Longing in the Wait, Hurt by Hope

A Guide to Calming the Heart When the Wait Feels Long



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About the Cover of This eBook

The cover of this eBook shows an hourglass floating gently beneath the light of a crescent moon — a symbol of time that keeps moving even while the heart is waiting. The falling sand turns into particles of golden light, symbolising that every moment of waiting, when accompanied by patience and prayer, is never wasted in the sight of Allah ﷻ.

At the bottom of the hourglass, the light gathers into a glowing heart — representing a heart that is calm and content, even while longing for and awaiting something it hopes for. The particles of light rising towards the moon symbolise prayer and trust in Allah, while the silhouette of a mosque dome and palm trees on the horizon remind us that true peace comes from returning every matter to Allah ﷻ.

May this cover be a gentle reminder: longing in the wait and being hurt by hope are part of human nature — but a heart that leans on Allah ﷻ will never truly lose the light of hope.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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A Guide to Calming the Heart When the Wait Feels Long

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INTRODUCTION

There is a kind of tiredness that does not show on the face. It is not the tiredness of work, nor of walking a long way. It is the tiredness of waiting.

Waiting for a spouse who has not yet appeared. Waiting for provision that has not yet eased. Waiting for an answer to a prayer made for years, yet still met with silence. Waiting for circumstances to change, while day after day feels the same.

If you are in this phase, I want you to know one thing before we go any further: the longing that comes from waiting, and the hurt that comes from hoping, are not signs that your faith is weak. They are signs that you are a human being whose heart is still alive, still hoping for something good for yourself.

This little book is not here to tell you to "just be patient" and stop there. That advice is always right, but it often feels empty when it is given without explanation — like a doctor telling a patient to "stay strong" without saying what the medicine is.

I myself have been through these moments — long nights asking why, quiet dawns after the same prayer repeated for years. What I share here is not just theory I have read, but reflections gathered along that very journey, paired with what the Qur'an and Sunnah teach about the true meaning of patience and trust in Allah.

What I am trying to do here is help you understand more deeply: why waiting feels this heavy, where we go wrong when our hopes always end in disappointment, and how to manage the heart so that it is calm — not because circumstances have changed, but because the way we hold our hope has changed.

This book is written for anyone — whether you are waiting for a spouse, waiting for provision to ease, waiting for health to return, waiting for a child, waiting for the answer to a prayer made long ago, or simply waiting for life to feel lighter. The principles we discuss are the same, even though each person's waiting takes a different form.

One problem we have all faced and will face. One answer that, God willing, you can hold on to whenever the wait feels long.

Let us begin.

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CONTEXT: WHY WAITING FEELS SO HEAVY

Think back. Why does waiting ten minutes for a late bus feel longer than ten minutes watching a favourite show? Why does waiting for exam results feel heavier than waiting for the time to break the fast, even though both last the same amount of time?

The answer is simple: it is not the length of time that makes waiting heavy. It is the uncertainty.

When we know the bus will arrive in ten minutes, our heart is calm because there is certainty. But when we do not know when a spouse will come, when provision will ease, when a prayer will be answered — our heart circles around in that not-knowing. And the human heart, by nature, does not like uncertainty. It wants control. It wants to know "when".

This is where the first mistake begins to form — we try to seize a control that is not really ours. We try to force a certainty that Allah ﷻ has deliberately kept as a secret, as part of a decree that only He knows.

But there is another layer that turns waiting into painful disappointment — and that is where we place our hope.

Think about it. When we hope too much that a person will understand our feelings, and they do not — we are disappointed with that person. When we hope too much that one career opportunity will solve all our financial problems, and it does not work out — we are disappointed with circumstances. When we hope Allah ﷻ will answer our prayer according to a schedule we have set ourselves, and it does not happen on that schedule — we begin to feel disappointed, and sometimes even wonder: does Allah hear my prayer?

Notice this pattern: every time we place 100 per cent of our hope on something we cannot control ourselves — the outcome, the timing, other people's responses — we are building a bridge towards disappointment.

This does not mean we cannot hope. Hoping is human nature. Indeed, hoping in Allah ﷻ is an act of worship. But there is a big difference between hoping in a way that builds us up, and hoping in a way that wears us out. That difference is what we will uncover one by one in the following chapters.

There is also a phenomenon I call "waiting fatigue" — where a person is not only restless because they have not yet received what they want, but also exhausted from hoping continuously without seeing any progress. This fatigue is real, and it is not wrong to feel it. What matters is that we do not let that fatigue become a reason to stop praying or to stop trying altogether.

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CHAPTER 1: THE DIFFERENCE BETWEEN LONGING, WAITING AND HOPING

Before we solve a problem, we need to understand what the problem really is. These three feelings — longing, waiting, hoping — often get mixed up in the heart until we are not sure which one we are feeling.

Longing is the heart's strong pull towards something that is not yet here, or something that was once here and is now lost. It is an emotion. It comes uninvited, in the quiet of the night, when we see others already have what we are still waiting for.

Waiting, on the other hand, is a state. It is not a feeling; it is our position in time — between the starting point (when we begin to hope or pray) and the point of outcome (when the thing happens or does not). Waiting can be passed through calmly, or restlessly — depending on what we do while we are in that period.

Hoping is the act of the heart resting its reliance on something happening in the future. And here lies the important key: hoping itself is neutral. It becomes good or bad depending on where we place that reliance.

For example: someone who longs may remember happy times with a person who has passed away, or imagine a family life that has not yet arrived. Someone who waits may be a student awaiting the outcome of an application, checking their email day after day with a pounding heart. Someone who hopes may be an entrepreneur who has sent dozens of business proposals, pinning great hopes on one positive answer.

If we place our reliance on Allah ﷻ — that whatever happens, whether it follows our wishes or not, there is wisdom and good behind it — this kind of hope brings calm. It gives strength to keep going even when the outcome is not yet visible.

But if we place our reliance entirely on a particular outcome — this marriage must happen, this job must be mine, this prayer must be answered exactly as I asked — this kind of hope is fragile. It stands on something we cannot control, and when it shakes, all our emotions shake with it.

A small exercise for you: the next time you feel weighed down by waiting for something, ask yourself — am I hoping in Allah ﷻ, or am I hoping in an outcome I have set myself? The answer to this question often opens up a lot of understanding.

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CHAPTER 2: WHY ALLAH TESTS US WITH WAITING

Many people see a long wait as a sign that Allah ﷻ is not listening to their prayers, or a sign that they are less fortunate than others. But if we return to the teachings of Islam, waiting and trials actually carry a meaning far deeper than that.

The Messenger of Allah ﷺ said:

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ الأَزْدِيُّ، وَشَيْبَانُ بْنُ فَرُّوخَ، جَمِيعًا عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، - وَاللَّفْظُ لِشَيْبَانَ - حَدَّثَنَا سُلَيْمَانُ، حَدَّثَنَا ثَابِتٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " عَجَبًا لأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لأَحَدٍ إِلاَّ لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ " .

