



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL

**THE HUMILIATING STATE OF THE MUSLIM UMMAH IN 2018 –
ANALYSING THE REASONS**

INTRODUCTION

In the PEW report, of all 6.9 billion people on Earth,. "Islam was second, with **1.6 billion** adherents, or **23** percent of the global population."² Apr 2015

It went on to state that by the end of this century, the number of Muslims will surpass the Christians..

Are we really proud by the quantity of Muslims, when many of the Muslim countries are in a dire state of humiliation? By the way, this is NOT a political analysis, but simply an observation of the facts, and hopefully we will see from the Qur'anic verses and authentic hadeeths why the Muslim Ummah is suffering despite the large population.

1. Starting with Palestine, who for over 30 years, the Palestinians are suffering from years of occupation. None of the neighbouring countries are visibly helping the cause of the Palestinians, where the country is the home of the third holiest site in Islam.
2. Afghanistan is continuously being occupied by external forces.
3. Iraq then fell into disarray
4. Then Egypt ignored the so-called democratic election and chose to remove unfairly the Muslim Brotherhood and are not helping the cause of the Muslims in general
5. Syria fell into chaos next until today.
6. Yemen was attacked by our own Muslim brothers
7. Qatar then suffered boycotts from Saudi Arabia, Egypt, UAE, etc.

On top of that:

- there are so many corruptions in Muslim countries
- Muslim countries love the western lifestyle and many compromise the Deen when they come to the western countries
- Many Muslim countries are ignorant of the environment and the awareness of this issue is much less compared with western countries. For e.g. western countries are more into recycling, reducing carbon dioxide emissions, and more recently, reduce the use to plastics
- So much divisions and no unity

Every Fridays and every Ramadan, Muslims from all over the world are making du'a for Allah to give Muslims honour, Help the Palestinians, etc. Why are all these du'a NOT answered? Allah Promised us:

And when My slaves ask you (O Muhammad ﷺ) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright. 2: 186

"And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation)...." 40: 60

How often have we heard the du'a:

وَدَمِّرْ رَكِيظَ الْمُشْرِكَ وَأَذِلَّ وَالْمُسْلِمِينَ، الْإِسْلَامَ أَعِزَّ اللَّهُمَّ، الْإِسْلَامَ أَعِزَّ اللَّهُمَّ

. Allahumma a'izzal-Islama wal-Muslimeen, Allahumma a'izzal-Islama wal-Muslimeen, wa adhillash-shirka wal-Mushrikeen, wa dammir a'daa'ad-deen, wahmi hawzatal-Islami ya rabbal-3alameen.

O Allah! Raise the standing of Islam and the Muslims. O Allah! Raise the standing and the Muslims, and degrade the standing of Kufr and the Kaafireen, and Shirk and the Mushrikeen. Destroy the enemies of the Deen, and protect the lands of Islam, O Lord of the Worlds.

WHAT WENT WRONG? ALLAH DID NOT ANSWER OUR DU'A ON THE BASIS OF THE FOLLOWING:

1. PROPHECIES OF PROPHET MUHAMMAD (SALLALLAHU ALAYHI WA SALAAM)

We should know that the Messenger of Allah *sallallahu 'alayhi wa sallam* was sent by Allah to the whole of mankind, to explain and to make clear to them all that which is good and brings one closer to Allah; and also to explain to them all that is evil and would distance a person from Allah. The reason for this being, that life - with all its variety, colours and manifestations - is built upon two important matters: - Firstly: Knowing the good - in order to follow it. Secondly: Knowing the evil - in order to keep away from it.

Events to Befall this 'Ummah

The Prophet *sallallahu 'alayhi wa sallam* informed us of events which will befall this 'Ummah (i.e. Muslim peoples), some of these narrations speak of good for this 'Ummah - indicating also that the future, power and honour is for the Muslims;

and that they will be established in the land. Other narrations warn us against those evil matters, that which would distance us from Allah - *the Most High* - and make us weak in front of the nations. We will discuss some of these narrations which mention the two types of weaknesses.

