

Causes and Solutions to Our Present Day Problems

The Ummat at present, collectively, and individually is facing severe challenges and problems globally. Allaah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ have provided the reasons why the Ummat will face these problems and Alhamdulillah have also provided clear directives to remedy the situation and once more attract the Mercies and Grace of Allaah تَبَارَكَ وَتَعَالَى towards us. This booklet identifies the causes of our problems and highlights the solutions in the light of the Shari'ah.

Title: Causes and Solutions to Our Present Day Problems

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CAUSES & SOLUTIONS TO OUR PRESENT DAY PROBLEMS

Hadrat Maulânâ AbdulHamîd Ishâq Sâhib

باسمہ تعالیٰ

نحمدہ و نصلی علی رسولہ الکریم

All praises are only for Allah تَبَارَكَ وَتَعَالَى and eternal and continuous salaats and salaams on our Beloved Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the last and seal of all the Ambiya عَلَيْهِمُ السَّلَام.

Generally Muslims, individually and collectively are concerned about the present conditions facing the Ummat – the causes and solutions of these conditions. Much is spoken and written about – one more whisper from my side – perhaps Allah تَبَارَكَ وَتَعَالَى grants my maghfirat on this concern, in which ever limited manner it may be and grants His Royal Forgiveness and Pleasure.

Through our magnanimous Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Allah تَبَارَكَ وَتَعَالَى has blessed us with a perfect lifestyle that guarantees a beautiful life in Dunya and Akhirat.

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Whoever does righteousness, whether male or female, while he (or she) is a true believer, verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Jannah in the Hereafter). (Nahl verse 97)

Every Muslim's imaan is on the Quraan Shareef and on this ayat as well. Perhaps the basic cause of our problem is that we have abandoned the life style prescribed by our Creator تَبَارَكَ وَتَعَالَى and have chosen any or every other lifestyle. We are planting weeds and expecting roses to grow?! Our whole lifestyle is practically a non-Muslim lifestyle with just small Islamic dressing to it.

Rasulullaah ﷺ said

يُوشِكُ أَنْ يَأْتِيَ عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ، وَلَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا رِسْمُهُ

Soon a time will come on the people when nothing of Islam will remain but its name, and nothing of the Quraan will remain but its script.

(Shuabul-Imaan no. 1763)

Just consider a few aspects, in brief, of our lifestyle, and let us see if it has any similarity with an Islamic way of life – gyming, where intermingling of sexes, mixing with non-Muslims, music, the type of clothing worn, the huge wastage of money, etc. takes place. Men can exercise well by walking to the masjid, walking is so healthy, especially at Fajr time! Women can do their household chores which is more than enough exercise, which will keep them fit and save them from illnesses.

Our weddings and even walimahs (nikah and walimah is only in name,) but what colossal wastage takes place, following in the ways of the jews, christians, hindus, everyone else besides the Sunnah of Rasulullaah ﷺ, the impermissible mixing of men and women, the mockery of the Quran Sharif and Qirat being recited with no respect for it by our behaviour and terrible dressing, the haram videoing, eating with spoon and fork, wastage in the number of utensils used and chairs being dressed when handing over everything to the caterers. The expenses of catering venues, the cost of dressing, especially of women and the travelling costs. And so many other evils. All this at a time when the Ummat is bleeding,

suffocating, suffering, being tortured – the Ummah is one body. Are we part of the Ummat or is the Ummat part of us? If we are one body, we will definitely feel the pain. To put the last nail in the coffin we now go on a honeymoon to some hotel or resort. Honeymoon is a total alien concept in Islam, completely against the grain of Sunnah! To make it worse, we go not only voluntarily, but eagerly to some hotel or resort. These are those places where the worst sins take place, and it is here where we put the foundation of our great ibaadat of nikah. What good can we expect for the future from such an evil start? Darkness upon darkness!

Huge, huge amounts are being spent on holidays. The types of holidays presently are themselves questionable from an Islamic perspective. Holidays to overseas destinations are so costly, namaaz by our pious was never tolerated without jamaat in the Masjid even in their serious illnesses. Here we voluntarily give up our jamaat namaaz in the Masjid. Our clothing changes, our eating habits change, and eating out becomes the norm. We are voluntarily at places where our eyes fall on haram, hopefully the thought of tawbah does come to our mind.

There are many other evils in our lifestyles. Now when we want solutions to our problems, which are a result of our evil lifestyle, we actually run to that same evil monster who is our worst avowed enemy for our solutions! In our education – secular, university education. For problems in marital matters, the marriage counsellors who are trained by the enemies of Quraan and hadith. Here too the list carries on. We must turn to Allah ﷻ and His Rasul ﷺ but we run to the very monstrous enemy. How then are our problems going to be resolved?

Now we wonder why all the problems and difficulties, so we start looking at the faults and weaknesses of others for this answer and forget that we ourselves are the problem. We (myself included first) never think that I must make islah and correct myself. If we realise that I must correct myself, everyone will be corrected.

Yet another major problem is that on which Allah تَبَارَكَ وَتَعَالَى punishment comes down (May Allah تَبَارَكَ وَتَعَالَى protect us all!) is when amr bil ma'roof (commanding righteousness) and nahy anil munkar (prohibiting evil) is not done. Worst is when we become part of the evils, like weddings, holidays, etc. and we become barriers for those who are or want to stop it by mocking at them and even forcefully stopping them.

The solution then is that we should have taaleem at home, engage ourselves in Tablighi programs as much as possible, meet and attend programs of the pious. Read authentic kitabs of the ulama. Meditate for a few moments on death and life after death, Jannat and Jahannum. May Allah تَبَارَكَ وَتَعَالَى give me and all tawfeeq to make amal.

والصلوة والسلام على رسول الله و الحمد لله رب العالمين



Introduction:

Causes and Solutions to Our Present Day Problems

The Muslim Ummah is undergoing great problems in every aspect. Spiritually, morally, culturally, socially and politically, the Muslim nation has sunken. It is smitten with a disease which has destroyed its moral and spiritual fibre, bringing the Ummah crashing down from its position of grandeur and glory which it once possessed. Hadrat Thanwi رَحْمَةُ اللَّهِ has written, "Throughout the world, we observe abundance of hardship and misfortune descending upon Muslims. Despite this appalling conditions, the causes and the remedy have not occurred anyone. Those who attempt to devise some remedy for this state of degradation and plan to salvage the situation are confronted with utter failure because they have failed to diagnose the sickness. An erroneous diagnosis results in a flawed prescription. Hence, the disease instead of curing deteriorates more and more. The natural consequence of such incorrect and misguided plans and schemes to remove the ummah from the morass of degradation is nothing other than deterioration of the disease. However, it is seen that failure upon failure does not deter the misguided diagnosers who obstinately believe in the rectitude of their incorrect prescriptions.

The cause of this ignorance and misguidance is intellectual ignorance. These practitioners do not fully acknowledge the Divine declarations of the Quraan and ahadeeth which have pinpointed the root causes of the calamities which have overtaken the Ummah with such disastrous consequences as we behold. They proclaim that they have imaan in them. What then is the meaning of their partial acknowledgement? Imaan in Allaah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ means to acknowledge them and believe them to be truthful in every aspect, every statement and deed. But partial acceptance of some statements and rejection of some fall within the scope of the following verse, "What! Do you believe in part of the Book and reject part of the Book?"

Proofs, both rational and narrational, as well as experience, have established beyond the slightest doubt that recognition of the causes of our ailments which have afflicted us in this age, as well as the remedy and cure for these ills are confined to the teachings of Rasulullaah ﷺ.

Fortune and misfortune of people depends on the application of the prescription offered by Rasulullaah ﷺ. Those who accept the prescription will be fortunate and successful, whilst those who reject it will be encumbered with failure and misfortune. Whoever in the past accepted and utilized the divine prescription attained rectitude, success and prosperity.

Muslims who have neglected the divine prescription despite their belief and love for Allaah تبارك وتعالى and Rasulullaah ﷺ, have nevertheless been blessed. This blessing is actually their deprivation of worldly success and prosperity. This deprivation is actually a warning to them to realize their error and reform their condition. Such a warning then is a blessing in actual fact.

Those bereft of faith and love i.e. the disbelievers, are granted leeway because of the misfortune of their evil. They attain temporary and superficial success and prosperity. In the Hereafter, they will be deprived of all goodness and prosperity. Thus, any prosperity which eventually leads to misfortune and calamity is not prosperity in reality. In addition to the future failure and adversity in the Hereafter, they discern themselves to be without peace, tranquillity and sweetness of life despite their possession of external worldly comforts and luxuries. About such temporary success coupled with failure in the Hereafter, the Qur'aan Kareem says, "Do not let their wealth nor their children surprise you. Allaah intends to punish them in the life of this world therewith, and their souls will depart while they are unbelievers."