📝 CHAIN OF NARRATION (SANAD):

Narrated to us by Haddab ibn Khalid al-Azdi and Shayban ibn Farrukh, both from Sulayman ibn al-Mughirah — and the wording is Shayban's — Sulayman narrated to us: Thabit narrated to us, from 'Abd al-Rahman ibn Abi Layla, from Suhayb, who said: The Messenger of Allah ﷺ said:

📝 MATN (TEXT OF THE HADITH):

> **"How wonderful is the affair of the believer! All of his affairs are good for him, and that is for no one except the believer: if something pleasing befalls him, he is grateful, and that is good for him; and if something harmful befalls him, he is patient, and that is good for him."**

✨ NOTE:

- This hadith is narrated by Imam Muslim from Suhayb ibn Sinan al-Rumi رَضِيَ اللَّهُ عَنْهُ.
- This hadith is one of the most famous hadiths on the concept of **contentment and trust** in Allah's ﷻ decree — that a true believer is always in a state of "winning" in the spiritual sense, whether his worldly situation is good or bad, because both bring good (reward) when met in the right way (with gratitude or patience).

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- It is very suitable as a reference in chapters about **diseases of the heart** such as anxious complaining (*jaza'*), discontent with the decree, or a lack of patience and gratitude — and it can also be used as a motivational closing in any instalment of the Diseases of the Heart series.

Below is the **explanation and main lessons** of this Hadith *(Sahih Muslim 2999)*:

TEXT OF THE HADITH

The Messenger of Allah ﷺ said:

> **"How wonderful is the affair of the believer.**
> **All of his affairs are good,**
> **and that is for no one except the believer.**
> **If ease comes to him, he is grateful — and that is good for him.**
> **If hardship befalls him, he is patient — and that is good for him."**

1 WHY "Wonderful"?

Because people usually see:

- Blessing = good
- Calamity = bad

But for the believer:

- ☑ Blessings become reward through gratitude
- ☑ Calamities become reward through patience

In both situations, he still gains.

2 WHEN EASE COMES (سَرَّاء)

Ease includes:

- Provision
- Health
- Success
- Family

The believer is not heedless, but:

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- ☑ Acknowledges that blessings come from Allah ﷻ
- ☑ Gives thanks
- ☑ Uses blessings for good

Gratitude gives blessings value in the Hereafter.

3 WHEN HARDSHIP STRIKES (ضَرَّاء)

Hardship includes:

- Illness
- Loss
- Life's trials
- Failure

The believer is patient:

- ☑ Does not rebel against the decree
- ☑ Does not despair
- ☑ Keeps thinking well of Allah ﷻ

Patience turns calamity into reward.

4 THE GREAT SECRET OF THIS HADITH

The key to "all of it is good" is:

🔑 Faith

Without faith:

- Blessings lead to heedlessness
- Calamities lead to despair

With faith:

- Blessing → gratitude
- Trial → patience

Both → reward.

5 THE BELIEVER'S FORMULA FOR LIFE

Two wings of life:

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☑ Gratitude
☑ Patience

If these two are present, no situation is a loss.

✨ IMPORTANT LESSONS

☑ Do not be deceived by blessings.
☑ Do not be crushed by calamities.
☑ The value of something is not in the situation, but in the heart's response.

🌿 REFLECTION

The believer does not judge life by:

"Am I comfortable?"

But by:

"How do I respond to what Allah gives?"

If he is grateful in ease and patient in hardship — then his whole life becomes good.

May Allah ﷻ make us among the believers whose every state is worth reward.

Narrated by Imam Muslim in Sahih Muslim, Book of Asceticism and Softening of Hearts, Hadith No. 2999. Grade: Sahih.

https://sunnah.com/muslim:2999

Notice the structure of this hadith. Ease is good. Hardship is also good. Not because hardship itself is something beautiful, but because of the way a believer responds to it — with patience — that makes it good. That means the waiting you are going through now is not a punishment. It is a space for you to gather good, as long as you respond to it in the right way.

There is another hadith that has always given me peace in difficult times:

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَعَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ " مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلاَ وَصَبٍ وَلاَ هَمٍّ وَلاَ حُزْنٍ وَلاَ أَذًى وَلاَ غَمٍّ حَتَّى الشَّوْكَةِ يُشَاكُهَا، إِلاَّ كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ ".

CHAIN OF NARRATION (SANAD):

Narrated to me by ʿAbdullah ibn Muhammad: narrated to us ʿAbd al-Malik ibn ʿAmr: narrated to us Zuhayr ibn Muhammad, from Muhammad ibn ʿAmr ibn Halhalah, from ʿAta' ibn Yasar, from Abu Saʿid al-Khudri and from Abu Hurayrah, from the Prophet ﷺ, who said:

MATN (TEXT OF THE HADITH):

> **"No fatigue, chronic illness, worry, sorrow, harm or distress befalls a Muslim — even a thorn that pricks him — except that Allah ﷻ expiates some of his sins by it."**

✨ NOTE:

- This hadith is narrated by Imam al-Bukhari from two Companions at once — Abu Saʿid al-Khudri رَضِيَ اللهُ عَنْهُ and Abu Hurayrah رَضِيَ اللهُ عَنْهُ.
- Six kinds of trials are mentioned specifically: **naṣab** (fatigue/exhaustion), **waṣab** (chronic illness), **hamm** (worry/anxiety), **huzn** (sorrow), **adha** (harm/pain), and **ghamm** (distress/heaviness of heart) — then emphasised again with the smallest example of a trial, the prick of a thorn.
- This hadith is very suitable as a reference in chapters on **diseases of the heart** related to anxious complaining, despair, or lack of patience in facing trials — because it shows that every hardship that befalls a believer, however small, carries the wisdom of sins being erased if it is faced with patience and contentment.

Below is the **explanation and main lessons** of this Hadith *(Sahih al-Bukhari 5641–5642)*:

TEXT OF THE HADITH

The Messenger of Allah ﷺ said:

> **"No Muslim is afflicted by fatigue, illness, anxiety, sorrow, harm or distress — even a thorn that pricks him — except that Allah ﷻ will erase some of his sins because of it."**

1 THE VASTNESS OF ALLAH'S MERCY

This hadith shows:

- ☑ Every pain has value in the sight of Allah ﷻ.
- ☑ Every trial has wisdom.
- ☑ No suffering is wasted for a believer.

Even something as small as:

- 🌿 A thorn that pricks the skin.

2 THE WORDS OF THE HADITH IN DETAIL

The Prophet ﷺ mentioned several kinds of hardship:

- نَصَب → physical fatigue
- وَصَب → chronic illness
- هَمّ → anxiety about the future
- حُزْن → sorrow over what has happened
- أَذًى → harm from others
- غَمّ → distress that tightens the chest

This includes:

- ☑ Physical
- ☑ Emotional
- ☑ Mental
- ☑ Social

All of these fall within the mercy of sins being erased.

3 A HIDDEN CONDITION: PATIENCE

Although the Hadith does not state it explicitly, the scholars explain that this reward is completed with:

- ☑ Patience
- ☑ Not despairing
- ☑ Not blaming Allah ﷻ

Trial + patience = sins erased + reward.

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4️⃣ THE WISDOM OF TRIALS

Sometimes we wonder:

"Why am I being tested?"

This hadith answers:

- 👉 To cleanse sins.
- 👉 To raise rank.
- 👉 To bring the heart closer to Allah ﷻ.

5️⃣ A CHANGE OF PERSPECTIVE

Ordinary people see calamity as a loss.

The believer sees it as:

- ☑️ Cleansing
- ☑️ Expiation
- ☑️ Hidden mercy

The temporary pain of this world shields from the far heavier punishment of the Hereafter.

