

Do Not Grieve

Allaah Is With Us

BY
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الله
الله

Tell your tired heart that ALLAH is always there.



SPIRITUAL LIGHT
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الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له ومن يضلل الله فلا هادي له، ونشهد أن لا إله الا الله وحده لا شريك له، ونشهد أن سيدنا ومولانا محمدا عبده ورسوله، صلى الله تعالى عليه وعلى آله وأصحابه وبارك وسلم تسليما كثيرا كثيرا
أما بعد!

CHAPTER ONE - INTRODUCTION

Today, the Muslims are undergoing great oppression throughout the world. This can easily lead to loss of hope in the mercy of Allaah **تَبَارَكَ وَتَعَالَى**. Therefore, this booklet has been prepared to grant some encouragement to distressed hearts, to remove doubts from diseased hearts and to explain to us what should our reaction be to such conditions. Even more difficult conditions passed the Muslim ummah before, but they arose and became even stronger.

If we study Islamic history, we will find that Muslims suffered greatly on many occasions, but this was soon replaced by Allaah's help and divine assistance. We should remember that many a times, these conditions are actually **the beginning of a bright future**. Understand this by means of an example: The only survivor of a shipwreck was washed up on a small, uninhabited island. He feverishly made du'aa for Allaah **تَبَارَكَ وَتَعَالَى** to rescue him. Every day he scanned the horizon for help, but none seemed forthcoming. Exhausted, he eventually managed to build a little hut out of driftwood to protect himself from the elements, and to store his few possessions. One day, after scavenging for food, he arrived home to find his little hut in flames, with smoke rolling up to the sky. He felt the worst had happened, and everything was lost. He was stunned with disbelief, grief, and anger. He cried out, 'Oh Allaah! How could you do this to me?' Early the next day, he was awakened by the sound of a ship approaching the island! It had come to rescue him! 'How did you

know I was here?’ asked the weary man of his rescuers. ‘We saw your smoke signal,’ they replied.

The Moral of This Story: It is easy to get discouraged when things are going bad, but we shouldn’t lose heart, because Allaah تَبَارَكَ وَتَعَالَى is at work in our lives, **EVEN** in the midst of our pain and suffering. Remember that the next time your little hut seems to be burning to the ground. It just may be a smoke signal that summons the Mercy of Allaah تَبَارَكَ وَتَعَالَى and it may be the beginning of a bright future.

In this book, we will discuss three incidents wherein the Muslims underwent great difficulty, but eventually Allaah جَلَّ جَلَالُهُ changes conditions for the better.

Information has been extracted from:

- 1.) Tafseer-Uthmani
- 2.) Hayatus-Sahabah
- 3.) Article on the Tartars from Ml. Ahmad Paruk
- 4.) Articles from Ihyauddeen website
- 5.) Article from Al-Miftah website
- 6.) Masjidul-Aqsa- Past, present and future
- 7.) Calamities in the life of a Muslim

May Allaah جَلَّ جَلَالُهُ accept this effort of ours! Request du’aas for the author, his asaatzah, mashayikh and the entire ummah of Rasulullaah

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Moosa Kajee

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Azaadville

CHAPTER TWO - THIS WORLD IS AN EXAMINATION HALL

Conditions are a part of life. A person must realize that this world is an oversized examination hall, where every man is sure to be tested. The place of actual reward is the hereafter, which actually commences when a person passes away. Disbelievers see afflictions as mere inconvenience; but for the believers, hardships are a trial and an opportunity to strengthen one's bond with Allaah تَبَارَكَ وَتَعَالَى. If understood correctly, all conditions for a believer are beneficial. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "How excellent is the situation of a believer. All his situations are good for him (to his advantage). This is exclusive to a believer. When he experiences occasions of happiness and he is grateful for it, it is good for him (to his advantage). When he experiences occasions of distress and he is patient upon it, it is good for him (to his advantage)." (Muslim no. 2999)

Allaah تَبَارَكَ وَتَعَالَى uses such tests as proof to record in history the loyalty of His lovers, to show the rest of humanity what patience, determination and steadfastness truly means. He is, through such servants of His, teaching mankind the lessons of love and He is affirming their acceptance. He is revealing to us the true meaning of the concepts of Sabr (patience). Such servants not only display acceptance of a situation which they cannot change, but rather submit happily and totally to His decree in every difficulty which they are put through. Allaah تَبَارَكَ وَتَعَالَى does not need to test His servants to determine their servitude, as He is Fully Aware of our every state and even knows our innermost secrets. (He tests them to prove their love for Him and to reward them.)

Man is tested at times through calamities, and at times through blessings and good conditions. Allaah تَبَارَكَ وَتَعَالَى states,

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُمْ بِالْأَشْرِّ وَالْخَيْرِ فَتَنَةً وَإِلَيْنَا تُرْجَعُونَ

Every soul shall taste death. (However, before your death,) We will test you well with good and bad conditions (to see whether you continue obeying Allaah in all conditions) and you will return to Us (after death when We shall evaluate how you performed in your test). (Ambiyaa verse 35)

If the believer endures the calamity with patience, Allaah تَبَارَكَ وَتَعَالَى rewards him abundantly, expiates his sins and elevates his ranks in Jannah. Allaah تَبَارَكَ وَتَعَالَى has already informed us that we will be tested in this worldly life. Allaah تَبَارَكَ وَتَعَالَى states,

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالتَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُفْتَخِرُونَ

Surely We will test you with fear, hunger, loss of wealth and life and the fruits of your work, but give glad tidings to the patient - those who, when afflicted with a calamity say, 'To Allaah we belong and to Him we shall return.' Those are the ones upon whom are bestowed blessings and mercy from their Sustainer, and those are the ones who are (truly) guided. (Surah Baqarah verse 155)

This is the examination paper set by Allaah تَبَارَكَ وَتَعَالَى. The exam questions were 'leaked' to allow us to prepare. By leaking the paper, Allaah تَبَارَكَ وَتَعَالَى has made it evident that it should not be an unexpected occurrence, for we have been foretold and ought to be expecting it.

What are the exam questions? The questions which we have been told to prepare for are the following: *'a bit of fear, hunger, loss in wealth, lives, and in the fruits (of your efforts)'*.

Congratulations and Glad-tidings - *'And give glad tidings to those who are patient.'* If one were to congratulate a person experiencing difficulty,

it would only add to his grief. In this instance however, it is none other than Allaah تَبَارَكَ وَتَعَالَى who is declaring, “O My beloved Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , whenever anyone is afflicted by any of these forms of difficulties, give them glad tidings.” To whom are glad tidings addressed? To those who ‘are patient’. From this we learn that if difficulties were bad for a believer, Allaah تَبَارَكَ وَتَعَالَى would not have revealed that such people who are afflicted by these difficulties are to be given glad tidings. The One giving the glad tidings is *The Most Merciful* of those who show mercy, and it is being delivered through *the mercy to all the worlds*, our beloved Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . The Most Beloved has, through the most beloved in the creation given the most beloved message to His creation. This is sufficient proof that whatever difficulty, trial and tribulation we (the believers) may undergo, it is not punishment, but a means of attracting mercy. It heralds imminent great good fortune. Understand this by the example of a person whose motorcycle is stolen, but whose loss is replaced by a Mercedes Benz. Will this be termed as a loss, a misfortune? In short, trials and tribulations, for a believer, are not bad, because in lieu of patience, Allaah تَبَارَكَ وَتَعَالَى is attained!

On the other hand, disbelievers and hypocrites are truly at a complete loss for they have no hope of being rewarded for their perseverance or patience.

Ka'b ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

مَثَلُ الْمُؤْمِنِ كَمَثَلِ الْحَامَةِ مِنَ الزَّرْعِ تُفَيْسُهَا الرِّيحُ تَصْرَعُهَا مَرَّةً وَتَعْدِلُهَا أُخْرَى حَتَّى يَأْتِيَهُ أَجَلُهُ
وَمَثَلُ الْمُنَافِقِ كَمَثَلِ الْأَرْزَةِ الْمُجْدِيَةِ الَّتِي لَا يُصِيبُهَا شَيْءٌ حَتَّى يَكُونَ انْحِعَافُهَا مَرَّةً وَاحِدَةً

The example of the believer is like a thin stalk in a field swayed by the winds – the winds sometimes tilts it (to the right or left), and sometimes straightens it till it stands upright. This continues till the time his death arrives. And, the example of the hypocrite is like the Cedar Tree that stands stiff and firm.

Nothing can sway it (not even the winds) till it is uprooted once and for all (suddenly). (Bukhari no. 5644, Muslim no. 2810)

The following lesson could be taken from this beautiful analogy:

The situation of a believer before turbulence and calamity is that of a stalk. As is known, the wind blows from different directions and causes the stalks move in different directions. In such a situation, a stalk may bend to the ground, but it straightens up again when the wind and storm subsides. Despite stooping so low, it stands up again to grow bigger and stronger. This stalk may seem weak and thin, but this weakness and thin nature is what allows it to grow sturdier and stronger. Similarly, a believer 'who seems to be outwardly weak' may be subjected to perpetual 'calamities' throughout his life. Yet he does not topple over in depression by Allaah's permission and grace. He does not fall into kufr (disbelief) and do not complain about Allaah's treatment of them. He faces such difficulties with sabr (patience) and perseverance, he takes it in his stride and adjusts. When he is relieved of it, he stands up straight in shukr (gratitude). In fact, such difficulties serve to strengthen him. He may 'seem' weak, as he submits happily to every difficulty which comes his way (by saying 'We belong to Allaah, and to Him is our return') and hopes for reward in it. He turns to Allaah alone for help, he understands that every difficulty has come from Allaah **بِأَرْزَاقِهِ وَعَلَانِ** and it is for his own benefit. Such thoughts allows him to submit to the decree of Allaah **بِأَرْزَاقِهِ وَعَلَانِ**. Inflictions which outwardly make life a misery begin to seem, sound, and feel differently to those who look at his example and, in the end, they see that even the "troubles" they experience become sweet for them.

We also learn from this that one should not be deceived by the apparent situation. Believers may face difficulties one after another, like a stalk which is tilted and swayed by sudden gusts of wind, one after

another, be it in the form of sickness, debts, oppression, financial strain, turbulence in marriage, troublesome children, family or associates, disgrace or severe losses. It is the system of Allaah تَبَارَكَ وَتَعَالَى that He tests those who are dearest to Him. To the onlooker it may seem to be a calamity, but they are in reality a great bounty. An adverse condition followed by steadfastness with patience is a positive sign of true Faith.

As for the hypocrites, their parable is of a Cedar Tree; though it may seem to be strong and unshakable, it confronts small gusts of wind with its strength, but in the face of a severe storm, it is uprooted and toppled, never to stand again. Similarly, hypocrites swagger and give an unshakable impression, assuming that they can confront and difficulty and free themselves from it. They wish to confront the difficulty any are obsessed in ridding themselves of the difficulty. They refuse to bow down and submit before even the slightest difficulties. They seem resilient and firm in their attitude. They are prepared to defy all such conditions. Yet they topple over disgracefully when exposed to a severe wind of difficulty, never to stand up again. Their kufr is exposed, they fall into depression and go on complaining about the difficulties they find themselves in. They believe that these difficulties are bad luck, and that Allaah تَبَارَكَ وَتَعَالَى is unjust to them. They can never stand up and recover from this condition again. They seemed strong, but that stiff and proud attitude of theirs was actually the cause of their destruction.

Allaah تَبَارَكَ وَتَعَالَى describes this in the Qur'aan,

إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

If you are in pain, then (remember that) they (the disbelievers) suffer pain just as you suffer pain. But you hope to receive (such rewards) from Allaah which they do not hope to receive. (Surah Nisaa verse 104)

CHAPTER THREE – WE CANNOT UNDERSTAND ALLAAH’S WORKINGS

A person understands that there are amazing secrets and workings of Allaah تَبَارَكَ وَتَعَالَى in every action. In every amazing incident and new event, there is not one, but hundreds of mysteries hidden, some of which only a person of great insight will be able to fathom. Looking at these benefits and wisdoms, a difficulty does not remain a difficulty. Whatever is happening in this temporary world which is regarded to be a cause of worry, concern and anguish by an ignorant person is seen in a different light by people of understanding. When we see all the torture and oppression in the world, we are sometimes surprised and at times people question the existence of Allaah (May Allaah جَلَّ جَلَالُهُ save us!)

The surprise of this person is like that of the surprise shown by Moosa عَلَيْهِ السَّلَامُ to Khidhr عَلَيْهِ السَّلَامُ after staying in his company, as explained in Surah Kahf. Whilst sitting in a boat of poor people, Khidhr عَلَيْهِ السَّلَامُ damaged it by removing a board from it. Moosa عَلَيْهِ السَّلَامُ in surprise asked him why he committed such an act of excess. Thereafter, Khidhr عَلَيْهِ السَّلَامُ killed an immature youngster. Again Moosa عَلَيْهِ السَّلَامُ, in astonishment, objected, that since when had the blood of an innocent youngster become permissible.

Continuing ahead, they reached a certain area where the inhabitants did not even care to host them. In the morning, whilst leaving the area, their gaze fell on a wall which was about to collapse. Khidhr عَلَيْهِ السَّلَامُ repaired this wall. Moosa عَلَيْهِ السَّلَامُ was again taken aback, objecting that he should not have favoured such an unfriendly community who cared not in the least bit for their guests. After this third objection, the two of them parted ways, in accordance to their agreement.

It is clear that the only reason Moosa عَلَيْهِ السَّلَامُ was surprised with these incidents was that he was not aware of the underlying secrets and wisdoms of these incidents. Thereafter, Khidhr عَلَيْهِ السَّلَامُ informed Moosa عَلَيْهِ السَّلَامُ that the boat belonged to some poor sailors. The king at that time was unjustly seizing ships that were in an excellent condition. He thus damaged the ship, so that these poor people's means of livelihood would not be taken away.

The child who was killed was naturally irreligious, and there was a strong fear that on reaching adulthood, he would lead his believing parents astray, since due to their parental love for him, they would not be able to resist his demands. This child was thus taken away and another child was to be bestowed to them, which would be pious and a cause for their success in the Hereafter. As for the wall, it belonged to two orphans whose father was pious. Underneath this wall was buried his wealth which he had left behind for these two children. Thus, he straightened the wall, so that these two children could retrieve the wealth after attaining maturity. If the wall had to fall now, the wealth would have been usurped by others. After these explanations, the amazement of Moosa عَلَيْهِ السَّلَامُ was eradicated.

An incident is mentioned of a pious man who would always utter in every problem, "Goodness is in that which Allaah تَبَارَكَ وَتَعَالَى ordained." He used to reside in a village. He possessed a donkey on which he would load his goods; a dog that would guard his house; and a cock that would wake him up in the morning. One day, a fox came and grabbed the cock, taking it away. When he saw his wife disheartened, he said to her, "Goodness is in that which Allaah تَبَارَكَ وَتَعَالَى ordained." Thereafter a wolf came and killed the donkey. Again, he uttered these words to console his wife. The dog thereafter fell sick, and died. Once again, he uttered, "Goodness is in that which Allaah تَبَارَكَ وَتَعَالَى ordained." His wife was

astonished at him, that there was so much of loss caused to them, but he continued to say that there must be goodness in these actions.

One morning, they woke up to find that all the houses around them had been attacked the night before. All the people were imprisoned and all the children made into slaves. The soldiers had recognized the houses in the darkness of the night by the braying of the people's donkeys, the barking of their dogs and the crowing of their cocks. The pious man then said to his wife, "You have seen now that goodness is in what Allaah تَبَارَكَ وَتَعَالَى has ordained. The animals of the people were the cause of their problems. If our animals had not died before this, then you and I would also have been taken away as prisoner."

A Nabi was once sitting worshipping Allaah تَبَارَكَ وَتَعَالَى in the cavern of a mountain. Nearby a stream flowed. Once, a person riding a horse came to this stream. He removed his money-belt and placed it on the floor before drinking water. He then went away, forgetting this belt in which was a thousand dinaars (gold coins). After a short while, another person came and took this belt away. Then a poor man came, carrying a bundle of wood on his back. He removed this bundle from his back, and sat down to drink and rest. The horseman, in the meantime, returned very agitated looking for his money-belt. He caught hold of the poor man and started beating him, asking for his bag. When the poor man denied any knowledge of the bag, he brandished his sword and killed him. The Nabi, having witnessed this whole incident, remarked, "O Allaah! This incident was most amazing. This poor man did not take the bag but was killed for it, and the other oppressor who stole the bag was not taken to task."

Allaah تَبَارَكَ وَتَعَالَى revealed to him, "Remain engaged in your worship. Knowing the mysteries behind divine workings is not your work. The reality of this matter is that this poor person had killed the father of the

horseman. I thus allowed retribution to take place by the son of the murdered person. The horseman's father had once stolen one thousand gold coins from the person who took the bag. I thus returned it from his estate."

In summary, whoever believes in these wisdoms and deeper secrets, will not be in the least bit surprised at the actions of Allaah تَبَارَكَ وَتَعَالَى. In fact, he will be surprised at his own ignorance and foolishness. He will not question divine decisions by using words like, 'why' and 'how'. He will be pleased with the decisions which Allaah تَبَارَكَ وَتَعَالَى has determined. (Extracted from Tablighe-Deen)

Remember that there is benefit in difficulties faced, even though we cannot understand them: Saeed ibnul Musayyib رَحِمَهُ اللهُ narrates: Luqmaan (the wise) once said to his son, "O my dear son. Whenever you are faced with a situation which you are happy with or a situation which you are unhappy about, understand in your heart that this condition is best for you." His son replied, "As for this advice of yours, I cannot agree to it without convincing proof that what you are claiming is a reality." Luqmaan رَضِيَ اللهُ عَنْهُ said, "Son. Allaah has sent a Nabi. Why don't you go to him? He will be able to explain to you what I have said." His son said, "Come with me to the Nabi."

So they both set out, each one riding on his own donkey. They carried with them food which was sufficient for their journey. They travelled for a few days and nights till they reached a desert. They prepared themselves as best as they could and they commenced their journey through the scorching arid desert. They travelled for as long as Allaah تَبَارَكَ وَتَعَالَى willed them to travel. Eventually, their water was depleted and their food ran out. It was midday and extremely hot. The donkeys were trudging ahead too slowly for them. They got off the donkeys and began to run on foot. Suddenly, Luqmaan رَضِيَ اللهُ عَنْهُ looked ahead and saw a dark

shadow and smoke in the distance. He knew that the dark shadow in the distance meant trees and greenery, and that the smoke was a sign of an inhabited city where people must be living.