First Type of Weakness Explained

The first of these narrations is that of Thawban - *radhiallahu 'anhu* - the freed slave of the Prophet *sallallahu 'alayhi wa sallam*. He related that the Messenger of Allah said: "*The nations are about to call each other and set upon you, just as diners set upon food.*" It was said: "Will it be because of our small number that day?" He said:

"*Rather, on that day you will be many, but you will be like foam, like the foam on the river. And Allah will remove the fear of you from the hearts of your enemies and will throw wahn (weakness) into your hearts.*" Someone said: "O Messenger of Allah! What is *wahn*?" He said: "*Love of the world and the hatred for death.*" *Sahih*: Related by Abu Dawud (no. 4297), Ibn 'Asakirin in *Tarikh Dimashq* (2/97/8) and others. It was authenticated by Al-Albani in *As-Sahihah* (no. 958)

This *hadith* explains the first form of weakness, which has befallen the '*Ummah* in all corners of the world, as being a result of inclination to this world, love of it, and being preoccupied with it, whilst turning away from the Hereafter, being distant from it and hatred of death. Hatred of death is a sign of loving this world, since the one who loves this world, hates death. Since, with death, comes the meeting with Allah - *the Most Perfect*.

Some Benefits of this *Hadith*

From the *hadith* we can conclude the following:

1. That the disbelievers attentively observe the Muslim '*Ummah* and study their condition, when they see a weakness they strike at it and if they see a barrier, they destroy it. When they see that the '*Ummah* cannot defend itself, they do not show mercy, since they are the enemies of Allah. So they hate the Muslims because they (the Muslims) call to the worship and obedience of Allah.
2. The Muslim lands possess many riches, being sources of goods and blessings. This is why the enemies of Allah desire these lands and try to conquer them.
3. The '*Ummah* has reached a level where it cannot defend its honour, riches nor wealth from its conquering enemies.
4. The disbelievers have divided the conquered lands of the Muslims between themselves, just like diners when gathered around their dish - what do they do? Each of them take their portion until he is full; and he will not be content with that which is in his plate, except with that which fills. The Prophet *sallallahu 'alayhi wa sallam*, warned us about this fact - the cutting up of the Muslim lands, for he said: "*You will form different armies, an army in Greater Syria (ash-Sham), an army in 'Iraq and an army in Yemen.*" I asked:

"Which one shall I be with O Messenger of Allah?" He said: "I advise you with the (army) of ash-Sham and whoever refuses then let him join the Yemen and beware. For indeed Allah - the Mighty and Majestic - has guaranteed ash-Sham and its people for me." ¹*Sahih*: Related by Ahmad (5/33), Abu Dawud (1/388), Al-Hakim (4/510) - from 'Abdullah ibn Hawalah *radhiallahu 'anhu*. Shaykh Al-Albani authenticated it in *Takhrij Ahadith Fada'il ash-Sham* (no. 2) ¹

5. That the disbelievers do not fear the Muslims. At the time of the Prophet *sallallahu 'alayhi wa sallam* when the disbelievers heard that the Prophet was preparing to engage them in battle, they would become fearful and turn on their heels. This is what happened at the battle of Tabuk. At this battle, the Prophet *sallallahu 'alayhi wa sallam* traveled a months journey to fight the Romans, when they heard of the Messenger of Allah's, *sallallahu 'alayhi wa sallam*, approach they fled. So the Prophet *sallallahu 'alayhi wa sallam* said: "I have been given five (things) which no one else before me has been given. I have been aided with fear - a distance of one month's traveling ... " ¹Related by Al-Bukhari (1/436) and Muslim (5/3-4) from Jabir ibn 'Abdullah *radhiallahu 'anhu* ¹ Allah the - *the Most High* - states: **"Soon We shall cast terror into the hearts of the disbelievers, for that, they made shirk, for which He had sent no authority."** [*Al-Qur'an* 3:151]

Indeed, fear is a weapon, which Allah implants in the hearts of His enemies. This is why the strength of the Muslims, is not in their great numbers - weapons or wealth - but it is in their 'aqidah (belief) and their adhering to it. For today there are plenty of Muslims, but they are like foam, like the foam carried by the waves. And their riches are many but cannot be for them. Rather, it has become the possession of their enemies. For example: The Muslims today approximate over one billion and they grow in number everyday. However, at the same time they are the weakest of nations in every country they are in, being persecuted - why?

Because they have become like foam, like the foam on the waves. Also, the lands of the Muslims possess many riches and minerals, but where does it all end up? With the disbelievers in Europe or America, or it goes to the Jews of Palestine. The Muslim oil constitutes approximately one third of the world's reserves, but the Muslims are the poorest of people - why?

Because they do not possess anything from their *Din* (religion), except a name. So they call to it, but all their riches now belong to their enemies.