✨ GREAT LESSONS

- ☑️ Do not belittle small trials.
- ☑️ Do not consider illness to be in vain.
- ☑️ Be patient when tested.
- ☑️ Be certain that Allah ﷻ does not wrong His servants.

🌿 REFLECTION

Sometimes we cry because of pain.

While at that very moment:

Sins are falling away one by one.

Perhaps one thorn in this world saves us from punishment in the Hereafter.

May Allah ﷻ make every trial a means of forgiveness and of raising our rank with Him.

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Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Sick, Hadith No. 5641. Grade: Sahih.

https://sunnah.com/bukhari:5641

This does not mean we should seek out hardship deliberately. But when hardship — including the fatigue of waiting, the restlessness of anticipation, the sadness of delayed hopes — comes by itself, there is a great offer behind it: sins erased, rank raised, and training in patience that strengthens the soul for the trials to come.

The Qur'an also promises something very great to those who are patient — not merely ordinary reward, but reward without limit:

إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

"Indeed, the patient will be given their reward without account."

The Qur'an, Surah Az-Zumar (39), verse 10 (excerpt).

Notice the phrase "without account" — without counting, without limit. This means Allah ﷻ does not measure the reward of patience as He measures other deeds. It is given with a generosity far beyond what we imagine. Imagine — every moment you hold yourself back from excessive complaining, every time you choose to keep praying though you are tired, all of it is being counted by Allah ﷻ in a way whose scale we cannot imagine.

Think of it this way. If every time we asked for something, Allah ﷻ gave it immediately without any waiting, when would we learn patience? When would we draw close to Allah ﷻ through prayers made again and again? When would we reconsider whether what we asked for is truly good for us, or whether we simply cannot see the wisdom behind its delay?

Seen from this angle, waiting is not Allah ﷻ distancing Himself from us. On the contrary, it is one of the ways Allah ﷻ draws us closer to Him — through continuous prayer, through patience that is trained, through a heart that is pushed back to lean fully on Him because there is nowhere else to hold on to.

CHAPTER 3: MISTAKES THAT MAKE WAITING MORE PAINFUL

If waiting itself is already heavy enough, there are several mistakes that — without our realising — make it feel far more painful than it should. Let us uncover them one by one.

FIRST MISTAKE: PLACING 100 PER CENT OF OUR HOPE ON PEOPLE OR A PARTICULAR OUTCOME

When we place all our hope on one person to understand us, one opportunity to solve all our problems, one decision to determine our whole future — we are really building a house on an unstable foundation. People make mistakes. Circumstances change. Opportunities can vanish for reasons beyond our control. When that foundation shakes, the whole house collapses with it.

This does not mean we cannot strive or hope in the efforts we make. But healthy hope always leaves room to say: "I have done my utmost, but I leave the final outcome to Allah ﷻ." Not: "This **MUST** happen, or my life is ruined."

SECOND MISTAKE: PRAYING WITHOUT TRUST, OR TRUSTING WITHOUT PRAYING

There are two groups of people who are equally off course. The first group prays earnestly but makes no effort — hoping for a miracle to fall from the sky without striving. The second group strives with all their might but forgets to pray — as if the outcome were entirely in their own hands. Both ways are lopsided. The right way is the combination — full effort, full prayer, and the outcome handed over entirely to Allah ﷻ without conditions.

THIRD MISTAKE: BEING HASTY AND BEGINNING TO DESPAIR IN PRAYER

This is the most common mistake, and the Messenger of Allah ﷺ himself warned about it:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ، مَوْلَى ابْنِ أَزْهَرَ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ " يُسْتَجَابُ لأَحَدِكُمْ مَا لَمْ يَعْجَلْ يَقُولُ دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي ".

CHAIN OF NARRATION (SANAD):

Narrated to us by 'Abdullah ibn Yusuf: informed us Malik, from Ibn Shihab, from Abu 'Ubayd, the *mawla* (freed slave) of Ibn Azhar, from Abu Hurayrah, that the Messenger of Allah ﷺ said:

📝 MATN (TEXT OF THE HADITH):

> **"The prayer of any one of you will be answered as long as he is not hasty, saying: 'I prayed, but my prayer was not answered.'"**

✨ NOTE:

- This hadith is narrated by Imam al-Bukhari from Abu Hurayrah رَضِيَ اللهُ عَنْهُ.
- This hadith warns against the trait of **haste (al-'ajalah)** in prayer — that is, giving up easily or complaining when a prayer is not answered immediately, whereas the answering of prayer can take many forms (answered at once, delayed, or replaced with good / protection from harm) according to the wisdom of Allah ﷻ.
- It is very suitable as a reference in chapters on **diseases of the heart** related to haste, lack of patience, thinking ill of Allah ﷻ (*su' al-zann billah*), or despairing of His mercy.

Below is the **explanation and main lessons** of this Hadith *(Sahih al-Bukhari 6340)*:

📝 TEXT OF THE HADITH

The Messenger of Allah ﷺ said:

> **"The prayer of any one of you will be answered as long as he is not hasty, saying: 'I prayed, but it has not yet been answered for me.'"**

1 THE MEANING OF "Not Being Hasty"

Haste here means:

- ❌ Despairing in prayer
- ❌ Assuming Allah ﷻ does not hear
- ❌ Stopping prayer out of disappointment

As if a person sets a deadline for Allah ﷻ.

2 THE REALITY OF ISTIJABAH (Prayers Being Answered)

A prayer being answered does not necessarily mean:

- ☑ Being given immediately
- ☑ Being given exactly what was asked

It may take the form of:

1. Answered immediately.
2. Delayed to the best time.
3. Replaced with something better.
4. Stored as reward in the Hereafter.

Allah ﷻ is All-Knowing; we are not.

3 Prayer Is Worship

Prayer is not merely a tool to get something.

It is:

- ☑ A sign of servitude
- ☑ Proof of dependence on Allah ﷻ
- ☑ An act of worship loved by Allah ﷻ

Even before any result is seen, every prayer already carries reward.

4 THE TEST OF PATIENCE IN PRAYER

Sometimes Allah ﷻ delays the answer:

- To test sincerity
- To purify the heart
- To raise rank
- To give at a more suitable time

Delay is not denial.

5 THE ATTITUDE OF A BELIEVER

The believer does not say:

> "Why does Allah ﷻ not answer?"

But says:

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> "Allah ﷻ will surely choose what is best for me."

✨ GREAT LESSONS

- ☑ Do not stop praying.
- ☑ Do not set a deadline for Allah ﷻ.
- ☑ Be certain that every prayer is heard.
- ☑ Patience is part of prayer.

🌿 REFLECTION

Sometimes we feel our prayer is slow to be answered.

While perhaps:

Allah is arranging something more beautiful.

Keep praying.

Because as long as we do not despair, we are within the promise of answered prayer from the Messenger of Allah ﷺ.

May Allah ﷻ make us servants who are patient in prayer and certain of His wisdom.

Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Supplications, Hadith No. 6340. Grade: Sahih.

https://sunnah.com/bukhari:6340

Notice — it is not that the prayer is not answered. It is the attitude of haste and despair itself that becomes the obstacle. Imagine someone who plants a tree, waters it every day, but after just two weeks gives up and pulls it out because no fruit has appeared yet. It is not that the tree cannot bear fruit — its time has not yet come, and he himself ruins the process through impatience.

