



*The Best Solution
To The Problems
Of Muslims*

Also Known As:

The Pain and Its Medicine

By: Hadhrat Shaikh-ul-Hadith
Moulana Muhammed Zakariyyah
(Rahmatullah Alayhi)

Translated By:
Mujlisul Ulama of South Africa
PO Box 3393
Port Elizabeth
6056

الرحيم
رسوله الكريم

INTRODUCTION

THE PAIN AND ITS MEDICINE

The heart-rending miseries and hardships to which the Muslims of Gujerat in particular, and all Muslims of India in general are being subjected, are no secret affairs. The media has carried articles of every elder in this regard. Advices have been tendered. Advices have been disregarded. But, are all these talks and advices beneficial or not? If they are beneficial, then too, we should be informed of the causes underlying these hard ships and miseries and know the remedy. If the disease is not properly diagnosed and the correct remedy not prescribed, all efforts and endeavours to bring about the alleviation of our miserable condition will be to no avail.

When Shaikhul Hadith Moulana Zakariyya Rahmatullah Alayh who at that time was in Madinah Munawwrah, was informed of the miseries of the Muslims, he wrote a letter to this sinner in which he expressed his deep thoughts and feelings. He instructed me to translate into Gujerat a certain section, viz. Question 4 and its answer, of his book Islamic Politics (Islami Siyasat) and arrange for its publication. This extract offers an explanation of this lamentable condition in the light of the Qur'an and Hadith while at the same time the correct remedy is prescribed.

The translation has been rendered in Gujerati in the form of a booklet. The original book, Islami Siyasat, is in Urdu. It is a book of utmost importance and most beneficial. Every chapter of this book (Islami Siyasat) is worthy of study. Every word should be read with care and understanding. Arrangements should be made to have this book read in the Musajid. It is hoped that by the grace of Allah Ta'ala, tremendous benefit will ensue if this program is adopted. May Allah Ta'ala grant us all the taufeeq to read this book and give practical expression to its adviser. Aameen

Abdur Raheem Motala

THE DESTRUCTION OF MUSLIMS - THE CAUSES AND THE REMEDY

QUESTION NO. 4

Muslims are floundering in a continuous process of ruin.
What should they do?

ANSWER

It is correct to say that Muslims are deluged with a variety of hardships. They are engulfed by difficulties and hardships individually and collectively. But the question: "What should they do?", is very surprising even if posed by an ordinary intelligent Muslim. The surprise is greater when this question is posed by a learned man.

In the Holy Qur'an, Allah Ta'ala has proclaimed the completion and perfection of Islam. Allah Ta'ala has described the completion of Islam as His bounty and favour on the Ummah. This is stated by Allah Ta'ala in the following affectionate terms:

This day have I perfected for you your Deen; completed upon you My favour and chosen for you Islam as your Deen.

(Surah Ma-idhah)

What a gracious declaration! Indeed, it instills hope and happiness in the Believers. Why should the claimants and followers of such a perfect and complete Deen be smitten by worry and concern? Why should such followers wonder what they should do? Allah Ta'ala and His Rasool (Sallallahu alayhi wasallam) have left no aspect of life untouched. No matter what the circumstances are - no matter how great and grave the exigency may be, Allah and His Rasool (Sallallahu alayhi wasallam) have unambiguously explained the ahkaam (rules) applicable to such developing situations. The advantages and disadvantages have been explained. The explanations and solutions provided by divine dispensation have not been assigned to the Ummah in the form of mere theoretic and abstract conceptions. The Rasool of Allah and his devoted Sahabah have accorded practical expression to such teachings thus establishing the modes of life which the Ummah has to adopt.

The prosperity and success of both mundane and spiritual life are confined to the obedience of Rasulullah Sallallahu Alayhi Wasallam. But, alas! we regard adherence to the Sunnah of Rasulullah (Sallallahu alayhi wasallam) fanaticism, bigotry and narrow-mindedness. The evil consequences in the Akhirah of this baneful attitude ours should

be quite apparent. Besides the calamity which will befall us in the Akhirah, the results of this attitude are even being witnessed by us here in this life.

Every act and movement of Rasulullah (Sallallahu alayhi wasallam) is today reliably recorded in books through the efforts and devotion of the Sahaba-e-Kiram and the illustrious Muhadditheen. Scrutinize the life and conditions of the Ummah in the light of Rasulullah's Sallallahu Alayh Wasallam life and teachings. It will be seen that the Sunnah practices of Rasulullah (Sallallahu alayhi wasallam) are being discarded en masse with impunity and naked audacity. The wholesale neglect of the Sunnah is aggravated by even opposition to the Sunnah practices. A person reminding us of the Sunnah is branded an ignoramus who lacks understanding. There seems to be no limit to this grave injustice being perpetrated against the Sunnah.

Under the prevailing circumstances, Muslims are not entitled to complain since they are enacting their own ruin and misery by their irreligious and un-Islamic attitudes. What right have they to howl and lament in their speeches and writings?

Allah Ta'ala declares with great clarity:

“Whatever calamity befalls you, is the consequence of your own misdeeds. Allah Ta’ala overlooks many (of your misdeeds.) You can never render Allah helpless on earth. There is no friends nor helper for you, other than Allah.”

(Surah Shura)

Elsewhere in the Qur'an, Allah Ta'ala states:

“Corruption (strife, hardships and anarchy) has appeared on the land and the sea because of the deeds of mankind so that Allah may cause them to taste the consequences of some of their deeds. Perhaps they will return (to the path of righteousness.)”

(Surah Rum)

The Qur'an is replete with ayat of similar meaning.

Regarding the first ayat cited above (viz, in Surah Shura), Hadhrat Ali Radiallahu Anhu narrates that

Rasulullah (Sallallahu alayhi wasallam)said:

“O Ali! shall I explain the tafseer of this ayat to you? O Ali! Whatever calamity befalls you, be it sickness, punishment or any worldly hardship, it is the consequence of your misdeeds.”

Hadhrat Hasan Radiallahu Anhu narrates that when this ayat was revealed, Rasulullah (Sallallahu alayhi wasallam)said:

“I take oath by That Being in Whose power is my life that whatever happens (of difficulties or setbacks) is because of some sin, be it a prick of a thorn, the pulling of a vein, the slip of the foot or the striking of a stone.”

Hadhrat Musa Ash’ari Radiallahu Anhu narrates that Rasulullah (Sallallahu alayhi wasallam)said:

“Any wound or lesser calamity which a person suffers is the result of some of his own misdeeds.”

Once Hadhrat Imran Bin Hassen Radiallahu Anhu became ill. When visitors expressed their sympathy and grief to him, he would exclaim:

“There is no need for grief. This sickness is the result of some sin.”

According to Hadhrat Dhuh-hak Rahmatullah Alayh forgetting the recitation of the Qur’an Shareef after having learnt it, is the consequence of some sin. On making this claim, he recited the ayat of Surah Shura mentioned earlier on and commented:

“What greater calamity can there be than forgetting how to recite the Qur’an Shareef?”

Hadhrat Asma, the daughter of Hadhrat Abu Bakr Radiallahu Anhu once suffered a headache. She placed her hand on her head and exclaimed: “This is the result of my sins.”

Hardships are not always the consequence of sin and transgression. Even Ambiya Alayhimus Salaam and sinless children are overtaken by hardships and difficulties. The cause of such hardships and difficulties is something else. However, I shall not here dwell on this issue. Here, my aim is to explain only one special cause of hardship which is stated in the ayat and ahadith. That main cause of calamities and misfortunes is fatal and highly contagious. Its poisonous effect sometimes overtakes even those who are not involved in sin. Thus, in a hadith, Rasulullah (Sallallahu alayhi wasallam)said that in

the time in close proximity to Qiyamah, earthquakes will become prevalent; transformation of human beings into dogs and apes will occur and stones will rain from the heavens.

Someone enquired:

“O Rasulallah! At that time if there are pious men among us, will we still be destroyed?”

Rasulullah (Sallallahu alayhi wasallam) replied:

“When vice becomes prevalent in abundance, punishment (in general) is possible even with the presence of pious people.”

In several ahadith and in various ways Rasulullah (Sallallahu alayhi wasallam) exhorted the commanding of righteousness and the prohibition of evil. The Ummah has been ordered to uphold this practice. In these ahadith it is explicitly mentioned that abstention from this duty brings about the punishment of Allah. In some narrations it is said that at such times of calamity and punishment even the dua of people will not be accepted.

According to one hadith, Allah Ta’ala will afflict punishment on any group of people who refrain from preventing the commission of evil in their midst, despite their ability of doing so. If such people do not put a stop to the evil being perpetrated amongst them, they will be overtaken by punishment in their very lifetime.

In one hadith it is mentioned that Allah Ta’ala instructed Jibraeel Alayhis Salaam to destroy a certain town. Jibraeel Alayhis Salaam said to Allah Ta’ala that, in that town is a pious servant of Allah, who had never disobeyed Allah Ta’ala. Allah Ta’ala informed Jibraeel Alayhis Salaam that although the holy man was engaged in worship and obedience, he was never grieved nor offended when evil was being committed around him in the society he lived. The lowest stage of Iman requires that at least the Mu’min’s heart must grieve when he observes the laws of Allah Ta’ala being violated.

There are numerous ahadith on this subject. If one lacks the power or ability to prevent evil being committed, at least the heart should grieve.

It now devolves upon us to examine our condition in the light of these narrations. We shall not fail to realize that we are infact involved in abundance of sin. Furthermore, we witness with our eyes evil and disobedience being perpetrated on a large scale, but we remain indifferent. No grief wells up in our hearts. Punishment, calamities and misfortunes are thus the natural consequences of our deeds and attitudes. There should

therefore, be no surprise if our duas go by unaccepted and our present condition is not ameliorated.

The Ummah being saved from total elimination is only due to the mercy of Allah and the fact that we are related to Rasulullah (Sallallahu alayhi wasallam) whose duas on behalf of the Ummah have been accepted.

We are proud of sin; we consider every irreligious activity as a medium for progress; every utterer of kufr is regarded to be enlightened. Should anyone reprimand the proclaimer of kufr, he is accused of bigotry and narrow-mindedness. It is alleged that he is ignorant of the conditions of the world and that he impedes progress. This is the deplorable condition of Muslims in general nowadays.

Let us now consider some particular acts of transgression widely prevalent among Muslims. In Islam, the rank of Salat is next to Iman. Many ahadith assert that negligence of Salaat leads towards kufr. In fact, according to the ahadith, the distinguishing factor between kufr and Iman is Salat. Numerous harms and difficulties ensue in the wake of discarding Salat. I have explained these in my treatise, Fadhaile Salat. Yet, despite the vital importance of Salat, it has been abandoned on a large scale. How many Muslims fulfil this vital obligation systematically and steadfastly? The situation is aggravated by the fact that even learned men refrain to admonish the defaulters. Poor Muslims are perhaps admonished. But are the wealthy or those of high social standing also warned and admonished when they neglect Salat?

The situation has degenerated to such a deplorable level that a man can audaciously and publicly proclaim that Salat is not an act of ibadat. Far from reprimanding such a transgressor, instead, he is applauded and dubbed an "allamah!" He is proclaimed a reformer - a philanthropist. Whoever opposes him is branded an ignoramus who is unaware of the times and the needs of Muslims.