As they rushed ahead, Luqmaan رَضِيَ اللَّهُ عَنْهُ's son ran over a bone which was sticking out from the sand. It pierced through the bottom of his foot, and could be seen jutting out from the other side. (Due to the pain and shock) he fell down unconscious. Luqmaan رَضِيَ اللَّهُ عَنْهُ looked back to see what had happened, and he was shocked to see his son flat on the ground. He rushed to his son and embraced him. Quickly, he set about removing the bone by slowly extracting it with his teeth. He tore his turban into a few pieces and bandaged the foot. Looking compassionately at his son's face, he began to cry. A tear-drop of his fell onto the boy's cheek. He regained consciousness, only to find his father crying. He blurted out, "Father, why are you crying?! You are the one who says that this condition must be best for me. How can this situation be best for me, and you are crying over it?! The food has run out. The water is depleted. You and I are alone in this place. If you go, and leave me like this, you will pass the rest of your life in sorrow and grief (that you deserted me to save your life). If you stay here with me, we will both die. Please explain to me how this can ever be better for me, if you are crying like this?!" Luqmaan رَضِيَ اللَّهُ عَنْهُ explained, "I am crying because I wish I could have sacrificed whatever I had in this world for your sake. I am a father. I am crying because I am overtaken by the compassion of a father. As for your question 'how can this be best for me', perhaps the calamity which you were saved from was worse than what you have been afflicted with, and perhaps this difficulty of yours is lighter than the calamity which you may have been saved from."

During this discussion, Luqmaan رَضِيَ اللَّهُ عَنْهُ looked ahead. But he was now unable to see the dark shadow and smoke. He thought to himself, "Maybe I didn't see anything. (I had just imagined it)" Then he said to

himself, “I am sure I has seen something. Perhaps my Rabb (Sustainer) has caused something to happen to whatever I saw.” Consumed with these thoughts, he looked ahead again and happened to see the form of a rider wearing white clothes and a white turban proceeding towards him on a piebald horse. The horse was galloping forward with tremendous speed, as if it was running in the air. He kept his eyes fixed to this person until he reached close by.

Suddenly, the man disappeared out of sight. But Luqmaan رَضِيَ اللهُ عَنْهُ heard a voice calling out to him, “Are you Luqmaan?” He replied, “Yes.” The mysterious man asked, “Are you Luqmaan, the wise?” He replied, “That’s what people call me.” The man asked, “What did this foolish son of yours say to you just now?” Luqmaan رَضِيَ اللهُ عَنْهُ said, “O servant of Allaah, Who are you? I can hear you, but I can’t see your face. The man said, “I am Jibreel. Only the special angels or the Nabis who have been sent normally see me. If it was not for that, you would have seen me. Now tell me what this foolish son of yours said to you just now?” Luqmaan رَضِيَ اللهُ عَنْهُ said to himself, “If you are Jibreel, you should know better than me as to what my son said.” Jibreel عَلَيْهِ السَّلَامُ commented, “I have really nothing to do with the two of you, but I was allowed to save you. I was commanded to sink this city, along with its people, under the ground. The angles came to me and informed me that you two are heading for this city. I made du’aa to Allaah to delay you for a while. So Allaah delayed you by putting your son through this difficulty. Had it not been for this little difficulty that your son had to undergo, I would have made you sink into the ground with the rest of them.” Then Jibreel عَلَيْهِ السَّلَامُ passed his hand over the boy’s foot, and he was able to stand. He passed his hand over the food-bag and the water-skin, and they were filled with food and water. Then he lifted them and their donkeys into the sky and released them like a carrier pigeon is released and they

found themselves back at home. (Ar-Ridhaa anillaahi bi qadha'ih by Ibn Abid Dunya no. 29, Mukhtasar Minhaajul Qaasideen by Ibn Qudaamah Maqdisi vol. 4 page 123, Ad-Durrul Manthoor vol. 6 page 514)

Muhyus-Sunnah Maulana Abrarul-Haq رَحْمَةُ اللَّهِ said, "As long as man remains in this world, he will continue to face some type or the other of grief and difficulties. To try to live a life wherein such heartache and pain never occurs is an effort which is futile. However, a beautiful method by which we can save ourselves from all negative impacts and effects which arise from such difficulties, a method which is within our reach and which only requires a bit of focus and awareness, is to refresh our beliefs.

1) Allaah is Al-Haakim. He can do whatever He wishes to do with His servants. Whatever occurs, it occurs only by His decision and judgement. Even a single atom cannot move without His permission.

2) Allaah is Al-Hakeem. No single doing of His is devoid of wisdom. Every doing of His is full of benefit. However, man is not required to know of those benefits, nor is it necessary to know of it.

These two points should be repeatedly brought to mind, so that they be remembered at the opportune occasions. When one is faced with any difficult situation, he should immediately realize the fact that it has happened by the will and decision of Allaah تَبَارَكَ وَتَعَالَى, and that there will definitely be some benefit in it, even though we may not know it. In-sha-Allaah, in this manner, despite pain being felt by the body, the heart will not become agitated and depressed.

The example to illustrate this is that of an intelligent man who had to undergo an amputation. There is surely pain in amputating an arm, but knowing that it is being done for my benefit, the patient remains happy and pleased with the doctor. He even pays his bill. Yet, if a small child who is not of the age of understanding has to undergo the same

operation, because of not knowing the benefit, he will even swear at the doctor. From this, we understand that pondering over the benefits will bring about a lot of peace and contentment. Do so, and also make a lot of du'aa, as this is very effective. (Ma'ariful Abraar page 372, 376)

CHAPTER FOUR - NEVER LOSE HOPE - ALLAAH IS WITH US.

Allaah تَبَارَكَ وَتَعَالَى prohibits us from becoming despondent. A believer should always look towards the vast mercy of Allaah تَبَارَكَ وَتَعَالَى. Yaqub عَلَيْهِ السَّلَام said to his sons,

وَلَا تَيْئَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْتِيئُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ

Do not despair of the mercy of Allaah. Surely none despairs of Allaah's mercy except those who are disbelievers. (Yusuf verse 87)

Allamah Shabbier Ahmad Uthmani رَحِمَهُ اللَّهُ writes, "It is a peculiar trait of the disbelievers to despair of Allaah's mercy and beneficence. It is they who do not truly recognize His all-encompassing mercy and His absolute power. It is the duty of a Muslim that even if he is faced with gloomy situations equal to that of rocky mountains and the waves of the sea, he should be hopeful of Allaah's mercy and never display any cowardice in struggling according to the best of his ability."

Allaah's help is close. Allaah جَلَّ جَلَالُهُ states,

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ ط أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Do you think that you will enter Jannat while you have not experienced the circumstances like those of the people who passed before you?

Misfortune and hardship befell them and they were shaken to the extent that the messenger and those who believed with him began saying: "When will the help of Allah come?" Listen! The help of Allah is near."

(Baqarah verse 214)

Allamah Shabbier Ahmad Uthmani رَحِمَهُ اللهُ writes, "It was mentioned previously that the Ambiya and their followers were always harmed at the hands of the enemy. The Muslims are now addressed and asked whether they hope to enter Jannah without being put to hardships as the previous nations were put to hardships. They experienced poverty, famine, illness and fear from the disbelievers to such an extent that the Ambiya and his followers had no alternative but to ask when the promised help and assistance of Allah would come. In other words, due to the demands of human nature, they began uttering words of despondency because of their difficult circumstances. These words that were uttered by the Ambiya and the believers were not based on any doubt (with regard to the help of Allah). Concerning this, Maulana Rumi رَحِمَهُ اللهُ says the following in his Mathnawi, "The thoughts which passed the minds of the Ambiya were not like that of the wretched disbelievers." Instead, these words were uttered at a time when they had no alternative and in accordance with the demands of human emotions. There is no accusation upon them in this regard. When the matter reached this stage (of hardship and asking for the help of Allah), divine mercy turned towards them and an order was issued stating the following: "Listen! The help of Allah has arrived - do not worry. O Muslims! Do not panic by worldly hardships and the overwhelming of the enemies. Bear these burdens and remain steadfast."

In another verse, Allaah جَلَّ جَلَالُهُ states,

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوْا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ وَلَا

يُرْدُ بَأْسَنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ

Till the Messengers were getting despondent and they (the disbelievers) began thinking that a lie was said to them, Our help reached them. We then saved whom We willed. And Our punishment is not averted from a sinning people. (Yusuf verse 110)

This verse is actually a warning to the disbelievers: Allamah Shabbier Ahmad Uthmani رَحْمَةُ اللَّهِ writes, “Do not be deluded by a delay in the punishment. Previous nations were also given long periods of respite. The arrival of the punishment was so delayed that the rejecters became totally heedless and began committing more and more mischief. Upon seeing this condition of theirs, the Ambiya lost hope in their believing. On the other hand, they were given so much of respite by Allaah that they could not see any signs of punishment for a very long time. In short, the circumstances and conditions from both sides caused the Ambiya to become despondent. Upon seeing this, the disbelievers truly assumed that the threats which the Ambiya had made as regards being helped [by Allaah] and that the disbelievers will be destroyed were all lies, and that all the threats of punishment were merely to instill fear into them. The meaning of the Ambiya’s despondence: It is not far-fetched to think that in these gloomy and despairing circumstances, it must have crossed the minds of the Ambiya that the severity of the punishment which we had envisaged was not correct. Or that undertones of involuntary doubt may have crept into them whereby they assumed that they would not be helped, and that the warnings of punishment to the rejecters will not be carried out. When the disobedience of the sinners and the misgivings of the Ambiya reaches such a stage, then divine help is inevitable. Allaah then safeguards and protects whom He wills (i.e. the obedient believers), and completely annihilates the sinners.

An important point needs to be noted here: It is an act of disbelief to become despondent of Allaah’s unlimited mercy and kindness. However, despondence based on outward conditions and causes is not an act of

disbelief. In other words, one can say, for example, that one is despondent of something based on outward conditions, but there is no despondency of Allaah's perfect mercy. This verse "Till the Messengers were getting despondent" refers to this despondency which is based on outward conditions and causes. How can a Messenger [of Allaah] ever be despondent of Allaah's mercy? (Tafsir Uthmani)

Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ once mentioned, "The nature of many people is such that it very quickly inclines towards despondency and despair. The reason is that once a person loses hope and becomes despondent; he regards himself to be free from all responsibilities and therefore neglects his obligations. Remember that causing one to lose hope and become despondent is one of the main traps of the nafs and shaitaan." (Malfoozaat Hazrat Moulana Muhammad Ilyas page 80)

A businessman from Delhi once joined the Tableegh Jamaat and travelled to Sindh. On his return, he gave a report back to Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ of the manner in which the work was carried out. Thereupon, Hazrat Moulana mentioned the following, "Friends! This work which Allaah جَلَّ جَلَالُهُ has blessed us with (of striving in the path of Allaah جَلَّ جَلَالُهُ and inviting people towards Deen) is a formula for subjugating the entire universe. The one who becomes loyal to Allaah جَلَّ جَلَالُهُ, Allaah جَلَّ جَلَالُهُ makes everything work out for him. If you continue to fulfil Allaah جَلَّ جَلَالُهُ's commandments and remain obedient to Him, He will cause the sky, the earth, the winds and everything in the universe to be subservient to you. When you have made such sacrifices, that you have left your homes and businesses to come out in the path of Allaah جَلَّ جَلَالُهُ, you will witness, with your own eyes, the immense blessings that Allaah جَلَّ جَلَالُهُ will bless you with in your lives and businesses. Continue to serve the Deen of Allaah and have hope in receiving His Divine help and mercy. Never ever lose hope in His Divine help and mercy. The one who

loses hope in Allaah's Divine help and mercy is a sinner and a total loser in the sight of Allaah **جَلَّ جَلَالُهُ**." (Malfoozaat Hazrat Moulana Muhammad Ilyas page 90)

CHAPTER FIVE – THE DIFFICULTIES FACED BY MUSLIMS IN THE TIME OF RASULULLAAH ﷺ

During the era of Rasulullaah ﷺ, Muslims underwent great difficulties and hardships. Muslims were tortured and even martyred. At times, the Muslims felt down, but Rasulullaah ﷺ continued to encourage and console them. A few examples of the tortures Muslims underwent:

1.) Imaam Sha'bi narrates that when Khabbaab ibn Arat رَضِيَ اللَّهُ عَنْهُ once came to the gathering of Umar ibn Khattaab رَضِيَ اللَّهُ عَنْهُ, Umar رَضِيَ اللَّهُ عَنْهُ made him sit on his own cushion. Umar رَضِيَ اللَّهُ عَنْهُ then said, "Besides one man, there is none on the surface of this earth who deserves to occupy this place more than you." "Who is this man, O Ameerul Mu'mineen?" asked Khabbaab رَضِيَ اللَّهُ عَنْهُ. Umar رَضِيَ اللَّهُ عَنْهُ replied, "He is Bilaal رَضِيَ اللَّهُ عَنْهُ." Khabbaab رَضِيَ اللَّهُ عَنْهُ said, "He is really not more deserving than me because there were people amongst the polytheists whom Allaah used to protect him while there was none to protect me. I had seen myself on a day when they captured me, lit a fire and then put me to roast in it. A man then placed his foot on my chest and there was only my back to extinguish the fire." Khabbaab رَضِيَ اللَّهُ عَنْهُ then exposed his back which seemed to be affected by leprosy. (At-Tabaqaatul-Kubra vol. 3 page 123)

Imaam Sha'bi narrates that when Umar رَضِيَ اللَّهُ عَنْهُ asked Khabbaab رَضِيَ اللَّهُ عَنْهُ about the tortures he suffered at the hands of the polytheists, he said, "O Ameerul Mu'mineen! Take a look at my back." Umar رَضِيَ اللَّهُ عَنْهُ says, "I have never before seen anything like it." Khabbaab رَضِيَ اللَّهُ عَنْهُ then related,

“They made a fire for me and (after throwing me in) there was nothing but the fat on my back to extinguish it.” (Hilyatul-Awliya vol.1 page 143)

Khabbaab ibn Aratt رَضِيَ اللهُ عَنْهُ narrates, “We complained to Rasullullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ while he was lying down in the shade of the Ka’bah with his outer garment tucked under his head (as a pillow).” We said, “Are you not going to seek help (from Allaah تَبَارَكَ وَتَعَالَى) for us? Are you not going to supplicate for us?” He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, “There was from the nations before you a person who would be seized, a hole would be dug and he would be placed into it. A saw would then be brought and placed on his head. He would then be cut in half. (In order to torture him further), steel combs would be used to comb him through his flesh till his bones. All these forms of torture would not cause him to renounce his religion. I take an oath by Allaah that He will most certainly give victory to this religion [Islam] to such an extent that a rider will travel from San’aa (the capital of Yemen) to Hadramaut (a province in Yemen) without fearing anyone except Allaah, nor will he fear the wolves attacking his flock of sheep. However, you are hasty.” (Bukhari no. 6943)

2.) Ibraheem bin Muhammad bin Talha narrates that Talha bin Ubaydillaah رَضِيَ اللهُ عَنْهُ once told him, “I once visited the fair in Busra (in Shaam) when heard a monk announce from his monastery, ‘Ask the people in this fair if anyone of them is from the Haram.’ I said, ‘Yes! I am.’ He asked, ‘Has Ahmad made his appearance yet?’ ‘Who is Ahmad?’ I asked. He replied, ‘He is the son of Abdullaah and the grandson of Abdul Muttalib.’ This is the month when he will make his appearance and he is the last of all the Ambiya. His origin will be from the Haram and the place to which he will migrate will be a place with date orchards and land that is rocky and salty. Beware that others do not beat you to him.”

Talha رَضِيَ اللَّهُ عَنْهُ says further, “His words affected my heart and I rushed back to Makkah. When I arrived and asked people if anything had developed recently, they replied, ‘Yes. Muhammad the son of Abdullaah (who is known by the title of) Al Ameen (‘the trustworthy’) claims that he is a Nabi and the son of Abu Quhaafa (Abu Bakr رَضِيَ اللَّهُ عَنْهُ) is following him.’ I then went to Abu Bakr رَضِيَ اللَّهُ عَنْهُ and asked, ‘Do you follow this man?’ Abu Bakr رَضِيَ اللَّهُ عَنْهُ replied, ‘Yes. Go meet him and follow him because he certainly calls towards the truth.’”

When Talha رَضِيَ اللَّهُ عَنْهُ informed Abu Bakr رَضِيَ اللَّهُ عَنْهُ about what the monk had said, Abu Bakr رَضِيَ اللَّهُ عَنْهُ took Talha رَضِيَ اللَّهُ عَنْهُ to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he accepted Islam. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was pleased to hear what the monk had to say. After Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Talha رَضِيَ اللَّهُ عَنْهُ had accepted Islam, Naufal bin Khuwaylid bin Adawiyyah who was known as the “Lion of the Quraysh” captured them both and tied them up with the same rope. Even the Banu Taym tribe (to which Abu Bakr رَضِيَ اللَّهُ عَنْهُ belonged) could not rescue them. (Because the two were tied together) Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Talha رَضِيَ اللَّهُ عَنْهُ were named “Al-Qarnain [The Two Companions]”. (Mustadrak of Hakim no. 5586)

3.) Abul Aswad narrates that Zubayr ibn Awwaam رَضِيَ اللَّهُ عَنْهُ accepted Islam when he was only eight years of age and migrated (to Madinah) when he was eighteen years old. The uncle of Zubayr رَضِيَ اللَّهُ عَنْهُ used to hang him up in a straw mat and use a fire to make smoke from the bottom. He would then say, “Return to kufr!” Zubayr رَضِيَ اللَّهُ عَنْهُ used to say, “I shall never be a disbeliever again!” (Al-Mu’jamul-Kabeer of Tabarani vol. 1 page 122 no. 239, Mustadrak no. 5547)

4.) Abdullaah ibn Mas’ood رَضِيَ اللَّهُ عَنْهُ narrates that seven persons were the first to make their conversion to Islam public. These were Rasulullaah

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , Abu Bakr رَضِيَ اللَّهُ عَنْهُ , Ammaar رَضِيَ اللَّهُ عَنْهُ , his mother (Sumayyah رَضِيَ اللَّهُ عَنْهَا), Suhayb رَضِيَ اللَّهُ عَنْهُ, Bilaal رَضِيَ اللَّهُ عَنْهُ and Miqdaad رَضِيَ اللَّهُ عَنْهُ. While Allaah protected Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ through his uncle and Abu Bakr رَضِيَ اللَّهُ عَنْهُ through his tribe, the others were captured by the polytheists and made to wear coats of steel armour and left to swelter in the sun. Each one of them besides Bilaal رَضِيَ اللَّهُ عَنْهُ were compelled to do as the polytheists wanted. For the pleasure of Allaah, he thought nothing of himself. Because the people regarded him as an inferior being, they used to capture him and hand him over to youngsters who would pull him through the streets of Makkah. All the while, he kept saying, “Ahad! Ahad! (Allaah is One!)” (Ibn Majah no. 150, Musnad Ahmad no. 3832, Saheeh ibn Hibbaan no. 7083)