Second Type of Weakness

The second form of weakness which illustrates the condition of the Muslims today is their being far from the *Sunnah* (example) of the Messenger of Allah *sallallahu 'alayhi wa sallam*, and being far away from the correct *manhaj* (methodology), in a state of innovation.

The Prophet *sallallahu 'alayhi wa sallam* has informed us of this in the *hadith* of Hudhayfah *radhiallahu 'anhu* in which he said:

"The people used to ask the Messenger of Allah *sallallahu 'alayhi wa sallam* about the good, and I used to ask him about the evil out of fear that it would reach me." So I asked the Messenger of Allah: "O Messenger of Allah, we were living in ignorance and evil, then Allah brought this good to us. So will there be any evil after this good?" He replied: "Yes." I then asked: "Will there be any good after this evil?" He replied: "Yes, but it will be tainted." So I asked: "What will be its taint?" He replied: "A people who guide others to other than my way, you will approve of some of their actions and disapprove of others." I further enquired: "Then is there any evil after this good?" He said: "Yes! Callers at the gates of Hell - whoever responds to their call, they will be thrown into the fire." I then said: "O Messenger of Allah! Describe them to us." He said: "They will be from our people and speak our language." I asked: "So what do you order me to do if that reaches me?" He said: "Stick to the *Jama'ah* (the united body) of the Muslims and their *Imam* (ruler)." I further asked: "What if they have neither *Jama'ah* or an *Imam*?" He said: "Then keep away from all those sects, even if you have to bite upon the roots of a tree, until death reaches you whilst you are in that state." Related by Al-Bukhari (no. 7084) and Muslim (no. 1847)

A Brief Explanation

"... you will approve of some of their actions and disapprove of others."

Meaning: You will accept the *Sunnah* from them and reject the *bid'ah* from them.

"Yes! Callers at the gates of Hell."

Meaning: Callers inviting to the various deviated schools of thought which will lead their followers to the Hellfire.

"... whoever responds to their call, they will be thrown into the fire."

Meaning: Whoever obeys the callers of innovation and misguidance then his end will be the fire, because the Prophet *sallallahu 'alayhi wa sallam* has said: "Every innovation is misguidance and every misguidance is in the fire." ^[6]

So the innovation is in the fire along with its companion. Whoever obeys the callers of innovation will be led to the Fire and whosoever obeys the callers of *Sunnah* will be led to Paradise.

"Stick to the *Jama'ah* of the Muslims and their *Imam*."

Meaning: Stick to the Islamic Empire if they have one. And you give the *bay'ah* (oath of allegiance) to the leader of the Muslims - if they have one.

"I asked: What if they neither have a *Jama'ah* or an *Imam*?"

Meaning: Like today

"Then keep away from all those sects."

Meaning: Keep away from the callers of misguidance and (religious) innovation, neither being of them, nor aiding or supporting them.

"Even if you have to bite upon the roots of a tree."

Meaning: Adhere to the *Sunnah* and cling to its foundations. The meaning of this is not remain in your house and abandon the calling to Allah, nor abandon ordering the good and the prohibiting of evil, since the Prophet *sallallahu 'alayhi wa sallam* said "Hold fast to my *Sunnah* and to the *Sunnah* of my rightly guided caliphs - cling (lit. bite) to it tightly." [Sahih: Related by Abu Dawud (no. 4606) and others. It was authenticated by Al-Hafidh Ibn Hajar in *Takhrij Ahadith Mukhtasar Ibn Al-Hajib* 1

And here, in this *hadith*, he has ordered them to cling (lit. bite) to the roots of a tree. So the (roots of a tree) here means the *Sunnah*.

"Until death reaches you whilst you are in that state."

Meaning: To die in a state of Islam, as in the saying of Allah: "**And do not die except as a Muslim.**" [Al-Qur'an 3:101]

Striking A Balance

The Prophet *sallallahu 'alayhi wa sallam* has explained in many other *ahadith* that clinging to this world, loving it - whilst neglecting the Hereafter and giving a greater share to worldly matters at the expense of the Hereafter - is also from the causes of weakness amongst the Muslims. These narrations do not mean that a Muslim should ignore this world and not work for it, and become dependant upon others. Rather, he should work, in order to attain his sustenance and support himself so that he is not in need of others.