Yet the "coolness" of Rasulullah's eyes was in Salat, but man who claims to be a follower of Nabi-e-Kareem (Sallallahu alayhi wasallam) proclaims Salat to be a redundant practice! The negator of Salaat is lauded as a wise man who is far-sighted. What right then has Muslims of complaining of the hardships and calamities which have descended on them? Under the prevalent circumstances whatever misfortunes have engulfed us, are in fact lighter than our actual due. We deserve greater hardships and severe punishment, but solely due to the beneficence, mercy and grace of Allah Ta'ala our existence on the surface of the earth is tolerated. If it was not for His Rahmat, we would long ago have been obliterated from the face of the earth.

One fundamental of Islam, viz. Salat has been mentioned above. Consider now any one of the other fundamentals viz. Saum, Zakat and Hajj. Even a cursory glance will reveal the extent of neglect these vital parts of the Deen have suffered at our hands.

Consider now the prohibitions. Among such prohibitions is liquor. The prohibition applicable to intoxicants is explicit and emphatic in the Qur'an Shareef, yet many a man claiming to be a supporter of Islam, shamelessly consumes alcohol in the public. Rasulallah (Sallallahu alayhi wasallam) cursed the consumer of liquor, its manufacturer, its seller, its purchaser, its carrier, the one for whom it is carried, the one who serves it and the one who uses the wealth derived from its sale. According to one hadith, Jibraeel Alayhis Salaam appeared to Rasulallah (Sallallahu alayhi wasallam) and said:

“O Muhammad Sallallahu Alayhi Wasallam! Undoubtedly, Allah has cursed liquor, its manufacturer, the one who orders it,...”

In this hadith too, all agents connected to liquor, mentioned earlier, are cited.

Should one ponder, one will realize that innumerable persons are under the spell of Allah's La'nat (curse) because of their consumption or connection with liquor. The curse of Rasulallah (Sallallahu alayhi wasallam) too extends to such persons. Rasulallah Sallallahu Alayhi Wasallam's love and affection for the Ummat constrained him to be concerned at all times with measures calculated to bring success and prosperity to the Ummah.

What then will be the end of such people who are constantly being cursed by a Merciful Allah and such a loving Nabi? And, those who maintain silence, inspite of having the ability and power of speaking up against this evil, are not much safer from this Divine Curse which remains suspended over them. Anyone who criticizes this evil, is branded a narrow-minded person and a bigot.

Rasulallah (Sallallahu alayhi wasallam) commanded:

“Beware of liquor. It is the key to every evil.”

We are, therefore, unlocking the doors of evil and vice by means of liquor. Why should we then complain of our adverse condition? When we have deliberately chosen to ignore the warnings and advices of a truthful reporter (i.e. Rasulallah Sallallahu Alayhi Wasallam), our cries and laments are meaningless, and stem from abject ignorance.

Consider now the question of riba (interest). Firstly, study carefully the statements of Allah Ta'ala and His Rasool on this question. This evil has been denounced and prohibited with the greatest emphasis. The emphasis on the prohibition of riba can be gauged from the declaration of war which Allah Ta'ala announces in the Qur'an Shareef.

“And, if you do not desist (from riba), then take notice of war from Allah and His Rasool.”

(Surah Baqarah, Ayat 38)

The ahadith are replete with narrations structuring riba in the severest forms of warnings. In some narrations it is said that riba is a conglomeration of more than seventy major sins, the lightest of which is like fornicating with one's own mother.

According to the hadith, the devourer of riba will be resurrected on the Day of Qiyaamah like a mad man. In several ahadith it appears that Rasulullah (Sallallahu alayhi wasallam) cursed the taker of riba, the giver of riba, the witnesses of a riba act and the one who writes the riba transaction. In another hadith it is mentioned that a person who nourished on riba will not enter Jannat. What is now expected to happen to those who are under the la'nat (curse) of Rasulullah SallAllahu alayhi Wasallam?

One hadith states:

“A nation in which riba and fornication are rife, should be prepared for the punishment of Allah.”

Scrutinize now the prevalent system of trade in the light of these narrations. Scale our system of trade on the standard of the Shariah. It will be discovered that numerous dealings are acts of riba audaciously perpetrated. Worse than the actual perpetration of the sin, is the attempt to legalize it. Muslims are at pains to show that riba is lawful. Articles and treatises are written in the endeavour to forge its permissibility. Those who raise their voices of protest against such evil are opposed, vilified and insulted many unbecoming epithets.

I have briefly cited a couple of examples. Examine the other laws of the Shariah yourself. In regard to almost all commands and prohibitions of the Shariah will be found neglect, indolence and even rejection. Things which are expressly forbidden by the Shariah are brazenly perpetrated in the public. Hardly is there to be found anyone who reprimands and criticizes these evils. In isolated cases, where someone does take up cudgels and reprimands the evil-doers, the outcome is well-known. He is ridiculed, mocked, jeered, villified, threatened and even assaulted.

I shall now enumerate a few ahadith from which it will be clear that our present state of misfortune and calamity is the consequence of our own misdeeds. No one else is to be blamed. If Muslims regard Nabi-e-Akram (Sallallahu alayhi wasallam) as true, then let them understand well that the specific calamities which he (Sallallahu alayhi wasallam) predicted as punishments for certain deeds, will most assuredly take their course. The only way of being saved from such calamities is to abstain from their causal misdeeds. We leap into the fire of our own accord and then bewail our lot. Of what benefit is our lament? Study the following ahadith and reflect!

Ali Radiallahu Anhu narrates that Rasulullah (Sallallahu alayhi wasallam) said:

“When my Ummah indulges in fifteen acts, calamities will overtake my Ummah.”

Someone enquired: “O Rasulullah! What are they?” Rasulullah (Sallallahu alayhi wasallam) said: “When booty is regarded as personal wealth; Amanat as booty; Zakat as a fine; when a husband obeys his wife and disobeys his mother; when he is kind to friends and unkind to his father; when voices are raised in the Masaajid; when despicable people become the leaders of their nations; when a man is honoured because of fear for him; when liquor is consumed; silk worn; singing girls and music instruments become prevalent; and when people of later times of this Ummah condemn the predecessors (Sahabah and Tabieen) of this Ummah, then, await at that time storms, earthquakes and the transfiguration of forms (into apes and pigs)”

Similar ahadith are also narrated by other Sahaba. Some other facts stated in other similar narrations regarding the times of corruption are:

- Deeni Knowledge will not be pursued for the sake of the Deen, but for worldly motives.
- Fussaqa (flagrant transgressors) will be appointed to occupy positions of trust.
- Youths will be sitting on Musjid mimbars deliver sermons and lectures.
- The Quran will be taken as a musical instrument.

Of all the evils enumerated by Nabi-e-Akram (Sallallahu Alayhi Wasallam), each and everyone has already materialized in our age. These evils are being vigorously pursued. Take each act mentioned in the hadith on examine its prevalence, it will be seen that the whole world is today involved in each one of these evils.

According to Hadhrat Abdullah Ibn Abbas Radiallahu Anhu Allah Ta’ala overwhelms the hearts of a nation with the fear of its enemies when abuse of trust (Khiyanat) becomes rife among them; death will become abundant among a people in which fornication if

rife; food shortages will overtake a community who deceive in weights and measures, killing and murder will become rampant in a nation given to injustice; a community violating pledges will be conquered by its enemy. (Mishkat)

Hadhrat Ibn Umar Radiallahu Anhu narrates that Rasulullah Sallahlahu Alayhi Wasallam said:

“O Assembly of Muhajireen! When you indulge in five evils, punishment will overtake you- May Allah save you from such indulgence. Plagues and previously unheard of diseases will spread in a community indulging in immorality (fornication, homosexuality, etc.) A nation deceiving in weights and measures will be overtaken by famine, hardships and oppression of rulers. Rain will be withheld from those who withhold Zakat. If it was not for the speechless animals, the little rainfall would also be withheld. Those who violate the pledge of Allah and His Rasool (Sahlallahu Alayhi Wasallam) will be vanquished by their enemies; those who promulgate unjust laws will become involved in internecine warfare.” (Targheeb)

In several ahadith it has been mentioned that poverty will ensue in the wake of abundant fornication. In one hadith it is said that fear will settle over the hearts of those indulging in bribery. They will fear all people.

According to Hadhrat Ka’b Radiallahu Anhu violation of pledges will bring about the destruction of this Ummah. (Durre Manthur)

According to a narration, Rasulullah (Sallallahu alayhi wasallam)said that there will be a group of people who will one night be indulging in liquor and merry-making. When they arise the next morning they will suddenly discover that their faces have become transformed in the forms of monkeys and pigs. Some people will be destroyed by earthquakes. Stones will rain on some people who will suffer the same fate as the people of Lut. Scorching winds will destroy others. According to the hadith, the causes of these calamities and disasters will be consumption of alcohol, wearing of silken garments, singing and music, interest and severing of family ties.

(Durre Manthur)

In one hadith it has been said that the act of obedience which occasions the quickest thawab (reward) is the honouring of family ties - assistance and kindness to relatives. The significance of observing the demands of family ties is such that sometimes even sinful household remain materially prosperous because of their high degree of upholding and respecting family relationship.

Sins which expedite punishment are injustice and false oaths. According to the Hadith destruction of wealth, fertility in women and desolation of settlements are the consequences of these sins.

(Durre Manthur)

In another narration it is said that Allah Ta'ala generally postpones punishment for sins. However, He expedites the punishment for disobedience to parents. Punishment will be meted out in this very life, prior to death.

Rasulullah (Sallallahu alayhi wasallam)said: ***“Remain chaste and your wives will remain chaste. Be obedient and kind to your parents and your offspring will be obedient and kind to you.”***

(Durre Manthur)

Rasulullah, (Sallallahu alayhi wasallam)declared with much emphasis:

“I take oath by That Being in Whose power is my life! Command righteousness and prohibit evil, otherwise Allah will overtake you with punishment. At that time (of punishment) you will make dua, but it will not be accepted.”

In another Hadith, Rasulullah (Sallallahu alayhi wasallam)said: ***“Command righteousness and prohibit evil before a time arrives when your duas will not be accepted.”***

According to another narration, Rasulullah (Sallallahu alayhi wasallam) said that an entire community is not overtaken by punishment because of the sins of a few persons. However, when people who have the ability and means of preventing evil refrain from doing so when sin is committed in their midst, punishment then descends on the whole nation - on the general public as well as the elite.

These are, thus, the causes for the variety of calamities and hardships which are happening nowadays. New and unheard of diseases and disasters are common events of this age. Since the duty of Amr Bil Ma'roof-Nahy anil Munkar (commanding righteousness and prohibiting evil) have practically been discarded, there exists very little hope for the acceptance of dua.

Of what use are announcements made after Salat calling on people to supplicate when we ourselves are adopting measures which negate the acceptance of dua? Rasulullah (Sallallahu alayhi wasallam) cursed the giver and taker of bribery. In one narration even the one who arranges the bribe between the giver and the taker is cursed, yet bribery is rife.

Numerous people are involved in this evil which brings about the la'nat (curse) of Allah and His Rasool. What then will be the condition of a community smitten by the Curse of Allah and His Rasool?

In a hadith it is said: ***“Do not be unjust, for your dua will not be accepted (if you are unjust.)”*** According to another hadith, Allah Ta'ala grants respite to oppressor-perhaps he will refrain from oppression and injustice. But, finally the oppressor is overtaken by the severe punishment of Allah. In this regard, the Qur'aan Shareef states:

“Such is the apprehension of your Rabb when He catches a town while it (i.e. its people) is unjust. Verily, His hold is painful and severe.”

Study now the transgression of the world and ponder!

There can be no limit to hardships and calamities when Allah Ta'ala catches a nation for chastisement.

