

Once You Enter Jannah, You Will Forget The Difficulties Of This Life

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Allāh, The All Merciful and Forgiving has constantly reminded the believers that they will one day have ease after hardship. This is found in many verses of The Glorious Qur'ān, and from them:

سَيَجْعَلُ اللّٰهُ بَعْدَ عُسْرٍ يُسْرًا

“Allāh will make ease after difficulty.”¹

And He, The Most High also said:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا

“Verily with difficulties come ease, verily with difficulties come ease.”²

And He, The Most Generous stated:

¹ Sūrah at- Ṭalāq 65:7

² Sūrah ash-Sharḥ 94: 5-6



يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ

“Allāh wants ease for you, He doesn’t want difficulties for you.”³

And many other verses which illustrate that our Lord wants ease for His servants and that He does not wish that they are continuously afflicted with hardship and suffering. So when a believer comprehends this and sincerely reflects, he is then able to endure with patience the adversity he is tested with. It is only then the believer is able to appreciate that **Allāh** will not only ease his burden but He will thereafter bring about comfort.

In the *Sunnah* of our beloved Messenger *Muḥammad* (صلى الله عليه وسلم) you also have that which informs the believer of the aforementioned reality. The Prophet of Mercy (صلى الله عليه وسلم) would regularly remind his Companions that their trials will be followed by ease, whether in this life or the next. One day some of the Companions of the Prophet (صلى الله عليه وسلم) complained about what they were experiencing of hardships and torment from the disbelievers. Upon hearing this the Prophet of Mercy (صلى الله عليه وسلم) responded:

“A man before your time would be brought and a hole would be dug in the ground for him. He would be placed in it up to his neck with only his head being exposed. Then a saw would be brought and placed on his head until it was cut in two, but this would not deter him from his

³ *Sūrah al-Baqarah* 2: 185



religion. I swear that **Allāh** will complete His affair (the spread of Islām and safety in it) until a traveler will depart from *Ṣan'ā`* to *Ḥaḍramawt* (in Yemen) and he would not fear anyone other than **Allāh** and the foxes that are a threat for his sheep, **but you are hasty.**"⁴

The above narration is a clear example of how the Prophet of **Allāh** (صلى الله عليه وسلم) consoled his Companions and reminded them that their trials will not be endless. Indeed, we are all in need of and benefit greatly from reminders from The Glorious Book of **Allāh** and the authentic *Sunnah* of our beloved Messenger (صلى الله عليه وسلم). Among the daily trials and adversities with which we are confronted:

- The disbelievers' ridicule of our beloved Prophet *Muḥammad* (صلى الله عليه وسلم)
- The disbelievers' mock and torture of those who worship **Allāh** alone
- Belittlement of *Muslim* females who cover their bodies and faces in an effort to please their Lord
- Disbelievers' contempt of our faith

And the list goes on and on...

By the Grace of **Allāh**, the *Salaḥī* callers far and wide do their best to remind their communities of this reality and we felt it would be of great benefit to share the following wonderful *ḥadīth* in order to strengthen our faith and affirm our certainty.

⁴ *Ṣaḥīḥ al-Bukhārī*



From those narrations that give glad tidings to the believing men and women is the *ḥadīth* recorded in *Ṣaḥīḥ Muslim* on the authority of *Anas Ibn Mālik* (رضي الله عنه) who stated:

The Messenger of **Allāh** (صلى الله عليه وسلم) said:

“The most affluent of the people of this world will be brought on the Day of Judgment and he will be dipped once in the fire. Then it will be said to him:

‘O son of Ādam, did you ever see any good? Did you ever experience any pleasure (in your life)?’

*He will respond: ‘No, by **Allāh** O Lord!’*

Then the most destitute of the people who lived in this world (who will enter Paradise) will be brought and dipped once in Paradise, and then it will be said to him:

‘O son of Ādam, have you ever seen any bad? Did you ever experience any hardship (in your life)?’