A narration of Mujaahid states that the other Muslims were made to wear coats of steel armour and then left to swelter in the sun. They therefore suffered terribly from the combined heat of the sun and the scorching armour. When night fell, Abu Jahl would come to them with his spear and start taunting and threatening them. (Hilyatul-Awliya vol.1 page 140)

Urwa bin Zubayr رَضِيَ اللَّهُ عَنْهُ narrates that Bilaal رَضِيَ اللَّهُ عَنْهُ was a slave of a lady from the Banu Jumh tribe. The polytheists used to torture him on the burning sands of Makkah, making him lie flat on the hot sand (and place a heavy rock on his chest) so that he should commit *Shirk*. However, he would continuously say, “Ahad! Ahad!” (Isaabah vol. 6 page 476)

5.) Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that when Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once passed by Ammar رَضِيَ اللَّهُ عَنْهُ and his family (his parents) as they were being tortured by the polytheists, he said, “O family of Yaasir! Hear the glad tidings that your promised abode shall be Jannah.” (Al-Mu’jamul-Awsat no. 1508)

Uthmaan رَضِيَ اللهُ عَنْهُ narrates that he was once walking with Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in Bat'haa (a rocky area of Makkah) when they saw Ammaar رَضِيَ اللهُ عَنْهُ and his parents being tortured in the sun to make them forsake Islam. Ammaar's father (Yaasir رَضِيَ اللهُ عَنْهُ) cried, "O Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! Will this continue forever?" Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Be patient, O family of Yaasir. O Allaah! Forgive the family of Yaasir, which You have most certainly already done." (Musnad Ahmad no. 439)

Mujaahid stated, "The first martyr was the mother of Ammaar [Sumayyah رَضِيَ اللهُ عَنْهَا] who was martyred during the early days of Islam when Abu Jahal pierced his spear into the most private part of her body." (Musannaf ibn Abi Shaibah no. 35770)

6.) Abu Ubaydah ibn Muhammad ibn Ammaar narrates that the polytheists captured Ammaar رَضِيَ اللهُ عَنْهُ and tortured him so brutally that (to save his life) he was eventually forced to blaspheme against Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and praise the gods of the polytheists. When he came to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked him what had happened. He replied, "Happenings have been foul indeed, O Rasulullaah. The polytheists continued torturing me so much that I was forced to blaspheme against you and praise their gods. "How is the condition of your heart?" asked Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Ammaar رَضِيَ اللهُ عَنْهُ replied, "I find that my heart is content with Imaan." Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "If the polytheists repeat their torture, you may repeat what you said (to save your life)." (As-Sunanul-Kubra no. 16979, Mustadrak no. 3362)

Muhammad ibn Ammaar narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ met Ammaar رَضِيَ اللهُ عَنْهُ as he was weeping. Wiping the tears from his face, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The disbelievers captured you and immersed you in water so many times that you were forced to say

certain things (words of kufr). Should they do so again, you may say it to them again.” (At-Tabaqaatul-Kubra vol. 3 page 189)

Amr ibn Maymoon رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was passing by as the polytheists used open fire to burn Ammaar رَضِيَ اللهُ عَنْهُ . Passing his hand over the head of Ammaar رَضِيَ اللهُ عَنْهُ , Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “O fire! Become cool and comfortable for Ammaar as you had become for Ibraheem عَلَيْهِ السَّلَامُ.” Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then informed Ammaar رَضِيَ اللهُ عَنْهُ that [he would not die from the torture but that] a group of rebels would martyr him. (At-Tabaqaatul-Kubra vol. 3 page 189)

7.) Abdullaah ibn Abbaas رَضِيَ اللهُ عَنْهُ narrates that when Abu Dharr رَضِيَ اللهُ عَنْهُ heard that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was sent as a Nabi, he said to his brother, “Ride to that valley (of Makkah) and find out for me about the man who claims that he is a nabi and that revelation comes to him from the heavens. Hear what he has to say and then report back to me.” His brother arrived in Makkah, heard what Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said and then reported back to Abu Dharr رَضِيَ اللهُ عَنْهُ saying, “I saw him teaching sterling character reciting words that are not poetry.” Abu Dharr رَضِيَ اللهُ عَنْهُ said, “Your report has not informed me what I needed to know.”

Abu Dharr رَضِيَ اللهُ عَنْهُ took some provisions and a filled water bag along with him and rode off to Makkah. When he entered the Masjidul Haraam, he searched for Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ but did not recognise him. He did not want to ask anyone about Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ either and when night fell, he lay down to sleep. Ali رَضِيَ اللهُ عَنْهُ saw him and realised that he was a stranger. (Ali رَضِيَ اللهُ عَنْهُ offered to be his host for the night and) Abu Dharr رَضِيَ اللهُ عَنْهُ then went with Ali رَضِيَ اللهُ عَنْهُ. Neither person asked the other any questions until morning.

Abu Dharr رَضِيَ اللهُ عَنْهُ took his water bag and provisions along with him to the Masjidul Haraam and spent the day there. However, when evening arrived, he had not yet seen Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He had returned to the place where he intended to lie down when Ali رَضِيَ اللهُ عَنْهُ passed by and said, “Has the man not yet found his destination?” Ali رَضِيَ اللهُ عَنْهُ then helped him up and took him home without any of them exchanging questions. When things turned out the same on the third day and Abu Dharr رَضِيَ اللهُ عَنْهُ again stayed with Ali رَضِيَ اللهُ عَنْهُ, Ali رَضِيَ اللهُ عَنْهُ asked, “Will you not tell me what brings you here?” Abu Dharr رَضِيَ اللهُ عَنْهُ replied, “I shall inform you if you give me your word that you would give me proper direction.” When Ali رَضِيَ اللهُ عَنْهُ agreed, Abu Dharr رَضِيَ اللهُ عَنْهُ informed him. Ali رَضِيَ اللهُ عَنْهُ said, “It is true that he is the nabi of Allaah. Follow me closely tomorrow morning. If I see anything that may jeopardise your safety, I shall stop with the pretence of needing to relieve myself (but you should proceed). When I continue walking, you should follow me once more and enter the place I enter. Abu Dharr رَضِيَ اللهُ عَنْهُ did this and followed in the footsteps of Ali رَضِيَ اللهُ عَنْهُ until Ali رَضِيَ اللهُ عَنْهُ came to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Abu Dharr رَضِيَ اللهُ عَنْهُ entered with him.

Abu Dharr رَضِيَ اللهُ عَنْهُ listened to Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and accepted Islam on the spot. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to him, “Return to your people and convey the message to them until I send further instructions.” Abu Dharr رَضِيَ اللهُ عَنْهُ said, “I swear by the Being Who controls my life that I shall shout it aloud amongst them all!” He then proceeded to the Masjidul Haraam where he called out at the top of his voice:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

I testify that there is none worthy of worship but Allaah and that Muhammad is Allaah’s messenger.

The polytheists then beat him to the ground. Abbaas رَضِيَ اللهُ عَنْهُ arrived and threw himself over Abu Dharr رَضِيَ اللهُ عَنْهُ (to shield him) saying, “Fools! Don’t you realise that he belongs to the Ghifaar tribe and that your traders have to pass them on the route they use to Sham?!” In this manner, Abbaas رَضِيَ اللهُ عَنْهُ saved him. The following day, Abu Dharr رَضِيَ اللهُ عَنْهُ repeated himself. The polytheists again assaulted him and Abbaas رَضِيَ اللهُ عَنْهُ had to throw himself over him (to save him). (Bukhari no. 3861)

Another narration of Bukhari states that Abu Dharr رَضِيَ اللهُ عَنْهُ announced, “O assembly of Quraysh! I testify that there is none worthy of worship but Allaah and that Muhammad is Allaah’s servant and messenger.” The polytheists shouted, “Get that heretic!” They then beat him up with the intention of killing him when Abbaas رَضِيَ اللهُ عَنْهُ arrived and threw himself over him. Turning to the people, Abbaas رَضِيَ اللهُ عَنْهُ said, “Fools! You wish to kill a man from the Ghifaar when your trade route goes by them and you have to pass by them?!” The people then left Abu Dharr رَضِيَ اللهُ عَنْهُ.

Abu Dharr رَضِيَ اللهُ عَنْهُ narrates further, “The following day I returned and repeated what I had said the previous day. The people again called out, ‘Grab that heretic!’ and they did what they had done the previous day. Abbaas رَضِيَ اللهُ عَنْهُ found me there and threw himself over me and again told the people what he had told them the previous day.” (Bukhari no. 3528)

8.) Abu Raafi narrates that Umar رَضِيَ اللهُ عَنْهُ once dispatched an army to fight the Romans. With this army was a Sahabi رَضِيَ اللهُ عَنْهُ by the name of Abdullaah ibn Hudhaafa رَضِيَ اللهُ عَنْهُ. However, he was taken prisoner and brought before the Roman Emperor. When the soldiers informed the emperor that Abdullaah رَضِيَ اللهُ عَنْهُ was one of the companions of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the tyrant said, “I shall share my kingdom and

my authority with you if you become a Christian.” Abdullaah رَضِيَ اللهُ عَنْهُ replied, “If you offer me your kingdom coupled with the kingdom of all the Arabs in exchange for leaving the Deen of Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for a duration equal to the blinking of an eye, I would still not do so.” The emperor said, “I shall then have you killed.” “Do as you please,” said Abdullaah رَضِيَ اللهُ عَنْهُ.

The emperor commanded his men to tie Abdullaah رَضِيَ اللهُ عَنْهُ to a cross and then instructed his archers to shoot their arrows close to his hands and then close to his legs (without killing him) as the emperor continued telling him to forsake Islam. However, Abdullaah رَضِيَ اللهُ عَنْهُ kept refusing. The emperor then had him untied and commanded his men to fill a cauldron with water and bring it to a boil. Two Muslim prisoners were then brought and one of them was thrown into the cauldron. (After showing him this) The emperor again asked Abdullaah رَضِيَ اللهُ عَنْهُ to become a Christian, but he again refused. The emperor then gave orders that Abdullaah رَضِيَ اللهُ عَنْهُ should be thrown into the cauldron.

As Abdullaah رَضِيَ اللهُ عَنْهُ was being led to the cauldron, he began weeping. When the emperor was informed about this, he thought that Abdullaah رَضِيَ اللهُ عَنْهُ was frightened, so he called him back. Again he asked Abdullaah رَضِيَ اللهُ عَنْهُ to become a Christian, but the offer was again refused. The emperor then asked, “Then what made you weep?” Abdullaah رَضِيَ اللهُ عَنْهُ replied, “I wept when I thought to myself that once I am thrown into the fire, I will be killed instantly. I wish that I had as many lives as the hairs on my body so that each one could be given for the pleasure of Allaah.”

The tyrant said, “Would you kiss my head in exchange for your freedom?” Abdullaah رَضِيَ اللهُ عَنْهُ asked, “In exchange for all the prisoners?” The emperor agreed, “In exchange for all the prisoners.” Abdullaah

رَضِيَ اللَّهُ عَنْهُ said to himself, “Although he is an enemy of Allaah, I don’t mind kissing his head in exchange for my freedom as well as the freedom of all the Muslim prisoners.” Abdullaah رَضِيَ اللَّهُ عَنْهُ therefore drew closer and kissed his head, after which all the prisoners were handed over to him.

Abdullaah رَضِيَ اللَّهُ عَنْهُ then brought them all back to Umar رَضِيَ اللَّهُ عَنْهُ . When Umar رَضِيَ اللَّهُ عَنْهُ was informed about the events, he said, “It is compulsory for every Muslim to kiss the head of Abdullaah ibn Hudhaafa رَضِيَ اللَّهُ عَنْهُ and I shall be the first.” Umar رَضِيَ اللَّهُ عَنْهُ then stood up and kissed his head (so that Abdullaah رَضِيَ اللَّهُ عَنْهُ should forget the unpleasant experience of kissing the emperor’s head). (Shuabul-Imaan no. 1522)

9.) Sa’eed ibn Jubayr narrates that he once asked Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ , “Was the torture that the polytheists put the Sahabah رَضِيَ اللَّهُ عَنْهُ through so severe that they would have been excused if they had to forsake Islam?” Abdullaah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ replied, “Certainly. By Allaah! The polytheists would beat one of the Muslims up and keep him so hungry and thirsty that he would be unable to even sit up because of his intense suffering. He was eventually forced to do whatever evil they asked him to do. They would torture him so much that he would even agree with them if they told him that Laat and Uzza were deities apart from Allaah. In fact, the torture was so harsh that if a dung beetle was passing and they asked, ‘Is this dung beetle your deity apart from Allaah?’ he would say, ‘Yes.’ They were forced to say this to save their lives because the torture was too much to bear.” (Seerat Ibn Ishaq vol. 1 page 193, Seerat Ibn Hisham vol. 1 page 279)

10.) Abu Moosa Ash’ari رَضِيَ اللَّهُ عَنْهُ narrates that during one of expeditions they fought with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , (transport was so scarce that) six people had to take turns riding a camel. He says further that (because of walking barefoot on rocky land) their feet were cut and not

only were his feet cut, his nails actually fell off. They then had to tie bandages on their feet and it was because of tying these bandages that the expedition was known as Dhaatur-Riqaa ('An expedition of bandages').

Abu Burda رَضِيَ اللهُ عَنْهُ states that after narrating the incident, Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ said, "I would not have liked to mention this incident." He said this because he disliked that his good deeds should be made known. He would also say, "Allaah shall reward this." (Bukhari no. 4128, Muslim no. 1816) (Although it is best to keep one's good deeds a secret to avoid pride, there are times when they are best mentioned.)

THE TABLE TURN – ALLAAH جَلَّ جَلَالُهُ BLESSES THE FOLLOWERS A FEW YEARS LATER

Not even thirty years after the commencement of nubuwwat, Allaah جَلَّ جَلَالُهُ blessed the believers with so many bounties, ease and comfort, that many of them felt worried about their condition in the hereafter and how were they going to face Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

1.) Adi ibn Haatim narrated, "While I was in the city of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, a man came and complained to him of destitution and poverty. Then another man came and complained of highway robberies. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Adi! Have you seen Heerah?" I replied, "I have not been to it, but I was informed about it." He said, "If you should live for a long time, you will certainly see that a lady in a Howdah traveling from Heerah will (safely reach Makkah Mukarramah and) make tawaaf of the Ka'bah, fearing none but Allaah." I said to myself, "What will happen to the robbers of the tribe of Tai who have spread evil throughout the country?" Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ further said. "If you should live long, the treasures of Chosroe will be opened (and taken

as spoils).” I asked, “You mean Chosroe, son of Hurmuz?” He said, “Chosroe, son of Hurmuz; and if you should live long enough, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him, but will find none to accept it from him. And when the time comes for him to meet Allaah, he will meet Him without needing an interpreter between him and Allaah, and Allaah will say to him, “Didn't I send a messenger to teach you?” He will reply in the affirmative. Allaah تَبَارَكَ وَتَعَالَى will say, “Did I not give you wealth and favour you?” He will again reply in the affirmative. Then he will look to his right and see nothing but Jahannum, and look to his left and see nothing but Jahannum.” Adi further said, “I heard Rasulullaah تَبَارَكَ وَتَعَالَى saying, “Save yourself from the Fire even with half a date (to be given in charity) and if you do not find half a date, then with a pleasant word.” Adi added, (later on) I saw a lady in a Howdah traveling from Heerah till she performed the Tawaaf of the Ka’bah, fearing none but Allaah. And I was one of those who opened (conquered) the treasures of Chosroe, son of Hurmuz. If you should live long, you will see what Nabi Abul-Qaasim صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had said, “A person will come out with a handful of gold...etc.” (Bukhari no. 3595)

2.) Ibn Seereen narrates that they were with Abu Hurayrah رَضِيَ اللهُ عَنْهُ who was wearing two reddish coloured cloths of linen. Wiping his nose with one of them, he said, “Wow! Abu Hurayrah is wiping his nose with a linen cloth whereas there was a time when I saw myself fall down unconscious in front of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ’s pulpit and the room of Aa’ishah رَضِيَ اللهُ عَنْهَا . Someone would then come and place his foot on my neck thinking that I was insane whereas I was suffering extreme hunger.” (Bukhari no. 7324, Tirmidhi no. 2367)

3.) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said, "I had seen the time when I was the servant of the son of Affaan and the daughter of Ghazwaan. My payment was my food and a turn to ride the animal when travelling. When they rode, I would drive the animal from the rear and when they dismounted, I would see to their needs. The daughter of Ghazwaan once said to me, 'You should come barefoot to the animal and mount it while it is standing (because we cannot wait for you to still wear your shoes when you get to the animal and then wait for it to sit down for you).' Now that Allaah has brought the daughter of Ghazwaan into my marriage, I (jokingly) tell her, 'You should come barefoot to the animal and mount it while it is standing'." (At-Tabaqaatul-Kubra vol. 4 page 243)

4.) Mudarib ibn Hazn states, "Whilst I was travelling at night, I heard a person reciting the takbeer. I went forward till my camel reached his. I asked, 'Who recited the takbeer?' he replied, Abu Hurayrah." I asked, "For what was it sounded?" He replied, "As a means of gratitude." I asked, "On what account?" He [Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ] said, "I was a labourer and worked for Busra the daughter of Ghazwaan for a wage that was only food for my stomach and a turn to ride the animal when travelling. I used to serve them when they were not travelling and goaded the animals along when they rode. Allaah has now given her to me in marriage. She is my wife now. Now when the people ride, I also ride, and when they dismount, then I am served." (Ibn Hibban no. 7106)

5.) Hasan reports that when the crown of the Kisra was brought before Umar رَضِيَ اللَّهُ عَنْهُ, he placed it before him (together with other crown jewels). Amongst the people was Suraaqa ibn Maalik ibn Ju'shum رَضِيَ اللَّهُ عَنْهُ. Umar رَضِيَ اللَّهُ عَنْهُ threw to him the two bracelets of Kisra ibn Hurmuz and when he put them on, they reached up to his shoulders. Seeing the bracelets on Suraaqa's arms, Umar رَضِيَ اللَّهُ عَنْهُ exclaimed, "All praise is for Allaah! The

bracelets of Kisra bin Hurmuz on the arms of Suraqa bin Maalik bin Ju'shum a Bedouin from the Banu Mudlaj tribe! O Allaah! I know that Your Rasul liked getting wealth only to spend it in Your path and on Your servants. However, You chose a better way and kept it away from him. O Allaah! I know that Abu Bakr also liked getting wealth only to spend it in Your path and on Your servants. However, You chose a better way and kept it away from him as well. (Now this wealth has come during my term as Khalifah) O Allaah! I seek Your protection that this should be a trap from You for Umar." He then recited the following verse,

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ

(When they see their prosperity in this world,) Do they think that by Us granting them an increase in wealth and sons we wish to hasten in granting them good? No (it is rather worse for them)! They fail to perceive. [Surah Mu'minoon, verses 55, 56] (As-Sunanul-Kubra of Bayhaqi no. 13167)