According to the hadith, the dua of the mazloom (the oppressed, against whom injustice and cruelty

perpetrated) is readily accepted. There is no barrier between the curse of the mazloom and Allah Ta'ala, even if the mazloom happens to be a sinner or a kafir. (Hasane Haseen). In one narration it is said that Allah's wrath is most severe on one who oppresses a helpless man. The narration states: *‘My severe wrath descends on him who oppresses a man who has no helper besides Me.’*

Rasulullah (Sallallahu alayhi wasallam)said:

“Those in Heaven will show no mercy to those who show no mercy to those on earth.”

(Targheeb)

Therefore in such times when the abundant curses of the oppressed pierce the heavens, there is nothing surprising in the calamities and disasters which descend from the heavens on the people of the earth.

Rasulullah Sallallahu Alayhi Wasallam said: ***“My Ummah will remain on the path of virtue and prosperity as long as there is no abundance of illegitimate children among them. When there is an abundance of illegitimate children, Allah will overtake this Ummah with a universal punishment.”***

(Targheeb)

Without even taking into consideration fornication perpetrated clandestinely, there is no city and no town where zina is not being committed publicly. In this regard Rasulullah (Sallallahu alayhi wasallam) also said:

“A town in which riba and zina are perpetrated openly and in abundance, is inviting the punishment of Allah on” (Targheeb)

There is extensive and intensive involvement in this vice of fornication which is being publicly committed on a large scale. Brothels are legalized and homes for illegitimate children have to be set up to cope with the abundance of fatherless children.

Many authentic ahadith state clearly that the angels of Rahmat (Mercy) do not enter homes wherein are dogs and pictures of animate objects. Abu Wa-il Radiallahu Anhu said:

“I accompanied Hadhrat Umar Radiallahu Anhu to the land of Sham in one battle. We halted at a place. The chief of that place came to meet Hadhrat Umar Radiallahu Anhu. When he came into the presence of Hadhrat Umar Radiallahu Anhu, he (ie. the leader) prostrated. In surprise Hadhrat Umar Radiallahu Anhu exclaimed: “What is this prostration for?” The chief replied: ‘This is the way in which we honour our kings.’ Hadhrat Umar Radiallahu Anhu said: ‘Prostrate to the Being who created you.’ The chief then invited Hadhrat Umar Radiallahu Anhu to his home for meals which had already been prepared. Hadhrat Umar Radiallahu Anhu said: ‘Are there any pictures in your home? When the chief replied in the affirmative, Hadhrat Umar Radiallahu Anhu said: “We do not enter such homes. Send one variety of food here.” The chief obeyed and food was sent to Hadhrat Umar Radiallahu Anhu who ate thereof.

(Hakim)

In this age homes are adorned with pictures. Without pictures a home is not considered to be properly decorated. So rampant has become this practice that speaking up against it has become most difficult. When we, ourselves are sealing the doors of Rahmat and opening the doors of punishment, then it is only natural for our misfortune and miseries to go on multiplying.

It was the practice of our pious predecessors to refrain from entering homes in which there were pictures while our practice is the opposite. We claim to be Muslim, but we adorn our homes with these unlawful objects.

Examine our lives on the standard of each statement of Rasulullah Sallallahu Alayhi Wasallam. You will be struck with amazement and wonder at the perfection of Islamic teaching and the apathy of Muslims towards it.

Rasulullah (Sallallahu alayhi wasallam)said that when the sun rises, two angels stand nearby and announce:

“People! Turn towards your Rabb. A little wealth which is sufficient for one’s needs is better than abundance of wealth which involves one in play and amusement.” When the sun sets, two angels stand nearby and supplicate:

“O Allah! Reward those who spend in virtuous avenues. Destroy the wealth of those who refrain from spending (in goodness.)”

(Targheeb)

Thus, those who withhold spending in the path of Allah due to miserliness are day by day accumulating calamities and paving the path for their own ruin. They are preparing the destruction of the wealth in their possession.

Such people become involved in hardships which dissipate and deplete their wealth. They become involved in court cases, sickness and many other miseries which deplete their financial resources.

If some miserly person is saved on account of his other pious deeds, then his offspring turn out to be so extravagant that within a short while they destroy the wealth which their father had accumulated over many years. Such incidents are not mere assumptions, but are realities which we have witnessed. In a matter of weeks, the reckless heirs squander the earnings of many years. It is, therefore, stated in the hadith that man says:

“My wealth! My wealth! But, his wealth is only what he has eaten and worn or what he has spent in the Path of Allah. Besides this, everything belongs to others.”

(Targheeb)

Hadhrat Ali Radiallahu Anhu said: ***“Wealth which you accumulate in excess to your rozi (needs-food, etc.) is for others. You are a mere treasurer.”***

(Kitabul Mukhillat)

Numerous ahadith state that whatever wealth is in excess to one’s requirements, belongs to others. Wealth is for spending, not for hoarding. The Qur’an Shareef states:

***“They ask you what they should spend.
Say: Whatever remains over (i.e. the excess over one’s needs.)”***

According to Hadhrat Ibn Abbas Radiallahu Anhu the word 'Afwa' or excess in this ayat refers to what remains after spending on one's family.

Great importance is voiced nowadays regarding elimination of poverty in order to better the lot of the poor. There is no better solution to this problem than Islamic teaching. Some system advocate that a man should not receive more than his needs. He is compelled to settle for only his needs. On the other hand, Islam exhorts that man spends voluntarily and wholeheartedly the excess of wealth he possesses. There is a vast difference in these two systems. The first is pure oppression and injustice. In contrast, the Islamic exhortation to spend ones excess wealth in the Path of Allah is pure virtue.

The first system (i.e. communist system) dampens the individuals spirits and destroys his initiative and enterprise, while the Islamic system encourages greater production, raises spirits and improves man's initiative and enterprise. He is exhorted to spend voluntarily on the poor.

In encouraging man to spend on the poor, Islam does not stop at its exhortation of "excess", but urges sacrifice. Man is called upon to sacrifice his own needs for the sake of others. The Qur'an Shareef, praising the spirit of sacrifice of the Ansar, says:

"They give (the Muhajireen) priority over their ownelves although they, themselves are starving."

This is no mere lip-service. Rasulallah (Sallallahu alayhi wasallam) himself translated into practice the Islamic call to sacrifice for the sake of others. He acted and induced others to act accordingly. The entire life of Nabi-e-Akram (Sallallahu alayhi wasallam) and the life of the Sahabah in general, bear ample testimony to this fact. The books of ahadith are replete with episodes and instructions of self sacrifice.

Those who wish to read of those episodes should refer to my book, Hikayatus Sahabah. The scope of this booklet precludes the inclusion of these narratives.

The calamities which have befallen us are the consequences of our own misdeeds. Rasulallah (Sallallahu alayhi wasallam) whose diagnosis and prescription have never failed nor can ever fail, has clearly pin-pointed the causes of our ailments. He has also prescribed the remedy. It is not the duty of the physician to compel acceptance of the treatment. Whoever ignores the remedy, harms himself.

Rasulallah (Sallallahu alayhi wasallam) said:

"I have brought to you the Shariah which is crystal clear."

(Mishkat)

Again he said:

“I take oath by Allah! I have left you on a glittering Path.its night and day are the same.”

(Jam’ul Fawa-id)

Rasulullah Sallallahu Alayhi Wasallam, in the brief span of his life, left no aspect of our life-spiritual and mundane - untouched. Guidance for every branch and aspect of life has been offered to us. He has alerted us to everything

Rasulullah (Sallallahu alayhi wasallam)said:

“Hasten in practicing righteousness before the advent of such corruption which will be as the darkness of the night (when differentiation between truth and falsehood will be difficult.) In the morning a man will become a Mu’mli and when evening falls, he will become a kafir; in the evening he becomes a Mu’m in, he will (again) become a kafir in the morning. He will sell his Deen for a little worldly wealth.”

(Targheeb)

Rasulullah (Sallallahu alayhi wasallam)said: ***“Turn towards Allah before death (i.e. repent); practice righteousness before you are involved in abundance of (mundane) affairs; remember Allah much; strengthen your bond with Allah by giving charity in private and public - your rizq will increase thereby, you will be aided and your shortcomings will be rectified.”***

(Targheeb)

According to one narration, wealth does not decrease by giving Sadqah and Allah enhances the respect of a person who forgives his oppressor. Hence, the hadith exhorts that oppressors be forgiven. He who opens the door of begging, Allah will open on him the door of poverty. (Mu’jam Sagheer). In another hadith, Rasulullah (Sallallahu **alayhi wasallam**)said:

“When my Ummah begins to harbour malice for the Ulama; buildings are raised high and marriage is entered into for the sake of wealth then Allah Ta’ala will overwhelm the Ummah with four calamities - famine, oppression of rulers, dishonesty of officials and attacks of enemies.” (Hakim)

Hadhrat Ali Radiallahu Anhu said:

“Indolence in Ibadat, reduction in earnings and taste (in fruits) are the consequences of sins.”

(Tarikhul Khulafa)

Hadhrat Anas Radiallahu Anhu says that in the ten years service he rendered Rasulullah (Sallallahu alayhi wasallam) he never experienced any displeasure from Rasulullah Sallallahu Alayhi Wasallam. He said: ***“I was told to perform wudhu correctly and I will be blessed with long life and the guarding angels will love me.”***

(Tibrani)

There is a need to perform part of Salat (viz, the Sunnat and Nafil) at home. The fortune of the house will then increase. When entering your home greet (by saying Assalamu Alaikum) the inmates. There will then be barkat on you as well as on the household people. Great spiritual and mundane fortune flow in the wake of correct observance of Salat. Rasulullah (Sallallahu alayhi wasallam)has mentioned these in detail. Refer to my treatise, The Virtues of Salat for this.

It is clear from all the narrations that just as hardship and adversity are the consequences of sin in abundance, success and prosperity in both worlds are the fruits of obedience and ibadat.

Rasulullah (Sallallahu alayhi wasallam)said: Verily Allah Ta’ala says: ***“O Son of Adam! Free yourself (from the world) for My Ibadat, I shall fill your breast with independence (peace and contentment), and I shall remove your poverty. If you do not, I shall involve you in (abundance of worldly) pursuits and I shall not remove your poverty.”***

(Jamius Sagheer)

This is the announcement of Allah Ta’ala, the King of kings, The All-Powerful in whose control is the entire universe. There are many similar narrations which clearly state that the basis of prosperity and success is Ibadat. However, in order to acquire material wealth we first of all misappropriate the times of Ibadat. Ibadat becomes the first casualty in our worldly pursuits.

Since our program for material progress is at the expense of Ibaadat and saturated with disobedience to Allah, there is no reason why our worry, frustration and hardships should not be on the increase. Muslims seek to solve their material problems by extricating themselves from the domination of the Deen. How can this be possible when the Sustainer Himself refuses to alleviate our condition?

In another narration, Rasulullah Sallallahu Alayhi reports that Allah Ta’ala said:

“If the servant obeys me fully, I shall cause the rain to fall at night while he sleeps; the sun to shine by day (thus rain will not interfere with his work by day) and I shall not allow the sound of thunder to enter his ears.”

(Jamius Sagheer)

This is Allah's promise for obedience. But, as a result of our sinning and disobedience, rain is being withheld.

Droughts are prevalent, and when rain does fall, it comes in the form of disastrous floods.