FOURTH MISTAKE: COMPARING OUR WAIT WITH OTHERS

"Why did they get it faster? Why am I, who strives more and prays more diligently, still delayed?" This comparison is a silent poison. Each person has a different schedule from Allah, different wisdom, different trials. The earlier prophets themselves waited years, even decades, before their prayers were answered in the most perfect way. Our schedule is not someone else's schedule, and that is not a sign that we are lacking; it is a sign that our journey is simply different.

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FIFTH MISTAKE: THINKING WE ALONE ARE BEING TESTED

When the wait feels long, it is easy to feel as if we are the only one in the world struggling. In reality, every person you meet — including those who look happiest on social media — has their own waiting and trials that cannot be seen. This feeling of isolation, though natural, can add weight to something already heavy. Remind yourself: you are not alone on this journey, even if it feels lonely.

SIXTH MISTAKE: BEING QUIETLY ANGRY WITH ALLAH WITHOUT REALISING IT

Sometimes, without our realising, a long wait gives rise to a disappointment that goes in the wrong direction — we say we are content, but deep in the heart there is an unspoken anger, even towards Allah ﷻ Himself. This is dangerous because it often hides behind silence rather than open protest. The way to overcome it is honesty — pour out that feeling to Allah ﷻ in prayer, rather than bottling it up until it hardens the heart.

CHAPTER 4: HOW TO MANAGE THE HEART WHILE WAITING

Now we come to the most practical part — what we can actually do, day by day, during the waiting period, so that the heart stays calm even when the outcome is not yet visible.

ONE — ACTIVE PATIENCE, NOT PASSIVE PATIENCE

Many misunderstand patience as staying still, doing nothing, just waiting for time to pass. That is passive patience, and it is actually closer to despair wrapped in the clothing of patience. Active patience means we keep striving, keep praying, keep improving ourselves — while the heart is content to accept that the outcome is in the hands of Allah ﷻ, not ours. Active patience has movement. Passive patience only sits waiting for fate.

TWO — DHIKR TO CALM A RESTLESS HEART

Allah says in Surah Ar-Ra'd, verse 28:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

"Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured."

The Qur'an, Surah Ar-Ra'd (13), verse 28.

When the heart begins to grow restless because the wait feels long, returning to dhikr is not merely a religious practice — it is a form of therapy. Words such as "Ya Hayyu Ya Qayyum", repeated istighfar, or simply sitting for a moment remembering Allah have a real calming effect on an anxious heart.

THREE — SELF-REFLECTION, NOT JUST WAITING

Use this waiting period to ask yourself: what do I really need to improve while I wait? Am I ready for what I am asking for, if it came tomorrow? Self-reflection (muhasabah) turns waiting from an empty, wasted period into a meaningful period of preparation.

FOUR — REDUCE EXPOSURE TO THINGS THAT TRIGGER COMPARISON

If looking at social media makes you more restless, comparing your own achievements with others, cut it down. This is not running away from reality; it is protecting the heart from the poison of comparison we discussed earlier.

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FIVE — WRITE DOWN YOUR PRAYERS AND HOPES

There is a special power in writing down what we ask of Allah ﷻ, together with the date. Not to press Allah ﷻ to answer quickly, but so that we ourselves can see, later on, how far we have travelled on the road of patience — and how Allah ﷻ always answers prayers, only in the way and at the time He chooses, not the ones we choose.

SIX — SURROUND YOURSELF WITH PEOPLE WHO STRENGTHEN YOU

Not everyone around us helps while we wait. Some, though without ill intent, only add pressure with repeated questions such as "when?" or "why not yet…?". Choose to draw closer to those who understand the meaning of patience, who can sit with you without rushing to offer solutions, and who pray for your good without judging how long you have been waiting.

SEVEN — GIVE CHARITY, EVEN IF SMALL

Giving charity, even in small amounts, has its own calming effect when the heart is restless. It shifts the focus from "what I do not have yet" to "what I can still share", and this often reopens a gratitude that may have faded because of the long wait.

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CHAPTER 5: TAWAKKUL — THE ART OF LETTING GO WITHOUT GIVING UP

Many people confuse tawakkul (trust in Allah) with giving up. Both look the same on the surface — both "stop worrying". Yet in reality, they come from very different foundations.

Giving up is born of disappointment. "I have tried, but it still has not worked, so I choose to stop hoping." It is a decision taken out of exhaustion and disappointment, and it is usually accompanied by a lingering emptiness.

Tawakkul, on the other hand, is born of certainty. "I have done my utmost, I have handed the rest over to Allah ﷻ, and I believe whatever He decrees is best for me." It is not stopping hoping — rather, it moves the anchor of hope from a particular outcome to Allah ﷻ who determines that outcome.

The Messenger of Allah ﷺ taught us the meaning of tawakkul through a beautiful parable:

حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الْكِنْدِيُّ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ حَيْوَةَ بْنِ شُرَيْحٍ، عَنْ بَكْرِ بْنِ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ، عَنْ أَبِي تَمِيمٍ الْجَيْشَانِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ قَالَ رَسُولُ اللَّهِ ﷺ " لَوْ أَنَّكُمْ كُنْتُمْ تَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرُزِقْتُمْ كَمَا تُرْزَقُ الطَّيْرُ تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لاَ نَعْرِفُهُ إِلاَّ مِنْ هَذَا الْوَجْهِ . وَأَبُو تَمِيمٍ الْجَيْشَانِيُّ اسْمُهُ عَبْدُ اللَّهِ بْنُ مَالِكٍ .

CHAIN OF NARRATION (SANAD):

Narrated to us by ʻAli ibn Saʻid al-Kindi: Ibn al-Mubarak narrated to us, from Haywah ibn Shurayh, from Bakr ibn ʻAmr, from ʻAbdullah ibn Hubayrah, from Abu Tamim al-Jaishani, from ʻUmar ibn al-Khattab, who said: The Messenger of Allah ﷺ said:

MATN (TEXT OF THE HADITH):

> **"If you were to rely on Allah ﷻ with true reliance, you would be provided for as the birds are provided for: they go out in the morning with empty stomachs and return in the evening with full stomachs."**

Abu ʻIsa (Imam al-Tirmidhi) said: This hadith is **hasan sahih**; we know it only through this chain (sanad). And Abu Tamim al-Jaishani's name is ʻAbdullah ibn Malik.

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✨ NOTE:

- This hadith is narrated by Imam al-Tirmidhi from ʻUmar ibn al-Khattab رَضِيَ اللهُ عَنْهُ, and he himself graded it authentic (hasan sahih).
- This hadith is one of the most famous hadiths on the concept of **tawakkul (relying entirely on Allah ﷻ)** in seeking provision, with the parable of birds that go out in search of provision hungry and return full — showing that true tawakkul does not mean abandoning effort (*sa'y*), but rather effort accompanied by the heart's complete reliance on Allah ﷻ.
- It is very suitable as a reference in chapters on **diseases of the heart** related to weak tawakkul, anxiety about provision, worldly greed, or relying on means alone without leaning the heart on Allah ﷻ.

Below is the **explanation and main lessons** of this Hadith *(Jami' al-Tirmidhi 2344 – Hasan Sahih)*:

📝 TEXT OF THE HADITH

The Messenger of Allah ﷺ said:

> **"If you were to rely on Allah ﷻ with true reliance, you would be provided for as the birds are provided for; they go out in the morning hungry and return in the evening full."**

1️⃣ WHAT IS TRUE TAWAKKUL?