6.) Abu Sinaan Duwali reports that he once went to see Umar رَضِيَ اللَّهُ عَنْهُ at a time when a group of the earliest Muhaajireen were with him. Umar رَضِيَ اللَّهُ عَنْهُ sent for a basket resembling a sack or a bag which was brought to him from a fortress in Iraq. The basket contained a ring which one of Umar رَضِيَ اللَّهُ عَنْهُ's sons snatched up and put in his mouth. Umar رَضِيَ اللَّهُ عَنْهُ took it out of the child's mouth and began to weep. One of the persons with him asked, "Why do you weep when Allaah has granted you so many conquests, given you victory over your enemies and satisfied you?" Umar رَضِيَ اللَّهُ عَنْهُ replied, "I heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, 'Whenever worldly wealth is opened up to a nation, Allaah casts enmity and hatred amongst them until the Day of Qiyaamah. This is what frightens me.'" (Musnad Ahmad no. 93)

7.) Khabbaab رَضِيَ اللَّهُ عَنْهُ said, "I saw a time when I was with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ without a single Dirham to my name. I now have beside my

room forty thousand Dirhams." When his burial shroud was brought and he saw it, he wept as he said, "On the other hand, no shroud could be found for Hamza رَضِيَ اللَّهُ عَنْهُ besides a striped sheet (so small) that when his head was covered, his feet would be uncovered and when his feet were covered, his head would be uncovered. Eventually, his head was covered and his feet covered with *Idhkhir* grass." (Hilyatul-Awliya vol.1 page 145)

8.) Muhammad ibn Ka'b Qurazi narrates that Ali رَضِيَ اللَّهُ عَنْهُ said, "I have seen the time when I was with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and had a stone tied to my stomach because of hunger whereas the zakaat I now pay equals forty thousand Dinaars." (Musnad Ahmad no. 1367)

9.) Abu Waa'il Shaqeeq bin Salamah says that when they visited Khabbaab ibn Arat رَضِيَ اللَّهُ عَنْهُ during his final illness, he said, "There is eighty thousand Dirhams in that box. By Allaah! Neither have I ever tied it up or refused it to any beggar (I never intended hoarding it, but it was too much to spend)." He then started weeping. When the others asked him what made him weep, he replied, "I am crying because my companions have passed on without the world decreasing any of their rewards (because they passed away as poor people). On the other hand, we have lived on after them (and received plenty wealth) to the extent that we found no place for the wealth except in sand (in buildings)." (Hilyatul-Awliya vol.1 page 145)

10.) Abu Hasanah Muslim bin Akyas the freed slave of Abdullaah ibn Aamir reports that when someone once went to Abu Ubaydah ibn Jaraah رَضِيَ اللَّهُ عَنْهُ, he found him weeping. "What makes you weep, O Abu Ubaydah?" he asked. Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ replied, "I am weeping because Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once made mention of the conquests and spoils of war that Allaah would grant the Muslims. He also made

mention of (conquering) Sham and then said, 'O Abu Ubaydah! If your life is prolonged (to see the times of these conquests), three servants will be enough for you; one servant to serve you, one to travel with you and another for your family to serve them. At that time, three animals will be enough for you; one to ride, one to transport your goods and another for your servant.' Now I see that my house is full of servants and that my stables are full of animals and horses. How will I meet Rasulullaah ﷺ after this? Rasulullaah ﷺ also said to us, 'The most beloved and closest of you to me is the one who meets me in the condition that he left me.'" (Musnad Ahmad no. 1696)

CHAPTER SIX – TAKE-OVER OF MASJIDUL-AQSA

Permission to worship freely in Masjidul-Aqsa has twice before been snatched from the true worshippers of al-Aqsa. The first was when the Babylonians, under Bukht Nasar (Nebuchadnezzar) razed the Masjid to the ground, burnt all the copies of the Tawrah, killed thousands of scholars and took the remaining as captive, far away to the land of Babylon (Iraq). The second time was when the Crusaders invaded al-Aqsa, during the caliphate of the Abbasid, killing so many of its inhabitants that their blood reached up to the calf of the invaders' horses. If one ponders over both these instances, he shall realize that, despite the odds against the 'people of the truth', and despite the military and monetary superiority of the 'people of falsehood', in both cases it took less than a hundred years for al-Aqsa to open up its doors to those sincerely desirous of praying within.

With regards to the first of these two instances, the gist of it is as follows: Allaah sent Bukht Nasar of Babylon upon the Bani Israaeel. His armies killed scores of the Bani Israaeel and exiled the remaining,

leaving the city in total ruin. [Ibn 'Atiyyah] When Nabi Uzayr عَلَيْهِ السَّلَامُ passed by, in sadness and wonder he remarked, "How will Allaah ever give life to this land after this!?" As an exhibition of Allaah's Divine Power to revive the dead, and to keep religion and the lands of religion alive, despite its revival seeming impossible, Allaah جَلَّ جَلَالُهُ caused this Nabi to fall into a state of death for one hundred years. When he next opened his eyes, he found before him the land of al-Aqsa, bustling with people and religious fervour as it had once been. Allamah Ibn Katheer has narrated that Allaah initiated the revival of al-Aqsa seventy years after its destruction, and its rebirth reached completion thirty years later, when Nabi Uzayr عَلَيْهِ السَّلَامُ was given life again.

As for the invasion of the Crusades, and their rule over the Holy Lands, its details are as follows: The first mention of the Crusades was made in 471 A.H. (1078), headed by Pope Urban 11, on the basis that Christians were being attacked enroute to Jerusalem, Eastern Christians were being persecuted by Muslims, and churches and monasteries were being destroyed - claims which today even Christian historians admit seem frivolous. Every church vibrated with this call, not because all agreed, but rather because over the last 100 years the papacy had been taken over by a satanic Jewish lobby, operating at that time in the name of 'the templar knights'. In 488 A.H. (1095) Pope Urban delivered his famous speech in Clermont which set the motion in full force. 'O race of Franks, o race chosen and beloved of God, from the confines of Jerusalem and the city of Constantinople a horrible tale has gone forth, namely that an accursed race, a race utterly alienated from God, has transgressed and spread evil in that land. They have overturned the holy altars, plundered the churches and destroyed and burnt them down. Let the holy sepulchre of the Holy Christ, our Lord and Saviour, which is possessed by unclean nations, especially incite you. This land is too narrow for your large population. The Great City is crying for your

help. Get up and save it!’ Three hundred thousand soldiers responded to this call, and set off for Sham. What really made the First Crusade so successful was not the size of the army of European foot soldiers and Knights – 10,000 knights and 30,000-foot soldiers were a powerful force, but the Muslims could have easily matched it. However, the Crusader’s benefitted from the Shia menace in Egypt and Persia that surrounded the Muslim population of Damascus. The Muslims preoccupation with the Shia allowed the Christian armies to spread out along the Mediterranean coast. So quick was the Crusade invasion that within forty years, four major Christian Kingdoms, in the Holy Lands were established, viz. Antioch, Edessa, Tripoli and Jerusalem. If one were asked in the year 510 A.H. if there was any hope of an Islamic revival his answer would most probably have been in the negative, since there was no apparent power which seemed strong enough to rise against this unique network of Satanic enemies, i.e. the Christian Crusaders; the enemy operating from behind (Jewish Knight Templars); and the greater enemy operating from within, in the guise of a Muslim (the hypocrite Fatimid/Batini Shia). However, Islam is a religion that never dies. Rather, its most amazing revivals occur at times when all lose hope in it ever standing again. At a time when the hold of the Fatimid empire was strong over many major Islamic centres, when Shia thought was being spread like fire from preachers streaming out of al-Azhar¹; when the forts of Christian crusaders were springing up in and around the blessed lands of Sham, when al-Aqsa was fully out of Muslim control; and when Satanic agents were enjoying access to the tunnels that run under al-Aqsa; at that most threatening moment in Islamic history the wheels of revival began spinning at tremendous speeds. After Divine Permission

¹ Al-Azhar was established by the Fatimid Empire for the purpose of disseminating Shia thought throughout the Muslim World. It was Salahuddin Ayyubi رَحِمَهُ اللهُ who crushed this empire and converted this Shia centre into an Islamic University.

had been attained, it took a mere seventy years for Islam to bounce back to its glory, to topple the Shia/Fatimid Empire of Egypt, to uproot the Christians from the lands of Sham and to rid the blessed lands from the filth of the Templar Knights and their evil designs. Allaah had willed that all of this occur at the hands of one giant of Islam, so that the world would understand that when Divine Decree intervenes, it takes just one individual to once again raise high the flag of Islamic dominance. That giant of Islam was none other than Yusuf ibn Ayyub, commonly known as Salahuddin Ayyubi رَحِمَهُ اللهُ.

Salahuddin Ayyubi رَحِمَهُ اللهُ and His Battle against the Shia - an Essential Step before the Rescuing of al-Aqsa

Every aspect of the life of this Mujahid of Islam was unique and pure, and much of it has been heard or related to Muslim children somewhere along the line. What surprises one however is that the aspect for which Salahuddin Ayyubi رَحِمَهُ اللهُ devoted most of his life and which he as well as his Master, Nurud-Deen Zengi رَحِمَهُ اللهُ, regarded vital for the conquest of Jerusalem that has hardly ever been mentioned. That aspect was with regards to first and foremost dismantling the Shia Empire of Egypt, because as long as it existed, Muslim efforts against the known Christian enemy were always being spoilt at the last moments with stabs in the back from this two-faced threat. From the tender age of seventeen in 1154, until 1171, over a period of just 16 years this Mujahid accomplished the mammoth task of entering into the capital state of the Shia, winning over the masses, gathering control over its army, and slowly but surely, eradicating every Shia symbol and practice that was previously regarded as state law. It was under Salahuddin Ayyubi رَحِمَهُ اللهُ that al-Azhar was changed into a university of

the Ahlus-Sunnah, that the words Hayya ‘Alaa Khayr al-‘Amal was removed from the Adhan of Egypt, bringing it back onto the Sunnah method, after a period of about 280 years. It was through his efforts that the name of the Shia caliph as well as the originator of their faith, ‘Ubaydullah was removed from the Khutbah, and replaced with virtues of the illustrious caliphs, and the family members of Rasulullaah ﷺ, in compliance to how it had originally been. How difficult a task this was can only be understood by one who attempts removing customs from his people! The land of Egypt, for two hundred years, had heard nothing but Shia propaganda; 10th Muharram mourning processions; and fabricated stories of such love for the Ahlul-Bayt, which would create hatred for the rest of the Sahabah. It was for this reason that when the command of Nurud-Deen Zengi reached Salahuddin Ayyubi رَحْمَةُ اللَّهِ to remove the mention of the Fatimid caliph from the Jumu‘ah Khutbah and replace it instead with the name of the Abbasid caliph, Salahuddin Ayyubi رَحْمَةُ اللَّهِ hesitated, fearing that such a Khutbah, in the Jami‘ of al-Azhar would be too difficult for the masses to bear, and could provoke an uprising. Nurud-Deen summoned the father of Salahuddin Ayyubi رَحْمَةُ اللَّهِ and passed onto him this message, ‘This is a command that must be implemented immediately, so that we may attain this great virtue and noble task before death comes and we miss out on the rewards.’ A brilliant judge, Qadi ibn Abi Asrun was then sent, and with his aid and wisdom Salahuddin Ayyubi رَحْمَةُ اللَّهِ went about drawing up a plan to bring a total end to Shia rule in Egypt. After preparing the Egyptians for the coup, and taking away power from the Fatimid institution, he dismissed the Shia judges, banned the propagation of Shia ideas, and removed all Shia symbols and principles. In 565 A.H. he banned the Adhan carrying the words ‘Hayya ‘Alaa Khayr al-‘Amal, Muhammad Wa ‘Ali Khayr al-Bashr’ (‘Come to the best of all acts. Muhammad and ‘Ali are the best of all men’). Then on the 10th of

Dhul-Hijjah he ordered that the righteous caliphs be mentioned in the Khutbah, and that the present Shia caliph, al-Adid, be mentioned in ambiguous terms, so as to confuse the Shia, and not provoke them. The Khateeb was ordered to say, 'O Allah, guide the followers of al-Adid to Your religion'. Finally, on the 1st Friday of Muharram 567 A.H., the name of 'al-Adid' was omitted. Al-Adid passed away the following Friday. Salahuddin Ayyubi رَحْمَةُ اللَّهِ once said, 'Had I known he was going to die, I would have left it for one more week'. His best advisor, al-Qadi al-Fadil laughed and replied, 'O my master, if he knew you were not going to erase his name from the Khutbah, he would not have died'. Had this favour of Salahuddin Ayyubi رَحْمَةُ اللَّهِ not be upon the Ummah, Egypt would not have become the centre of the knowledge of ahadith, producing the likes of Hafiz ibn Hajr, Badrud-Deen al-'Ayni, Mulla 'Ali Qari and others.²

Salahuddin Ayyubi رَحْمَةُ اللَّهِ – A Crushing Blow to the Kingdom of the Crusaders

The next fifteen years of Salahuddin Ayyubi رَحْمَةُ اللَّهِ concentrated on mobilizing the Muslim armies of the world and launching attack upon

² Yet for some strange reason this gigantic favour of Salahuddin Ayyubi رَحْمَةُ اللَّهِ hardly ever gets mentioned, as though satanic elements fear that if Muslims were to realize how Salahuddin Ayyubi رَحْمَةُ اللَّهِ viewed the Shia threat of his era, and how he worked tirelessly to rid the Ummah of its poison, they too would start despising the Shia and themselves strive to rid the Ummah of its poison. Generally, when one speaks of this great giant of Islam, it is only his rescuing of al-Aqsa from the hands of the Crusaders that is discussed, whereas the efforts of this great man in rescuing Islam from a Kufr ideology that was spreading like wild-fire amongst innocent Muslims was indeed just as important, if not greater. The grasp of the Crusaders over al-Aqsa was indeed one of the most trying times for the Ummah, but it never became the cause of a believer losing his faith. Rather, in the efforts to save the Masjid, many believers were blessed with martyrdom. Whereas, in the case of the grasp of the Shia faith over much of the Muslim world, thousands of souls were being robbed of their faith, and were made into eternal fuel for the fire of Jahannam.

attack against the Christian fort-holds of Sham, the most decisive of which was the Battle of Hittin, in which he defeated the largest crusader army ever formed. It was after this battle that his chief-advisor al-Qadi al-Fadil wrote the following letter: After praising Salahuddin Ayyubi رَحْمَةُ اللَّهِ، he wrote, “Your servant is writing this letter when heads have not yet been raised from prostration and tears have not yet been wiped from cheeks. Every time your servant thinks of these churches being turned back into Masjids, and that in the places in which it was said that Allah is the one of three, it is now being said that He is One, he renews his thanks to Allah, sometimes verbally and sometimes from the flow of tears from his eyes.’ Thereafter, Allah جَلَّ جَلَالُهُ blessed Salahuddin Ayyubi رَحْمَةُ اللَّهِ with the second great honour of that era, which was to emancipate al-Aqsa from the hands of the Christian Crusades, a victory which reached its peak on Friday, 27th of Rajab 583 A.H. When this great warrior entered the glorious city as victor, ending just over 90 years of brutal Christian rule, he issued orders commanding that no house be exposed to plunder, and that no Christian be harmed. If one were to recall the Crusaders invasion of Jerusalem in 1099, when Godfrey and Tancred spread death in the streets, when Muslim defenders were drowned, burned and thrown into rivers of blood, whilst the Crusaders waded ankle-deep in the blood of the slain, one shall easily understand the difference between Islamic Jihad and Crusader/Christian-Satanic barbarism.

History Repeats Itself - A crux of the above, is that al-Aqsa has twice shown its miraculous ability to rid itself of oppressive regimes, and to re-open its doors to its true devotees. In both episodes the revival of the emancipation of al-Aqsa began within seventy years of foreign occupation and peaked before the culmination of a hundred years.

It is thus with great hope that we anxiously await al-Aqsa’s third miraculous feat of repelling satanic, oppressive invaders, who spread

corruption and brutality in the Holy Precincts, and prevent the people of the land from worshipping their Creator within. No one really knows how many more years are still to pass before the return of this Holy Land to its rightful owners, but it is without doubt that that time is approaching very soon.

CHAPTER SEVEN - THE TARTARS

Rasulullaah ﷺ had mentioned that the clash with the Tartars would take place and had even earmarked it as one of the signs of Qiyaamah.

لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا التُّرُكَ، صِغَارَ الْأَعْيُنِ، حُمْرَ الْوُجُوهِ، ذُلْفَ الْأُنُوفِ، كَأَنَّ
وُجُوهُهُمْ الْمَجَانُ الْمُطْرَفَةُ

Qiyaamah will not occur until you fight against the Turks (Tartars). Their eyes will be small, their faces will be red and their noses will be flat.

Their faces will be like multi-layered shields (round and fleshy). (Bukhari no. 2928)

Rasulullaah ﷺ had even foretold that the Tartars would bring an end to the Khilaafah. Precisely, they brought an end to the 524 years long 'Abbaasi Khilaafah. Rasulullaah ﷺ had further predicted

and foretold that the Tartars would reach the capital of the Khilaafah, Baghdad, and sack the city. On account of the Tartars being such a fierce and savage nation, Rasulullaah ﷺ warned the Ummah to avoid interfering with them, unless they became a threat to the safety of the Muslims.

وَاتْرِكُوا التُّرْكَ مَا تَرَكُوكُمْ

Leave the Turks (Tartars) so long as they leave you. (Abu Dawood no. 4302)

During the era of Mu'aawiyah رَضِيَ اللهُ عَنْهُ, the Muslim armies once clashed with the Turks. When Mu'aawiyah رَضِيَ اللهُ عَنْهُ learnt of this, he expressed his disapproval, due to the warning sounded by Rasulullaah ﷺ regarding the Turks.

From the above narrations, it is clear that Rasulullaah ﷺ had foretold that the Ummah would undergo a great trial at the hands of the Turks who became known as the Tartars. This 'great genocide' unfolded at the hands of Genghis Khan during the seventh century of Islam.