In Ihya it is narrated that once during the time of Nabi Musa Alayhis Salaam there was an extremely severe drought. The people were gripped by famine. Hadhrat Musa Alayhis Salaam together with his nation, Bani Israeel engaged in Salatul Istisqa (special Salat performed in supplication for rain) for three consecutive days, on the outskirts of the town, but to no avail. Rain did not fall. On the third day it was revealed to Musa Alayhis Salaam that the cause for non-acceptance of everyone's dua was the presence in the group, of a scandal-monger. Hadhrat Musa Alayhis Salaam requested Allah to inform him of the man's identity so that he may be separated from the group. Allah Ta'ala said: ***"I forbid you from scandalizing. How can I Myself resort to scandalizing?"*** Thus, Allah Ta'ala refused to reveal the identity of the scandal-monger.

Hadhrat Musa Alayhis Salaam addressing the people, instructed them to repent and seek forgiveness from Allah, for all sins in general and for scandalizing in particular. Immediately thereafter, rain fell.

Hadhrat Sufyan Thauri Rahmatullah Alayh narrated that once among the Bani Israeel there was a very severe famine for seven years. People were reduced to such dire straights that they were forced to eat carrion. Daily the grief-stricken and miserable people would make their way to the mountains and forests crying and supplicating for rain. Allah Ta'ala revealed to the Nabi of the time that rain will not fall no matter how much the people cried and supplicated. As long as the injustices which they mutually committed among themselves do not cease, rain will not fall.

Numerous such episodes are recorded in the books of ahadith and history. The aim of narrating these incidents is to strike a responsive chord in Muslims so that they reflect. If we believe Nabi-e-Kareem to be true, then indeed, we are guilty of inflicting on ourselves the gravest injustice of bringing about our own destruction by means of our evil deeds. Muslims voluntarily choose deeds of destruction and then lament their misfortune.

We daily wail at the oppressions of the rulers and we are overwhelmed by fear for the future, yet Rasulullah (Sallallahu alayhi wasallam) has fore-warned us regarding processes which lead to the appointment of governments. Deeds which lead to such

oppression and injustices have been clearly explained. Rasulullah (Sallallahu alayhi wasallam) has left nothing unexplained. Rasulullah said:

“Rulers will be appointed over you in accordance your deeds.”

(Mishkat)

Should we desire benevolent and efficient rulers, the one and only remedy is to reform ourselves and lead a life of righteousness. Rasulullah (Sallallahu alayhi wasallam) said: Verily Allah Ta’ala says: ***‘I am the King of kings. The hearts of kings are in My control. When servants obey Me, I turn the hearts of kings with mercy and kindness towards them. When servants disobey Me, I turn the hearts of kings with wrath and revenge. They then oppress people. Therefore, do not involve yourself with cursing the kings and rulers. On the contrary, impose Thikr and humility on yourselves so that I protect you from the oppression of your rulers.’***

There are a number of narrations of similar meaning. Sunnah Dua states:

اللَّهُمَّ عَلَيْنَا يَرْحَمْنَا

“O Allah do not establish over us because of our sins, such rulers who will have no mercy on us”

Allah Ta’ala says in the Qur’an Shareef:

“Similarly, do We appoint some oppressors (to rule) over some transgressors because of their deeds.”

(Surah An’am)

According to Hadhrat A’mash Rahmatullah Alayh, when people become corrupt, committing evil deeds, then evil persons are appointed to rule over them.

Hadhrat Umar Radiallahu Anhu said:

“It was told to me that either Hadhrat Musa or Hadhrat Isa Alayhimus Salaam asked Allah Ta’ala for a sign indicating Allah’s pleasure with people.”

Allah Ta’ala said: ***“I cause rain to fall when they sow their lands and I withhold rain when they reap the crops. I appoint kind and patient rulers over them and I place the custody of the nation’s wealth in the hands of gracious and benevolent persons.”***

The Nabi asked: ***“O Allah! What is the sign indicating your displeasure with them?”***
Allah Ta’ala said: ***“I withhold rain when they sow their lands; I cause rain to fall when***

they reap the crops; I appoint ignoramuses to rule over them and I assign custody of the nation's wealth to misers. (Durr)

Rasulullah (Sallallahu alayhi wasallam)said: ***“Uphold the duty of commanding righteous and forbidding evil otherwise Allah Ta’ala will appoint despicable persons to rule over you. Then (at such times when these rulers oppress you) your pious people will supplicate (to Allah for relief), but their dua will not be accepted.”***

(Jami)

Since this important duty has been discarded, it is improper to have hope of dua being accepted.

In a narration it is reported that Allah Ta’ala says:

“I punish them (transgressors) by appointing other, persons to rule over them. Then (finally) I assign them (the transgressing people and their evil rulers) to Jahannum.”

(Tibrani)

Since rulers are in actual fact by the appointment of Allah Ta’ala and are the reflections of our deeds, Rasulullah (Sallallahu alayhi wasallam)said:

“Do not abuse the rulers. Instead, supplicate to Allah their behalf for their reformation, for verily in their reformation is your reformation.”

(Jami)

Another hadith states:

“Do not engage your hearts by abusing the rulers. But turn towards Allah and make dua for them. He will incline their hearts towards you.”

(Jami)

Makki Bin Ibrahim narrates: “We were sitting in the company of Ibn Aun while people were abusing Bilal Bin Abi Burdah. Ibn Aun maintained silence. People said that they were reviling Bilal Bin Abi Burdah because of the oppression and injustices which he had committed against Ibn Aun. Ibn Aun then said: ‘Every word which utter is recorded in my Book of Deeds. On the Day of Qiyamah it will be examined and read out. I regard it better that instead of abuse, abundance of La ila ha illallah, be recorded therein.” (Ihya)

A man reviled Hajjaj, the oppressor, in the presence of a saint who answered: ***“Refrain from abuse. Whatever is happening is the consequence of your deeds. I fear that apes and pigs will become your rulers in the absence of Hajjaj.”*** (Maqasid-e-Hasnah)

In other words, Hajjaj, the oppressor, was the lesser of two evils. The people, because of their transgression and evil, deserved a greater tyrant than Hajjaj to rule and oppress them. But they were most fortunate to have over them a lesser evil. Rulers, in fact, are our deeds. As are our deeds, so will be our rulers.

The books of ahadith are replete with such warnings. Rasulallah (Sallallahu alayhi wasallam) unambiguously attributed worldly hardships to man's disobedience to Allah Ta'ala. The medium of worldly prosperity is righteousness. Rasulallah (Sallallahu alayhi wasallam) has also indicated the specific calamities which will ensue in the wake of specific acts of transgression and sin. Similarly, he has explained the special favours which will be the result of special acts of obedience and virtue.

We complain in profusion of the adverse circumstances and conditions. At the same time we entertain hopes of receiving favours and blessings. However, we remain entirely indifferent of the actions on which favours, blessings and success are based. In fact, we oppose and negate such actions of piety and virtue which constitute the basis for prosperity and success. We conspire to harm those who admonish us and who seek to bring us to the Road of Guidance.

If a kafir doctor announces that a certain food substance is harmful, strong and healthy people will then fear to partake of that food. But when the true, wise and benevolent Rasool of Allah - the Rasool who was at all time engrossed with concern for his Ummah - prescribes things beneficial to us and forbids us from harmful acts and substances, then in spite of our loud and long claims of devotion, we are not prepared to act in accordance with his commands and exhortations. indeed, this is open injustice!

If the government should announce that certain statements are offensive and their utterance and publishing will be punishable by law, then brave political leaders and editors of papers will think much before they utter and write. But, when the Creator and King of the universe even sternly commands or prohibits something, Muslims choose to ignore these. Indeed, how many Muslims are there who will stop and reflect? How many are there who will assess what they are doing and how they are acting in conflict with Allah's commands and prohibitions? How many will feel some pain and grief in the heart when they flagrantly violate the laws of Allah Ta'ala, in Whose control are all kingdoms and governments? We fail to even realize the hardships and calamities which will ensue in the wake of our transgression. Every person should, himself, reflect. There is no need for others to constrain him to do so.

If there is no intention of abstaining from evil and transgression, but instead, the desire is to proceed unabated in these vices, then be prepared to suffer the disgrace,

calamities, hardships and miseries which will be the consequences of Allah's and His Rasool's curses.

Muslims - both laymen and learned ones are sometimes confused by the material advancement and progress of the kuffar despite their commission of vice and evil. Why are the kuffar prosperous inspite of their indulgence in sin? This question is perplexing to many. Some ignoramuses, on observing the material and technological advancement of the kuffar, have gone so far as to even deny the Shariah and the Ahadith. On having observed the worldly progress of the kuffar, they have concluded that success, progress and prosperity lie in the adoption of the methods of the kuffar. But, this doubt, perplexity and mental confusion, are the result of being either unaware or forgetful of Islamic teaching.

Nothing has been left unexplained by Rasulallah Sallallahu Alayhi Wasallam. Everything has been explained with great clarity. But no one is prepared to listen and understand. The answer to this doubt has also been furnished in the ahadith. Rasulallah (Sallallahu alayhi wasallam) said that one Nabi had asked Allah Ta'aia:

“O Allah! One of Your servants becomes a Muslim and practises righteousness. You then deprive him of worldly success and afflict him with adversity. (On the otherhand) one of Your servants becomes a kafir and disobeys You. You then remove adversity from him and grant him worldly prosperity.”

Allah Ta'ala revealed to the Nabi: ***“My Mu'min servant commits (sometimes) some sins. This is, thus, My treatment with him. When he comes to Me, I shall compensate his good deeds. The kafir also renders some good deeds. I, therefore, treat him in this way (rewarding him here on earth) so that when he comes to Me, I shall punish him for his evil.”***

(Majmuz Zawaid)

Another hadith states:

‘Verily, Allah does not destroy any good deed of a Mu'min. For a good deed he is granted favours here on earth while he is also rewarded for it in the Akhirah. On the contrary, the kafir is granted favours on earth as compensation for his good deeds. Thus, when he reaches the Akhirah there remains none of his good deeds awaiting compensation.’

(Jami-us-Sagheer)

Another Hadith states:

“When Allah Ta’ala wills success and goodness for a servant, He compensates his sins here on earth (i.e. He gives the servant some form of hardship, etc., as punishment the sins committed by him).

When Allah desires misfortune for a servant, He withholds compensation for his sins until the Day of Qiyamah (i.e will be punished on the Day of Qiyamah.)”

The meaning of these ahadith appear in numerous other narrations in different form. From the narrations it will be clear that the kuffar are granted material goodness and progress here because they have no share in the Akhirah. Their material prosperity is, therefore, in compensation for their good deeds. Hence, the kuffar will materially progress notwithstanding their sins and transgression. Furthermore, the greater the degree of virtue the kuffar practise, the greater will be their material prosperity.

In contrast, the actual reward for the virtuous acts of Muslims is in the Akhirah while in most cases they are punished here on earth for their evil commissions. Hence the greater the transgression of Muslims, the greater will be the punishment on them in the form of calamities and hardships. This fact is further corroborated by the following hadith of Rasulullah Sallallahu Alayhi Wasallam:

“This, my Ummah is the Ummah on which is the special mercy of Allah. (True and actual) punishment in the Akhirah is not for it (my Ummah). Its (actual) punishment is in this world in the form of Calamities, earthquakes and war.”

(Mishkat)

According to a narration in Bukhari and Muslim, Hadhrat Umar Radiallahu Anhu once entered the home of Rasulullah (Sallallahu alayhi wasallam) and found it practically bare. The only things he saw there were a few handfuls of corn, two untreated skins and one or two other simple things. Rasulullah (Sallallahu alayhi wasallam) was reclining on of straw-mat on the floor. There was no bedding nor sheet covering Rasulullah Sallallahu Alayhi Wasallam. The impressions of the mat had formed on his holy body. On observing this poor and forlorn state, tears welled up in the eyes of Hadhrat Umar Radiallahu Anhu. On enquiring the reason for his crying, Hadhrat Umar Radiallahu Anhu said that the emperors of Rome and Persia enjoyed all the luxuries and comforts inspite of their denial of Allah, yet Rasulullah (Sallallahu alayhi wasallam) had to undergo such hardship and austerity. On hearing this, Rasulullah (Sallallahu alayhi wasallam) said:

“O son of Khattab! Are you still dwelling in doubt? They are nations to whom have been bestowed their luxuries in advance, in this earthly life.”