Tawakkul does not mean:

❌ Sitting still without effort
❌ Surrendering without striving

But:

☑️ Full certainty in Allah ﷻ
☑️ Striving through permitted means
☑️ A heart that relies not on the means, but on Allah ﷻ

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Tawakkul is a combination of:

👉 **Effort + Certainty**

2 WHY DID THE PROPHET ﷺ MENTION BIRDS?

Look at the bird:

- It does not sit in its nest waiting for food.
- It goes out every morning seeking provision.
- It does not know where its provision is, yet it still flies.

The bird:

- ☑ Strives
- ☑ Does not worry excessively
- ☑ Does not hoard supplies for years
- ☑ Remains certain that provision is there

This is a living example of tawakkul.

3 "GOES OUT HUNGRY, RETURNS FULL"

This expression shows:

- ☑ Provision comes after effort
- ☑ Results come in stages
- ☑ Certainty comes before results

Allah guarantees provision, but not without movement.

4 MISUNDERSTANDINGS ABOUT TAWAKKUL

Some people think tawakkul is passive.

Whereas the Prophet ﷺ himself:

- Traded
- Emigrated with planning
- Wore armour in battle

He had the greatest tawakkul, yet he also strove the hardest.

5 TAWAKKUL AND PROVISION

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Provision is not only money.

It includes:

- ☑ Health
- ☑ Peace of mind
- ☑ Family
- ☑ Knowledge
- ☑ Blessing (barakah)

Tawakkul brings calm even when the result is not yet visible.

✨ GREAT LESSONS

- ☑ Do not fear excessively about provision.
- ☑ Strive earnestly.
- ☑ Place your certainty in Allah ﷻ, not in people.
- ☑ Do not make temporary failure a reason to despair.

🌿 REFLECTION

Every morning the bird goes out with no guarantee in hand.

Yet it never dies of hunger from worry.

If even a small bird is provided for by Allah ﷻ, how much more a believing human being.

Tawakkul is not neglecting effort, but calming the heart after effort.

May Allah ﷻ grant us true tawakkul and provision full of blessing.

Narrated by Imam al-Tirmidhi in Jami` al-Tirmidhi, Book of Asceticism, Hadith No. 2344. Grade: Hasan Sahih.

https://sunnah.com/tirmidhi:2344

Look carefully — the bird in this hadith does not sit still in its nest waiting for provision to fall. It goes out. It flies. It strives to search. But it does not hoard excess provision out of worry for tomorrow, nor is it restless throughout its search, because it is certain Allah ﷻ will suffice it.

That is true tawakkul — full effort outside, full calm inside. Not stopping moving, but stopping worrying. Not stopping hoping, but stopping placing that hope in anything other than Allah ﷻ.

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How do we practise this while waiting for a spouse, provision, or an answer to prayer? Start with a simple question every time restlessness comes: "What can I still work on today?" — do that. Then a second question: "What is beyond my control?" — hand that over to Allah ﷻ, with a heart that truly believes, not just a tongue that says it.

When waiting for a spouse, this means continuing to improve yourself and staying open to good steps, without forcing an acquaintance to become something it is not. When waiting for provision, this means continuing to work earnestly and trying new opportunities, without letting the failure of one attempt kill the spirit to try the next. When waiting for health or another answered prayer, this means continuing to make every effort — seeing the doctor, looking after what you eat and drink, praying — while the heart calmly accepts whatever Allah ﷻ decrees as the best.

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CHAPTER 6: THE STORIES OF THE PROPHETS WHO WAITED

If we feel our wait is heavy, reflect on the stories of three prophets who also went through long waiting — even longer and heavier than most of us. Their stories are not just history; they are proof that long patience, when paired with unbroken prayer, always ends in good from Allah ﷻ — even if it takes a long time.

PROPHET YA'QUB عليه السلام — YEARS OF WAITING FOR YUSUF

Prophet Ya'qub عليه السلام lost his beloved son, Yusuf عليه السلام, in heartbreaking circumstances — betrayed by his own brothers. Years passed without news, until his eyes turned white from so much weeping. Yet in the midst of that deep sorrow, listen to how he answered his sons:

> قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾
>
> *"He said, 'I only complain of my suffering and my grief to Allah, and I know from Allah that which you do not know.'"*
>
> **The Qur'an, Surah Yusuf (12), verse 86.**

Notice his words — not complaining to people, not complaining about circumstances, but complaining directly to Allah ﷻ alone. And he states something important: "I know from Allah ﷻ that which you do not know" — a form of certainty that Allah ﷻ has a greater plan, even though at that time he himself could not yet see how it would end. And as we know, that long wait finally ended in a joyful reunion between him and Yusuf عليه السلام.

PROPHET ZAKARIYYA عليه السلام — WAITING FOR OFFSPRING IN OLD AGE

Prophet Zakariyya عليه السلام waited for something that, by human logic, was almost impossible — a child, in old age, with a wife who was also elderly and barren throughout their marriage. He did not stop praying, even after years without an answer. Listen to his plea:

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قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُن بِدُعَائِكَ رَبِّ شَقِيًّا ﴿٤﴾

"He said, 'My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy.'"

The Qur'an, Surah Maryam (19), verse 4.

This verse shows something beautiful — he honestly admits his physical weakness before Allah ﷻ, without pretending to be strong. But he also affirms one thing: "never have I been in my supplication to You unhappy." After praying so long without an answer, he still did not see his prayer as wasted. And as a result, Allah ﷻ granted him a son — Prophet Yahya عليه السلام — at a time that, from a human point of view, was already considered impossible.

PROPHET AYYUB عليه السلام — WAITING YEARS FOR HEALING

Prophet Ayyub عليه السلام was tested with prolonged illness and the loss of wealth and health over a very long period. Yet he never stopped thinking well of Allah ﷻ. His prayer was short, but full of hope:

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ ﴿٨٣﴾ فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِن ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا وَذِكْرَىٰ لِلْعَابِدِينَ ﴿٨٤﴾

"And (mention) Ayyub, when he called to his Lord, 'Indeed, adversity has touched me, and You are the Most Merciful of the merciful.' So We responded to him and removed what afflicted him of adversity. And We gave him (back) his family and the like thereof with them as mercy from Us and a reminder for the worshippers."

The Qur'an, Surah Al-Anbiya' (21), verses 83–84.

Notice his prayer — no long complaining, no questioning why, only stating his condition and resting his hope entirely on Allah's attribute as the Most Merciful. And

Allah ﷻ not only healed his illness, but also granted him a double replacement for what he had lost.

THE MESSENGER OF ALLAH ﷺ — WAITING FOR REVELATION DURING THE FATRAH AL-WAHY

After receiving the first revelation in the Cave of Hira, the Messenger of Allah ﷺ went through a period known as fatrah al-wahy — a pause in revelation that lasted for some time. Throughout this period he longed for and anxiously awaited the next revelation, and some narrations mention that the polytheists began to mock, claiming his Lord had abandoned him. Then a verse came down that calmed his heart:

وَالضُّحَىٰ ۝١ وَاللَّيْلِ إِذَا سَجَىٰ ۝٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝٣

"By the morning brightness, and (by) the night when it covers with darkness — your Lord has not taken leave of you, nor has He detested (you)."

The Qur'an, Surah Ad-Duha (93), verses 1–3.