The Greatest Genocide: Moulana Abul Hasan Ali Nadwi رَحِمَهُ اللهُ has mentioned that historians normally remain unemotional and objective in their assessment and reasoning when studying past events. However, even a historian such as Ibnul Atheer رَحِمَهُ اللهُ felt great pain and distress in describing the calamity of the Tartars. (Taareekh-e-Da'wat wa 'Azeemat vol. 1 page 315)

Ibnul Atheer رَحِمَهُ اللهُ writes, "I spent many years trying to avoid writing the incident of the Tartars as I found it too disturbing and disliked discussing it. Hence, I would take the initiative to commence, but would thereafter change my mind and leave it. How can it be easy for any person to write the 'funeral notice' of Islam and the Muslims? If only my

mother had not given birth to me, and if only I had passed away before these events transpired and was a totally forgotten entity! However, a group of friends urged me to record the incident, although I was reluctant. Eventually, I realised that omitting this incident will not benefit me in any way. Recording this incident will include speaking of the greatest tragedy and severest calamity which was never witnessed before. It spread far and wide and affected the Muslims in particular. If a person has to say that the people of the world, from the time Allaah ﷻ created Nabi Adam عَلَيْهِ السَّلَام until now (the genocide of the Tartars), never faced such a massive tragedy, he will be completely correct and truthful. Indeed, the annals of history have not managed to record any tragedy that can even come close to the genocide of the Tartars. When speaking of great tragedies and calamities, people generally mention the atrocities that the Banu Israaeel suffered at the hands of Bukhtu Nasar, and the manner in which he laid ruin to Baytul Muqaddas. How can the calamity of Baytul Muqaddas ever compare to the destruction wreaked by these accursed Tartars? Each city of the Muslims that they destroyed was larger than Baytul Muqaddas, and just one city of the Muslims was inhabited by more people than the Banu Israaeel. People will perhaps not see a calamity such as this until the world comes to an end – with the exception of Ya-jooj and Ma-jooj...” (Al-Kaamil vol. 10 page 254)

Ibnul Atheer رَحِمَهُ اللهُ then mentions that after Genghis Khan emerged from Mongolia and attacked the Muslims, he conquered almost all their lands (until Georgia and Armenia in the West, India in the South, etc.,) in the short period of just one year. Ibnul Atheer رَحِمَهُ اللهُ mentions, “This is something unheard of. Even Alexander, whom the historians agree ruled the entire world, did not conquer it in such a short span of time. Rather, it took him ten years to do so. Furthermore, he did not kill anyone, as he was content for people to submit to his power. However,

these Tartars gained control of most of the populated lands, and the best of lands which contained the best infrastructure and the most inhabitants, and the people with the best character and behaviour, in just one year.” (Al-Kaamil vol. 10 page 254)

In another place, he mentions, “What these Tartars achieved is something unheard of in the distant and even recent past. A group emerged from the area of China and before a year could pass, some of them had already reached Armenia from one direction, and had crossed Iraq from the direction of Hamazaan. By Allah! I have no doubt that when the people of later times read what I have written, they will deny it and regard it to be farfetched, whereas the truth is written in the pages he holds.” (Al-Kaamil vol. 10 page 255)

The Muslim Ummah before the Genocide: During the sixth century of Islam, Muhammad Khwaarzim Shah had conquered many kingdoms, expanding his empire, and was the most powerful ruler in the region at that time. He controlled most of the Islamic territories. His dominion extended more or less from the borders of Georgia and Armenia in the West to China in the East, and until Egypt and India towards the South. On the other hand, the Khilaafah, based in Baghdad, and other Muslim states, were small and far less powerful in comparison. (Al-Kaamil vol. 10 page 256, Tabaqaatush Shaafi’iyyah Al-Kubraa vol. 1 page 336 and Taareekh-e-Da’wat vol. 1 page 310)

Aspiration to Overthrow the Khilaafah: After Muhammad Khwaarzim had conquered many kingdoms, he next planned to conquer Baghdad and overthrow the ‘Abbaasi Khilaafat. When the Khaleefah, Naasir lideenillah, learnt that Muhammad Khwaarzim was on his way to attack Baghdad, he sent the renowned saint, Shaikh Shihaabuddeen Suharwardi رَحْمَةُ اللَّهِ to negotiate with him. On arriving in the court of Muhammad Khwaarzim, Shaikh Shihaabuddeen Suharwardi رَحْمَةُ اللَّهِ

delivered an eloquent khutbah, advising him to desist from invading Baghdad. However, Muhammad Khwaarzim disrespected the shaikh, ignored him, and continued with his march towards Baghdad. Due to heavy snowfall, which caused the animals to slip, he was forced to cancel his intention and return. (Taareekhul Islam – Zahabi vol. 44 page 15)

The Event that Sparked the Tragedy: Genghis Khan encouraged trade between his kingdom in Mongolia and the kingdom of Muhammad Khwaarzim Shah, to which the latter had initially agreed. However, on one occasion, a trade caravan sent by Genghis Khan came to a place within the realm of Muhammad Khwaarzim named Otrar. On their arrival, the ruler of the area sent a message to Muhammad Khwaarzim, describing the riches and wealth which the traders had with them, and also accusing them of being spies. As a result, their wealth was confiscated and they were all executed. This wealth was then sold to people in Bukhara and Samarqand.

When Genghis Khan learnt of this, he became enraged and summoned his council who advised him to march against the Muhammad Khwaarzim and his people. However, Genghis decided to first send a delegation to Muhammad Khwaarzim with the following message, “Tell me, whatever transpired, was it with your approval and consent? If not, then we will seek revenge for their blood from the ruler of Otrar, and we will subject him to the worst form of disgrace and humiliation. If it was with your consent, then you have indeed committed a grave error. I do not follow any religion, yet even I do not regard this action (of killing the traders) to be acceptable. You attribute yourself to the religion of Islam, and these traders also adhered to your religion, so how could you have possibly perpetrated this act?”

When Muhammad Khwaarzim received the message, he had no answer, as he had issued the command for the traders to be executed.

Jalaaluddeen, the son of Muhammad Khwaarzim, advised his father to make peace with Genghis Khan and allow him to kill the ruler of Otrar, as this would save the innocent Muslims of those lands from the wrath of the Tartars. However, Muhammad Khwaarzim was intent on going to war with the Tartars. He thus executed the leader of the envoy from Genghis Khan and shaved the beards of the other members of the envoy, thereafter sending them back to Genghis.

When this delegation returned to Genghis Khan, he was beside himself with rage. He summoned his advisors and instructed them to prepare the armies for war. He then went to the top of a mountain and stood there bareheaded for three days, until he heard a voice say to him, “You (your people) have been oppressed. Go and seek vengeance from your enemy, and you will gain control of the land.” Genghis Khan would then say, “The land belongs to me, Allah has made me the master of the land.”

In this manner, the du‘aa of Genghis Khan – who was a disbeliever – was accepted by Allaah جَلَّ جَلَالُهُ. Hence, we understand that when an oppressed person curses his oppressor, then even if he does not have imaan, Allaah جَلَّ جَلَالُهُ may answer his du‘aa and cause the curse to materialise. (Al-Kaamil vol. 10 page 256, Tabaqaatush Shaafi‘iyyah vol. 1 page 332 and Taareekh-e-Da‘wat vol. 1 page 312)

Assessing the Strength of the Tartars: After the decision was taken to go to war with the Tartars, Muhammad Khwaarzim sent spies to ascertain the numbers and strength of the Tartar forces. When the spies returned, they had grave news – the Tartars were too numerous to count. They were the most steadfast and firm of people in battle and were thus seldom defeated. They manufactured their weaponry themselves. They did not require food supplies to march and fight as

they ate only meat (through slaughtering their animals or animals captured from the defeated enemy). Furthermore, their horses did not require any fodder, as they ate grass, and were even able to dig in the dust and subsist on the roots of plants if the vegetation was insufficient. (Al-Kaamil vol. 10 page 256 and 267)

The First Encounter: Although Muhammad Khwaarzim now began to regret his folly, it was too late. He prepared his army and marched to attack the Tartars in their own area. After travelling for four months, Muhammad Khwaarzim and his army reached one area of the Tartars, but found that all the men had left to fight another enemy, and hence only the women and children were present. They thus took the women and children as captives and began to seize the spoils of war.

In the interim, the Tartars learnt of what was transpiring in their absence and thus hastened home to rescue their women, children and wealth. They managed to return before the Muslims departed, and they thus formed their rows for battle.

The battle between the Muslims and the Tartars was extremely fierce. The blood that flowed in this battle was so much that the horses began to slip, forcing the warriors to dismount and fight on foot. This battle waged on for three days. Finally, when it was the fourth night since their encounter began, each army lit their fires, as if they were encamping for the night, but stealthily slipped away and retreated in the darkness. In this battle, twenty thousand of the Muslims were killed. The Tartar army was merely one portion of the army of Genghis Khan and was under the command of his son. They returned to Genghis Khan who was unaware that a battle had even been fought. (Al-Kaamil vol. 10 page 256)

Retreat and Splitting the Muslim Army: Muhammad Khwaarzim retreated to Bukhaara and now realized that he could not hope to

defeat the Tartars. When his entire army was unable to defeat one portion of Genghis Khan's army, what hope could he have when Genghis Khan would arrive with his entire army? He thus prepared the cities of Bukhaara and Samarqand for the siege he anticipated. He left a cavalry force of twenty thousand in Bukhaara and fifty thousand in Samarqand and said to them, "Protect the lands until I return to Khwaarzim and Khuraasaan so that I may gather the armies and return." (Al-Kaamil vol. 10 page 258)

Muhammad Khwaarzim adopted a similar approach with the other Muslim cities, sending a small portion of his army to defend each city. This was also his folly, as no area then had a force sufficient enough to stand against the Tartars. Instead, wherever the Tartars went, they found small forces that were easy to overcome. (Tabaqaatush Shaafi'iyah vol. 1 page 334)

Fall of the Muslim Cities: The first Muslim city to fall was Bukhara. After fighting against the Tartars for three days, the entire army had fled, leaving the city defenseless. What happened was as follows: Genghis Khan and his armies reached Bukhaara five months after Muhammad Khwaarzim departed from there and set up camp near Balkh (Afghanistan). Genghis surrounded the city and the battle commenced. The fighting continued unabated for three days, until the army realized that they had no chance against Genghis Khan. Hence, they all fled during the night, returning towards Khuraasaan. The next morning, when the inhabitants of Bukhaara saw that the army had fled, they requested the Tartars for a peace treaty. The Tartars accepted the request and thus entered the city on 4th Zul Hijjah 616 A.H.

Initially, on entering, the Tartars did not interfere with anyone or kill anyone. Instead, they asked for the people to present all their wealth to them. They then made an announcement for all the people of Bukhaara

to come to them. If any person did not answer the call, he would be killed. When the entire city had gathered, Genghis ordered them to fight against the fort of the city in which four hundred soldiers, who had been unable to flee, were seeking refuge.

As there was a trench around the fort, Genghis ordered for it to be filled. While the Muslims began to fill it with soil, wood and other similar materials, the Tartars filled it with the mimbars of the masaajid and even with copies of the Quraan Majeed. The soldiers in the fort held out bravely for twelve days, but simply could not last against the Tartars and the Muslims of Bukhaara who were now fighting against them. Eventually, they were defeated and were all killed.

Genghis then ordered for the eminent people and leaders of the city to come forward. When they came, he ordered them to bring to him the goods that were stolen from his trade caravan which was killed in Otrar. Thereafter, he allowed them to leave the city. However, they were forced to leave empty handed, with only the clothing on their backs.

The Tartars then unleashed the savagery in the people of the city, looting, pillaging, murdering and raping as they pleased. Women were raped in front of their men folk who could either watch helplessly, or put up a futile resistance and be murdered. People were tortured to reveal where their money and wealth was hidden. Whatever wealth could not be carried by the Tartars and did not appeal to them was piled into a heap and burnt. In this manner, even rolls of silken material were set alight and destroyed. Eventually, the Tartars ordered the surviving captives to call out, "The Tartars have left!" Hearing the announcement from familiar voices, all those who had been in hiding emerged, only to be mercilessly killed.

Many women, children and men were taken as captives and slaves and were forced to march with the army when they departed thereafter. If any person could not make the forced march, he was casually killed and left behind. Finally, they set the city alight, including the madrasahs and masajid. (Al-Kaamil vol. 10 page 258 and Tabaqaatush Shaafi'iyah vol. 1 page 334 and 339)

After Bukhaara, they conquered and sacked Samarqand. In Samarqand, the men who fought were seventy thousand. All of them were killed, together with the inhabitants and the army of fifty thousand who were killed thereafter. Historians have written, "On arriving at Samarqand, Genghis Khan sent the cavalry ahead and ordered the infantry and equipment together with the captives who had been forced to join his army to march behind. Hence, the cavalry reached one day before the infantry and captives. All the Muslim captives were split into squadrons of ten and each squadron was given a banner. When the people of Samarqand saw this, they thought that all these people were warriors who had come to fight against them.

Due to their overwhelming numbers, the army of Muhammad Khwaarzim, consisting of fifty thousand, was too afraid to come out and fight. Instead, the people of the city put forward their finest and bravest men and sent them out to fight. Faced by these brave men on foot, the Tartars gradually began to retreat. Seeing the retreat of the Tartars, these men pursued them, in the hope of finishing them once and for all. Alas, it was all a trap! When these men were a sufficient distance away from the city gates, a hidden force of the Tartars emerged behind them, cutting them off from any retreat. They were then totally surrounded, and all 70 000 of them were killed.

The army of Muhammad Khwaarzim now surrendered, thinking that the Tartars would show them mercy as they were also Turks. They thus opened the gates of the city, allowing the Tartars to enter. On entering, the Tartars said, "Give us your wealth and weapons, and we will allow you to leave, going to a place of safety." However, as soon as the wealth and weapons were handed to them, they killed the entire army of Muhammad Khwaarzim, sparing only the women to take as their captive slaves.

On the fourth day, they made the announcement for all the inhabitants of the city to present themselves. They then repeated their favourite pastime of killing, looting, pillaging and raping. In Samarqand, they did not destroy any building besides the Jaami' Musjid. The fall of Samarqand transpired in Muharram 617 A.H.

While Genghis Khan was in Samarqand, Muhammad Khwaarzim continued to send armies towards him. However, the hearts of the Muslims were so overcome by the fear of the Tartars that they always turned back and fled before even arriving at Samarqand.

Genghis Khan then learnt that the wife and daughters of Muhammad Khwaarzim were in a certain fort. He thus went to the fort and besieged it in battle until he conquered it. On seizing the wife and daughters of Muhammad Khwaarzim, he distributed them among the eminent men of the Tartars, even marrying one of the daughters of Muhammad Khwaarzim to one of his own sons. (Al-Kaamil vol. 10 page 259 and Tabaqaatush Shaafi'iyah vol. 1 page 335)

After conquering Samarqand, Genghis Khan sent an army of twenty thousand soldiers in pursuit of Muhammad Khwaarzim, who eventually boarded a boat in the Caspian Sea and fled to an island where he met his end. Ibnul-Atheer writes, "After conquering Samarqand, Genghis

Khan sent an army of twenty thousand soldiers in pursuit of Muhammad Khwaarzim saying, "Seek him wherever he may be, even if he is hanging from the sky, and apprehend him." This group of Tartars were known as the 'Mugharribah' (those who headed west), as they chased Muhammad Khwaarzim towards the west.

The Muslims with Muhammad Khwaarzim were terrified of the Tartars, but did not feel imminently threatened because the Jayhoon River was at least between them. However, this group of Tartars built small rafts from wood and lined the rafts with cow hide. They then filled the rafts with their weapons and other equipment. Thereafter, they crossed the river by holding onto their horses which were swimming across while towing them and the rafts. In this manner, the entire group of Tartars crossed all at once and took the Muslims by surprise.

When the Muslims realized what had happened, they were seized by such terror that they all ran helter-skelter, each in his own direction. However, the Mugharribah were after Muhammad Khwaarzim, who fled with a small group towards Naisapoor, and so pursued him relentlessly, not even pausing to loot and pillage. When he heard that they were hot on his heels, he headed towards Maazandaraan. The Mugharribah thus ignored Naisapoor for the moment and continued to pursue Muhammad Khwaarzim. From Maazandaraan, he headed towards Rayy, eventually returning to Maazandaraan after which he boarded a boat in the Caspian Sea and fled to an island where he met his end. (Al-Kaamil vol. 10 page 260)

While he was on the water, he contracted pleurisy. In this condition, he remarked,

سبحان الله مالك الملوك ! لم يبق لنا من مملكتنا مع سعتها قدر ذراعين ندفن فيها

“Subhaanallah! Despite the vastness of my kingdom, I now cannot even find the area of two arm spans to be buried!” (Taareekhul Islam – Zahabi vol. 44 page 25)

In this manner, the man who had put an end to so many kingdoms, and had defeated so many armies, and whose rule was undisputed and envied, died surrounded by a small group on a small island, broken and dejected after ruling for twenty-one years.

Genghis Khan then split his army and sent them in different directions. Under these armies, Qazween fell, in which more than forty thousand people were killed. In a similar manner, Maraaghah fell.

Thereafter, the Tartars deceived the people of Marw into accepting a peace treaty. They then broke the treaty and killed every person. The number killed was thus seven hundred thousand. Ibnul-Atheer writes, “Genghis then sent an army under one of his sons towards Marw. Encamped on the outskirts of Marw was an army of more than 200 000 soldiers, comprising of people who had survived the previous attacks of the Tartars. These people had gathered here in the form of an army and were determined to face the Tartars. When the Tartars arrived, the fighting began and was extremely intense and fierce. Sadly, the Muslims lost courage and turned to flee. Thus, many of them were killed and the rest were taken as captives.

The people of the city were dejected and did not wish to fight. The son of Genghis sent the leader of Marw a message saying, “Don’t destroy yourself and the people of your city. Come out of the city. We will make you the leader here and we will depart.” When the leader came to them, they showed him kindness and said, “Send to us your main people so

that we can select whom we wish to join us and serve us. We will give these people an allowance and they will remain with us.”

When the leader sent these people, the Tartars seized them together with the leader and killed them all. He then sat on a golden throne and ordered that all the members of the army who had initially fought against him outside the city be put to death. Hence, before the entire populace, these people were executed. The wealthy, the tradesman and craftsmen were next tortured to hand over their wealth and were thereafter killed. On the fourth day, he ordered for every single person to be killed. When the corpses were counted, they totalled seven hundred thousand. (Al-Kaamil vol. 10 page 273)

The son of Genghis was informed that many people were throwing themselves among the corpses and pretending to be dead, thereafter seizing their chance to flee. Hence, he instructed his men to behead every single corpse, ensuring that no person survived. (Al-Kaamil vol. 10 page 275)

When Khwaarzim was conquered, the city was flooded so that every single person was killed. In exactly the same way, many other cities were conquered. When marching from one city to the next, the Tartars would sack the villages that fell on the path.

The Atrocities of the Tartars: When the Tartars would conquer any place, they would set about killing the inhabitants until most of them were dead. Women would be raped before their families, the bellies of pregnant women would be split open and the fetus killed, people would be beaten and tortured to death to reveal where their wealth was hidden and masaajid would be burnt. Whatever wealth the Tartars did not like or could not carry, would be burnt to ashes. Many of the survivors would be enslaved and forced to march with the army to the

next conquest. If they could not make the march, they would be killed. Many men would be enslaved and forced to fight in front of the Tartars. In this way, the first people to be killed would be the Muslim slaves who were forced to fight against their own Muslim brothers.