Indeed the words '*akhirah*' (Hereafter) and '*dunya*' (this worldly life) appear in the *Qu'ran* an equal number of times. This is an indication that a Muslim should maintain a balance between this world and the Hereafter, so he performs righteous deeds and seeks the pleasure of Allah; and he works in this world within the limits of the *Shari'ah* (Islamic Law) to obtain a lawful sustenance, in order to provide for himself and have no need to beg. However, if the balance is not kept, corruption appears. For example, if the '*Ummah* inclines more to worldly matters - forgetting the Hereafter and the meeting with Allah - it is overcome with weakness and humiliation. If, however, the tendency is in the opposite direction, the '*Ummah* forgets this world and then becomes in need of people - extending its hands towards them submissively. But the Muslim should be distinguished, strong and honourable - as Allah says in the *Qu'ran*: "**And to Allah belongs all honour and to His Prophet and to the believers.**" [Al-Qur'an 63:8]

So the Muslim is obligated to maintain this balance. Therefore, one should be sincere in ones actions, intending with them the face of Allah and His good pleasure. However, rivalry for this world and love for it weakens the Muslims and debases them.

Rivalry for this World

'Amr ibn Awf al-Ansari *radhiallahu 'anhu* related that the Prophet *sallallahu 'alayhi wa sallam* sent Abu 'Ubaydah ibn Al-Jarrah (the trustworthy one of this 'Ummah) to Bahrain to bring back its *jizyah*. The Prophet had made a treaty with the people of Bahrain and had appointed over them Al-'Ala ibn Hadrami. Abu 'Ubaydah returned with the money. The *Ansar* came to hear of his arrival and went to pray *Al-Fajr* with the Prophet *sallallahu 'alayhi wa sallam*. When the Prophet had finished the prayer he got up and left, so the *Ansar* approached him. He smiled and remarked: "I think you have all heard that Abu 'Ubaydah has returned with something." They replied: "Indeed O Messenger of Allah." He said: "Then be happy and hope for that which pleases you, for by Allah I do not fear poverty for you, but I fear that this world will be opened up for you, just as it was for those before you. So you will compete with one another for it, as they competed for it; and it will destroy you as it destroyed them." ¹Related by Al-Bukhari and Muslim ¹

Another *hadith* which shows love of this world is a reason for ruin, is the *hadith* of 'Abdullah ibn 'Umar in which he said: The Messenger of Allah *sallallahu 'alayhi wa sallam* said: "O Muhajirun! You may be afflicted with five things. Allah forbid that you should live to see them. (i) If fornication and adultery should become widespread, then you should know that this has never happened without new diseases befalling the people which their forefathers never suffered. (ii) If people should begin to cheat in weighing out goods, you should realise that this has never happened without a drought and famine befalling the people and their rulers oppressing them. (iii) If people should withhold *zakah*, you should realise that this has never happened without the rain being stopped from falling; and were it not for the sake of the animals, it would never rain again. (iv) If people should break their covenant with Allah and His Messenger, you should realise that this has never happened without Allah sending an enemy against them to take some of their possessions by force. (v) If the leaders do not rule according to the book of Allah, you should realise that this has never happened without Allah making them into groups and making them fight one another." ¹Hasan: Related by Ibn Majah (no. 4019) and Abu Nu'aym in *Hilyatul-Awliyiah* (8/333-334), from 'Abdullah Ibn 'Umar *radhiallahu 'anhu*. It was authenticated by Shaykh Al-Albani in *As-Sahihah* ¹

A Brief Explanation

"If fornication and adultery should become widespread, then you should know that this has never happened without new diseases befalling the people which their forefathers never suffered."

Meaning: If *fahishah* (evil actions and sexual iniquity) appears in the 'Ummah and fornication and adultery increases, then it will be accompanied by many strange diseases not known or experienced by those before, like AIDS and Syphilis. Diseases, which now cause so much fear in Western societies, like America and Europe. Since this *fahishah* has become widespread in these communities to a well-known degree, rather it is considered a sign of their progression. How can this be a sign of advancement? When the animals in the jungle are ashamed to commit what they do and the bare people in Africa and its forests feel too embarrassed. If nakedness was

an evidence of progression, then the naked people of the African jungle would be the most advanced!