Imagine — although he ﷺ was the most beloved of Allah ﷻ, he still went through a period of waiting full of longing and some worry. And Allah's ﷻ answer was not merely "the revelation will come later", but something deeper — an assurance that He had never left him even for a moment, even though things seemed silent at that time. The same assurance applies to us — the silence of waiting is not proof that Allah ﷻ has moved away; it is only a phase we must pass through with certainty.

These four stories share one common thread: long waiting, continuous prayer and hope without despair, and a good ending from Allah ﷻ — even though the road was long and hard. If the prophets, the beloved of Allah ﷻ, were also tested with long waiting, then the waiting we go through is not a sign that we are being kept away. Rather, it is the way of Allah (sunnatullah) that His most beloved servants also went through.

CHAPTER 7: FREQUENTLY ASKED QUESTIONS ABOUT PATIENCE AND WAITING

Here are some questions commonly asked while someone is going through a long period of waiting. May these short answers help.

WHY HAS MY PRAYER STILL NOT BEEN ANSWERED EVEN THOUGH I HAVE BEEN PATIENT FOR SO LONG?

Allah ﷻ answers every prayer in one of these ways — answered immediately, delayed to a better time, replaced with something better than what was asked, or stored as an expiation of sins in the Hereafter. "Not yet answered" does not necessarily mean "not answered". It may be in the process of being delayed to a more fitting time.

HOW DO I TELL THE DIFFERENCE BETWEEN PATIENCE AND MERE RESIGNATION OR DESPAIR?

Patience has continuous effort and a heart that calmly accepts the process. Resignation or despair stops striving and stops hoping altogether. A simple test: ask yourself, am I still striving and praying? If yes, that is a sign of patience, not despair.

IS IT WRONG TO FEEL SAD EVEN THOUGH I HAVE TRIED TO BE CONTENT?

Not at all. Contentment does not mean feeling nothing. The prophets themselves wept, pleaded and poured out their sorrow to Allah ﷻ, as we saw in Chapter 6. What matters is that the sadness is directed to Allah ﷻ through prayer, not into anger or despair towards Him.

WHAT IF I AM TOO TIRED TO KEEP HOPING?

A short rest is not the same as stopping forever. Lower your daily expectations a little, focus on just one small step each day, and give yourself room to rest emotionally without guilt. Allah ﷻ understands the tiredness of His servants, and He does not burden a soul beyond its capacity.

WHEN SHOULD I CHANGE MY EFFORTS, RATHER THAN JUST WAIT?

If the same effort has been tried again and again without any progress at all, that is a good sign to re-evaluate your approach — not to stop striving, but to try a different

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path or method. Tawakkul does not mean staying static; it means continuing to move wisely while the heart calmly hands the outcome to Allah ﷻ.

HOW CAN I HELP OTHERS WHO ARE WAITING WITH A HEAVY HEART?

The best way is to be present without judging. Avoid questions like "when?" that add pressure. Instead, offer to listen, pray for them quietly or openly, and remind them — gently, not forcefully — that Allah ﷻ never forgets His servants who are patient.

IS PRAYING FOR THE SAME THING OVER AND OVER A SIGN OF WEAK CERTAINTY?

No. Repeating the same prayer is actually encouraged — it is a sign of perseverance, not a lack of certainty. The prophets themselves repeated the same prayer for years, as we saw in the story of Prophet Zakariyya عليه السلام in Chapter 6.

HOW DO I STAY MOTIVATED WHEN ALL MY EFFORTS SEEM FRUITLESS?

Shift your focus from "will this succeed?" to "have I done my best today?". Focusing on the process that is within our control, rather than the outcome beyond our control, helps keep motivation alive over the long term.

SHOULD I TELL OTHERS ABOUT WHAT I AM WAITING FOR?

This is a personal choice. Some people draw strength from sharing and receiving support, while others are more comfortable keeping it as a private matter between themselves and Allah ﷻ. Neither is wrong, as long as it does not add pressure on yourself.

HOW DO I KNOW THIS WAIT WILL END WELL?

We will never know the final shape of a wait until it truly ends. But what we can hold on to is the promise of Allah ﷻ that He will not let His patient servants who keep thinking well of Him go to waste — even if the shape of that "good" may differ from what we imagine.

—•—

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CHAPTER 8: EIGHTY DAILY REFLECTIONS FOR THE WAITING HEART

Read one reflection each day over the coming period. Make it a starting point for a brief self-reflection before beginning or ending your day.

Day 1 — *Patience does not mean we feel no pain. It means we choose to keep walking even though the heart is still heavy.*

Day 2 — *A prayer not yet answered is not a wasted prayer. It is being stored, exchanged, or delayed to a better time.*

Day 3 — *Allah ﷻ is never late. It is only we who are always in a hurry, measuring time by our limited patience.*

Day 4 — *Every time you choose not to despair, you are writing one more line of patience that Allah ﷻ records without measure.*

Day 5 — *Contentment does not mean you stop hoping. It means you stop forcing Allah ﷻ to follow your schedule.*

Day 6 — *If today feels heavy, remember — the bird that went out hungry this morning did not know where its provision was either, yet it still flew.*

Day 7 — *The longing you feel today is not a sign that you are weak. It is a sign that your heart is still able to hope for something good.*

Day 8 — *Compare yourself today with yourself yesterday, not with others whose timeline is different from yours.*

Day 9 — *Sometimes Allah ﷻ withholds something from us not because He does not love us, but because He loves us more than we understand.*

Day 10 — *True patience has movement in it — it keeps striving while the heart calmly waits for the outcome.*

Day 11 — *Every tear that falls while praying is not a sign of weak faith; it is a sign of an honest heart before Allah ﷻ.*

Day 12 — *Do not let the waiting rob you of gratitude for what you already have today.*

Day 13 — *Tawakkul is running hard towards effort, while the heart stops running away from destiny.*

Day 14 — *You are not alone. Many others are also waiting tonight, even though you do not see their tears.*

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Day 15 — *Every time you are delayed, remember — perhaps Allah ﷻ is preparing something you are not yet ready to receive today.*

Day 16 — *A prayer repeated a thousand times is not a sign that Allah ﷻ does not hear. It is a sign that your bond with Him grows closer each time you return to Him.*

Day 17 — *Do not let one wait that is not yet over extinguish your gratitude for a thousand blessings already given.*

Day 18 — *Pausing for a rest does not mean you have stopped hoping. It means you are a human being who is honest about your tiredness.*

Day 19 — *The heaviest patience is often the quietest — the kind no one sees except Allah ﷻ.*

Day 20 — *You do not need to fully understand the wisdom today to keep believing that there is wisdom behind it.*

Day 21 — *Every time you choose to think well of Allah rather than think ill, you are strengthening your own faith.*

Day 22 — *Waiting with a calm heart is a form of worship rarely mentioned, yet its reward is immense.*

Day 23 — *If Prophet Ya'qub could wait for years without losing hope, your wait today is not something you are unable to get through.*

Day 24 — *Every prayer you raise is heard, even if its answer has not yet reached your hands.*

Day 25 — *Do not let envy of others' achievements extinguish your own efforts that are still in progress.*

Day 26 — *Allah does not test you to bring you down. He tests you to strengthen a part of you that you have not yet realised exists.*

Day 27 — *Every time you rise again after disappointment, it is proof that your heart is still alive and still wants to try.*