Fear of the Tartars: The fear of the Tartars that gripped the Muslims, and all other people for that matter, was something unimaginable. The following incidents will shed some light on how terrified the people were of the Tartars:

A Tartar woman, dressed as a man, once entered a home and singlehandedly killed a whole group of men. Only when she placed the weapon down did they realize that she was actually a woman. At that point, one of the men whom she'd taken as captive killed her. (Tabaqaatush Shaafi'iyyah vol. 1 page 342 and Al-Kaamil vol. 10 page 266)

A Tartar once entered an alley in which there were one hundred Muslim men. He drew his weapon and began to kill them, one by one, until they were all dead. Out of fear for the Tartar, not one of the hundred men even raised his hand to defend himself or kill the Tartar. (Tabaqaatush Shaafi'iyyah vol. 1 page 342 and Al-Kaamil vol. 10 page 266)

A Tartar soldier once saw a Muslim but did not have any weapon with him. He thus said to the Muslim, "Place your head on the ground and do not move!" While the Muslim waited with his head on the ground, the Tartar went, fetched his sword and killed the Muslim. (Al-Kaamil vol. 10 page 344)

A group of seventeen Muslims were once travelling. While on the road, they met a Tartar horseman who ordered them to tie each other. The Muslims were so afraid that they complied and began to bind one another. One of the group said to the others, "He is only one man! Why

don't we kill him and flee?" They responded, "We are too scared!" He replied, "He wants you to die immediately. If we kill him, we will at least remain alive for now and may even escape!" However, they were too overcome by fear. Hence, this man himself killed the Tartar and they all fled. (Al-Kaamil vol. 10 page 344)

The Fall of Baghdad: Whatever passed thus far was related to how Genghis Khan toppled the largest Muslim kingdom of the time – the kingdom of Muhammad Khwaarzim Shah. Genghis Khan died in 624 A.H. (Al Bidaayah vol. 13 page 195)

Not long thereafter, in 656 A.H., his grandson, Hulaaku Khan, toppled the 'Abbasid Khilaafah, after it ruled for 524 years, and razed Baghdad to the ground. At the time, Baghdad was regarded as the centre of Islam and Islamic civilization. It was a hub of acquiring the 'ilm of Deen and was filled with 'Ulama and saints. Hence, the fall of Baghdad caused every Muslim's heart to bleed.

The events unfolded as follows:

Before deciding to attack Baghdad, Hulaaku Khan consulted his counsellors, enquiring whether the stars were favourable for an attack or not. A Sunni named Husaamuddeen attempted to dissuade Hulaaku, telling him that the stars were not favourable. If he attacked, there would be chaos, droughts, hurricanes and earthquakes in the world. Furthermore, Hulaaku would die. However, a Shi'a named Naseeruddeen Toosi explained that if Hulaaku attacked, then at the most, he would become ruler instead of the Khaleefah. He then debated the issue saying, "So many Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were killed, yet there was no chaos and there were no hurricanes in the world." Hence, Hulaaku decided to attack and set off with his army. (Taareekh-e-Da'wat vol. 1 page 318)

The Tartars arrived at Baghdad and besieged the city. The Tartar army comprised of two hundred thousand horsemen, whereas the army of Baghdad contained only ten thousand soldiers. The reason behind this was as follows:

One of the main advisors to the Khaleefah was a Shi'a named Ibnul 'Alqami. He was appointed to the position of advisor in 642 A.H. The previous year (i.e. the year prior to the fall of Baghdad), a fight had broken out between the Shi'a and Sunnis in Baghdad, and this fanned the flames of hatred against the Sunnis which burnt in his evil heart. Hence, he conspired to orchestrate the fall of Baghdad, hoping to exterminate the Sunnis and install himself on the seat of power through which he would found a Shi'a empire and spread the teachings and doctrine of Shiasm.

With this goal in mind, he persuaded the Khaleefah to gradually dismiss the troops and cut off their allowance. In this manner, the army which initially had one hundred thousand soldiers, now only had ten thousand soldiers. The rest of the soldiers had to turn to begging in the market place and other forms of earning a livelihood for their survival as they had been discharged and their allowance severed.

Once the army of Baghdad had been effectively disassembled, Ibnul 'Alqami contacted Hulaaku and encouraged him to attack Baghdad, giving him inside information regarding the lack of an army and convincing him that Baghdad would fall with a minimum effort.

When Hulaaku arrived, Ibnul 'Alqami told Musta'sim that he would go and speak to him in order to negotiate a peace treaty. When Musta'sim agreed, Ibnul 'Alqami went to Hulaaku and first secured safety for

himself and his associates. He then returned to Musta'sim and advised him to personally present himself before Hulaaku in order to confirm the peace treaty. He advised him to offer a treaty in which the Muslims would give the Tartars half of their annual crop as tribute. He also told Musta'sim that Hulaaku wished to marry his daughter to the son of Musta'sim. It was thus necessary for them to take the eminent people of the city, including the 'Ulama, Muftis, pious men and Qaadhis, to witness the nikaah. Ibnul 'Alqami urged Musta'sim to accept the terms of Hulaaku, as it would save the lives of all the Muslims and would prevent needless bloodshed.

While Musta'sim agreed, Ibnul 'Alqami went to Hulaaku and said, "Musta'sim will propose a treaty. However, whenever he makes a treaty, he reneges on it after one or two years." He thus advised Hulaaku to reject the offer and instead kill Musta'sim. When Musta'sim and his delegation of seven hundred arrived, he and seventeen people of his group were taken to Hulaaku while the rest of his group was murdered. Seeing this, Musta'sim became terrified and was unable to even speak to Hulaaku coherently. Musta'sim then returned to his palace under the watch of Hulaaku.

Ibnul 'Alqami and Naseeruddeen Toosi then urged Hulaaku to kill the Khaleefah. However, Hulaaku was reluctant to do so, as someone had mentioned to him that since the Khaleefah was from the progeny of Rasulullaah ﷺ, spilling his blood on the ground would cause his entire empire to collapse. However, Ibnul 'Alqami and Nasseruddeen Toosi were so desperate for the Khaleefah to be killed that they suggested a method of killing Musta'sim through which his blood would not be shed and fall to the ground. Through their suggestion, he was wrapped in a sack or a carpet and was viciously kicked to death.

The Tartars then unleashed their fury and savagery on the city, looting, raping, pillaging and plundering for a full forty days. The gutters flowed with blood and the streets were littered with piles upon piles of corpses. A man would be summoned with his entire family. When he would arrive, he would be executed and the Tartars would view his womenfolk, choosing whosoever they wished as their slaves. When Muslims would lock themselves into a building, the Tartars would either break in or would simply burn the entire building down.

When the dead were eventually counted, they totalled 1.8 million (the population of Baghdad was approximately 2.5 million) – and this figure did not even account for the Muslims who drowned to death, etc. The only people who were spared were the Christians and a small group of merchants who had paid the tartars an exorbitant amount of wealth to spare them.

In the aftermath of the massacre, it began to rain, causing the piles of corpses to rot and decay. The sheer amount of rotting corpses was such that the entire atmosphere above Baghdad was polluted with germs and a plague was created which spread to other regions of Sham as well. Due to the plague, even the few Muslims who managed to survive the forty-day massacre by hiding among the corpses or concealing themselves in some hiding place were killed.

The Christians then asked the Tartars to allow them to drink wine openly and eat pork openly (which were both previously prohibited, being a Muslim land i.e. they could only do so in their homes). They also asked the Tartars to force the Muslims to do so. Hence, although it was the month of Ramadhaan, the Muslims were forced to drink wine and eat pork with the Christians. Wine was sprinkled in the masaajid and

many masaajid were destroyed. (Al-Bidaayah vol. 13, page 248, 281 - 287, Tabaqaatush Shaafi'iyyah vol. 8 page 270 and Taareekh-e-Da'wat vol. 1 page 308 and 318)

After Baghdad: After Baghdad, the Tartars marched on Halab (Aleppo) which fell after a seven-day siege. In Halab, the Tartars carried out the same atrocities that they had carried out in Baghdad and similarly killed countless people. Thereafter, the Tartars marched on Damascus which fell in 658 A.H.

Once Syria had been conquered, the Tartars turned their greedy gazes towards Egypt which was one of the few Muslim powers remaining. The ruler of Egypt was Muzaffar Saifuddeen Qutuz. He realized that instead of allowing the Tartars to adequately prepare and then enter his lands, he should rather prepare and march into Syria to meet them. Accordingly, his army marched out, under Ruknudeen Baybars and met the Tartars in 'Ain Jaaloot, a place in Palestine. Here a fierce battle was fought which resulted in the defeat of the Tartars. Sultaan Baybars later on became the ruler of Egypt and defeated the Tartars in many more battles. (Al-Bidaayah vol. 13 page 303 - 309)

Cause for the Scourge of the Tartars: When the historians discuss the causes for the Tartars overcoming the Muslims, they generally mention that it was due to the folly of Muhammad Khwaarzim in executing the traders and envoy of Genghis Khan.

However, Moulana Sayyid Abul Hasan Ali Nadwi رَحْمَةُ اللهِ عَلَيْهِ, the great 'Aalim, historian and thinker of Islam, has mentioned that if one studies the destruction of previous nations in the light of the Quraan Majeed, then one will realize that it is not on account of the mistake and folly of a sole individual that destruction is meted to the entire Islamic world. Rather,

the overall spiritual, religious and moral condition of the people of that time had decayed and reached an all-time low. Hence, it was on account of the sins and deeds of the people that Allaah ﷻ decreed that this punishment should befall them. [In the ahadeeth, Rasulullaah ﷺ has mentioned certain sins which have the consequence of drawing specific punishments from Allaah ﷻ.] When Allaah ﷻ decreed that this calamity would befall the people, then there was absolutely no way that they could avert it or escape it. They then behaved in a manner that caused the punishment to befall them. Hence, Musta'sim blindly trusted and followed Ibnul 'Alqami, and Muhammad Khwaarzim before him ordered the traders to be killed and also killed the envoy of Genghis Khan, etc. (Taareekh-e-Da'wat vol. 1 page 303)

Prevalent Vices: Moulana Abul Hasan رَحْمَةُ اللَّهِ mentioned that the reign of Salaahuddeen Ayyoobi رَحْمَةُ اللَّهِ was not long before the Tartars unleashed their havoc and tyranny on the Muslim world. Salaahuddeen Ayyoobi رَحْمَةُ اللَّهِ passed away in 589 A.H. The children and progeny of Salaahuddeen رَحْمَةُ اللَّهِ, who succeeded him as rulers, failed to live up to the exemplary standard of Deen that he had personally set. Hence, civil war broke out, as each fought with the next to increase his own share of the kingdom.³ (Taareekh-e-Da'wat vol. 1 page 304)

³ After the demise of Salaahuddeen رَحْمَةُ اللَّهِ, the empire that he left split into small kingdoms, each with its own ruler. All these rulers then began to fight with one another in the attempt to amass power and wealth. This fighting intensified until they even began to call on the disbelieving nations – such as the Crusaders - to assist them against their own Muslim brethren. The squabble for power was such that in 601 A.H, the leaders of Makkah Mukarramah and Madeenah Munawwarah – who were both relatives – were at war with one another. The squabble for power also affected Baghdad, to the extent that between 640 A.H. and 643 A.H., no arrangements were made for people to go for hajj, nor did the Khaleefah send the ghilaaf (cover) for the Ka'bah. For twenty-one days, the walls of the Ka'bah remained bare. (Taareekh-e-Da'wat vol. 1, pg. 304 -307)

The pomp and glory of materialism and imitation of the ways of the disbelievers had reached its peak in Baghdad.⁴ They would waste exorbitant amounts of wealth on their weddings.⁵ In the process of having fun, they would neglect their salaah. There was corruption in values, addiction to sports and entertainment and obsession with the amassing of wealth. Bribery and illegally confiscating people's properties had become the order of the day.⁶ The official manner of greeting the Khaleefah was to bow before him, even though this is completely haraam. Love of music had grown into a craze. In short, everyone seemed to be after wealth and the morals of society had completely disintegrated.

Regarding the vices that were prevalent during the rule of Muhammad Khwaarzim, Moulana Abul Hasan رحمۃ اللہ علیہ quotes Harold Lamb as writing

⁴ The occasions of 'Eid and even the anniversary of the Khaleefah's ascension to power were taken as occasions to make merry and celebrate. In the process of having a good time, they would neglect to even perform their salaah. In 640 A.H., the royal procession taken out for 'Eid only terminated after night fall. As a result, most of the people who followed the procession only performed the 'Eid salaah just before midnight. In 644 A.H., on the occasion of 'Eidul Adha, people again missed the 'Eid Salaah, only performing it at the time of sunset. (Taareekh-e-Da'wat vol. 1, pg. 306)

⁵ Normally, servants and slaves are poor and lack wealth. However, the amassment of wealth in Baghdad was such that even some slaves were wealthy beyond belief. The Khaleefah Zaahir purchased a slave named 'Alaaud-Deen Tabrasi. He owned a property which had an annual income of three hundred thousand dinars (gold coins). Overall, with this type of wealth comes a certain level of lifestyle. Hence, even the extravagance and lavish expenditure in the weddings of their children has been recorded. While a certain government employee gave four thousand dinars as a wedding gift, and while some state officials were earning five hundred thousand dinars a year, the most senior 'Ulama teaching in the state madaaris were only earning twelve dinars a month. This clearly shows how people no longer showed any importance or value for Deen. (Taareekh-e-Da'wat vol. 1 page 306)

⁶ In 575 A.H., a Khaleefah known as Naasir lideenillah came into power. Apart from confiscating people's properties, due to which many fled to other lands, he harboured a passion for sports, to the extent where he prescribed special uniforms for those who played sports. (Taareekh-e-Da'wat vol. 1, pg. 307 and Al-Kaamil vol.10 page 303)

that the people loved music, were hankering after wealth, addicted to sins, appointed oppressors to power and left their women in the care and custody of eunuchs (castrated men). (Taareekh-e-Da'wat vol. 1 page 307 - 311)

Warning Signs: Before Allaah ﷻ unleashes his punishment, He sends warning signs to awaken the people from their slumber of sin. Some of these warning signs that he sent to the Muslims of that time were a severe drought⁷, earthquake⁸ and extreme inflation⁹. However, when they did not pay any heed to these warnings, He unleashed His punishment in the form of the Tartars.

Condition of the Muslims after Subjugation: The Muslims, under the Tartars, were extremely oppressed. While the Tartars were usually tolerant towards religions, they particularly despised and looked down at the Muslims. The Tartars had killed or enslaved most of the 'Ulama. Genghis Khan passed an order that any Muslim who slaughtered an animal in the way of Islam should be killed. Later on, his descendant, Kublai Khan, reinforced this law and even offered rewards for informants. Due to this financial incentive, many people falsely accused Muslims, causing them to be killed. One of the Tartar rulers, left the

⁷ Due to the war in Egypt between Malik 'Aadil and his nephew, Malik Afzal, Allah Ta'ala prevented the inundation (flooding) of the Nile (which was necessary for farming) in 597 A.H. As a result, there was severe drought during which people had to resort to eating dogs and even cannibalism to survive. Ibnu Katheer رَحِمَهُ اللهُ has recorded that after the people ate the children and youth, they began to kill one another to eat and survive. So many people died that in a single month, Malik 'Aadil had to provide two hundred and twenty thousand kafans. Eventually the dead were too numerous that they had to be buried without kafans. (Taareekh-e-Da'wat vol. 1 page 305, Al-Kaamil vol. 10 page 138 and Al-Bidaayah vol. 13 page 97)

⁸ A severe earthquake struck Syria and Iraq. In Nabalus and its surrounding areas, approximately twenty thousand people died. One report suggests that in total, approximately 1.1 million people died in this earthquake. (Taareekh-e-Da'wat vol. 1 page 305)

⁹ Due to the drought and other similar factors, there was extreme inflation and the prices of basic commodities rocketed sky high, making it difficult for people to meet their basic needs. (Al-Kaamil vol. 10 pages 324, 330 and 346)

ruling of his kingdom to two Christian ministers who greatly oppressed the Muslims. (Taareekh-e-Da'wat vol. 1 page 323)

THE HELP OF ALLAAH ﷻ

Effort for Deen: The Muslims were totally defeated and at the mercy of the Tartars. They had no Muslim ruler or government and no military might, they had no political clout and no financial muscle. However, the Muslims, though lacking in wealth and power, made an effort for Deen. Despite the sins which had been prevalent among certain classes of society, there still existed many pious Ulama and Mashaayikh. When the sins of the people reached epic proportions and the punishment of Allaah ﷻ was unleashed, then even these pious people were affected (as the punishment strikes one and all in this world, while sinners and the pious will be separated in the Hereafter). Thereafter, these pious people increased their efforts to bring about an Islamic lifestyle - to transform society from being a 'Muslim' society to an 'Islamic' society. When the people's imaan was strong and their lives reflected Islam, then the Tartars were automatically attracted to the beauty of Islam which they saw in the lives of the Muslims.

The Tartars Accept Islam: The Muslims, Christians and Buddhists were all vying to win the allegiance of the Tartars so that their religion would be strengthened and gain dominance. Viewing the attitude of the Tartars towards the Muslims and the manner in which they ill-treated them, it seemed impossible that the Tartars would ever be inclined towards the religion of the people whom they had completely subjugated and who had suffered the most at their hands. Yet, that is precisely what transpired. While the sword of Islam had failed to conquer the Tartars, the da'wah of Islam conquered the hearts of the Tartars. This phenomenon, of the conqueror accepting the faith and

religion of the conquered, especially at the peak of their power, was absolutely astounding. (Taareekh-e-Da'wat vol. 1 page 323)

The Islam of the Various Groups: After Genghis Khan died, his kingdom was split into four portions between his descendants.

The first ruler of the Tartars to accept Islam was Barakah Khan who ruled the western section of the empire, named the 'Golden Horde' from 654 A.H. until 665 A.H. One day, he met a caravan from Bukhaara and questioned two of the Muslim merchants in the caravan about Islam. They invited him to Islam so persuasively that he accepted Islam. They became so practicing Muslims, that on one occasion, when the envoys of Baybars to Barakah Khan returned to Egypt, they reported that each of the ameers in the court of Barakah Khan had an imaam and muazzin. Furthermore, there were maktabas in which the children were taught the Quraan Majeed. (Taareekh-e-Da'wat vol. 1 page 325)

In Persia, the Tartar ruler was Qaazaan. Qaazaan had been raised a Buddhist, but was invited to Islam through the efforts of a pious Turk named Amir Naurooz. The majority of the Tartars under him accepted Islam as well. Qaazaan took the name Mahmood and restored justice as well as returned stolen properties to Muslims. The transformation was such that the fierce Tartars were now seen with tasbeehs in their hands. (Taareekh-e-Da'wat vol. 1 page 330 and Al-Bidaayah vol. 14 page 58)

Muslims were harassed and oppressed in the middle kingdom of the Tartars for a lengthy period. It was only when Taghlaq Taimoor Khan, who ruled from 748 A.H. until 764 A.H., accepted Islam that Islam spread in this kingdom. The incident behind the conversion of Taghlaq Taimoor is as follows:

Shaikh Jamaaluddeen رحمۃ اللہ علیہ from Bukhaara was traveling with a group of people when they accidentally trespassed into the game reserve of

Taghlaq. Taghlaq was extremely angry and ordered for them to be tied and brought to him. When they were bound and brought before him, and he asked them why they trespassed in his land, the Shaikh pleaded that they were strangers and did not realize that they had trespassed. When Taghlaq learnt that they were Persians, he remarked that a dog was worth more than a Persian. In another narration, it is mentioned that Taghlaq pointed to his dog and asked the Shaikh, “Are you better than this dog?” Shaikh Jamaaluddeen رَحْمَةُ اللَّهِ عَلَيْهِ replied, “If I pass away with imaan, I will be better than the dog. If not, the dog will be better than me.”