Since it has been established without doubt that prosperity and success are confined to the prescriptions of Rasulullaah ﷺ it devolves as a necessary obligation upon or Muslim brethren who are informed of the disease, but uninformed of the prescription, to abandon permanently their neglect, ignorance and indolence. It is incumbent upon them to utilize these divine and proven prescriptions so that they attain all forms of prosperity and success in abundance in both this world and the Hereafter. *(Summarized from the introduction of Hayatul-Muslimeen)*

When Hadrat Umar رضى الله عنه was en route to Syria, he came across a piece of land which was quite muddy. He dismounted his camel, took off his socks, put them on his shoulder, and splashed through the mud. He took hold of the camel's nose-strip and led it. Hadrat Abu Ubaydah رضى الله عنه said to him, "You have done something which is quite despicable in the eyes of the people of Syria. I would not like the people of the town to see you like this." On hearing this, Hadrat Umar رضى الله عنه struck his hand against his breast and exclaimed, "Abu Ubaydah, if anyone other than you had said this, I would have given him some exemplary punishment. We were a despicable people, dishonoured, and Allaah تبارك وتعالى granted us honour through Islam. If we are going to seek honour through anything other than Islam, Allaah تبارك وتعالى will cause us to be disgraced." *(Haakim no. 207)*

In this booklet, we will mention the causes of our problems as explained by Allaah تبارك وتعالى, Rasulullaah ﷺ and our pious elders, as well as the solution offered. The basic cause is weakness of imaan, and this has led to open violation of Allaah تبارك وتعالى's laws. Those who are in the position to stop these evils or at least voice an objection keep silent. This is a sure recipe for disaster. May Allaah تبارك وتعالى grant us the ability to remedy ourselves before disaster strikes in this world, the grave and the hereafter!

Cause One: Weakness of Imaan

The Reason for the Downfall and Disgrace of the Muslim Ummah

A summary of Moulana Muhammad Ilyas's رَحْمَةُ اللَّهِ address to the Ulama of Hijaaz in Madrassah Saulatiyyah

(This Ijtimaa' (gathering) of the Ulama seems to have taken place shortly before or shortly after the third Hajj of Moulana Muhammad Ilyas رَحْمَةُ اللَّهِ, which was performed in the year 1351 A.H.)

Moulana Muhammad Ilyas, through the medium of Shaykh Saleem رَحْمَةُ اللَّهِ, assembled all the Ulama of the Hanafi, Shaafi'i, Maliki and Hambali schools of thought in Madrassah Saulatiyyah. In that gathering, Moulana addressed the Ulama of Hijaaz and Madinah in the following words: "I have a question. I expect to receive the answer of this question from you all. That is the reason why you have been gathered here. My question is as follows; Tell me! Why is there such a steady decline in the condition of the Muslims day by day throughout the world? Why are they suffering from disgrace? Why are the Muslims deteriorating and falling headlong into destruction and annihilation? What is the answer to this question in your opinion?"

An Aalim: "There is a lack of knowledge amongst the Muslims."

Moulana: "What knowledge are you referring to, worldly knowledge or Deeni knowledge?"

Aalim: "The Muslims possess sufficient worldly knowledge. But there is a lack of Deeni (religious) knowledge amongst them."

Moulana: "You say that there is a lack of Deeni knowledge. However, by Allaah, tell me, what was the total number of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ?"

Aalim: "They were at most between 200000 and 250000."

Moulana: "How many of them were Haafiz of the entire Qur'an?"

Aalim: "Very few."

Moulana: "If you had to estimate the number of Huffaaz-Kiraam in the entire world today, their number would not be less than one million."

Aalim agreed.

Moulana: "Likewise, how many Sahaabah had memorized that number of Ahaadith which are found in Sahihul-Bukhari and Sahih Muslim?"

Aalim: "It seems like not a single Sahaabi had memorized that much."

Moulana: "Today, the Ulama who study and teach Sahihul-Bukhari and Sahih Muslim, rather the entire Sihaah-Sittah (six authentic compilations of Hadith), number in the thousands."

Aalim: "Very true."

Moulana: "Is knowledge more wide-spread today, or was it more wide-spread then?" Aalim: "Knowledge is certainly more wide-spread today."

Moulana: "If lack of knowledge was the cause of this downfall, then the Muslims today seem to have more (outward apparent) knowledge compared to the people of the era of the Sahaabah-Kiraam. Copies of the Sihaah-Sittah have been printed in the millions, Ulama are in the thousands and the Huffaaz are in the millions, all of which are spread out all over the world. Therefore, the quantity of knowledge is much more today than it was back then."

Aalim: "You are correct. But, then what is the reason?"

Moulana: "That is exactly what I have come to ask you."

Another Aalim answered: "The Muslims do not have sufficient wealth and resources."

Moulana exclaimed: "Whoa! Alas! Your statement is much more surprising and strange compared to even the supposition of the first Aalim. How much wealth did the Sahaabah possess?!! The Sahaabah did not even have so much money to afford two meals a day. They did not even have enough to buy two full pairs of clothing to cover their bodies properly. The Sahaabah had very little wealth. The Muslims today possess so much of wealth that a single tycoon of Delhi probably owns more than all the wealth of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ combined. Today, just one Nawaab (prince) of Hyderabad is so rich that his money is deposited in numerous banks

throughout the world, from which huge sums in the form of contributions are donated to worthy causes throughout the world. During the lifetime of Rasulullah ﷺ, the Sahaabah were never so wealthy and rich. It was only after the demise of Rasulullah ﷺ when new territories were conquered that treasures and hoards of wealth came into the Muslims' possession."

The Ulama enquired: "If it is not lack of wealth, then what is the cause?"

Moulana replied: "That is exactly what I have come to ask you."

A third Aalim spoke: "The Muslims lack proper structures, organization and structured administration." Moulana objected; "Who says that there is no structured administration and structured organizations amongst the Muslims. A single Muslim organization today may consist of hundreds of thousands of members, whereas the Sahaabah y in total did not number more than 200000. These Muslim organizations too operate under leaders and Ameer. So if 200000 Sahaabah could attain success, then why can't 2 million Muslims today gain success?"

In short, Moulana countered every possible solution offered by the Ulama seated there. Finally, they all submitted: "Shaykh Ilyas, now you will have to tell us the reason why the Muslims are suffering this decline and downfall."

Moulana said: "I ask you to forgive me for my disrespect to you. There is only one reason according to me. I first asked all of you so that I could come to know of other possible causes for this problem. If one of you had pinpointed another accurate cause, there would have been no need for me to explain my understanding. Rather, our efforts would then be directed to rectifying that cause. But, after asking all of you for your opinions and assessing and examining the causes which you pointed out, we all have come to the conclusion that those causes cannot be the reason for this decline. In my opinion, there is only one cause; that cause and reason is 'the weakness and lack of Imaan (belief) and Yaqeen (conviction)' which has affected the Muslims of the entire world."

Moulana had just said so much, and the entire assembly of Ulama burst out weeping bitterly. They admitted that there truly exists a weakness and lack of true strong Imaan even amongst themselves (the Ulama), which even leads some of them to adjust and alter their Faaatwa in lieu of paltry gains and due to which they are not proclaiming the truth out of fear (of the repercussions) whereas evil and irreligiousness is spreading unabated.

Moulana continued: "We (the Ummah) need to place our Yaqeen (conviction and trust) on Allaah alone and at the same time create within ourselves the qualities of Imaan. (Those qualities are the following;) We should place our hope only in Allaah. We should trust only in Allaah. We should take Allaah as our only support. We should only fear Allaah. We should yearn and aspire only for Allaah. We should beg only from Allaah. We should take vows and oaths only in His name. We should seek help only from Allaah. We should hold firmly onto Allaah alone. Rasulullah ﷺ had led the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to success by bringing them into the worship and obedience of Allaah تَبَارَكَ وَتَعَالَى and by moulding their qualities into the qualities of the very special servants of Allaah. If our Imaan is focused towards our Maalik (Owner and Controller) alone, if we strengthen the foundations of our Imaan, if we adopt the abovementioned Imaani qualities and then mould every aspect of our lives to conform with the above qualities, then, even today, Allaah تَبَارَكَ وَتَعَالَى will grant us success as He granted success to the Sahaabah-Kiraam رَضِيَ اللَّهُ عَنْهُمْ."