Day 28 — *Patience is not a finish line you reach only once. It is a daily practice you choose again every morning.*

Day 29 — *If today you can only pray without flowing tears, that is enough. Allah sees the intention, not just the emotion shown.*

Day 30 — *Remember — the sun that sets tonight will rise again tomorrow. So too will your hope, even if tonight feels dark.*

Day 31 — *Sometimes the answer to your prayer is not "yes" or "no", but "not now — wait for a better time."*

Day 32 — *Being grateful in the middle of waiting is not ignoring the pain; it is choosing not to let the pain cover your whole view.*

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Day 33 — *Every small step you take today, however insignificant it looks, is building a path towards something greater.*

Day 34 — *Allah ﷻ knows your name, knows your restlessness, and knows the exact date to answer your prayer — even though you do not.*

Day 35 — *Do not let one wait that has not yet ended make you forget how many other waits Allah ﷻ has already answered in your life.*

Day 36 — *The most beautiful patience is the patience that does not wait for anyone's recognition, because it is done purely for Allah ﷻ.*

Day 37 — *If you are tired of praying with the same words, try praying for others who are also waiting. It often reopens a heart that has closed.*

Day 38 — *The decree of Allah ﷻ is always right on time, though it is rarely on the time we expect.*

Day 39 — *Do not be afraid to hope again after disappointment. Hope that rises again after falling is the strongest hope of all.*

Day 40 — *Whatever you are waiting for today, remember — Allah ﷻ never forgets His servants who keep thinking well of Him.*

Day 41 — *Calm does not come from knowing when the wait will end, but from being certain of who controls its ending.*

Day 42 — *Do not let one "not yet" from Allah ﷻ close the door to asking and praying again tomorrow.*

Day 43 — *Forced patience feels heavy. Patience chosen with contentment feels light, even though the test weighs the same.*

Day 44 — *If you feel your prayer is not special compared with others', remember — every prayer that comes from a sincere heart is special in the sight of Allah ﷻ.*

Day 45 — *Strength does not mean never collapsing. It means getting up again every time you collapse, however many times it happens.*

Day 46 — *There is wisdom in the waiting time that you will only understand after it has passed — trust the process.*

Day 47 — *Do not measure Allah's ﷻ love by how quickly your prayer is answered. Measure it by how many other blessings you still have.*

Day 48 — *Every time you smile even though your heart is restless, it is a form of charity to yourself and to those around you.*

Day 49 — *The best time to pray is not only in hardship, but also in ease — so that Allah knows your voice when you need Him.*

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Day 50 — *This journey of waiting is shaping someone stronger, more mature, and closer to Allah ﷻ — even though you cannot yet see the final result.*

Day 51 — *Do not let the feeling of failure in one attempt define your whole ability.*

Day 52 — *Every day you go through with patience, even if imperfectly, is still counted by Allah ﷻ as a worthwhile effort.*

Day 53 — *You do not need to be strong all the time. Sometimes it is enough just to hold on for today.*

Day 54 — *Allah ﷻ gives tests according to the capacity of His servant, not according to what looks easy for others.*

Day 55 — *A prayer raised with silent tears in the last third of the night is often the prayer closest to being answered.*

Day 56 — *Do not let the waiting make you forget to pray for others who are also waiting for something.*

Day 57 — *Every time you choose to keep trusting Allah ﷻ even when things are uncertain, that is a high form of faith.*

Day 58 — *The disappointment you hold today, if channelled honestly to Allah ﷻ, can turn into strength tomorrow.*

Day 59 — *Be patient like a planted seed — no change is visible on the surface, while its roots are working hard beneath the soil.*

Day 60 — *Whatever Allah ﷻ decrees for you, remember — He loves you more than you love yourself.*

Day 61 — *A prayer never returns empty. It either gives what you asked for, or keeps away what could harm you.*

Day 62 — *The most beautiful patience is the patience you never tell anyone about, because it is offered to Allah ﷻ alone.*

Day 63 — *You are not weak because you cry. You are strong because you still get up after crying.*

Day 64 — *Every test Allah ﷻ sends comes with its way out — even if that way is not yet visible for now.*

Day 65 — *Do not let one long wait make you stop dreaming of other things to wait for.*

Day 66 — *Be certain — the time you spend waiting is not wasted time; it is time that is quietly shaping you.*

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Day 67 — *Every time you choose to think well of Allah even when things are uncertain, you are planting seeds of calm for the days to come.*

Day 68 — *Pray as though you are certain it will be answered, and strive as though you know it depends entirely on your effort.*

Day 69 — *Allah will not test you with something you cannot get through, even if at that moment it feels beyond your ability.*

Day 70 — *Today's disappointment is not the end of your life's story; it is only one chapter you are passing through.*

Day 71 — *Every time you are grateful in the midst of hardship, you are training your heart to see the good wherever you are.*

Day 72 — *Do not let the silence of waiting make you forget that Allah ﷻ is always listening, even if you do not hear His answer straight away.*

Day 73 — *Believe it — what is written for you will never miss you, even if it takes longer than you expected.*

Day 74 — *True calm is not because you know everything will be fine, but because you are certain that Allah ﷻ manages everything perfectly well.*

Day 75 — *Whatever happens tomorrow, remember — you have already been through days harder than this, and you are still here, still hoping, still believing.*

Day 76 — *Do not be afraid to start again, however many times you have failed. Every new beginning brings a completely new opportunity.*

Day 77 — *Patience trained in solitude often becomes the firmest strength when tested in public.*

Day 78 — *Allah ﷻ is never wrong in giving. If something has not arrived yet, perhaps it is waiting for a more fitting time to reach you.*

Day 79 — *Make every disappointment a teacher, not the judge of who you are forever.*

Day 80 — *The strongest person is not the one who never wavers, but the one who keeps walking even when their legs tremble.*

Day 81 — *Indeed, with hardship comes ease — not after hardship, but together with it, even if we do not yet see it clearly.*

Day 82 — *Every time you choose to pray rather than despair, you are choosing light over darkness.*

Day 83 — *The moment you feel loneliest may be the moment Allah ﷻ is closest to you, hearing every lament of your heart.*

Day 84 — *Do not let the waiting take away today's joy just because tomorrow is still uncertain.*

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Day 85 — *Everyone you admire today once went through a time when they too did not know how their story would end.*

Day 86 — *Trust in Allah ﷻ does not mean you know what will happen, but that you are certain whatever happens is the best.*

Day 87 — *Give yourself permission to be happy today, even though what you are waiting for has not yet arrived.*

Day 88 — *Every bit of patience you show today is building the character you will need for the blessings to come.*

Day 89 — *Remember, the prayer you made last night is still suspended in the sky, waiting for the time Allah ﷻ has set for it to descend as an answer.*

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CONCLUSION: THE NEXT STEP

We have travelled quite a long journey together — from understanding why waiting feels so heavy, why Allah ﷻ tests us with it, the mistakes that make it more painful, practical ways to manage the heart, the true art of tawakkul, all the way to the stories of the Prophets who also went through long waiting.

If I were to sum it all up in one sentence: longing in the wait is natural, but being hurt by hope is a choice — a choice about where we place the anchor of our hope.

You do not need to solve all of this today. Start with just one small step. Tonight, before you sleep, try writing down one thing you are waiting for, and say in your heart: "O Allah ﷻ, I hand this over to You. I will keep striving, I will keep praying, and I believe Your timing is better than mine."