*He will respond: ‘No, by **Allāh** O Lord! I have never witnessed any bad and I have never experienced any hardship!’”*

The scholars of *Islām* have explained that the first individual was a person who experienced the most pleasures of this world and possessed great wealth, whilst also oppressing others. This individual will be dipped in the Hell-fire like a piece of cloth is dipped in liquid. He will then be questioned and asked whether he had witnessed or



experienced any good during his time on earth. Upon being questioned the individual will swear by **Allāh** that he has never witnessed any good or comfort, despite being from among the most affluent and possessing significant wealth. He will readily forget all the prosperity and luxury with which he was blessed during his life; instead he will - after experiencing a small portion of the torment of the blazing fire - equate little or no value to those blessings. He will then rhetorically ask himself: “How can (true) comfort end with such extreme punishment?!”

The scholars then explain that the second person is someone who had frequently experienced trials and tribulations. This was an individual who was beset by poverty and endured great adversity throughout his life. He will be brought and dipped in one of the rivers of Paradise or the *Kawthar* (basin) and will thus be asked if he had experienced any trials or difficulties during his time on earth. He will respond by **swearing** that he had encountered no such hardship and difficulty. The scholars add that he responds with extreme joy and affirms that he has never witnessed discomfort nor suffered misfortune even if in reality, he was from those who were tested foremost in the world.⁵ He will feel that what had befallen him (of hardship) whilst on earth was not at all difficult after experiencing the pleasures of *Jannah*, bearing in mind that he was only dipped in it once! What would then be the joy of those who dwell in it eternally?!

⁵ Summarized and paraphrased from *Al-Kawkab al-Wahhāj* by *Imām al-Hararī* (vol.25, pgs.429-430), and *Al-Bahr al-Muḥīṭ* by *Shaykh Muḥammad Ibn Ādam al-Ethiopi* (vol.43, pg.458)



Imām Ibn al-Jawzī (رحمه الله) stated:

“This ḥadīth encourages a person to look at and focus on the final outcome. If hardship ends with ease then (forbearance of) this hardship becomes easy; and likewise, if ease ends with punishment then such ease is misleading. Thus, the person of sound intellect is one who focuses on the outcome rather than the current condition.”⁶

This ḥadīth is an excellent reminder for our brothers and sisters who are constantly distressed by the trials of this life. A reminder that their hardships will one day ease and be forgotten; that for the sincere believer there will come a time when suffering and adversity will be replaced with the sweet taste of Paradise which Allāh has promised those who believe in Him and die upon *Tawḥīd*.

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى
الْكَافِرِينَ النَّارُ

“The example of Paradise, which the righteous have been promised, is [that] beneath it rivers flow. Its fruit is lasting, and its shade. That is the consequence for the righteous, and the consequence for the disbelievers is the Fire.”⁷

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ
عَلَيْكُمْ طَيِّبٌ فَادْخُلُوهَا خَالِدِينَ

⁶ Mentioned in *Al-Baḥr al-Muḥīṭ* (vol.43, pgs.458-459)

⁷ *Sūrah ar-Ra’d* 13:35





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“But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say: ‘Peace be upon you; you have become pure; so enter it to abide eternally therein,’ [they will enter].”⁸

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِّن مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّن لَّبَنٍ لَّم يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَعْوِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ

“Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord, like [that of] those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines?”⁹

We must remember these verses and have certainty that what we experience now will one day be followed by joy, comfort and bliss.

We ask **Allāh** to be from those who will say:

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَّهُ وَأَوْرَثَنَا الْأَرْضَ نَتَّبِعُوا مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ

⁸ Sūrah az-Zumar 39:73-74

⁹ Sūrah Muḥammad 47: 15



“And they will say: ‘Praise to Allāh , who has fulfilled for us His promise and made us inherit the earth [so] we may settle in Paradise wherever we will. And excellent is the reward of [righteous] workers.”¹⁰

And those who will say:

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ

“And they will say: ‘Praise to Allāh, who has removed from us sorrow. Indeed, our Lord is Forgiving and Appreciative - He Who has settled us in the home of duration out of His bounty. There touches us not in it any fatigue, and there touches us not in it weariness.”

May the peace and blessings of Allāh be upon His final Messenger Muḥammad, and upon his family members and Companions.

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¹⁰ Sūrah az-Zumar 39: 74