The Ulama, with tears in their eyes, acknowledged: "You have spoken the truth. There is no other cause and reason besides this."

Moulana said: "The reality of the matter is that there is no other cause and reason besides this. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ possessed perfect and strong Imaan. None of them suffered from weak and deficient Imaan. Whether they knew a single Surah or the whole Qur'an, whether their knowledge of Deen was a little or a lot, whether they had the opportunity to complete a recital of the entire Qur'an or not, the one quality they all had in common was that they possessed perfect and complete Imaan. It was due to this

perfect and complete Imaan that they conquered great countries, cities and empires. These conquests of theirs were not on account of their wealth and riches, nor was it on account of their worldly knowledge and education. They were such people who could not even distinguish between salt and camphor. They did not know whether chappati (a long thin roti - a kind of bread) was a food item or a cloth. They were unsure whether the walnut was an edible item or a stone. My respected friends, these Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were totally uneducated and uninformed of worldly sciences and worldly knowledge. Even the knowledge of Deen which they possessed was little (as most had knowledge only of the basic requirements of Deen). Whatever knowledge they possessed, they knew it well (since they had yaqeen on it and practiced upon it). There were those who had a lot of knowledge. There were those amongst them who were Haafiz of the Qur'an, Haafiz of the Qur'an in the true sense of the word (since they had yaqeen on it and were practicing upon it), but they were few in number. There were very few who were complete Ulama of Deen. The rest generally possessed little (basic) knowledge of Deen and knew just a few portions of the Qur'an. But every one of them was blessed with a strong and powerful condition of Imaan.

When Sa'd ibn Abi Waqqaas رَضِيَ اللَّهُ عَنْهُ announced, "We will have to cross over the Tigris river, so who will be the first to dash in and walk through (without the help of any outward means and without any boats or ships)?" Six hundred people from the army raised their hands, indicating their willingness to cross. He asked the rest, "Won't you also go?" They replied, "Why not. They only raised their hands first. Otherwise, we are also ready to cross." It was an army of approximately 30000 soldiers, or a bit less. First, the six hundred soldiers advanced. When they reached the river bank, the Ameer of these six hundred asked, "Who is ready to step in first?" Sixty of them volunteered. These sixty men dashed into the water, followed by the rest of the six hundred, followed by the entire army. As they were crossing, they were talking to one another. The river seemed like a cemented or tarred road. They seemed to be walking on dry land, or

on a road which had small puddles of water which wet only the heels of their feet, the soles of their shoes or the hooves of their animals. Nobody sank into the water. They advanced in such a manner till they crossed over. They crossed over due to the power of Imaan which they possessed. It was not abundant knowledge which took them across. It was the power of Imaan which took them across. (Mere knowledge in theory does not have such power; however knowledge which is attached to Yaqeen (a firm conviction) and practice does yield such power, as was the knowledge of the companion of Sulaiman عَلَيْهِ السَّلَام who miraculously presented the throne of Bilqis in the court of Sulaiman عَلَيْهِ السَّلَام before he could blink his eye, as is described in Surah Naml.)

All of the Sahaabah, whether young or old, were strengthened with the power of Imaan and possessed the qualities of Imaan."

Moulana then submitted: "Now, how will this Imaani power be acquired? This is what you will have to tell me. At the present moment and time, there is no matter more important and crucial as this is."

The Ulama replied, "We are living in difficult times, in the era close to Qiyaamah. The period for the return of Imaani power has passed by. Qiyaamah will soon overtake us and everything will be destroyed."

Moulana advised: "Don't ever lose hope in the mercy of Allaah. That Allaah who had placed such power in the Imaan of the Sahaabah in the past can again create such power and strength in the Imaan of the Muslims of today."

The Ulama enquired "How will that ever happen?"

Moulana responded: "It will happen through the means of Da'wah ilAllaah (calling towards Allaah)."

An Aalim from the gathering asked: "Da'wah is given to the kuffaar (disbelievers). But what will you do to strengthen the Imaan of the Muslims. Are you saying that you will give Da'wah to the Muslims?"

Moulana, with tears in his eyes, replied: "Yes, previously non-Muslims were given Da'wah towards Islam. They were the worthy recipients of

Da'wah, as they were out of the fold of Imaan. However, today, we Muslims have become rotten on the inside. Our Imaan, Islam and Deen is hollow and is slowly withering away. Our Islamic lifestyle and culture is being replaced by non-Islamic lifestyles and cultures. We can make millions of claims and chant millions of slogans of our loyalty to Imaan and Islam and we can lay millions of claims to being Muslims, but the truth of the matter is that (true) Imaan is not present within our hearts, rather it is absent. That Da'wah which causes Imaan to enter the hearts of the disbelievers, will that Da'wah not cause Imaan to enter into our hearts? That religion which can earn for its adherent such a huge Jannah, will that religion not be able to provide its adherent with sufficient money to buy a loaf of bread?!! Of course it will, since this capacity will be found in these lesser aspects to a greater extent. In the same way, that Da'wah which can turn a disbeliever into a believer, why would that very Da'wah not be able to turn a believer into a (true) believer? The only difference between the two types of Da'wah is that one type of Da'wah is given to disbelievers, understanding them to be out of the fold, whereas the other type is given to Muslims, understanding them to be from amongst us. The disbelievers will be given Da'wah with the purpose of laying the foundations of Imaan in their hearts, whereas the believers will be given Da'wah with the purpose of strengthening the foundations of Imaan in their hearts."

(Taareekh-e-Dawat wa Tabligh – a lecture delivered by Moulana Ubaydullah Balyaawi رحمه الله in approximately 1404 or 1405 at the Raiwind Ijtima'.)

Another Incident

Dr Said Ramadan writes, "A great Arab officer whose acquaintance I made told me of his conversation with the commander of the Jewish army who had invited him to his office before his release from the prisoner-of-war camp.

"Would you permit me to ask about a matter for which I as a soldier could find no satisfactory tactical explanation in the course of military operations?"

"Please do. Perhaps I will be able to answer you."

"Why did you not attack the Arab village of Sur Bahir near Jerusalem?"

The Jewish commander thought for a while and then said, "A very good question. Do you want a frank answer?"

"Of course, if that is possible."

"The Israeli army did not attack Sur Bahir because it contained a large force of volunteers from Ikhwanul-Muslimeen."

The captive officer, visibly offended, thought that the Jewish commander meant to belittle the value of the regular army since he spoke of the volunteers in such high terms. So he asked sharply, almost angrily, "What difference does that make? You often attacked other Arab positions defended by much larger and better equipped forces under conditions far more difficult for you!"

"The fact is that the volunteers of Ikhwanul-Muslimeen are entirely different from your regular troops. For them fighting is not a duty which they fulfil within the bounds of tactics and formal orders received, but a passion to which they devote themselves with wholehearted enthusiasm. In this respect they are similar to our own soldiers who are fighting for the sake of Israel. But the difference between us and them is that we are fighting to build a national state to live in whereas **they want to die!** To attack people who are not only unafraid of death but actually aspire to die, with an enthusiasm bordering on madness as if they were savage demons out to challenge our civilization and all that it stands for, is like attacking a thicket full of wild beasts. It is a risk we prefer to avoid. We do not think it wise to arouse these fanatics lest their lunacy infects all the others so that they gain all they want while we lose everything."

"What do you think it is that has afflicted these people so that they are infatuated with death and have become transformed into a demonic force which defies all reason?"

The Jewish commander replied, "The magic effect of religion on the minds of these simple-minded people. Unlike you, they have not had the opportunity of a progressive and enlightened education to open their eyes

to the facts of life and to liberate them from superstition and the tricks of the merchants of religion (i.e. the ulama.) The poor wretches are still prey to those fantastic delusions about a paradise awaiting them after death overflowing with milk and honey. They are the chief obstacle in the way of a constructive peace for the sake of which we must co-operate and the greatest danger for the success of efforts made in good-will for the prevention of war and the establishment of relations on an enlightened basis between persons such as you and myself. They represent a danger not only to us, but also to you if you genuinely want stability in your countries and your governments to be free of those disorderly elements which are constantly crying out for jihaad and martyrdom which have no place in the twentieth century. This is the century of science, of the United Nations, of world public opinion and the rights of man! I am so delighted to have met you and to have had this honest talk with you and I do not doubt that we will both remember it until we meet again under happier circumstances and in a different atmosphere filled with mutual co-operation which we hope, will be achieved by enlightened progressives like yourself, free of all irrational rancour and obstinacy.”