This same fact is proclaimed in the following Qur'anic ayat:

“If it was not (for the fear) of all mankind becoming one group (i.e. all becoming kafir), then most certainly, We would have erected for the kuffar mansions, the roofs and stairs which would have been of silver. On these (stairs of silver) would they have climbed. And, the doors and couches of their houses would also have been of silver. On these silver couches would they have reclined. (And all this We would have made for them even with) gold. Verily, all of this is but (little) wealth of this earthly life. But, the Akhirah by Your Rabb, is for the pious.”

(Surah Zukhruf)

It is clear from these narrations that worldly wealth, luxury and progress are for the kuffar in this world. If there did not exist the danger of all mankind going astray and becoming disbelievers, Allah Ta'ala would have granted you the kuffar even greater material prosperity in this world as is evident from the above ayat in Surah Zukhruf.

Once, Rasulullah (Sallallahu alayhi wasallam) made the following dua:

“O Allah! Imbue love for meeting You in those who believe in You and acknowledge my risalat (Propethood) and grant them little of this world. Those who do not believe in You and deny my risalat do not grant them love for meeting You, but grant them abundance of worldly wealth.”

(Majmauz Zawaidh)

In another hadith it is stated that Allah Ta'ala said: ***“If it was not for the danger of Believers being overwhelmed with fear, I would have fortified the bodies of the kuffar with steel so that they never suffer any physical harm and I would have cascaded the wealth of the world on them.”***

(Durre Manthur)

We thus, realize from this hadith that greater material luxury and worldly power would have tempted weak believers, overwhelm them with fear and induce in them helplessness and frustration on account of their own hardships. They would then have followed the kuffar by renouncing Iman. Thus, in the interests of Believers, did Allah Ta'ala withhold greater material prosperity and power from the kuffar.

Since the world and its wealth are despicable in the gaze of Allah Ta'ala, He bestows these in abundance to the kuffar. Rasulullah (Sallallahu alayhi wasallam)said:

“If by Allah the worth of the world was equal to the wing of a mosquito, He would not have allowed the kafir even a drink of water.”

(Tirmizi)

Once Rasulullah (Sallallahu alayhi wasallam) saw a dead goat. Even the ears of the goat were missing. Rasulullah Sallallahu Alayhi Wsallam said: ***“Who will purchase this goat for one dirham?”***

A Sahabi said that no one will accept it even without payment. Rasulullah (Sallallahu alayhi wasallam) said: ***“Allah regards the world to be more contemptible than even this goat.”***

(Mishkat)

These narrations make it very clear that Allah Ta’ala has no regard for the world. The world has no value in the gaze of Allah Ta’ala. Since the ultimate aim of the kuffar is only acquisition of worldly wealth and luxury, Allah Ta’ala grants them these objects as compensation for their good deeds.

In contrast, Muslims, by virtue of Iman are entitled to the success and prosperity of the Akhirah - Irrespective of their abundance of sins, Muslims will be forgiven after having served their sentence of punishment. The luxuries and bounties of Jannat will ultimately be bestowed to them. In consequence of their evil deeds, Muslims are constrained to undergo hardships in this world. In fact, they do not undergo hardships despite their evil deeds, it will then be a cause for concern.

In this regard, Rasulullah (Sallallahu alayhi wasallam)said:

“When you observe a man rolling in prosperity despite his involvement in sins, attribute it (his prosperous condition) to respite granted by Allah Ta’ala.”

Rasulullah (Sallallahu alayhi wasallam)then recited an ayat the translation of which is:

“Thus, when they forgot (or discarded) what they had been admonished of, We opened the doors of all things on them (We granted them material prosperity). While they were proudly rejoicing with the wealth bestowed on them, We suddenly caught hold of them (with punishment) and they were left dumb-struck.”

(Surah An’am)

Rasulullah (Sallallahu alayhi wasallam)said that the similitude of a Mu’min is that of a farm. The trees and plants therein sway to and fro in the blowing winds. Similarly,

hardships and difficulties overtake and sway the Believers. The munafiq (hypocrite) is like the cactus tree. It does not bend in the wind. But, it is suddenly uprooted.

(Mishkat).

Many other narrations also indicate that the worldly prosperity of the kuffar is due to either respite granted to them by Allah Ta'ala and to their good deeds for which they are being compensated. The material and worldly success of the kuffar should, therefore not be surprising. The more righteousness the kuffar practise the greater will be their worldly prosperity. Kuffar are not punished in this world for their slight wrongs. On the contrary, Muslims are apprehended here for even light wrongs, hence punishment is meted out. Hence, hardship among Muslims will increase in proportion to the increase in their transgressions. The more they sin the more calamities, disgrace and misery will they suffer here on earth.

The one and only way by which they can obtain release from their miserable condition of degradation is to abstain from sin and prevent others from indulging in sin. According to Rasulullah (Sallallahu alayhi wasallam) calamities always remain attached to the Mu'min. His life, wealth and family are constantly subjected to misfortunes to such a degree that at his death he is totally free of sin.

(Mishkat)

Another hadith mentions that when Allah Ta'ala desires goodness for a Mu'min, the punishment for his sin is settled here on earth. When Allah Ta'ala desires evil for anyone on account of his abundance of sin, then He withholds hardships and worldly misfortunes from him so that he be fully punished in the Hereafter. (Mishkat)

However, disasters which destroy the kuffar are on account of either excess of oppression and injustice or when their immorality has reached an extreme level of degeneration or because of their mockery of the Ambiya Alayhimus Salaam. When such conditions exist, Allah Ta'ala no longer grants respite. The episodes of the annihilation of nations mentioned in the Qur'an Shareef, all bear ample testimony to these facts.

History bears sufficient evidence that empires and nations of the past were utterly eliminated when their oppression on the weak exceeded all bounds. Allah Ta'ala has said that He readily accepts the cries of the oppressed even if they happen to be kafir. His aid thus came for the oppressed in the form of the ruin and destruction of the oppressors. Therefore, rulers and officials who commit injustice against their subordinates, should understand that, in the final resort, they are perpetrating injustice against their own selves because they will be the ones who will be ultimately destroyed. They are in fact preparing their own annihilation with their own hands.

No matter what form the injustice and oppression may assume - be it by the government or by individuals – the effects of such oppression will most assuredly materialize. When finally the oppressors are run down by Divine Vengeance, they will bewail and bemoan their fate.

By the foregoing discussion it was intended to show that the Creator has set down separate causes for the kuffar and Muslims. The causes which bring about prosperity and progress for the kuffar are not the same as those on which Muslim success is based. It is indeed abject ignorance of the Deen to think that the ways and means by which the kuffar progress are to be adopted also for the progress of Muslims. This notion is the result of ignorance of the statements of Allah and His Rasool.

Understand well, that the actual abode of punishment for the sins of the kuffar is the Aakhirah. At times it becomes expedient to mete out punishment to them here as well. Allah Ta'ala is the Just King, hence He rewards them for their good deeds. However, they are compensated for their excellence here in this mundane abode since they have no share of goodness in the Akhirah. In this regard, the Qur'an states:

"It will be said to them: Taste the punishment of the Fire which you used to reject."

The Qur'an also states:

"That day when the Kuffar will be presented to the fire (it will be said to them): 'You have taken your luxuries in your worldly life and you have benefitted thereby. Thus, today you will be compensated with the disgraceful punishment because of your unjustified pride on earth and because of the evil you committed.'"

(Surah Ahqaf)

"They (the kuffar) are such people who have purchased this worldly life with the Akhirah."

(Surah Baqarah)

"Among mankind are such people who say: "O Our Rabb! Give us (abundance of wealth) in this world." They have no share in the Akhirah."

(Surah Baqarah)

"The worldly life has been adorned for the kuffar. Hence, they mock at the Believers. (But) those who fear Allah, will be above them (the kuffar) on the Day of Qiyamah. Allah grants sustenance to whomever He desires, without limit."

In one narration it is mentioned that Allah Ta'ala bestows the world to those whom He loves as well as to those whom He does not love. But, He bestows the Deen to only

those whom He loves. Thus whoever has been granted the Deen, is the beloved of Allah.
(Hakim)

Allah Ta'ala says in the Qur'an:

"Say (O Muhammad)! The wealth of the world is slight while the Akhirah is best for those who fear (Allah). You will not be wronged in the least bit."

(Surah Nisaa)

"The life of this world is nothing but play and amusement while the Abode of the Akhirah is best for those who fear (Allah). What! have you then no intelligence?"

(Surah An'am)

"Leave alone thee who have made a play and sport their religion. The worldly life have deceived them."

(Surah An'am)

"Do you desire the wealth of the world while Allah desire the Akhirah?"

(Surah Anfal)

"Have you become satisfied with the life of this world instead of the Akhirah? The benefit of the worldly life is but slight in relation to the Akhirah."

(Surah Taubah)

"To those who desire the worldly life and its adornment, We grant full compensation for their goods, (here) on earth while nothing will be withheld from them in this world. Indeed, such people have no share in the Akhira other than the Fire. Whatever (good) deeds they practised on earth will be of no value in the Akhirah. Whatever they did (on earth) will be rendered futile."

(Surah Hud)

"Allah increases rizq for whomever He wishes and he restricts (rizq on whomever He pleases). They have become pleased with the worldly life. But, the worldly life in relation to the Akhirah is nothing but slight gain."

(Surah Ra'd)

"Whoever desires the world (as compensation for his goods), We grant him in this world as much as We desire. (We shall grant) to those whom We desire. Then We shall arrange Jahannam for him. He will enter it disgraced and accursed. Whoever desires the Akhirah and strive for it as one should strive for it, while he is a Believer, then verily, his efforts will be rewarded. We aid all of them, these (i.e. those who intend

only this world) and those (i.e. those who strive for the Akhirah), with (worldly) gifts from your Rabb. And, the (worldly) gifts of your Rabb are not withheld (from people, be they Muslim or Kafir.)”

(Surah Bani-Israeel)

“Never even raise your gaze to the wealth which We have bestowed to various groups among them (kuffar). (What We have granted them is merely) adornment of the worldly life in order to test them. And, the bounties (in the Hereafter) of your Rabb are best and everlasting.”

(Surah Ta Ma)

“What! Is he who will attain the grand goal promised by Us, the same as him whom We have granted (the temporary) benefit of the worldly life? Then he will be among the apprehended ones on the Day of Qiyamah.”

(Surah Qasas)

“Those who desire the worldly life said: ‘Would that we too had similar (wealth) as has been granted to Qarun, for verily, he is a man of great fortune.’”

Those who were granted knowledge said: ‘Woe on you!

The Reward of Allah is best for such a person who has 1man and practises righteous deeds.’ Only the patient ones attain this goal.”

(Surah Qasas)

“The Abode of the Akhirah We prepare for those who do not desire greatness on earth nor mischief. The successful end is for only the pious.”

(Surah Qasas)

“Verily, the Promise of Allah is true. Therefore, never let the life of the world deceive you nor let any deceiver deceive you regarding Allah.”