When Taghlaq asked him what he meant by imaan, he explained Islam to him and gave him da’wah with such sincerity and in such a manner that his heart melted. He then said, “If I announce my Islam now, I will not be able to lead my people to Deen. Wait a little, until I am in possession of the kingdom, and then come to me again.”

In the meanwhile, Shaikh Jamaaluddeen رَحْمَةُ اللَّهِ عَلَيْهِ returned home and fell extremely ill. Before passing away, he said to his son, Rasheeduddeen, “Taghlaq Taimoor will one day become a great king. Go to him, greet him on my behalf and fearlessly remind him of the promise he made to me.”

Many years later, when Taghlaq Taimoor managed to unite the kingdoms and was holding power, Rasheeduddeen went to him to remind him of the promise he had made to his father. However, despite his efforts, he was unable to get an audience with Taghlaq Taimoor. Eventually, early one morning, he called out the azaan near the tent of Taghlaq Taimoor. The ruler was upset over his sleep being disturbed and thus ordered that the troublemaker be brought to him. When Rasheeduddeen was brought to him, he immediately reminded Taghlaq Taimoor of his father’s message, to which the ruler said, “Ever since I

ascended the throne, I remembered the promise, but the person to whom I made the promise never arrived. Now you are welcome.” He then accepted Islam. (Taareekh-e-Da’wat vol. 1 page 331 and Preaching of Islam page 235)

In this manner, the Tartars who had, at one point, almost destroyed Islam and the Muslims, were now themselves propagators of Islam. Hence, the Tartars even produced great ‘Ulama, rulers and Mujaahideen.

CHAPTER EIGHT - WHAT SHOULD WE DO AS MUSLIMS?

A.) FEEL THE PAIN OF THE MUSLIM SUFFERING IN OUR HEART

An-Nu‘maan ibn Basheer رَضِيَ اللهُ عَنْهُ narrated that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The Muslims are like one body. If the eye pains, the whole body pains. If the head pains, the whole body pains.” (Muslim no. 67)

An-Nu‘maan ibn Basheer رَضِيَ اللهُ عَنْهُ narrated that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The similitude of the believers in their love for each other, their mercy for each other and their affection towards each other is like that of a body. When one part of the body experiences pain, the entire body responds with restlessness and fever.” (Bukhari no. 6011. Muslim no. 2586)

Anas رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “None of you can be a believer till he loves for his brother what he loves for himself.” (Bukhari no. 13, Muslim no. 45) Another narration reads, “A person cannot attain the reality of Imaan until he loves goodness for people what he loves for himself.” (Ibn Hibbaan no. 235)

Abu Moosa رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “A believer is like a building to another believer in the sense that one part of the

building strengthens the other part.” He demonstrated this by interlocking the fingers of one hand into the other hand. (Bukhari no. 481. Muslim no. 2585)

Rasulullaah ﷺ had so much of feeling for even harm caused to a mother. Rasulullaah ﷺ said, “I stand up to perform the salaah and I intend to prolong it. But then I hear the crying of a child and I therefore shorten my salaah, not wanting to cause any anxiety to the child’s mother.” (Bukhari no. 707)

A FEW INCIDENTS OF THE PEOPLE OF THE PAST

a.) Once someone visited Bishr-al-Hafi رَحْمَةُ اللَّهِ عَلَيْهِ on a cold night and saw him shivering, whilst wearing only his lower wrap, despite having additional clothing in his possession which were hanging on a rack inside his room. When he was asked about this he replied: ‘There are many poor people [in the Ummah], and I am unable to provide them all with clothes. Therefore I am doing this so that I can sympathise with them by bearing the cold like they are.’ (Fathul Qadir, beginning of Kitabus sawm vol.2 page 301)

b.) Once on one cold night, Imam Sa’id ibn ‘Uthman Al-Kalbi رَحْمَةُ اللَّهِ عَلَيْهِ – a Maliki Hadith scholar (demise 295 A.H.)- cried the entire night. When he was asked about this he replied, ‘I thought of the [plight of the] poor people in the Ummah of Muhammad ﷺ on a night like this, so I cried out of pity for them. (Tartibul Madarik, vol.2 page 418 no. 392)

3.) On one occasion, all the shops in the market burned down, besides the one with whom Sirriy As-Saqaty رَحْمَةُ اللَّهِ عَلَيْهِ had an investment. When the news reached him, he said: ‘Alhamdulillah’. [which is exactly what any Muslim would say, out of gratitude for his investment being protected by Allah. However, Sariy رَحْمَةُ اللَّهِ عَلَيْهِ later realised that he was more concerned about his own interest, instead of the rest of the Muslims

who lost their livelihood due to the fire.] For the next thirty years he rebuked himself over this! He says: ‘I am reciting istighfar (seeking forgiveness) for the past thirty years for saying Alhamdulillah [on that occasion].’ (Siyar A’lamin Nubala vol.12 page 186)

B.) SALAAT

Salaat is a direct connection with Allaah تَبَارَكَ وَتَعَالَى. When a person is faced with any calamity, he should resort to salaat. Allaah تَبَارَكَ وَتَعَالَى is the only Being who can solve man’s problems. Together with this, Allaah تَبَارَكَ وَتَعَالَى grants man steadfastness in the heart and peace of mind. When the polytheists caused untold harm to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Allaah تَبَارَكَ وَتَعَالَى revealed the following verses,

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ

We know that your bosom is constricted by what they say. Glorify, then, the praises of your Sustainer, and be of those who prostrate. (Hijr verse 97-98)

Allamah Shabbir Ahmad Uthmaani رَحِمَهُ اللَّهُ writes, “If you find yourself constricted due to their obstinacy and stubbornness, turn your attention away from them and occupy yourself in the glorification and praise of Allaah تَبَارَكَ وَتَعَالَى. The remembrance of Allaah تَبَارَكَ وَتَعَالَى, salaat, prostration, and the worship of Allaah are acts whereby the heart remains at ease and expansive, and all worry and grief is removed. It was therefore the habit of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that whenever he encountered any trying situation, he hastened towards salaat.”

Allaah تَبَارَكَ وَتَعَالَى states, “Seek help with sabr and salaat. Verily Allaah is with the patient ones.” (Baqarah verse 153)

Whenever any matter worried Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, he hastened to salaat. (Abu Dawood no. 1319)

Abdullah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ was informed of the demise of his brother Qutham, whilst he was on a journey. He recited the du'aa of istirjaa', went to the corner of the road, performed two rak'ats, and sat for a long while. He then stood up and walked to his conveyance saying, "Seek help with patience and salaat....." (Shuabul-Imaan no. 9233)

Another incident is mentioned regarding him that he was on a journey when he was informed of the death of a family member. He recited the du'aa of istirjaa', then dismounted and performed two rak'ats of salaat. He then said, "We have done that which Allah commanded us to do, and he recited the following verse, "Seek help with patience and salaat." (Shuabul-Imaan no. 9232)

Thumaamah bin Abdullaah narrates that during the summer months, the caretaker of Anas رَضِيَ اللَّهُ عَنْهُ's orchard came to him complaining about the drought. Anas رَضِيَ اللَّهُ عَنْهُ sent for some water, made wudhu and started performing salaat. He then asked the man to see if he could see anything (any clouds). When the man reported that he saw nothing, Anas رَضِيَ اللَّهُ عَنْهُ returned indoors and again performed salaat. It was after the third or fourth time of asking the man to look that the man reported back to say that he saw a cloud the size of a bird's wing. Anas رَضِيَ اللَّهُ عَنْهُ then continued performing salaat and making du'aa until the caretaker came to him and said, "The sky had become overcast and rain has fallen." Anas رَضِيَ اللَّهُ عَنْهُ said to him, "Take the horse that Bishr bin Shighaaf had sent and see up to where the rain had reached." When the man went to have a look, he discovered that the rain had not fallen further than the Musayyireen and Ghadbaan areas (i.e. it had fallen precisely on the land belonging to Anas رَضِيَ اللَّهُ عَنْهُ)." (At-Tabaqaatul-Kubraa - Anas ibn Maalik no. 2837 vol.7 page 21)

C.) DU'AA

Allaah تَبَارَكَ وَتَعَالَى states, "Your Sustainer says, 'Call to Me so that I may respond to your call.'" (Surah Ghaafir verse 60)

"When My servants ask you concerning Me, I am near. I accept the supplication of the supplicant when he supplicates to Me." (Surah Baqarah verse 186)

"Who is it that responds to the distressed when he calls Him, and removes hardship?" (Surah Naml verse 62)

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Confront calamities with du'aa and humbleness." (Tabaraani in Awsat no. 1963, Kabeer no. 10196 vol. 10 page 128; Maraaseel of Abu Dawood no. 105)

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ narrates from Allaah تَبَارَكَ وَتَعَالَى that He said, "O My servants! I have made oppression prohibited upon Myself and made it prohibited among yourselves as well. You should therefore not wrong each other. O My servants! All of you are astray except the one whom I guide. Therefore ask Me for guidance and I will guide you. O My servants! All of you are hungry except the one whom I feed. Therefore ask Me to feed you and I will feed you. O My servants! All of you are naked except the one whom I clothe. Therefore ask Me to clothe you and I will clothe you. O My servants! You commit sins by day and night, and I forgive all sins. Therefore seek forgiveness from Me and I will forgive you. O My servants! If you wish to harm Me, you will never be able to harm Me. And if you wish to benefit Me, you will never be able to benefit Me. O My servants! If all your past and future generations, and all the humans and jinn were to reach the level of the most righteous among you, that will not increase My sovereignty in any way. O My servants! If all your past and future generations, and all the humans and jinn were to reach the level of the most wicked among you, that will not decrease My sovereignty in any way. O My servants! If all

your past and future generations, and all the humans and jinn were to all stand on a single field, and they were to ask Me [whatever they desired] and I gave to every person whatever he asked for, that will not decrease My treasures in any way except as when a needle is dipped in the ocean. O My servants! It is your deeds which I store for you, and I will then give you your compensation in full. Therefore, whoever does good, should thank Allaah. And whoever does evil, he should blame none but himself [because evils are committed by the demands of his self].” (Muslim no. 2577)

Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ writes, “Du’aa does not mean the mere recitation of some words and the mere ritual reiteration of words after Salaat. The nature of du’aa consists of petitioning in the Court of Allaah تَبَارَكَ وَتَعَالَى. The earnestness and concern which people have when making appeals in the courts of the world should at least be adopted when making du’aa in the Court of Allaah تَبَارَكَ وَتَعَالَى. When making du’aa, one’s mind and body have to be concentrated and directed into the purpose of du’aa. One should never lose hope in the event of fulfilment of the du’aa being delayed or if fulfilment is not discerned. One has to submit to the Will of Allaah تَبَارَكَ وَتَعَالَى. Du’aa is an appeal to Allaah تَبَارَكَ وَتَعَالَى. It is His sole prerogative to grant or reject the appeals of His servants. We have no right to become disillusioned and despondent if we cannot discern acceptance of our du’aa. The times of du’aa are not restricted to the time of Salaat.

Du’aa should be made at any time, whenever one requires something although the time after Salaat is very efficacious for acceptance of the du’aa. Whenever and whatever one is in need of, immediately make du’aa with the heart as well as with the tongue. This then is the reality and nature of du’aa. Now when supplicating, do so according to the reality and nature of du’aa as has been described. If you do so, you will

discern the efficacy and blessings of du'aa. Blessings (barakah) of du'aa does not necessarily mean that whatever you ask for will be granted. At times the very object sought for, is obtained, e.g. something in regard to the Aakhirat, because of favour or bounty of the Aakhirat is pure goodness for the servant. For the attainment of the fortunes of the Aakhirat, Imaan and Itaa'at (obedience) are conditions. Without these conditions, the blessings of Aakhirat are not attainable. Sometimes, the object asked for is not attained. This is so because sometimes the worldly object supplicated for is harmful and sometimes beneficial. If it is beneficial in the Wisdom of Allaah تَبَارَكَ وَتَعَالَى, He grants it to the servant and when it is harmful, He withholds it from the servant just as a father will deny his child an object which is detrimental to his interests. The meaning of blessings in this context is that the Attention of Allaah تَبَارَكَ وَتَعَالَى is directed to the servant. Thus, if due to some reason known to Allaah تَبَارَكَ وَتَعَالَى, the object asked for is not granted, then too there is contentment. He is not overcome with frustration and weakness. This spiritual strength with which the heart is imbued is the effect of the Special Attention of Allaah تَبَارَكَ وَتَعَالَى as a result of du'aa made by the servant. This Special Attention of Allaah تَبَارَكَ وَتَعَالَى is indeed a great treasure. All other treasures pale into insignificance in its presence. This Special Attention is in fact man's original capital which he has to strive for. It is the possession of this treasure which will bring him comfort and peace in this world and in the Aakhirat. The limitless bounties of the Hereafter are obtainable as a result of this Special Attention which Allaah تَبَارَكَ وَتَعَالَى focuses on His servants. There is, therefore, never the slightest fear of being deprived. The one who makes du'aa is never deprived because of this inherent blessings of du'aa. Some ahadith pertaining to the significance of du'aa will now be narrated.

Ibn Umar رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Du’aa is beneficial in everything. It is efficacious in warding off misfortunes which have already descended as well as misfortunes which are about to descend. Therefore, the servants of Allaah should be steadfast in making du’aa.” (Tirmidhi no. 3548, Musnad Ahmad no. 22044)

Ibn Abbaas رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “When you have to ask for something, ask of Allaah. When you require aid, seek His Aid. Believe firmly that if all creation desires to benefit you in anything, they can never benefit you but that which Allaah has decreed for you. If they all unite to harm you, they will not be able to harm you in anything, but that which Allaah has decreed for you. The pens have been raised and the books are dry.” (Tirmidhi no. 2516)

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also said, “No Muslim supplicates to Allaah with a du’aa that does not involve sin or cutting family relations, but Allaah will grant him one of the three things. He will either hasten the response to his supplication, save it for him until the Hereafter, or would turn an equivalent amount of evil away from him.” They (the Sahaabah رَضِيَ اللهُ عَنْهُمْ) asked, “What if we were to recite more (du’aa).” He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Allaah grants much more.” (Musnad Ahmad no. 11133)

D.) ISTIGHFAAR (SEEKING FORGIVENESS FROM ALLAAH

(تَبَارَكَ وَتَعَالَى)

Hadhrat Shaikh Moulana Muhammad Zakariyya رَحِمَهُ اللهُ once mentioned, “My beloved friends! Going on discussing one’s difficulties and

problems will not bring about any solution, nor will it help you. In the face of hardships and difficulties, nothing benefits a person except istighfaar and earnestly turning to Allaah تَبَارَكَ وَتَعَالَى in du'aa. Mention this advice of mine to your friends and associates and frequently remind them of it as well. We should understand that all the difficulties and calamities that we experience are actually the result of our evil actions. In reality, the difficulties that we face on account of our sins and wrongs are much less than what we are deserving of. My beloved friends! Each person should look into his own heart to introspect over his condition and see what sins he is involved in. The truth of the matter is that we are only continuing in our present condition due to the mercy of Allaah تَبَارَكَ وَتَعَالَى and the blessing of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as we are definitely deserving of far greater punishments and difficulties. When difficulties and calamities overcome us then falling into anxiety and depression will not help us. It is crying to Allaah تَبَارَكَ وَتَعَالَى in repentance that will help us. (Qutbul Aqtaab Hazrat Shaikhul Hadeeth Moulana Muhammad Zakariyya page 421-422)

Allaah تَبَارَكَ وَتَعَالَى states,

وَأَنْ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ ۗ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ۚ إِلَىٰ اللَّهِ مَرْجِعُكُمْ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

That you ask your Sustainer to forgive you your sins. Then turn towards Him, that He may grant you wonderful enjoyment till an appointed time, and bestow His grace on every one who deserves it. If you turn away, I fear for you the punishment of a great day. It is to Allaah that you have to return. And He has power over everything.

(Surah Hood verse 3-4)

The person who has his past sins forgiven and turns with his heart towards Allaah for the future will live an enjoyable life. This is because, irrespective of the state in which an obedient servant may be, he has high hopes and aspirations of Allaah's grace and kindness. He is so lost in his vision of gaining Allaah's pleasure and great enjoyment in the future that he does not even bother about the greatest of hardships of this world. When he thinks that he is fulfilling the obligations of his life in the proper manner whereby he will definitely have to meet the Lord of the universe, then upon his reliance on his good deeds and the promises of Allaah, his heart begins to jump with joy. He experiences such tranquillity and internal peace with the paltry wealth of this world that cannot be acquired by kings who own unlimited wealth and resources. In fact, at times he experiences delight in the hardships and difficulties of a few days which the affluent people and kings cannot experience in their life of comfort and luxury. Assuming a patriotic political prisoner is fully convinced that through his imprisonment, his country will be freed from the colonization of a foreign power and that no sooner he is released from prison he will be made the president of the republic, will he not experience more joy and tranquillity in that tiny cell of his than that king [who is living in his palace]— who has all the comforts of life at his disposal but harbours the fear that he will be disgracefully removed from the royal seat within a week? One can gauge the life of an obedient servant [of Allaah] in this worldly prison in the same light. (Tafseer Uthmani)

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ط وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

Allaah will never punish them as long as you are among them. And Allaah will never punish them as long as they continue asking for forgiveness.

(Surah al-Anfaal verse 33)

Rasulullaah ﷺ said, “Should I not show you your sickness and its remedy?” Your sickness is sinning and your remedy is to seek forgiveness (istighfaar).” (Shuabul-Imaan no. 6746)

Istighfaar- Rasulullaah ﷺ said, “Whoever holds firm onto istighfaar, Allaah will make for him an opening from every grief, an exit from every difficulty, and Allaah will grant him sustenance from where he never imagined.” (Abu Dawood no.1518)

Rabee’ ibn Khath’am رَضِيَ اللهُ عَنْهُ told his companions, “Do you know what is the sickness, the medication and the total cure?” When they replied in the negative, he said, “The sickness is sins, the medication is istighfaar, and the cure is repenting and then not returning (to a life of sin).” (Hilyatul-Awliya vol. 2 no. 108)

On another occasion, he mentioned: I have mentioned the following verse of the Quraan Majeed many times in the past:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ

Whatever calamity afflicts you is because of that which your hands have earned (evil deeds), and He forgives many (of your sins).