“As I left his office, I felt as if a volcano was erupting in my soul, as if my breast was on fire. By God, I had been so preoccupied with the different types of weapons and tactics in battle that I had ignored the most effective weapon in the most dangerous type of battle. Now I have realized that only the force of imaan can repel this aggression. Those who equip themselves with modern weapons and the materialist ideologies of the twentieth century can be defeated only by those who hold fast to their faith in Allaah and are determined to fight the enemies of Allaah whatever disguise he may assume. They will induce awe and terror in the enemy so that he will fear them as he would fear a thicket of wild beasts. He will fear too that they will infect the rest of their people so that from them will burst forth volcanoes of imaan which engulfed the treacherous ancestors of the present-day Jews – the Banu Qurayzah,, the Banu Nadhir and the

Banu Qaynuqa, and then chastised them with implacable wrath at the Battle of Khaybar. Then I was overwhelmed by memories of the countenance of “these savage demons” in death, radiant with the smile of contentment, satisfaction and profound tranquillity.” *(A lesson from the Battlefield by Dr. Said Ramadan quoted by Maryam Jameela in Islam versus Ahle-Kitab)*

Cause Two: Open Sinning

In one hadith, Rasulullaah ﷺ said, “Should I not inform you of your sickness and your cure? Behold, your sickness is sins and your cure is istighfaar.” *(Shuabul-Imaan no. 6746)*

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

Nabi ﷺ said, “Soon the enemies will invite one another against you just like how people invite one another to partake of food.” (The present condition of the Ummah). Somebody asked, “Will it be due to our lack of numbers?” Nabi ﷺ replied, “No, in fact you will be many in number but you will be like the foam of the ocean (absolutely hopeless and insignificant) and Allaah will remove your awe from the hearts of your enemies and He will cast in your hearts Al-Wahn.” Somebody asked, “O Messenger of Allaah, What is Al-Wahn?” Nabi ﷺ replied, “Love for this world and a hatred for death” *(Abu Dawud no. 4297)*

Note: Love of this world is the root of all sins.

Moulana Thaanwi رَحِمَهُ اللَّهُ has written, “It is of vital importance for a Muslim to abstain from all sin. This is essential for developing one’s imaan. Sin darkens imaan and creates weakness in it. On the assumption that there

will be no punishment for sins, then too, it is necessary for a believer to abstain from sin, for sin is disobedience which is the cause of Allaah's displeasure. No man wishes to even displease a worldly benefactor. The favours of Allaah تَبَارَكَ وَتَعَالَى on man are innumerable. Allaah تَبَارَكَ وَتَعَالَى is man's greatest and true Benefactor. How can the believer then displease Allaah تَبَارَكَ وَتَعَالَى? Besides this consideration, there is also the danger of punishment for the commission of sins. Such punishment may be both in this world as well as in the Hereafter. One form of worldly punishment is that man given up to sin engrosses himself fully, body and heart, in the world to such a degree that he becomes fearful of the Hereafter and thus detests it. He loses firmness of heart and imaan. The believer should therefore not venture near to sin, no matter what type of sin it may be, whether the sin pertains to the rights of Allaah تَبَارَكَ وَتَعَالَى or rights of creation." (*Hayaatul-Muslimeen, Rooh 22*)

Sins destroy a person. Some of the harmful effects of sins in this world are:

1.) Lack of blessings in wealth – Thaubaan رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "A person is deprived of sustenance due to a sin he perpetrates." (*Ibn Majah no. 90, Ibn Hibban no. 872, Musnad Ahmad no.22386*)

2.) Love is removed – Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "No two people love one another for Allaah's pleasure or in Islaam, then they separate except due to a sin committed by one of them." (*Adabul-Mufrad no. 401, Musnad Ahmed no. 5357 from Ibn Umar رَضِيَ اللَّهُ عَنْهُ*)

3.) Black dot formed on the heart – Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "When a believer sins, a black dot forms on his heart. If he seeks forgiveness, the black mark is removed and his heart is purified. If he increases in sin, the black mark increases. This is the corrosion of the heart spoken of by Allaah تَبَارَكَ وَتَعَالَى (in the Qur'aan)." (*Tirmidhi no. 3334, Ibn Majah no. 4244, Ibn Hibbaan no. 2787*)

4.) Wrath of Allaah تَبَارَكَ وَتَعَالَى - Muaaz رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

وَأَيَّاكَ وَالْمَعْصِيَةَ فَإِنَّ بِالْمَعْصِيَةِ حَلَّ سَخَطِ اللَّهِ عَزَّ وَجَلَّ

"Guard yourselves against sin because the Wrath of Allaah تَبَارَكَ وَتَعَالَى descends in the wake of sin." (*Musnad Ahmad no. 22075*)

5.) Spiritual sickness - Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Should I not show you your sickness and its remedy?" Your sickness is sinning and your remedy is to seek forgiveness (istighfaar)." (*Shuabul-Imaan no. 6746*)

6.) Corrosion of the heart - Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The hearts too become corroded (by means of sin.) Its polish is to seek forgiveness (istighfaar)." (*Shuabul-Imaan no. 640, Dua of Tabraani no. 1791*)

The heart then does not find sweetness in worship when it is affected by sin. Yahya ibn Mu'adh Ar Razi رَحِمَهُ اللَّهُ said,

قال يحيى بن معاذ: سقم الجسد بالأوجاع وسقم القلوب بالذنوب فكما لا يجد الجسد لذة

الطعام عند سقمه فكذلك القلب لا يجد حلاوة العبادة مع الذنوب

"The body becomes ill by disease while the hearts become ill by sins. Thus, just as the body doesn't relish and take pleasure in sumptuous meals when a person is ill, so too does the heart not find sweetness in worship when it is affected by sin." (*Dhammul-Hawaa no. 221*)

7.) Major calamities - Abdullaah ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that once ten of them were in the company of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when he said, "I seek protection of Allaah تَبَارَكَ وَتَعَالَى from five things which may overtake you. When immorality becomes rampant in a people, they will be overtaken by epidemics and such diseases which never existed before. When a people are involved in giving short-weight and measure, they will be overtaken by

famine, hardship and oppression of the authorities. When a people stop paying zakaat, rain is withheld from them. If it were not for the animals in their midst, never would there have fallen rain for them. When people violate pledges and promises, Allaah تَبَارَكَ وَتَعَالَى will overwhelm them with their enemies from other nations. Thus the enemy will take by force their wealth.” (Ibn Maajah no. 4019, Shuabul-Imaan no. 3042) Abdullah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ said, “Whenever stealing from the spoils appear in a people, terror is cast into their hearts. When fornication spreads in people, there is much death among them. Whenever people lessen their measures and weight, provisions are cut off from them. When people judge without right, killing spreads among them. When people betray the pledge, then Allaah gives their enemies power over them.” (Muatta Imaam Maalik no. 1670/987)

8.) Harsh rulers - Maalik ibn Mighwal رَضِيَ اللَّهُ عَنْهُ states, “The following was found in the Zaboor of Dawood عَلَيْهِ السَّلَامُ,

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا، مَلِكُ الْمُلُوكِ، قُلُوبُ الْمُلُوكِ بِيَدِي، فَأَيُّمَا قَوْمٍ كَانُوا عَلَى طَاعَةٍ جَعَلْتُ الْمُلُوكَ عَلَيْهِمْ رَحْمَةً، وَأَيُّمَا قَوْمٍ كَانُوا عَلَى مَعْصِيَةٍ جَعَلْتُ الْمُلُوكَ عَلَيْهِمْ نِقْمَةً، لَا تَشْغَلُوا أَنْفُسَكُمْ بِسَبِّ الْمُلُوكِ وَلَا تَتُوبُوا إِلَيْهِمْ، تُوبُوا إِلَيَّ أَعْطِفُ قُلُوبَ الْمُلُوكِ عَلَيْكُمْ

I am Allaah, there is no deity besides Me I am the King of kings, The hearts of kings are in my control. When My servants obey me, then I fill their king's hearts with leniency and mercy. When My servants disobey Me, then I fill their kings hearts with vengeance and hatred towards them, so then the kings harm and punish them. Do not busy yourself in cursing them, rather remember Allaah and make yourselves humble, I will suffice you against these kings. (Musannaf Ibn Abi Shaybah no. 34260)

Hasan Basri رَضِيَ اللَّهُ عَنْهُ said, ““The oppression of kings (i.e. governments and rulers) is from the punishments of Allaah تَبَارَكَ وَتَعَالَى. The punishment of Allaah تَبَارَكَ وَتَعَالَى cannot be warded off with swords. Verily, safety (from Allaah's punishment) and warding it off are (possible) only by means of dua, taubah, inaabat (turning to Him with repentance), and by eliminating sins. Verily, when the Punishment of Allaah is confronted by swords, it (Allaah's Punishment) becomes worse.” (Aadab al-Hasan al-Basri by Ibnul-Jawzi page 115)