(Surah Luqmaan)

“Whoever desires the fruits of the Akhirah, We increase it for him and whoever desire the fruits (wealth and luxury of the world, We grant him something thereof. And, in the Akhirah he will have no share.”

(Surah Shura)

These ayat as well as numerous other Qur’anic ayat clarify that the ultimate goal of the kuffar is this worldly life. The benefits of this world are the true and only benefits for them. In fact, they have no faith in the Akhirah. Those among the kuffar who profess belief in the Hereafter lack the essential conditions required for valid belief in the

Akhirah. Hence, whatever bounties they will receive from Allah, will be in this world as compensation for their good deeds.

When a man asked Hadhrat Ibn Abbas Radiallahu Anhu for the meaning of the ayat, *“He who desires the life of the world..”*, (Surah Hud), he replied *“Their deeds are compensated by means of the bounties of health, wealth and material comfort.*

Hadhrat Saeed Bin Jubair Radiallahu Anhu and Hadhra Qatadah Radiallahu Anhu and Hadhrat Mujahid Rahmatullahi Alayh presented the same explanation of this ayat.

Hadhrat Maimoon Bin Mahran Rahmatullah Alayh said: *“If a man desires to know of his rank by Allah, he should examine his deeds, for he attains Allah by means of his deeds.”*

The strength of man’s relationship with Allah Ta’ala is in accordance with the deeds he renders.

All good deeds are rewarded, whether practised by a Mu’min or kafir. Whereas the Mu’min is rewarded in this world as well as in the Akhirah, the kafir obtains reward in only this world. (Durre Manthur)

“Whoever practices even an atom of goodness will see it(i.e. its reward): Whoever practises even an atom of evil, will see if (i.e. its punishment).”

(Surah Zilzal)

In the tafseer of this ayat, Hadhrat Muhammad Bin Ka’b Radiallahu Anhu said that a kafir who renders even the slightest particle of goodness, will definitely obtain its reward here on earth. Such reward will be either in relation to his life, family or wealth. He is rewarded for all his good deeds until when he finally leaves this world, not a single one of his good deeds remains uncompensated. If a Mu’min, on the other hand, renders even a particle of evil, he will generally experience its punishment here on earth. Such punishment will be either in his own person, his wealth or family. He is punished here for his misdeeds, hence, generally, the Mu’min departs from this world purified of all sin.

(Durre Manthur.)

It is on this basis that Rasulullah (Sallallahu alayhi wasallam)said:

“This my Ummah is the Ummah on which is the special Mercy of Allah. There is no (actual and true) punishment for it (my Ummah) in the Akhirah. Verily, its punishment is in this world in the form of calamities, earthquakes, and trials. “

(Jamius Sagheer).

From numerous similar narrations it is evident that most of the sins of this Ummah are compensated here on earth the imposition of a variety of hardships and trials on it. Thus, in actual fact, the trials and tribulations which the Ummah has to undergo, are a Rahmat (Mercy). In spite of abundance of sin, Muslims were not overtaken by trials and calamities, then it would have been a reflection of a dangerous condition. It should thus be abundantly clear that the only remedy for the degenerate condition of this Ummah is to abstain from sin and disobedience. A firm resolution and great effort should be made to abstain from transgression. When sin is occasionally committed, Istighfar and Taubah should be offered with sincerity and in abundance. There is absolutely no other solution – no other remedy for our sickness.

It is not possible to remain a Muslim, commit sins and expect to progress. Yes, this is possible for a kafir. A kafir, in spite of abundance of sins and little goodness will progress and attain prosperity in this world.

It is extremely dangerous for Muslims to become careless of sins because they observe the kuffar progressing in spite of sinning. This attitude will involve Muslims in only greater calamity and hardship. It has already been pointed out that the standards of progress differ for Muslims and kuffar.

Rasulullah (Sallallahu alayhi wasallam) said:

“If a person, along with sin and disobedience, hopes to attain an object, the latter is driven away from him, (i.e. he will not attain his object of hope) and the object he fears comes closer to him.”

(Jamuis Sagheer)

Thus, progress and prosperity are driven far from the grasp of Muslims. They hope to attain prosperity, but they indulge in sin! They are, therefore, deprived of the goal they are hoping for.

Furthermore, following in the footsteps of the kuffar, in emulation of their ways and means is dishonourable, and a sure medium of failure.

Along the journey to the land of Sham, Hadhrat Umar Radiallahu Anhu passed by a place which was very muddy. The camel was experiencing difficulty in walking in the thick layers of mud. Hadhrat Umar Radiallahu Anhu, therefore, alighted from the camel, removed his shoes, strung them over his shoulder and holding the camel's halter he walked through the thick mud. Hadhrat Abu Ubaidah Bin Jarrah Radiallahu Anhu

commented that this act of Hadhrat Umar Radiallahu Anhu is regarded with contempt by the people of Sham.

He said: *“I do not wish the people of the city to see you in this condition.”*

Hadhrat Umar Radiallahu Anhu struck Hadhrat Abu Ubaidah Radiallahu Anhu on his breast with his hand and said:

“Abu Ubaidah! If someone other than you had made this statement, I would have punished him severely. Allah Ta’ala bestowed on us dignity and respect through the medium of Islam. Should we now search for respect by some other way or object, Allah will disgrace us.”

(Mastadrak)

Indeed, the true honour and respect of Muslims is to be considered with respect by Allah. It does not matter if we’ are despised by the people of the world.

Rasulullah (Sallallahu alayhi wasallam)said:

“He who searches for respect while indulging in disobedience to Allah will be disgraced by the very persons, who praised him.”

Therefore, Muslims should realize that their way of attaining progress, respect and honour is by cultivating the Pleasure of Allah. In fact, the aim and purpose of man’s presence on earth are only the obtainal of Allah’s Pleasure. There is no other aim for a Muslim. If we have attained this aim, then we have achieved everything. This, in fact is respect. It is true honour, true benefit and true success.

It is indeed shocking to observe that inspite of the true statements of Allah and His Rasool being a treasury full of knowledge and wisdom and containing the true causes of success for both worlds. Muslims cast their gaze on others in every detail of life. They seek to eat the left-overs from the tables of aliens. Indeed, this attitude is excessively dishonourable and a demonstration of aloofness from Allah and His Rasool Sallallahu Alayhi Wasallam. The attitude of the Ummah is like a patient who has available in his house the services of an expert and highly qualified physician, but instead, he seeks remedies from an inexperienced and clumsy doctor.

Hadhrat Jabir Radiallahu Anhu narrates that once Hadhrat Umar Radiallahu Anhu obtained a copy of the Taurah from somewhere. He came to Rasulullah (Sallallahu alayhi wasallam)with the Taurah and began to read out of it. Rasulullah (Sallallahu alayhi wasallam)was angered by this recitation of the Tourah by Hadhrat Umar Radiallahu

Anhu. As a result, the holy face of Nabi-e-Akram (Sallallahu alayhi wasallam) changed colour. Hadhrat Abu-Bakr Radiallahu Anhu, on seeing the holy face of Rasulallah Sallallahu Alayhi Wasallam, said to Hadhrat Umar Radiallahu Anhu: 'May you die. Do you not see the expressions of anger on the face of Rasulallah Sallallahu Alayhi Wasallam?' Hadhrat Umar Radiallahu Anhu who was engrossed in reading the Taurah, suddenly looked up. When he saw Rasulallah's (Sallallahu alayhi wasallam) face, fear overtook him and he repeatedly exclaimed:

"I seek refuge with Allah from the wrath of Allah and from the wrath of His Rasool. We are satisfied with Allah as the Rabb; with Islam as the Deen and with Muhammad (Sallallahu alayhi wasallam) as the Nabi."

Rasulallah (Sallallahu alayhi wasallam) said: ***"I take oath by That Being in Whose control is the Life of Muhammad! If Musa was present and you left me to follow him, then you will stray from the Straight Path. If Musa had existed during this time of my Nubuwwah, he too would have followed me."*** (Mishkat).

The cause of Rasulallah's (Sallallahu alayhi wasallam) displeasure is quite evident. Until one does not fully understand the Book of Allah and the statements of His Rasool, it is dangerous to study books in which there is a mixture of truth and falsehood. It will, in fact, ruin one's Deen.

A person who is fully qualified in the Deen will immediately differentiate between truth and falsehood.

However, there exists the strong danger of deviation if one who is not fully qualified in Deeni knowledge studies erroneous and deceptive writings. Due to lack of proper knowledge he may construe a falsehood as a truth. In this way he will be trapped in deviation.

Since the Taurah was tampered with by its followers, it contained errors and falsehoods interpolated into it. Furthermore, it contained such laws which were later abrogated. Hence, Nabi-e-Akram (Sallallahu alayhi wasallam) displayed his anger so as to avoid any confusion creeping in the Deen.

In this regard, Hadhrat Ibn Seereen Rahmatullah Alayh said:

"This knowledge (viz. Islamic Knowledge) is the Deen. Therefore, be careful from whom you acquire your Deen."

(Mishkat)

It is because of this danger, that the Mashaikh always prohibit association with such people whose religious conduct is deplorable. Even listening to their lectures and

reading their writings are forbidden. This prohibition protects one against the fatal poison of the irreligiousness of such persons.

The expression:

“Look at what is said; do not look at who says it,” is generally correct. Some ahadith also corroborate this expression. According to the Hadith, Hikmah (wisdom, knowledge) is the lost object of the Mu'min. He should take it wherever he finds it. (Jaami, Mishkat, Miaqat).

However, this applies only to those who have the ability of distinguishing between truth and falsehood. A man to whom the above mentioned expression applies, is well-versed with the principles and rules of the Deen. He should be able to recognize what is in conflict with the Qur'an and Hadith. He must understand what is in contradiction of Fiqh and the Salf-e-Saliheen (The great Islamic authorities of the early period of Islam). If a person lacks these qualities and abilities, the danger of him being adversely influenced by the talks and writings of others, is indeed great.

Since people lack proficiency in Deeni Knowledge, they every now and again change their ideas and thoughts. In the morning they have one attitude and by evening that attitude is substituted by another. A lecturer delivers an eloquent lecture and captivates the audience. All raise their hands in support of him. Another man comes along, delivers a forceful lecture in opposition to the earlier speaker. The same people then raise their hands and voices in opposition to the very one whom they had earlier supported. Lack of proper knowledge results in instability of the mind which then sways to and fro between opposing influences.

In short, success, rectitude and true prosperity for Muslims are confined to obedience to the Deen and adoption of the character and way of Rasulullah (Sallallahu alayhi wasallam) and of the salf-e-Saliheen. Only these entities will be of benefit in the Akhirah and only these measures can bring about worldly progress and prosperity for Muslims. The early Muslims adopted these measures and attained the zenith of glory and success. A person versant with history cannot deny this irrefutable fact.

In the adoption of any other way besides the path set out by Allah Ta'ala and His Rasool (Sallallahu alayhi wasallam) is destruction for Muslims in this world and loss in the Hereafter. Evolve as many schemes as you wish; adopt as many resolutions as you wish; write as many articles in the press as you wish; all will be in vain - all will be exercises in futility. The one and only, solution to the ills of Muslims and the one and only path for their success and progress is abstention from sins and the institution of the Islamic system of life. All other ways diverge from the destination of the Ummah.