That is all. One step. Tomorrow, repeat it. The day after, repeat it again. Over time, you will realise your heart has changed — not because the waiting has ended, but because the way you hold it has become far calmer.

And remember the stories of Prophet Ya'qub عليه السلام, Prophet Zakariyya عليه السلام, and Prophet Ayyub عليه السلام — every long wait paired with patience and unbroken prayer finally met with good from Allah ﷻ. Your journey is no exception to that promise.

O Allah ﷻ, strengthen our hearts that are waiting, calm our souls that are hoping, and make easy whatever You have decreed as best for us. Amin.

— • —

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BONUS: DAILY PATIENCE & TAWAKKUL CHECKLIST

Use this list whenever your heart starts to grow restless because of the wait:

☐ Have I done what I can today for the thing I am waiting for?

☐ Have I prayed today — with a present heart, not just with my lips?

☐ Have I made dhikr or istighfar when my heart grew restless?

☐ Did I avoid comparing my wait with others today?

☐ Did I remind myself: the outcome is not in my hands, it is in the hands of Allah?

☐ Am I grateful for at least one thing I already have, even though what I am waiting for has not yet come?

TEN SELF-REFLECTION QUESTIONS

Take time to reflect on these questions honestly with yourself:

1. What am I waiting for most right now, and why is it important to me?
2. Have I tried my very best, or is there still room to try in a different way?
3. How do I pray — with a present heart, or merely repeating words?
4. Who are the people who strengthen me on this journey, and have I reached out to them recently?
5. Am I comparing my wait with others, and how can I stop doing so?
6. What is one thing I already have now that I should be grateful for, even though other things have not yet arrived?
7. Do I give myself room to rest emotionally without guilt?
8. Which lesson from the stories of the Prophets do I need most right now?
9. If this wait ended tomorrow, would I be ready for what comes?
10. What is one small step I can take today to draw closer to Allah?

— • —

7-DAY ACTION PLAN

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Use this simple schedule as a start to train your heart over one week:

DAY	ACTION
Day 1	Write down one thing you are waiting for, and hand it over in prayer.
Day 2	Practise repeated istighfar throughout the day, especially when your heart is restless.
Day 3	Take one small action towards the thing you are working on.
Day 4	Cut social media use by at least an hour; avoid comparing yourself.
Day 5	Re-read Chapter 6 (The Stories of the Prophets) and reflect on one lesson from it.
Day 6	Contact someone who strengthens you, and share a little about your wait.
Day 7	Self-reflection — write down what has changed in the way you hold hope this week.

SHORT PRAYERS FOR TIMES OF WAITING

1. When restless: "Hasbunallahu wa ni'mal wakil" — Allah ﷻ is sufficient for us, and He is the best Disposer of affairs.
2. When you want to calm the heart: "Ya Hayyu Ya Qayyum, birahmatika astaghith" — O Ever-Living, O Self-Sustaining, by Your mercy I seek help.
3. When repeating the same prayer: "Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina 'adhaban-nar" — Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.
4. When you want to hand the outcome to Allah ﷻ: "Allahumma la sahla illa ma ja'altahu sahla, wa anta taj'alul-hazna idha shi'ta sahla" — O Allah ﷻ, nothing is easy except what You make easy, and You make the difficult easy if You will.
5. When close to despair: "La tahzan, innallaha ma'ana" — Do not grieve; indeed Allah ﷻ is with us.
6. When asking for Allah's ﷻ bounty: "Allahumma inni as'aluka min fadlika" — O Allah, I ask You of Your bounty.

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7. When waiting for healing: "Allahumma Rabban-nas, adhhibil-ba's, ishfi, Antash-Shafi" — O Allah, Lord of mankind, remove this hardship and heal, for You are the Healer.
8. When you want to remain steadfast in patience: "Rabbana afrigh 'alayna sabran wa thabbit aqdamana" — Our Lord, pour upon us patience and plant firmly our feet.

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ABOUT THE AUTHOR

Hj Che Alim Hj Che Haron writes to share reflections and lessons from the Qur'an and the Sunnah, especially for those going through difficult moments in life — including long and exhausting periods of waiting.

His works focus on combining a firm understanding of religion with language that is easy to understand, so that knowledge truly reaches the reader's heart, not just the mind.

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A FINAL NOTE FROM THE AUTHOR

Thank you for taking the time to read this little book to the end. If there is just one thing I hope you take home from every chapter we have gone through together, let it be this: your waiting is seen by Allah ﷻ, your prayers are heard by Allah ﷻ, and your tears are never wasted with Him.

Writing this book was itself a process of self-reflection for me — reminding myself, before reminding anyone who reads it, that patience is not a destination we reach once, but a path we choose again each time we wake up to face a new day.

If this book has brought a little calm to your heart, please share it with anyone you know who is going through a heavy period of waiting — perhaps a friend, a family member, or someone you never suspected was struggling with the same wait. Sharing knowledge, however small, is still a charity whose reward continues.

Finally, may Allah ﷻ make our affairs easy, answer the prayers still suspended, and grant us the patience that pleases Him until we meet Him one day with a tranquil heart.

And Allah knows best.

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✦ AN INVITATION TO CONTRIBUTE ✦

♥ Beneficial Knowledge Is a Continuous Charity That Never Ends ♥

All praise is due to Allah ﷻ, who has granted the strength, time and knowledge to complete this work. This eBook "**LONGING IN THE WAIT, HURT BY HOPE**" is provided entirely free of charge for the benefit of Muslims throughout the world, without any payment or conditions.

However, the work of researching, writing and spreading this knowledge requires a great deal of time and ongoing costs. If this eBook has benefited you — increasing your faith, opening your mind, or simply enriching your understanding of the wonders of Allah's ﷻ revelation — then please consider contributing so that this scholarly da'wah work can continue.

"When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

(Narrated by Imam Muslim, Sahih Muslim No. 1631)

Surah Al-Baqarah (2): 261

مَثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٍ مِّئَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

"The example of those who spend their wealth in the way of Allah is like a seed of grain which grows seven spikes; in each spike is a hundred grains. And Allah multiplies (His reward) for whom He wills."

Surah Saba' (34): 39

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنفَقْتُم مِّن شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾

"Say, 'Indeed, my Lord extends provision for whom He wills of His servants and restricts (it) for him. But whatever thing you spend (in His cause) — He will compensate it; and He is the best of providers.'"

An Additional Authentic Hadith

مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا

"Charity does not decrease wealth, and Allah does not increase a servant in forgiveness except in honour."

(Narrated by Imam Muslim, Sahih Muslim No. 2588)

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in this world and the Hereafter.

🤲 Ameen Ya Rabbal 'Alamin. 🤲

— • —

— Walhamdulillahi Rabbil 'Alamin —

❖ ACKNOWLEDGEMENT ❖

To my beloved wife

Zaharah Mohd Latif

and my dear children —

Muhammad Hafiz, Noor Hazwani, Abdul Hakim,
Noor Hidayah, Nor Aqila & Nor Atiqah

And my sons- and daughters-in-law

Fazilah Malek Hanin Fairizal Firwan

Thank you for all your prayers, support and sacrifice.
May Allah have mercy on us all.

وَأَنَّ سَعْيَهُۥ سَوْفَ يُرَىٰ ﴿٤٠﴾

"And that his effort is going to be seen."

(Surah An-Najm 53:40)

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