9.) Loss of goodness in one's progeny - Wahab رَضِيَ اللَّهُ عَنْهُ narrates that Allaah تَبَارَكَ وَتَعَالَى said to the Bani Israaeel, “When I am obeyed, I become pleased; when I become pleased, I bestow limitless blessings. When I am disobeyed, I become wrathful and I curse (the disobedient ones.) The effect of My curse extends to seven generations.” (Hilyatul-Awliya vol. 4 page 41, Wahb ibn Munabbih)

Moulana Thaanwi رَضِيَ اللَّهُ عَنْهُ explains the above narration, “This does not mean that the curse which descended on the wrongdoers settles on the future generations as well. However, the future generations are deprived of the goodness and blessings which would have come their way if their forbears were pious. The beneficial effects of the piety of parents are transmitted to offspring. But if the parents are evil, there will be no goodness and benefits which could be transmitted to their offspring.” (Hayaatul-Muslimeen rooh 20)

10.) Abdullah ibn Masood رَضِيَ اللَّهُ عَنْهُ states,

إِنِّي لَأَحْسَبُ الرَّجُلَ يَنْسَى الْعِلْمَ كَانَ يَعْلَمُهُ لِلْخَطِيئَةِ كَانَ يَعْمَلُهَا

Committing sins causes a person to forget. (Sunan Darimi, no 388)

These are merely some of the worldly harms. The harms in the grave and in the Hereafter are far more severe.

Hadrat Shaikhul Hadeeth رَحْمَةُ اللَّهِ writes, “In short then, the success and prosperity of a Muslim revolves solely around obedience to Deen, the Sunnah and the practice of the pious and saintly elders. This will be of benefit in the hereafter. This is the Muslim’s path to progress in the world. This is the manner in which the predecessors reached the pinnacles of progress and advancement. The success they attained is clear for all to see and none acquainted with history can deny it. Going against these things is for the Muslims the path towards destruction and failure, also loss in this world and loss in the hereafter. You can put forward all the proposals and resolutions you want; the newspapers may print all the beautiful articles they want and these may be read with all the pleasure in the world – all these are useless and of no avail. For a Muslim there is but one way of gaining success and that is by avoiding sin and conforming most scrupulously to the tenets of Islam. Apart from this there is no other way towards our desired destination.”

At this stage, I want you to ponder over another thing. Today true Islam is terribly treated and criticized. Those trying to be its true adherents are accused of foolishly following Islaam of the dogmatic, bigoted fundamentalist, narrow-minded Molvis, the religion of monks who are ill-educated and one-track minded. Let them know that these ancestors of ours who over-ran thousands of well-defended forts and in the process brought millions into the fold of Islaam, while establishing the rule of Islaam all over- those brave ancestors were followers of this same so-called dogmatic, fundamentalist Islaam. If you call it narrow-mindedness, then these brave ancestors were even more narrow-minded than any Molvi. In their eyes, the worst possible fate awaited anyone who deviated even one inch from Deen. When anyone refused to give Zakaat, they were prepared to go to war against him. When anyone had the guts to consider the drinking of wine as permissible, he had to be killed. As for drinking, he was lashed severely. They used to say, “Amongst us only such a person will refrain from Salaah who is such a hypocrite whose hypocrisy is manifest.”

When Abu Bakr رَضِيَ اللَّهُ عَنْهُ sent Khaalid ibn Waleed رَضِيَ اللَّهُ عَنْهُ against the apostates, he advised him, “There are five principles of our Deen – namely Kalimah, Salaah, Zakaah, fasting and Hajj. Make war against anyone who denies any of these.”

Yes indeed! For a Muslim, true honour is that which is considered as honour in the sight of Allaah تَبَارَكَ وَتَعَالَى, even if that is considered to be dishonourable in the eyes of the world. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is reported to have said that the man who while being disobedient to Allaah seeks honour among men will find that those who praise him will become his critics and degrade him. So for Muslims, the path of progress and honour – the object of his existence and the purpose of his coming into the world – is solely to carry out the Will of Allaah تَبَارَكَ وَتَعَالَى and to carry out His commands. Nothing else. If there is to be any honour and respect, this is it. If there is to be any benefit for him, this is it. For the Muslim, the holy word of Allaah تَبَارَكَ وَتَعَالَى and the injunctions of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ are filled with treasures of wisdom and knowledge, and therein lies the causes for prosperity and progress. But yet it is indeed amazing that in everything they look for guidance to others. They are satisfied with eating the leftovers of others. Does this not show extreme shamelessness? Does this not show them to be unacquainted with the will of Allaah تَبَارَكَ وَتَعَالَى and Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and having become estranged from them? Does this not seem like that patient in whose house there is an expert physician and specialist doctor who is consulted by all and sundry, and yet the patient ignores him, and goes to some inexperienced, ill-qualified quack for treatment?” (Al-E’tidaal)

Hereunder, a few sins will be mentioned, which have become common amongst Muslims, but are not even regarded as so:

a.) Giving preference to other forms of knowledge over Islamic knowledge

b.) Adultery, fornication, incest, homosexuality, and those actions which lead to them (fantasizing, speaking, listening, touching and looking at those women one is prohibited from keeping contact (ghair-mahrams); exposing of the satr, non-observance of the laws of hijab, more-so with family members like cousins, brothers and sisters-in law, spouses of nephews and nieces and spouses of uncles and aunts.

c.) Backbiting, lies, slandering, vulgar language, mocking others;

d.) Love of the world which leads to taking of interest, abuse of trust, purchasing stolen goods, non-payment of Zakaat, non-payment of debts, depriving heirs of inheritance, bribery, insurance, gambling;

e.) Listening to music, viewing television, photography, pornography

f.) Consuming of liquor, intoxicants

g.) Disobedience to parents, breaking family ties, not fulfilling one's rights to spouses and children, breaking ties with Muslims

h.) Shaving or trimming of the beard, imitating the disbelievers in dress, wearing silk, keeping trousers below ankles

i.) Abandoning of amr bil ma'roof (commanding righteousness) and nahy anil munkar (prohibiting evil), regarding evil to be good and vice versa

j.) Internal sins like pride, conceit, jealousy, love for status, ill-feelings towards others

k.) Following the western culture in all aspects of our life including honeymoons, holidays, going to the gym, sports, touring, etc.

Cause Three: Abandoning of Amr Bil Ma'roof and Nahy Anil Munkar (Commanding Righteousness And Prohibiting Evil)

There are great virtues for commanding righteousness and prohibiting evil. On the other hand, abandoning of this great duty will be the cause of great harm befalling the ummah. Allaah تَبَارَكَ وَتَعَالَى states,

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And fear that calamity which will not afflict only those (amongst you) who have sinned. And know that verily Allaah is severe in punishment. (Anfaal verse 25)

Rasulullaah ﷺ said, "Whoever amongst you sees an impermissible action, then let him change it with his hands. If he cannot do so, then with his tongue and if he cannot do so, then with his heart and this is the weakest level of imaan." (Muslim no. 49)

Rasulullaah ﷺ said, "No people who are in a nation involved in sin and have the ability to change them, but do not do so, except that Allaah تَبَارَكَ وَتَعَالَى will afflict them with a punishment before they die." (Abu Dawood no. 4339)

Rasulullaah ﷺ said, "The Kalimah (لا إله إلا الله) will continue benefiting its reciters and repelling punishment and afflictions from them as long as they do not show indifference to its rights. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked "What is indifference to its rights? Rasulullaah ﷺ replied, "There will be open disobedience of Allaah تَبَارَكَ وَتَعَالَى but neither will those people be reprimanded nor prevented." (At-Targheeb Wat-Tarheeb no. 307)

Rasulullaah ﷺ said, "Verily Allaah تَبَارَكَ وَتَعَالَى will not punish all the people because of the actions of the elite until they see evil in front of themselves and inspite of having power, they do not prevent them. When

they will do this, then Allaah will punish the general masses as well as the elite." (*Musnad Ahmad no. 17720*)

Rasulullaah ﷺ said, "O people, command good and prevent evil before a time comes when you will make dua'a to Him and He will not accept, and you will seek forgiveness but He will not forgive you. Verily commanding good and preventing evil will not remove sustenance nor will it bring one's death closer. Verily when the Jewish rabbis and the Christian monks left commanding good and preventing evil, then Allaah تبارك وتعالى cursed them on the tongues of their Ambiyaa and they became caught up in a general punishment. (*Al-Mu'jamul-Awsat no. 1367*) In a narration of Ayesha رضي الله عنها this addition is found, [command right and prevent evil before] you seek His help and He will not help you." (*Al-Mu'jamul-Awsat no. 6665*)

