Allah Ta'ala is not on his side. That difficulty makes the person's life restless, miserable, tightened and narrow, and the person cannot seem to find a way out.

If he had Taqwa, there would be an exit, a way out of the problem. Allah Ta'ala alleviates and lightens the person's test.

**"And for those who fear Allah, He will make a way out for them and provide for them from sources they could never imagine. ..."**

Had Taqwa (Allah consciousness) and piety been in his life, that same Allah, who has sent the test, would find a way out for him.

Before making rash statements, we should look into our lives and check if this is a test or an Azab. Do we have Taqwa, or are we living a life of negligence and indifference?

What is the point of making all kinds of statements, condemning and rejecting everything –when the root cause is our own disobedience or oppression?

Where are these statements taking the person? –certainly not in the direction of solving the problem!

Let us not forget that we are servants of Allah Ta'ala. We are not an authority over Allah Ta'ala. Allah Ta'ala has said:

**"He is not questioned of what He does...."**

**"...Allah knows, and you do not know."**

Let us recognise our reality and let us be humble servants. As has been aptly said:

***"Allah has created you from dust,  
Hence O bondsman,  
Adopt an attitude of meekness  
and humility like dust."***

May Allah Ta'ala grant us the Taufeeq of making sincere Taubah, recognising Him, loving Him and being obedient to Him, Aameen.

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Tirmidhi