In this age of modernity, Islam is being transfigured and battered beyond recognition. Some Islamic teachings and practices are dismissed by attributing these to orthodoxy, narrow-mindedness, bigotry and the views of Molvis. But, a great fact of history is overlooked by these critics. Eyes are being closed to the fact that our forebearers who conquered empires, who over-ran cities and countries, who converted millions of souls to Islam and who established the domination of Islam over the hill-tops of the world, were all upholders and ardent followers of the precise brand of Islam which is today derisively attributed to Molvis and to bigotry. In fact, those predecessors of the Ummah were stauncher and more rigid in their adherence to Islam than the Molvis and Mullahs of our times. They were more “narrow-minded” than Molvis. In fact, they did not tolerate the slightest deviation or divergence from the minutest detail of the Sunnah. They considered the slightest divergence from the Sunnah to be destruction.

In the era of Islamic prosperity and ascendancy war was declared on those who refused to pay Zakat; those who legalized liquor were executed; those who consumed liquor although believing in its prohibition, were flogged; the discarder of Salat was regarded as an open hypocrite (Munafiq), i.e. worse than the concealed hypocrite; when calamity or fear befell anyone, he would hasten to perform Salat since this was the practice of Rasulullah (Sallallahu alayhi wasallam) stated in a number of ahadith. According to the Sahaba, this was also the practice of the previous Ambiya Alayhimis Salaam, and this was the practice of the Sahabah-e-Kiram Radiallahu Anhum. See my treatise, “Virtues of Salat”, for the significance of this special Salat; when the Athan was announced, they abandoned their shops and hastened to the Musjid. Such was the rigidity of the early Muslims.

Hadhrat Umar Radiallahu Anhu sent the following proclamation to one of his governors:

“The most important duty by me is Salat. He who protects Salat will protect the rest of the Deen. He who destroys Salat, will destroy the rest of the Deen to a greater degree.”

When Hadhrat Siddique Akbar Radiallahu Anhu appointed Hadhrat Khalid Radiallahu Anhu as the commander of the army to wage jihad against the murtaddeen (renegades) he admonished him:

“Whoever denies anyone of these five - Kalimah Shahadat, Salat, Zakat, Saum and Hajj - wage war against him.” (Khameer)

When Hadhrat Umar Radiallahu Anhu appointed Utbah Bin Ghazwan Radiallahu Anhu as the commander of an army being despatched to Persia, he admonished:

“Fear Allah to the best of your ability. Rule with justice. Perform Salat at the appointed times and render Thikrullah in abundance.”
(Ibn Jareer)

During the reign of Hadhrat Abu Bakr Radiallahu Anhu a great battle took place with the Roman empire. The Romans enlisted the services of an Arab who was sent to spy on the Muslim army. His instructions were to live in the Muslim camp and report back. Being an Arab, he infiltrated the Muslims camp with relative ease. When he returned to the Romans he presented the following description of the Muslim army:

“By night they are monks (i.e. they pass the night in Salat); by day they are fighters. If the son of their king steals, his hand will be cut off and if he commits adultery, he will be stoned to death. This they do to uphold rights and justice.”

(Khamees)

This description given by the spy is nothing but the truth.

In the books of hadith, it is narrated that a lady of the tribe of Makhzoom committed theft. Since she was a woman of high social standing, people wanted to intercede on her behalf. However, no one had the courage to come to Rasulullah (Sallallahu alayhi wasallam) for her intercession. Finally, it was agreed that Usamah, the son of Hadhrat Zaid (Rasulullah’s adopted son) should intercede on her behalf. Usamah Radiallahu Anhu was chosen for this mission because of Rasulullah’s (Sallallahu alayhi wasallam) love for him. When Usamah Radiallahu Anhu interceded, Rasulullah (Sallallahu alayhi wasallam) reprimanded him and forbade him from interceding where Allah’s Laws were concerned. Thereafter, Rasulullah (Sallallahu alayhi wasallam) delivered a lecture in which he said:

“Nations before you were destroyed because they overlooked the crime of theft when a man of high social status committed it. But, when a person of low rank committed theft, he was punished, I swear by Allah! If Fatimah Radiallahu Anha the daughter of Muhammad (Sallallahu alayhi wasallam) committed theft, her hand will also be cut off.”

There are other similar incidents recorded in the books of hadith.

These were the qualities which overwhelmed and awed the kuffar. These were the things which instilled fear of Muslims into the hearts of the kuffar, Thus, when the Roman commander of the army heard the report of the spy, he commented:

“If what you have informed me of is the truth, then the bowels of the earth (i.e. to be dead and buried) are better than confronting them (the Muslim army in battle) on the surface of the earth.”

On one occasion a Roman prisoner of war escaped from the Muslim camp. The Byzantine emperor, Heraclius asked the escaped prisoner for a detailed description of the Muslims to enable him to formulate a picture of the Muslims. A similar description (as stated earlier) was given by the escapee. He also said that by night, the Muslim soldiers were monks while by day they were fighters. They never misappropriated anything from even the non-Muslims citizens. When they met, they greeted one another. Heraclius commented:

“If this is the truth, then for a certainty, they will become the rulers of this place (i.e. the Roman Empire).”

During the Battle of Antakiah, Yazeed Bin Abi Sufyan wrote a letter regarding the conditions and progress on the war front, to Hadhrat Umar Radiallahu Anhu. The letter stated:

“When Heraclius, the emperor of Byzantine (i.e. the eastern division of the Roman Empire) heard of our advance towards him, Allah Ta’ala instilled so much fear in his heart that he retreated to Antakiah.”

Hadhrat Umar Radiallahu Anhu wrote in reply: “I have received your letter which described the condition of Heraclius’ fear. Undoubtedly, Allah Ta’ala would instill fear in the hearts of the enemy when we used to participate in battles with Rasulullah Sallallahu Alayhi Wasallam. In this way and with His Angels Allah Ta’ala aided us. This, then is the Deen towards which we are calling people and it is because of this Deen that Allah Ta’ala aids us in this way (by overwhelming the hearts of the enemies with fear.)”

(Khamseen).

The army of Heraclius vastly outnumbered the Muslim army. Hadhrat Amr Bin Al-As Radiallahu Anhu informed Hadhrat Umar Radiallahu Anhu of this position. In reply, Hadhrat Umar Radiallahu Anhu wrote:

“You Muslims cannot be defeated because of numerical inferiority. However, you can be defeated because of sinning, even if you enjoy numerical superiority. Therefore, abstain from sin.”

(Isha’ah)

It was this total subservience to the Commands of Allah Ta’ala, which made the Muslims of that time the masters of humanity, of the oceans and lands and of birds and animals.

They were victorious over all and everything.

Once, the Muslim army planned to set up camp in some jungle in Africa. The jungle was infested with wild animals. Hadhrat Uqbah Radiallahu Anhu the commander of the army, taking a few Sahabah with him, went to a spot in the jungle. Standing there, he announced:

“O Animals of the earth! We are the Companions of Rasulullah Sallallahu Alayhi Wasallam. Vacate, for we intend to encamp here.”

The narration records that upon hearing this announcement, the animals commenced to depart in haste.

(Isha’ah)

Many narrations are recorded in the books of Islam describing episodes in which wild animals came to the rescue of Muslims in distress.

In one battle against the Persians, the Muslim army had to cross the river Dajlah. It was the rainy season and the river was raging. The commander of the Muslim army, Hadhrat Sa’d Radiallahu Anhu ordered the Muslim army to cross. With each horse were two men. The horses plunged into the raging waters and swam without difficulty. Hadhrat Salman Radiallahu Anhu was the companion of Hadhrat Sa’d Radiallahu Anhu the commander who repeatedly proclaimed:

“By Allah! Most certainly Allah will aid His friends. Most certainly He will manifest His Deen and vanquish His enemies as long as there is no fornication in the army or as long as sins do not preponderate over virtuous deeds.”

Hadhrat Abu Bakr Siddique Radiallahu Anhu had appointed Ala Khidrami Radiallahu Anhu to lead the army against the murtaddeen (renegades). The army, on its way to Bahrain, passed through a desolate wilderness. There was no sign of water. When thirst overwhelmed the soldiers, Hadhrat Ala alighted from his horse, performed two raka’ts Salaat and petitioned Allah Ta’ala as follows:

يَا حَلِيمُ يَا عَلِيمُ يَا عَظِيمُ

‘O Generous One! O the One of knowledge! O the One Most High! O the Glorious One! Pour rain on us!’

Suddenly a small cloud appeared and immediately it rained abundantly enabling all to drink and to fill their containers. In order to overtake the murtaddeen, the sea had to be crossed. To thwart pursuit by the Muslims, the murtaddeen had burnt all available boats. On reaching the sea-shore, Hadhrat Ala Radiallahu Anhu performed two raka'ts Salat and made dua as follows:

يَا حَلِيمُ يَا عَلِيمُ يَا عَظِيمُ

'O Generous One! O the One of knowledge! O the One Most High! O the Glorious One!
Let us cross (the sea).

After making this dua, he took hold of the reins of his horse and plunged into the sea. The whole army followed. Hadhrat Abu Hurairah Radiallahu Anhu who participated in this expedition said:

"We were walking on the water. I take oath by Allah! Neither our feet nor our socks became wet. Even the hooves of the horses did not become moist. The army consisted of 4000."

Alluding to this episode, Afeef ibn Munthir composed a couplet, the meaning of which is:

"Do you not see that Allah has subdued the ocean and vanquished the kuffar. We called to the Glorious Being Who split the sea for Bani Israeel. His aid for us was greater than His aid for Bani Israeel"

There are many episodes regarding walking over the wafer, but, these stories are not for deriving mere pleasure by reading them as a past time occupation. They are for deriving lesson - for examining our own degenerate and miserable condition - for lamenting on our state of affairs.

Rasulullah (Sallallahu alayhi wasallam) has informed us of all things. His statements are replete with guidance in all our affairs. The pathways of evil have been clearly demarcated from the pathways of virtue. The pious predecessors gave practical expression to the guidance offered by Rasulullah (Sallallahu alayhi wasallam) and in consequence, they were successful. On the contrary, we have neither valued the statements of Rasulullah (Sallallahu alayhi wasallam) nor have we derived any lesson from the lifestyles and conditions of our pious predecessors. We have not taken any admonition from their lives. Thus, we have not inculcated in us the Fear of Allah Ta'ala.

We have miserably failed to follow Rasulullah Sallallahu Alayhi Wasallam, however, we entertain high hopes of success and progress. We are only reaping what we have sown.

Turn the pages of Islamic history and study every battle. Wonderful Naseehat (advice and admonition) was given to the departing armies of Islam. Such advices were the rigidly implemented by the Muslim armies. The Naseehat which Hadhrat Umar Radiallahu Anhu gave to Hadhrat Sa'd Radiallahu Anhu on his departure for the campaign in Iraq, will be briefly mentioned here. Hadhrat Umar Radiallahu Anhu said to Hadhrat Sa'd Radiallahu Anhu:

“Do not become proud when you are referred to as the uncle and Sahabi of Rasulullah Sallallahu Alayhi Wasallam. Allah Ta’ala does not efface evil with evil. He effaces evil with virtue. Between Allah and His servants is only the relationship of worship and obedience. High and low are equal by Him. His bounties are attainable by obedience to Him. Keep in view the entire life of Rasulullah (Sallallahu alayhi wasallam) from the commencement of Nubuwwah until his demise, and adhere firmly to it. This is my special advice. If you fall in accepting it, you will destroy your righteous deeds, and suffer great loss... You are being sent on a difficult mission. The responsibilities of this mission can be discharged by means of only following the Haqq (Truth). There is no other way to render it. Therefore, imbue yourself and your companions with virtue...Inculcate the fear of Allah. The fear of Allah is found in two activities: In His obedience and in abstention from sin. Whoever attained obedience of Allah, attained it because of detestation for this world and love for the Akhirah.”