Ibn Abbaas رضي الله عنه narrates that Rasulullaah ﷺ was asked, "Will people be destroyed if there are pious amongst them?" When Rasulullaah ﷺ replied in the affirmative, he ﷺ was asked the reason. He ﷺ answered, "Because of their their keeping quiet when the disobedience of Allaah تبارك وتعالى was perpetrated." (*Al-Mu'jamul-Kabeer no. 11702, similar narration in Bazaar no. 4743*)

Mu'aadh bin Jabal رضي الله عنه narrates that Rasulullaah ﷺ said, "You people shall remain on the clear path of your Rabb as long as two intoxicants do not become manifest amongst you; the intoxicant of ignorance and the intoxicant of love for this world. Even though you may be enjoining what is good, forbidding what is evil and waging Jihaad in the path of Allaah, as soon as the intoxicant of love for this world manifests itself amongst you, you will stop enjoining what is good, forbidding what is evil and waging Jihaad in the path of Allaah. Those who speak by the Qur'aan and the Sunnah during such times will be like the very first to accept Islaam from the Muhaajireen and the Ansaar." (*Musnad Bazaar no. 2631*)

Yazeed Raqaashi رحمه الله reports from Anas رضي الله عنه that Rasulullaah ﷺ said, "Should I not inform you about a group of people who although not belonging to the Ambiyaa and the Shuhadaa (martyrs), will be the envy of the Ambiyaa and Shuhadaa on the Day of Qiyaamah because of their closeness to Allaah. They will be recognised by the pulpits of light upon which they will be seated." "Who are they, O Rasulullaah?" The Sahaabah begged to know. Rasulullaah ﷺ replied, "They are those who travel the world advising people so that Allaah's servants become beloved to Him and so that He becomes beloved to them." Anas رضي الله عنه asked, "I can understand how they can make Allaah beloved to His servants, but how do they make Allaah's servants beloved to Him?" Rasulullaah ﷺ explained, "They enjoin them to do what Allaah likes and forbid them from doing what Allaah dislikes. When the people follow this advice of theirs, they become beloved to Allaah." (*Shuabul-Imaan no. 405*)

Hudhayfah رضي الله عنه narrates that he once asked Nabi ﷺ, "O Rasulullaah! When will people forsake enjoining what is good and forbidding what is evil when these two deeds are the chief actions of righteous people?" Rasulullaah ﷺ replied, "When that which afflicted the Bani Israa'eel afflicts you as well." "O Rasulullaah! What was it that afflicted the Bani Israa'eel?" Hudhayfah رضي الله عنه asked. Rasulullaah ﷺ replied, "When (for worldly gain) the good amongst you become lenient towards the sinners, when the knowledge of Deen goes to the worst amongst you and when leadership goes to the youngsters. When this happens, you will suffer adversities that will keep coming your way and towards which you will keep going." (*Al-Mu'jamul-Awsat no. 144*)

Rasulullaah ﷺ said, "Allaah تبارك وتعالى commanded an angel to overturn a city with its inhabitants. The angel said, "In the city, there is a certain servant, who has not disobeyed You for the wink of an eye." Allaah تبارك وتعالى commanded the angel to overturn the city on them and him, since

his face never showed displeasure when Allaah ﷺ was disobeyed.” (Al-Mu’jamul-Awsat no. 7661, Shuabul-Imaan no. 7189)

Note: One should not wait to become completely pious to make Tableegh. Anas رَضِيَ اللَّهُ عَنْهُ narrates, “We asked Rasulullaah ﷺ, “We do not command good actions until we practice on it and we do not prevent from evil until we abstain from it completely?” Rasulullaah ﷺ remarked, “No, in fact command good actions even if you do not practice it and prevent from evil even if you do not abstain from all of it.” (Al-Mu’jamul-Awsat no. 6628)

Hereunder are some rulings relating to commanding righteousness and preventing evil: (The following has been extracted from Ahkaame-Tableegh of Moulana Abrarul Haq Saheb رَحِمَهُ اللَّهُ)

1.) Preventing evil and commanding good is Fard Kifaayah. If no-one in a certain locality fulfils this duty, then all the people will be subject to punishment for neglecting this Fard. If a few are doing this duty and the necessity of that place is being fulfilled, then the compulsion will fall off the remaining people. There will be a great reward for those giving advice. (Mirqaat, Tafseer Madaarik).

2.) If it so happens that there is none but a certain individual who can stop evil or command good, then reformation becomes Fard ‘Ayn upon that specific person, e.g. only that person knows of a certain evil and only he has the ability to correct it; a person’s wife or child is involved in some incorrect action, a person’s follower like his student or disciple etc. (Mirqaat)

3.) Tableegh is Waajib in Waajib actions and Mustahab in Mustahab actions. (Ash’atul-Lam’aat)

4.) For advice to be Fard, there are two conditions (1) Conviction in it being accepted (2) Safety from harm. When these two conditions are found, then giving of advice is Fard, otherwise not. (Mirqaat, Ithaaf, Fataawaa Alamgiri)

5.) Wherever these two conditions are not found, then advice is not Fard there. In fact, in some conditions it will be Haraam. (Ithaaf)

6.) It is prohibited to go to such a place where such an evil is taking place that if one corrects it, there is fear of one’s safety and there is no conviction of it being accepted. This is so that one is saved from this evil. Without a severe necessity, one should abstain from such places. It is not compulsory to migrate from such an area. However if in any area, there is no way of saving oneself from evil, then it is Waajib to migrate from there on condition that one has the ability. (Ithaaf)

7.) If one’s strong assumption is that by giving advice, one will be sworn at or falsely accused, then it is Mustahab to offer advice.

8.) If one’s strong assumption is that by giving advice, he will be beaten, and due to not having enough patience, he will also become embroiled in fighting, then it is Mustahab not to offer advice. (Fataawaa Alamgiri)

9.) If one’s strong assumption is that by giving advice, he will be beaten, but he has the ability to be patient and he will not complain to anyone, then to advise is Mustahab and such a person will be a Mujaahid. (Fataawaa Alamgiri)

10.) If one’s strong assumption is that people will not accept, but they will become violent towards him, then in such a case, it is Mustahab to offer advice. (Fataawaa Alamgiri) Some scholars feel that in such a case, it is Waajib to give advice. (Ithaaf has mentioned that the view of compulsion is more correct. This useless one (Ml. Abraarul-Haq) states that precaution lies in the preferred view of the author of Ithaaf. Therefore in such cases, those rendering advice should do so. If someone keeps quiet at such places, then one should neither have evil thoughts about him, nor should one object. It is possible that he is practicing on the view of non-compulsion.

11.) If one has a fear of being killed by advising and speaking the truth, and then too he speaks out and is killed, he will be a martyr. *(Fataawaa Alamgiri)*

12.) If the person upon whom advising was compulsory gave advice to the person involved in wrong, and he did not accept it, then it does not remain Fard thereafter to advise him again. *(Mirqaat, Ash'atul Lam'aat)*

13.) Zayd is involved in a certain sin. Another person is also involved in that same sin. It is compulsory for Zayd to advise the other person on condition that he has the ability. *(Fataawaa Alamgiri)* Two actions are compulsory on Zayd (1) Advice (2) Practicing himself. Being lax in one action does not absolve him of his other duty. However, he will be punished for his evil actions.

14.) If Zayd sees Bakr involved in any evil action, then it is appropriate for Zayd to inform Bakr's father (or guardian or ruler). In answer to this, the scholars have stated that if one's strong assumption is that the father (or guardian or ruler) has the ability to stop this evil, then it is appropriate to inform, otherwise not. This same command will apply to husband and wife, ruler and subject. *(Fataawaa Alamgiri)*

15.) Hanafiyyah Abul-Qasim was asked: if Zayd saw a person stealing, then is it necessary for him to notify the owner? He replied, "If he fears that the thief will cause harm to him, then it is not necessary. If not, he should notify the owner." *(Fataawaa Alamgiri)*

16.) If a father wants to command his son to fulfil a certain action but he fears that the son will not listen, then he should express himself by mode of encouragement e.g. "My son, it is appropriate that you should do such and such." This is so that the son is not punished for disobedience in the hereafter. *(Fataawaa Alamgiri)*

Greater precaution should therefore be exercised in explaining to strangers. The crux of this is that a person involved in evil should be advised in such a manner that no other religious harm comes to him.