(Surah Shura verse 30)

By Allaah تَبَارَكَ وَتَعَالَى, one will be dealt with according to his actions. At times, the result of one’s actions is not seen immediately. However, it does not mean that if one does not see the result of one’s actions immediately, there is no result that is forthcoming. The consequence of one’s actions will definitely be seen sooner or later. Similarly, if we experience some difficulty, the difficulty we experience may not always be due to the apparent cause that we see before us. Sometimes, there is another hidden cause (i.e. our sins) which we don’t consider, whereas this is the actual cause for the difficulty. It is for this reason that you

should make istighfaar constantly and make a habit of reciting Aayat-e-Kareemah

(لا إله إلا أنت سبحانك إني كنت من الظالمين) in abundance. We should turn to Allaah تَبَارَكَ وَتَعَالَى at all times for He is the only source of help. (Qutbul Aqtaab Hazrat Shaikhul Hadeeth Moulana Muhammad Zakariyya page 429)

Maulana Abdul-Hamid Ishaq (daamat barakaatuhu) says: Even if one's condition is such that he has been put through any difficulty as a punishment because Allaah is angry with him, remember that it is very easy to please Allaah again. To please Allaah is not difficult. Moulana Shah Hakeem Muhammad Akhtar رَحِمَهُ اللهُ had explained, "Imagine if doctors had to invent such a balm that would immediately and cure the severest of burns, not only providing immediate relief from the pain and the burning sensation experienced, but even leaving no evidence on the skin to suggest that the person had been burnt on that spot. Actually, upon application, the skin would become even better than it was before the burn. A medicine of this nature has not, and in all likelihood, will not be created in all time. However, Allaah has given us, the Ummah, a medicine of this nature, and had placed it in our spiritual 'medicine chests'; the balm of Taubah. After one has burnt himself by sinning and is suffering its excruciating effects, all he needs to do is make sincere Taubah and he will be forgiven immediately, and will actually return to a better state than before. His sins will be wiped out and he will become the beloved of Allaah. Even if one does not realize where he had faltered, the antibiotic of Taubah will do its work and remove the 'bug' or virus'. (Antibiotic to Depression by Maulana Abdul-Hamid Ishaq)

E.) SADAQAH

Zakaat must be discharged, even of past years if they were not given. Besides this, nafl sadaqah should be given in abundance. We should try and assist especially our Muslim brothers and sisters in those parts of the world where they are undergoing great difficulties, hunger, poverty and destitution.

a.) Rasulullaah ﷺ said, “Verily charity extinguishes the anger of Allaah تَبَارَكَ وَتَعَالَى and removes an evil death.” (Tirmidhi no. 664)

b.) Rasulullaah ﷺ said, “Hasten with charity, because calamities do not surpass it.” (Shuabul-Imaan no. 3082, Al-Mu’jamul-Awsat no. 5643)

Rasulullaah ﷺ said, “Charitable deeds save one from calamities, discreet and undisclosed charity cools the anger of Allaah, and having good relations with one's relatives and family members increases one's lifespan.” (Al-Mu’jamul-Kabeer vol. 8, page 261 no. 8014) Rasulullaah ﷺ said, “Charity removes seventy doors of evil.” (Al-Mu’jamul-Kabeer vol. 4, page 274 no. 4402)

c.) Rasulullaah ﷺ said, “Whoever makes it easy for a person in difficulty (by assisting financially, overlooking a debt, etc.), Allaah تَبَارَكَ وَتَعَالَى will grant ease to him in the world and the hereafter.” (Bukhari no.2442, Muslim no. 2580)

d.) Rasulullaah ﷺ said, “Protect your wealth by giving zakaat, cure your sick through charity, and face calamities with du’aa and humbleness.” (Tabaraani in Awsat no. 1963, Kabeer no. 10196 vol. 10 page 128, Maraaseel of Abu Dawood no. 105)

e.) Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ states, “A beggar came begging to a woman. At that moment the woman only had a morsel of food which was already in her mouth. She took that morsel out of her mouth and gave it to the beggar. After some time, a child was born to this woman. When the child grew a little older, a wolf came and snatched the child away. The

woman came out of her house running behind the wolf and at the same time shouting for help. Allaah تَبَارَكَ وَتَعَالَى sent an angel and ordered him to free the child from the wolf's mouth. Allaah تَبَارَكَ وَتَعَالَى added, "Also convey My salaams to that woman and inform her that I did this in return for the morsel of food which she had given to that beggar." (Ibn Sasraa in his Amaali as quoted in Kanzul-Ummaal no. 16031, Al-Mujaalasatu wa Jawaahirul-Ilm of Deenawari vol. 8 page 263 no. 3529)

Moulana Ashraf Ali Thaanwi رَحْمَةُ اللَّهِ writes, "This is the blessings of charity that the child's life was saved and the woman was also rewarded. We should give charity abundantly so that we may live in this world and in the hereafter in peace and comfort."

F.) ABSTINENCE FROM SIN

This is most important. Nu'man ibn Basheer رَضِيَ اللَّهُ عَنْهُ said,

إِنِ الْهَلَكَةَ كُلَّ الْهَلَكَةِ أَنْ تَعْمَلَ عَمَلَ السُّوءِ فِي زَمَانِ الْبَلَاءِ

Complete destruction is that you do evil in times of calamity.

G.) INTROSPECTION

Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned, "My beloved friends! Going on discussing one's difficulties and problems will not bring about any solution nor will it help you. In the face of hardships and difficulties, nothing benefits a person except istighfaar and earnestly turning to Allaah جَلَّ جَلَالُهُ in du'aa. Mention this advice of mine to your friends and associates and frequently remind them of it as well. We should understand that all the difficulties and calamities that we experience are actually the result of our evil actions. In reality, the difficulties that we face on account of our sins and wrongs are much less than what we are deserving of.

My beloved friends! Each person should look into his own heart to introspect over his condition and see what sins he is involved in. The truth of the matter is that we are only continuing in our present condition due to the mercy of Allaah جَلَّ جَلَالُهُ and the blessing of Rasulullaah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), as we are definitely deserving of far greater punishments and difficulties. When difficulties and calamities overcome us then falling into anxiety and depression will not help us. It is crying to Allaah جَلَّ جَلَالُهُ in repentance that will help us. (Qutbul Aqtaab Hazrat Sheikhu Hadith Moulana Muhammad Zakariyya رَحْمَةُ اللهِ page 421-422)

CHAPTER NINE – BEAUTIFUL ADVICES OF HADRAT SHAIKHUL HADEETH SAHIB رَحْمَةُ اللهِ

A few leading personalities had once come to Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللهِ with the aim of seeking advice from him regarding the various efforts that could be implemented in trying to improve the situation in Baytul Muqaddas and Palestine. The advice that Hazrat Shaikh رَحْمَةُ اللهِ gave them was such that it contains guidance for all Muslims at large. An extremely pertinent portion of Hazrat Shaikh رَحْمَةُ اللهِ's advice has been reproduced below,

“Wherever calamities and tragedies of this nature occur in the world, then there is no Muslim who does not feel distressed and grieved over what is transpiring. However, at the same time, there is no denying that everything that is happening is a result of nothing but our own actions. You are all well acquainted and abreast with the news. Who can deny the enmity that the disbelievers have for Islam? Their ridiculing Islam and spreading corruption and immorality in the world, their adopting all means to eliminate and exterminate Islam from the face of this earth, and every other effort that is taking place against Islam is now going on

for some time in the Arab lands. In these trying circumstances, where the world is against Islam, if one has to ponder and reflect, one will realize that it is only the infinite grace and mercy of Allaah جَلَّ جَلَالُهُ that allows us to continue. Otherwise, the amount of transgression and sins that the Muslims are involved in warrants His divine punishment. Allaah جَلَّ جَلَالُهُ says in the Qur'aan Majeed,

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ ، وَيَعْفُو عَنْ كَثِيرٍ وَمَا أَصَابَكُمْ مِنْ
 مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ ، وَيَعْفُو عَنْ كَثِيرٍ

Whatever misfortune befalls you is because of what your hands have earned, and for many (of them) He grants forgiveness.

To understand this verse, one may consider the following illustration. A certain person's brother or son is meted the death penalty on account of him killing someone. For the person to feel affected and grieved through losing his brother or son is natural due to the bond of mutual love that they share among themselves. However, he will have to come to terms with realizing that the consequences his brother had faced were purely on account of his own actions.

Allaah جَلَّ جَلَالُهُ speaks about the corruption the Banu Israaeel were previously involved in and how Allaah جَلَّ جَلَالُهُ had subjected them to oppression and tyranny at the hands of their enemies. Whatever had occurred was, in reality, a consequence of their own actions.

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا فَإِذَا
 جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ
 وَعْدًا مَفْعُولًا ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا
 إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا

وَجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبَرَّوْا مَا عَلَوْنَا تَنْبِيرًا عَسَىٰ رَبُّكُمْ
 أَنْ يَرْحَمَكُمْ وَإِنْ عُدْتُمْ عَدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا

And We declared to the Banu Israaeel in the Book, "You will surely spread mischief on the earth twice and be elated with mighty arrogance! When the appointed time for the first of the two came, We sent against you some of our servants given to terrible warfare: They entered the very innermost parts of your homes; and it was a promise bound to be fulfilled. Then We gave you your turn to overpower them, and increased your strength with wealth and sons, and made you greater in number. If you do good, you will do it for your own benefit, and if you do evil, it will be against yourselves. Later, when came the time appointed for the second, (We sent others) to disfigure your faces, and to enter the Musjid as they had entered it before, and to completely destroy whatever they prevail upon. It may be that your Lord may (yet) show Mercy unto you; but if you revert (to your sins), We shall revert (to Our punishments).

Are all these incidents which are recounted in the Qur'aan Majeed mere fables and fairy tales? My heart's desire is that those people, who are orators and also well versed in history, should take lesson from the manner in which the disbelievers of that era dealt with the Muslims when the Muslims moved off the straight path, and they should thereafter warn the Muslim Ummah so that they may pay heed as well. This is what I am requesting from you. The essence of this advice is to first remove the corrupt substance and rot before attending to the wound. If the corrupt substance and rot is left in the body, you can well imagine what the result of merely applying a bandage to the surface will be.

Allaah جَلَّ جَلَالُهُ says,

لَيْسَ بِأَمَانَتِكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ
وَلِيًّا وَلَا نَصِيرًا

*Not your desires, nor the desires of the People of the Book (can prevail).
The system of Allah is that) whoever works evil, will be compensated
accordingly. And nor will he find, besides Allaah, any protector or helper.*

The evil effects and consequences of a sin perpetrated by an individual are such that they will be confined to that individual. However, when oppression and sins are carried out by people collectively, especially when the oppression involves openly opposing Islam and Deen, then the consequences that follow also affect the people collectively. This worthless servant has written in detail regarding the causes for the degeneration of the Ummah in his book, Al-I'tidaal, in answer to the question "Why are the Muslims facing oppression and tyranny at the hands of the disbelievers?" This book was published in Sha'baan 1357 A.H. approximately thirty years ago. I have already presented this book to you twice before. I first presented it to you a few years back, and the second time I presented it to you was during Shawwaal of last year. When you arrived here, hearing of the problems that had erupted in Sahaaranpur, then during the course of one of our conversations, I had made reference to this article. On that occasion, I also presented this book to you. Even if you now tell me that you want this book, it can be sent to you as many times as you wish.

لَنْ يَصْلِحَ آخِرُ هَذِهِ الْأُمَّةِ إِلَّا مَا أَصْلَحَ أُولَاهَا

*The latter portion of this Ummah will never be reformed except through
that which reformed the first portion of this Ummah.*

According to the above statement, the need of the time is for us to remain firm on Deen and hold fast onto the example set by Rasullullaah ﷺ and the Sahaabah رَضِيَ اللهُ عَنْهُمْ, together with valuing and showing respect to it. It is only in this that the Ummah will find success, victory and honour. The story of Sayyidina Umar رَضِيَ اللهُ عَنْهُ travelling to Sham is well known and you are perhaps aware of it as well. While Sayyidina Umar رَضِيَ اللهُ عَنْهُ was proceeding to Sham, he arrived at a place where he needed to cross through water and mud. He thus dismounted from his camel, removed his leather socks, placed them on his shoulder and crossed. Seeing this, Abu Ubaidah رَضِيَ اللهُ عَنْهُ said, “What will the people of Sham say if they see you in this condition?” Umar رَضِيَ اللهُ عَنْهُ acceded to the request of Abu Ubaidah رَضِيَ اللهُ عَنْهُ and accepted to ride a fine horse and to wear new clothing. However, after a little while, perceiving the change in his heart, Umar رَضِيَ اللهُ عَنْهُ dismounted the horse and removed the new clothing he was given to wear. He then addressed Abu Ubaidah رَضِيَ اللهُ عَنْهُ and the Muslims in the following words:

فقال عمر أوه لم يقل ذا غيرك أبا عبيدة جعلته نكالا لأمة محمد صلى الله عليه وسلم
 إنا كنا أذل قوم فأعزنا الله بالإسلام فمهما نطلب العز بغير ما أعزنا الله به أذلنا الله
 Sayyidina Umar رَضِيَ اللهُ عَنْهُ exclaimed, “Aah! If someone besides you had said that, o Abu Ubaidah, I would have made him an example for the Ummah of Muhammed ﷺ! We were undoubtedly the most disgraced of nations, then Allaah جَلَّ جَلَالُهُ granted us honour through Islam. If we ever seek honour in something besides that through which Allah honoured us, Allah will disgrace us.”

I have also mentioned the incident of Sayyidina Umar رَضِيَ اللهُ عَنْهُ and numerous other incidents of this nature in my book, Al-I'tidaal. All these incidents clearly show that the success and salvation of the Muslims lies

in holding fast to Islam, not casting Islam aside and abandoning it, or even worse, destroying Islam and idealizing the ways of the disbelievers.

During the blessed life of Rasulullaah ﷺ, when there was a need for adopting some means to call people for salaah, and some Sahaabah رَضِيَ اللهُ عَنْهُمْ suggested lighting a fire or blowing into a trumpet, then Rasulullaah ﷺ strongly rejected these suggestions on the basis that they resembled the ways of the disbelievers (the fire worshippers and the Christians). How strange it is to find that it is the Ummah of this very same Nabi ﷺ who are now striving to emulate the disbelievers in every facet of their lives! They are so overawed by the disbelievers that in every department of their lives, they examine their conduct and behaviour and thereafter emulate them.

When Sayyidina Umar رَضِيَ اللهُ عَنْهُ began to recite from the Tawrat in the blessed presence of Rasulullaah ﷺ, the noble countenance of Rasulullaah ﷺ began to change out of anger, and Rasulullaah ﷺ was greatly disturbed. On realizing his error, Sayyidina Umar رَضِيَ اللهُ عَنْهُ immediately sought forgiveness. Imagine, when this was the extent of dissatisfaction brought to the heart of Rasulullaah ﷺ when he had seen Umar رَضِيَ اللهُ عَنْهُ recite the book of the Jews, then how more disturbed and hurt would he not be to see that his Ummah now regard his guidance and the guidance left by his Sahaabah رَضِيَ اللهُ عَنْهُمْ to be worthless, and thus adore the ways of the West and other disbelievers, after which they are prepared to pay any price to try and adopt and promote their ways in their lives.

You yourself consider the extent of pain that we are causing to the blessed heart of Rasulullaah ﷺ through our actions. When our actions cause such pain to Rasulullaah ﷺ (-may my life be

sacrificed for him!), then as great as the resulting anger and reprimand of Allaah ﺟَلَّ ﺟَلَالُهُ may be (in order for us to come back on the straight path), it is actually His pure mercy upon us that He is not sending His Divine punishment upon us and destroying us entirely. Otherwise, had it not been His grace and forgiveness upon us, we are not worthy of living in this world.

You know more of these circumstances and conditions than I do, since you are more acquainted with the news and world conditions. You have substantial influence over people, as you interact with them. Therefore, in diverse ways, you should effectively convey your message to people and conscientise them so that they may take stock of their lives and reform their actions. In this way, as much as the enmity for Islam may be, they will be able to work towards decreasing it. Rather, they will even be able to look for ways to try and remedy the situation. According to this worthless servant, this is the one and only solution to the situation in Baytul Muqaddas and Palestine – that we return to Allaah ﺟَلَّ ﺟَلَالُهُ and come back onto the blessed Sunnah of Rasulullaah ﺻَلَّى ﺁﻟﻠﻪُ ﻋَﻠَيْهِ ﻭَﺳَلَّمَ and abandon the ways of the disbelievers. I wish to write more on this issue. However, because people will not listen to an uninfluential personality, and because modernists do not subscribe to the ideas of simple people, you should merely mention to them the solution that I have spoken of briefly and concisely. You may also mention it to those who have always been affiliated with me. If you wish, you may also discuss it with those of your guests who are linked to me. (Tarbiyatus Saalikeen page 624)

CHAPTER TEN – DU’AAS FOR THE UMMAT

Ubaadah ibn Saamit رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘Whosoever seeks Allaah’s pardon on behalf of the believing men and women, in lieu of every single believing man and woman, Allaah جَلَّ جَلَالُهُ shall write for him a separate reward. (Al-Mu’jamul-Kabeer of Tabaraani as quoted in Majmauz-Zawaaid no. 17598)

Abu Darda رَضِيَ اللَّهُ عَنْهُ narrated, “I heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, ‘Whoever seeks forgiveness for the believing men and women twenty-seven times (or twenty-five times,) he will be amongst those whose du’aas are accepted, and the people of the earth will be given sustenance through them.” (Al-Mu’jamul-Kabeer of Tabaraani as quoted in Majmauz-Zawaaid no. 17600) A simple du’aa which can be recited is the following,

اللَّهُمَّ اغْفِرْ لِي وَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ

O Allaah, forgive me and the believing men and women, and the subservient men and women.

Ma’roof Kharkhi رَحِمَهُ اللَّهُ said, “He who supplicates the following du’aa daily for the *ummah* of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his name will be written in the register of the *abdaal* (a group of high-ranking *awliya*),

اللَّهُمَّ ارْحَمْ أُمَّةَ مُحَمَّدٍ اللَّهُمَّ أَصْلِحْ أُمَّةَ مُحَمَّدٍ اللَّهُمَّ فَرِّجْ عَنْ أُمَّةِ مُحَمَّدٍ

O Allaah! Have mercy on the ummah of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! O

Allaah! Reform the ummah of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. O Allaah!

Remove calamities from the ummah of Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(Hilyatul-Awliya vol. 8 page 366)