(Isha’ah)

Rasulullah Sallallahu Alayhi Wasallam, himself said: **“Whoever loves the world, will harm his Akhirah and whoever loves the Akhirah will harm his world. Therefore, give priority to that which is lasting (viz. the Akhirah) instead of that which is perishable (viz, the world.)”**

(Mishkat)

The Sahabah-e-Kiram Radiallahu Anhum fully comprehended this principle enunciated in the above Hadith. They clung to it firmly in reality, the worldly harm spoken of in the above Hadith is superficial. It is harm in outward form only. Whatever share of the world Allah has predestined, will be obtained. According to Rasulullah (Sallallahu alayhi wasallam) Allah Ta’ala instills independence in the heart of the man who strives to attain the Akhirah by means of his righteous deeds. Allah Ta’ala gathers and dispenses the scattered affairs of such a man. The world comes to him in a subdued state. On the contrary, poverty always stares in the face of the man whose motive is the acquisition of

the world. His affairs remain scattered and undone. He does not obtain more than what has been set out for him.

(Mishkat)

History bears ample testimony to the fact that the world and its wealth fell in disgrace at the feet of the Sahabah-e-Kiram Radiallahu Anhum and the Auliya after them. When the world was in fact created for such men, why should it not fall in submission in their presence?

Hadhrat Sa'd Radiallahu Anhu once despatched a small force under the command of Asim Bin Amr Radiallahu Anhu to conquer a place known as Maisan. By the time Asim Bin Amr reached the place, the food supply of the Muslim contingent was depleted. Food was not available anywhere. Asim Bin Amr met a Persian shepherd at the edge of a forest and enquired from him regarding the availability of food for his small army. The shepherd lied and said that he was not aware. However, from inside the forest an ox bellowed and miraculously proclaimed in human language:

هَآ

“The enemy of Allah has lied. We are present here.”

On hearing this speech, Asim Bin Amr entered the forest and emerged with an ox.

When Hajjaj Bin Yusuf heard of this episode he was greatly surprised. He summoned some of those who has participated in this campaign. They bore testimony to have heard the speech of the ox themselves. Hajjaj asked:

“What is the opinion of the general public regarding this episode?”

He was informed that by this episode people concluded that Allah Ta'ala was well-pleased with Muslims, hence Allah Ta'ala granted them victories. Hajjaj commented that the conclusion would have been correct if every member of the army was pious and fearful of Allah. People replied:

“We are not aware of the condition of the hearts of the army. But, we had seen that they were the most pious men on earth. We never saw any people who had greater detestation for the world than them. Among them there was no coward, no abuser of trust and no traitor.”

This glowing description applied to the Sahabah-e-Kiram Radiallahu Anhum and the early Muslims.

In this narrative has been mentioned the speaking of an animal and the animal presenting itself to the Muslims. Such incidents are not far-fetched. Speaking of animals is corroborated in a number of authentic Ahadith. According to one narration, a man (during the time of Rasulullah Sallallahu Alayhi Wasallam) mounted a cow, which suddenly spoke and said: *"We were not created for riding. We were created for ploughing the land."* People were very surprised to hear that a cow had spoken. Rasulullah (Sallallahu alayhi wasallam)said:

"I, Abu Bakr and Umar believe in it." The fact that animals presented themselves to the Muslims is also quite obvious since the Muslim contingent was out in the Path of Allah Ta'ala. They had offered themselves to be martyred in the Name of Allah Ta'ala. Since they were ever prepared to lay down their lives for the sake of Allah Ta'ala. He made subservient everything else to them. When the Muslim obeys Allah, everything obeys him (the Muslim).

History is replete with the stories of the sacrifices of the Sahabah and early Muslims. The numerous narratives in this regard illustrate their high spirit and love for Shahadat (martyrdom). I have recorded some of these stories in my book 'Hikayatus Sahabah.'

During Hajjatul Wida' (The last and Farewell Hajj) Rasulullah (Sallallahu alayhi wasallam) sacrificed a hundred camels. While he was making the sacrifice, five or six camels would rush forward together, each one offering itself to be sacrificed first. This episode is recorded in Abu Dawood Shareef.

Even on earth we observe weak kings and rulers who have no true power and control, aiding and supporting their allies and subordinates. Why then will Allah Jalle Jalalahu, the Creator and True Sovereign of the Universe in Whose control and power is everything, not aid and support His obedient servants? The Qur'an Shareef promises:

"O People of Iman! If you support (the Deen of) Allah, Allah will help you."

(Surah Muhammed)

"If Allah aids you, none can overpower you. But, if He removes His aid from you, who can then help you besides Him?"

(Surah Al-e-Imran)

The illustrious Sahaabah had comprehended this fact well. Obedience to Rasulullah Sallallahu Alayhi Wasallam. Therefore, became their nature. Hence, victory was with them. Aid in every form was in store for them. Whenever they erred they had to bear the full consequences of their errors. In this regard the story of the Battle of Uhud is well-known. In this battle, Rasulullah (Sallallahu alayhi wasallam) had stationed a group

at a particular place with instructions to remain there irrespective of the outcome of the battle. When Muslim victory was practically achieved, some members of this group concluded that victory had already been won, hence it would be appropriate leave their position to pursue the fleeing kuffar.

The leader of the group reminded them of Rasulullah's (Sallallahu alayhi wasallam) order. However, they interpret the order to apply in the event of not achieving a clear and decisive victory. As a result of this misunderstanding they left their position and engaged in the pursuit of the kuffar. Khalid Bin Walid who at that time was the commander at the kuffar army quickly took advantage of the unguarded opening and attacked the Muslims from the rear. Although the final outcome of the battle was in favour of the Muslims, nevertheless, they paid dearly for this breach of orders.

Similarly, during the Battle of Hunain, Muslims greatly and paid a heavy price for an error although they were finally victorious in the battle. In this particular battle, the Muslims enjoyed numerical superiority. Since the kuffar army was relatively small, some Muslims became proud. In consequence of this feeling of pride which crept into their hearts, they initially suffered severe losses and setbacks in this battle. The Qur'an Shareef refers to this incident in the following terms:

“Verily, Allah aided you on many occasions and (even) on the Day of Hunain when your superior number made you proud. Thus, your numerical superiority did not benefit you in the least bit, and (even) the earth inspite of its spaciousness, became confined for you. Then you turned in flight.”

(Surah Taubah)

There are other similar narratives which make clear that the price of error was dear. It was because of such occurrences that the noble Khulafa-e-Rashideen were vigilant regarding the minutest details. The slightest error or divergence from the Sunnah would occasion reprimand and admonition from them.

During the Campaign of Yarmuk, Hadhrat Khalid Bin Walid Radiallahu Anhu was engaged on the Iraqi front.

Hadhrat Abu Bakr Siddique Radiallahu Anhu wrote to him to reinforce the army at Yarmuk, Khalid Radiallahu Anhu was instructed to leave a representative in Iraq and himself proceed to Yarmuk immediately. In the letter Hadhrat Abu Bakr Radiallahu Anhu praised the noble exploits of Hadhrat Khalid Radiallahu Anhu and congratulated him on his victories. However, Hadhrat Abu Bakr Radiallahu Anhu added:

“Never allow vanity and pride to enter you, for then you will fail and be disgraced. Never be proud of any of your deeds. Verily, (every good deed rendered) is the favour of Allah. Only He is the Master of compensation.”

(Khamees)

In the discourses (Khutbahs) and writings of these illustrious forbearers of Islam we find admonition on the minutest details. They instituted measures for the practical adoption of their admonition. Their apprehension and prohibition of sin were most severe and stern. Friend and foe alike, are aware of the great and noble exploits of the intrepid Khalid Bin Walid Radiallahu Anhu. During the reign of Hadhrat Umar Radiallahu Anhu, a poet was given a prize by Hadhrat Khalid Bin Walid Radiallahu Anhu. As a result of this incident, Hadhrat Umar Radiallahu Anhu dismissed Khalid Radiallahu Anhu from his post and recalled him to Madinah.

When Hadhrat Umar Radiallahu Anhu was about to proceed for the first time to Baitul Muqqadis, he issued instructions for the commanders of the various contingents of the Muslim army in the vicinity to meet him at a place call Habiyah. The commanders all reached Habiyah. Hadhrat Umar Radiallahu Anhu first met Yazeed Bin Abi Sufyan, then Abu Ubaidah, then Khalid Bin Walid Radiallahu Anhum. They had donned some fine garments for this occasion. When Hadhrat Umar Radiallahu Anhu saw them wearing such fine and expensive garments, he alighted from his mount and began striking them with stones. Time and again he picked up stones and flung them at these noble generals. He then exclaimed:

“How quickly have you retreated from your old ideas! You dare come in my presence in this style!”

The generals then presented their apologies and excuses to Hadhrat Umar Radiallahu Anhu. When Maisan was conquered, Hadhrat Umar Radiallahu Anhu appointed Nu'man Bin Adi as the governor. However, his wife refused to accompany him to Maisan. In an effort to entice his wife to come to Maisan, Nu'man Bin Adi wrote a letter to her describing in poetic form the luxuries and comforts of Maisan. In the poetical verses he spoke of wine and wine glasses. Somehow or the other, this information reached Hadhrat Umar Radiallahu Anhu who then wrote a letter to Nu'man. After Bismillah, Hadhrat Umar Radiallahu Anhu wrote the first ayat of Surah Ghafir. Thereafter he wrote:

“A particular verse composed by you has come to my notice. I have dismissed you.”

On his return, Nu'man met Hadhrat Umar Radiallahu Anhu and declared under oath that he never consumed wine. The verse was mere poetry. Hadhrat Umar Radiallahu Anhu replied:

“I also entertain the same good opinion of you (viz, that you did not consume wine), nevertheless, you shall never again be appointed governor of any place.”

(Mu’jamul Buldan)

This then was the sternness and “narrow-mindedness” (in modernistic terms) of these illustrious standard-bearers of Islam. In the pages of Islamic history, thousands of episodes of such hue and attitude are to be found. Their path is the ONE and ONLY way of gaining success in both worlds. They made astonishing strides in progress. At the same time, wherever an error was committed they paid a heavy penalty.

It should also be noted that the severity of reprimand from Allah Ta’ala was in relation to the ranks of the perpetrators. The higher their rank, the sterner the Divine Reprimand. Men of lofty status are reprimanded for even slight slips or errors.

In contrast, slight sins of people of low status are overlooked. However, when sins become rampant, the Divine Punishment overtakes the transgressors.

In the year 90 Hijri the region surrounding the Island of Sardinia was captured by the Muslims. On this occasion, the Muslims grossly misappropriated the booty which was taken. Every soldier took whatever he laid his hands on. After victory, the army set sail to return. In mid-ocean, a voice from nowhere proclaimed: “O Allah! Drown them.” Thus, all were drowned. (Isha’ah)

In the beginning of this narrative were mentioned the statements of Rasulullah Sallallahu Alayhi Wasallam. These episodes are practical examples of those holy statements. History is replete with such examples.

Whatever is presently transpiring is further clear evidence of the forbodings sounded by Rasulullah Sallallahu Alayhi Wasallam.

We are adopting the means of irreligiosity with our own hands. We are totally engrossed in sin and disobedience. This vile engrossment is on the increase. Thus calamities, problems and frustration are on the increase. Now, the time has dawned in which Islam is being deserted en- masse. One by one the constituent parts of the Deen are being excised. The solution is now only steadfastness on the Deen and abstention from sin. But, who can proclaim this “bigotted” message? And, to whom shall it be proclaimed?

“Unto Allah is the complaint pre-sent and He is the ONE from whom aid is sought.”

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