17.) Every person has the right to voice disapproval in those compulsory duties and prohibited matters which are famous and well known. Regarding fine matters, only the scholars have the right to exhibit their displeasure, and not the general public unless they have full knowledge in the matter. The scholars have a full right to censure in only those matters in which there is unanimity and not in those matters which the jurists have differing views.

18.) The general public should not hasten in voicing disapproval against the pious and sincere scholars. *(Mirqaat, Fataawaa Alamgiri)*

If they have any doubts in any action, then they should refer to a well-researched scholar. In fact, first they should go to that scholar himself. Sometimes, the general Muslims have a certain misgiving, due to not having correct knowledge in the matter, as is the general condition nowadays.

19.) Having love and intermingling with the one involved in evil should be terminated, except for a severe need. *(Bayaanul-Qur'aan juz 4, part 2 Asat ul Lam'aat)*

20.) That person who does not advise due to not having the ability or due to fear of mischief, but regards that evil as bad, is from those believers who will attain salvation. *(Mirqaat, Mishkaat)*

Solutions to Our Problems

By: *Muhyus Sunnah Hadrat Maulana Shah Abrarul Haq Sahib رَحْمَةُ اللَّهِ*

The cause of all difficulties, calamities and different types of problems facing the Ummah is our evil deeds, as Allaah تَبَارَكَ وَتَعَالَى mentions, “*And whatever misfortune befalls you, it is because of what your hands have earned. And He pardons much.*” (Surah Shuraa, verse 30)

The explanation of this verse can be found in Mishkaat Sharif (Chapter on the signs of Qiyaamah). The solution to our problem is to eradicate our evil deeds. Evil deeds dominate as a result of one of two things –

- (1) Not possessing correct knowledge
- (2) Not practicing according to one’s knowledge

Method of acquiring ‘ilm (knowledge)

Authentic knowledge could be acquired in the following manner:

- 1.) a. Those who are literate should refer to authentic literature as well as the ‘Ulama for their guidance. They could refer to the following books: Bahishti Zewar, Ta’leemud-Din, Ta’leemul-Islam, Stories of the Sahabah, One-minute Madrasah, Hayaatul-Muslimeen and Jazaaul-Aa’maal. They should consult an aalim regarding those areas where they encounter any difficulty in understanding.
- b. Whatever knowledge has been acquired should be revised with someone in the Masjid or at home.
- c. One should also revise the lessons learnt with the family members.
- d. Those who have heard it in the Masjid should attempt to memorize it and repeat it to their respective family members.
- e. Enquire about the *Shari* status of whatever you intend to do. If there is no aalim in or around your locality then you should note your enquiry down and communicate it to an aalim. One is able to learn many *masaail* in this manner.

2. Those who are illiterate should employ the services of an appropriate person, who will recite to them from *Dini* books. Just as we erect wells in our localities and villages to facilitate our water requirements, similarly, we should also make arrangements for our ‘*dini wells*’ in the form of a learned person.

The reason for the lack of ‘*amal* (practice) - lack of spiritual strength is the cause for failing to practice. A person is, sometimes, aware of the road to the Masjid but is unable to proceed towards it due of a lack of physical strength. Similarly, a person is fully acquainted with *Dînî* teachings but fails to practice upon it due to a lack of spiritual strength.

How do we acquire the ability to practice? The ability to practice is acquired by either love or fear.

The example of fear is like a person who does not emerge from his home due to the intense cold climate. However, if someone in authority summons him, he proceeds immediately. When a person practices due to fear, he does so with difficulty. On the other hand if a person's practice is based on love, he practices with fervour and enthusiasm.

The method of enhancing the love for Allaah تَبَارَكَ وَتَعَالَى

(a) Ponder over the favours of Allaah تَبَارَكَ وَتَعَالَى. He created us as human beings, thereafter; He made such arrangements for our food, drink and living, which is not available to many others. Similarly, He has granted us the wealth of imaan. Together with this, He has granted us the ability of performing righteous deeds and granted us good health.

(b) Stipulate a time and recite 100 times *Kalimah Tayyibah*, 100 times *Istighfaar* and 100 times *Durud Sharif* with the intention of enhancing the love of Allaah تَبَارَكَ وَتَعَالَى. Similarly, at different occasions, with the very same intention, constantly recite *Subhaanallaah*, *Alhamdulillaah* and *Allaahu Akbar* without any restriction or number.

(c) Whenever you are occupied in some *dini* activity, consider that the love of Allaah تَبَارَكَ وَتَعَالَى is increasing. For instance, when performing *wudhu* or when making *salaam*.

(d) Study the *seerat* of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Similarly, study the lives of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ as well as the lives of the pious predecessors.

(e) Adopt the company of some *Allaah-waalaa* (friend of Allaah تَبَارَكَ وَتَعَالَى) and write to him.

The method of instilling the fear of Allaah تَبَارَكَ وَتَعَالَى

(1) Ponder over your death - what have you prepared for it and what *a'maal* will be beneficial over there.

(2) Enquire about the conditions of the 'prison' of Allaah تَبَارَكَ وَتَعَالَى i.e. Jahannam and reflect that these are the punishments for those who are neglectful of their *faraaid* and who indulge in unlawful activities. If a scorpion or snake of Jahannam has to sting you then the effect of the poison will remain for thirty years. The lightest punishment of the polytheists will be that they will be made to wear shoes of fire, the heat of which will cause their brains to boil like a kettle. Therefore, fervently abstain from such deeds, which result in *kufir* and *shirk*.

(3) Adopt the company of the friends of Allaah تَبَارَكَ وَتَعَالَى.

By adhering to the above every believer will become the friend of Allaah تَبَارَكَ وَتَعَالَى, In-sha-Allaah and the success and bliss of both the worlds will be attained, In-sha-Allaah.

It is also of utmost importance for a person to strictly adhere to the following, keeping the present conditions in mind.

➤ To perform the five daily Salaah with *jamaa'at* especially the Fajr Salaah with *jamaa'at*.

- After the Fard Salaah or at any other time to perform two Raka'at of Nafil Salaah and thereafter, to cry and make du'aa for ones *islaah*, for the *islaah* of the Ummah. Similarly, one should make du'aa for a peaceful and secure life for all Muslims. If you are unable to cry, then adopt the features of a crying person.
- To recite Surah Ikhlāas, Surah Falaq and Surah Naas thrice after the Fajr and Maghrib Salaats.
- To abstain from all types of sins, which Hadrat Maulana Ashraf Ali Thanwi رَحِمَهُ اللَّهُ has mentioned in detail in Hayaatul Muslimeen and Jazaaul A'maal.
- Read the *kitaab* Stories of Sahaabah by Hadrat Shaikhul-Hadīth Maulanaa Muhammad Zakariyya رَحِمَهُ اللَّهُ and the booklet 'Our destruction and its solution' by this weak servant (Hadrat Maulanaa Shaah Abrarul Haq Sahib رَحِمَهُ اللَّهُ). Similarly, read these kitaabs to ones family as well.
- One should refer to the 'Ulamaa and Mashaaikh for guidance regarding specific and important affairs.
- If someone oppresses you, it will be better if you forgive him and exercise patience. It is also permissible to take revenge provided you yourself do not commit oppression in return. It will be tantamount to *zulm* (oppression) if you physically assault a person who only swore at you. Similarly, it will be oppressive to assault the brother of an oppressor, who assaulted the brother of the oppressed.
- One should consult with the Ulamaa regarding the taking of revenge for oppressive acts.
- One should assume those external resources, which provide safety and security for oneself keeping the law of *Shariah* as well as the law of the land in mind.
- Every person should either learn and study the rights of Islam thoroughly or listen to them and, thereafter, practice upon them. One should be extremely mindful of the rights of the neighbours especially if they happen to be non-Muslim. It has been mentioned in a hadith of

Muslim that a perfect Muslim is he from whose evil others are safeguarded.

- At every Salaah time an account of one's actions should be taken i.e. one should reflect over the good deeds performed and be grateful to Allaah تَبَارَكَ وَتَعَالَى upon this. Similarly, one should reflect on the evil deeds committed and make *taubah* and *istighfaar* upon this. The method of *taubah* should be enquired from those who are knowledgeable.
- One should also engage in the prohibition of evil on a collective scale.
- Hadrat Huzaifah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "It is not proper for a believer to disgrace himself." It was asked, "O Rasulullaah! What is meant by this?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "To undertake something which you cannot bear." (Tirmidhi). To assume a task beyond one's capabilities is not proper for a believer. The consequence will be failure, disgrace, worry and shame. Frustration will then overtake one. This hadith covers all such acts and tasks, which are beyond one's power.
- If one experiences any disturbance from an opponent, then it should be repelled through the relevant authorities. Either they themselves will attend to it or they will permit you to take revenge. If, however, you experience some annoyance from the authorities themselves then in a dignified manner inform them of your disapproval. Now, if you are not satisfied with their resolving of your grievance, exercise patience and abstain totally from opposing them physically, verbally or by writing against them. Make du'aa unto Allaah تَبَارَكَ وَتَعَالَى to alleviate your difficulty. If the oppressors refuse to desist and are bent on taking your life then it will be *fard* upon all Muslims, under all circumstances, to remain steadfast in opposing them in spite of their weakness. In short, as far as possible one should repel evil and corruption in a dignified manner, otherwise, a person compelled by circumstances resorts to any available means. (Hayaatul Muslimeen)

Conclusion

The following are some means to keep us firm and strengthen our imaan:

- 1.) Perform our five times salaah punctually (in the masjid for men) and encourage others to do so.
 - 2.) Daily take out time to make dhikr, including tilaawat of Quraan – Ponder about the favours, mercy and power of Allaah تَبَارَكَ وَتَعَالَى
 - 3.) Make duaa for the protection and increase of imaan
 - 4.) Make istighfaar and tawbah in abundance. At least acknowledge our sins and incorrect way of life.
 - 5.) Sit in the company of ulama and learn the knowledge of deen from them
 - 6.) Sit in the company of mashaikh and make one's islaah (spiritual reformation) at their hands – It is best if one takes be'it at their hands, as this is proven to be most effective in reforming oneself and gaining closeness to Allaah تَبَارَكَ وَتَعَالَى.
 - 7.) Take part in the work of da'wat and tableegh.
 - 8.) Sit in the ta'leem in the masjid. Have ta'leem at home daily.
 - 9.) Encourage people to do righteous actions and prevent them from evil, in accordance to Shari laws
 - 10.) Ponder about life after death – the life of the grave, resurrection, the plains of Qiyaamah, Jannah and Jahannum.
- Imam Ghazali رَحِمَهُ اللَّهُ has written, "The greatest barrier in the path to Allaah تَبَارَكَ وَتَعَالَى is the love of the world. This creates unmindfulness of Allaah تَبَارَكَ وَتَعَالَى, and does not allow a person to think of the hereafter and the Day of Judgement. By remembrance of death, the love of the world departs from the heart. When this connection is terminated, the love of Allaah تَبَارَكَ وَتَعَالَى will be attained.

Concern for Death is the Cornerstone of Reformation

Allaah تَبَارَكَ وَتَعَالَى states, “Say, ‘Verily the death from which you are running away, will definitely overtake you.’ ”

Rasulullaah ﷺ said, “Remember in great abundance the destroyer of pleasures.” i.e. death. (*Tirmidhi no. 2307, Ibn Hibbaan no. 2992*)

Rasulullaah ﷺ said, “Death is sufficient as admonition.” (*Musnad Shihaab no.1410*)

Rasulullaah ﷺ is reported to have stated, “If the animals knew about death as much as man knows, then you would not find fat animals to eat.” (*Musnad Shihaab no. 1434, Shuabul-imaan no. 10073*)

Death is terrifying, and the conditions following it are even more severe. Thinking about death and discussing it creates an aversion for the world, and makes one loathe it. Detestation for the world is the source of all goodness, just as love for the world is the root of every evil. Thus when the heart dislikes the world, then all goodness is attained. This will only be created when a person has concern and fear for death, thinking of the difficulties awaiting him.

The Manner of Pondering Over Death

Sit some time in solitude. Remove all other thoughts from the heart, and then ponder over death, with full concentration and determination. First think of your friends and family members who have departed from this temporary abode, one after the other. Think of where have the shapes and forms of these people gone? What great ambitions and hopes they have taken with them into their graves? Think of their greed and aspirations? All their expectations of wealth and fame were hidden in their hearts. All of these are now hidden beneath the sand. Their names have faded into

oblivion. Then think of the deceased people’s bodies. How beautiful they looked? How delicate were their bodies. Now they have disintegrated, and have become the sustenance of insects and worms. Think of each limb. What has happened to that mouth which could not remain quiet for even a short while? Where are those hands which were in motion all the time? Whose sustenance have the beautiful eyes and neck become? In short, by pondering in this manner, one will become fortunate, as it has been narrated, “A fortunate one is he who takes lesson from others.”

How sad it is that we are unmindful of such an important and frightening matter as death. Millions of people, on this same land we are treading, have come and passed on, but we think that we will remain forever. The dangerous and terrifying journey of death stares us in the face, but we are completely unmindful. This neglect has created lengthy hopes in us. If this ignorance is removed, then the thought of death will become a reality for us. For this reason, Rasulullaah ﷺ advised Hadrat Ibn Umar رَضِيَ اللَّهُ عَنْهُ, “When you wake up in the morning, then do not be concerned about the evening. When the evening arrives, do not concern yourself with the morning. Prepare in this life of yours for your death, and in your good health for illness, because, O Abdullah, you do not know what your name will be tomorrow” (i.e. whether you will be among the living or the dead). (*Hilyah vol. 1 page 312*) in a marfu’ form. In Bukhaari and Tirmidhi, this hadith is narrated as a statement of Hadrat Ibn Umar رَضِيَ اللَّهُ عَنْهُ. Be concerned all the time for that event that has no specified time. Throw dust over your hopes, and do not allow your aspirations to increase. Only Allaah تَبَارَكَ وَتَعَالَى knows what our condition will be in the next hour.

Once Hadrat Usaamah رَضِيَ اللَّهُ عَنْهُ bought a slave-girl for a hundred gold coins, promising to pay after two months. Nabi ﷺ said, “Are you not surprised at Usaamah, who is promising to pay after two months? Verily Usaamah possesses long hopes. Whenever my eyes open, I think that my eye-lids will not meet because I will leave this world. Whenever I lift my

hand, I do not know whether I will be able to place it down before death. Whenever I eat a morsel, I feel that I will not be able to swallow it before my soul is seized.” Then Nabi ﷺ said, “O children of Adam, if you possess intelligence, then count yourselves from amongst the deceased. By the Being in whose hands my life lies, that which you have been promised is coming, and you will not be able to escape it.” (*Hilyah vol. 6 page 91, Shuabul Imaan no. 10080, Musnad Shaamiyyeen of Tabraani no.1505*)

Rasulullaah ﷺ said, “The first of this ummah will gain salvation by yaqeen (conviction) and zuhd (disinclination from the world), and the last portion of the ummah will be destroyed due to stinginess and inordinate desires.” (*Daylami in Musnad Firdaws no.6853*)

In another hadith, Rasulullaah ﷺ is reported to have stated, “Does every one of you desire to enter Jannah?” When the sahaabah رَضِيَ اللَّهُ عَنْهُمْ answered in the affirmative, Nabi ﷺ said, “Shorten your hopes, place death in front of your eyes, and be ashamed of Allaah تَبَارَكَ وَتَعَالَى as you ought to be.” (*Hilyah vol. 8 no.185, Zuhd of Ibnul Mubaarak no. 317*) (Extracted from *Arbaeen of Imam Ghazali رَحِمَهُ اللَّهُ*)

Remember that those who follow true Islam are regarded as old-fashioned, fundamentalist, those who are not in keeping with the times, are backward, foolish, etc. Just as true Muslims are branded, so too were the Ambiyaa عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ branded and mocked. This is nothing new. The demand of the time is to hold firm onto Islamic teachings, understand true Islam, and not be overawed and taken aback by these new slogans and new paths which are emerging.

When Ibraahim عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ and Nabi ﷺ stood firm in presenting true Islam, despite all the opposition, Allaah تَبَارَكَ وَتَعَالَى granted their way of life dominance in the whole world. If a group of Muslims sincerely hold onto Islam and make effort to bring it alive in the whole world, then there

is nothing far-fetched from Allaah تَبَارَكَ وَتَعَالَى's mercy to grant the same results.

Rasulullaah ﷺ said, “Verily Deen started off in a strange manner, and it will return to the condition it had commenced. Glad tidings to the strange ones! They are the ones who will correct that which the people have corrupted of my Sunnah.” (*Tirmidhi no.2630*)

May Allaah تَبَارَكَ وَتَعَالَى grant us the ability to hold on to the true path of Islaam till our dying breath and include us in the above group! Ameen!