"If people should begin to cheat in weighing out goods ... "

Meaning: Giving short measure is now a common thing, and is something unlawful. Allah destroyed a nation - the people of Shu'ayb *'alayhis-salam* - because of this, as they did not show mercy to themselves or to others, so how can Allah show mercy to them. The Prophet *sallallahu 'alayhi wa sallam* said: *"Show mercy to one who is upon the earth, and the One above the sky will show mercy to you."* [Sahih: Related by Abu Dawud (no. 4941), At-Tirmidhi (1/350) and others, from 'Abdullah ibn 'Amr *radhiallahu 'anhu*. *Al-Hafidh Al-'Iraqi* authenticated it in *Al-'Ishariyat* (1/59) ↓

"If people should withhold Zakah, you should realise that this has never happened without the rain being stopped from falling; and were it not for the sake of the animals, it would never rain again."

Meaning: if it rains, then it is not because of them or the fact they deserve it, but it is because of the animals - as a mercy for them.

"If people should break their covenant with Allah and His Messenger, you should realise that this has never happened without Allah sending an enemy against them to take some of their possessions by force."

For example: When the Muslims neglected the obedience to Allah, He gave the Jews the power and they took Palestine, and when were negligent about that which they were reminded of, Allah established the Christians over them and they took Spain; and when they were negligent yet again, Allah put the Christians in control in Bosnia.

"If the leaders do not rule according to the book of Allah ... "

Meaning: when they no longer implement the Laws of Allah, the Muslims will then fight and kill each other like what occurs in border disputes and so on.

The Initial Strangeness

Amongst those *ahadith* which also highlight the second form of weakness - that is, deviating from the guidance of the Prophet *sallallahu 'alayhi wa sallam* - is the *hadith*: *"Islam started as a stranger and it will return to being a stranger in the same way it started, so Tuba (a tree in paradise) is for the strangers."* [Related by Muslim (2/175-176) and Ibn Majah (2/320), from Abu Hurayrah *radhiallahu 'anhu* ↓

Initially, Islam was strange and weak in Makkah, the disbelievers did not know of it. Then people began to believe in Islam and entered it in great numbers. It then spread, grew stronger and was no longer strange. Now, after its strength and spread, it has returned once again as a stranger as it first started. How can this be, when the Muslims are great in number and their lands are plenty? Because the Muslims no longer understand the *Din*, they are far from Islam - implementing other than

the *Sunnah* of the Prophet *sallallahu 'alayhi wa sallam*, committing innovations in worship, whilst they think they are following Islam. So the correct Islam, the correct *Sunnah*, becomes far away from their lives - like a stranger amongst the people, they have no knowledge of it.

In Conclusion

How do we understand these *ahadith* which point out these weaknesses? Do we merely accept them and remain weak, dependant upon the West and remain far from our *Din* (religion)? The Prophet did not intend this for us, for he explained to us these things in order for us to flee from them - like a parent who says to his child: 'Do not go up this road, as there is a wild animal awaiting to eat you if you do!' So this is a warning from the parent to the child not to take that path. So:

1. When the Prophet *sallallahu 'alayhi wa sallam* informed us of these events - which are not from him but from Allah, as he does not speak of his own desire but it is a revelation inspired to him - it is understood to be a prohibition of taking the path that leads to that.
2. We have to work to repel these weaknesses; to fight them, reject them and not to be pleased with them - since it is an evil which has to be rejected.
3. We have to acquire knowledge of the *Qu'ran* and the *Sunnah* upon the understanding of the *Salaf as-Salih* (Pious Predecessors - the first three generations of Muslims) in order to comprehend our state of affairs. However, if we rely on newspapers, magazines and the radio then these media sources belong to the disbelievers, the West. Will they be truthful in their narrations and in their solutions? Do they really want good for the Muslims? Indeed, they do not spread except that which weakens the Muslims and makes them falsely believe in the West. Thus, we must become people who have understanding of the book and the *Sunnah* to know exactly what our enemies want from us, and Allah has indeed informed us:

"Never will the Jews and the Christians be satisfied with you, until you follow their way." Al-Qur'an 2:120

2. UNITY AMONG THE MUSLIMS

And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves, and remember Allah's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to you, that you may be guided. 3: 103

Division, differences and disputes are the cause of the ummah's defeat, as Allaah says (interpretation of the meaning):

“And obey Allaah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allaah is with those who are As-Saabiroon (the patient)”

[al-Anfaal 8:46]

I asked of my Lord, the Glorified and Exalted, three things; He granted me two, but refused me one. I asked my Lord not to destroy us by that with which He destroyed the nations before us and He granted me this; I asked my Lord, the Glorified and Exalted, not to make an enemy from outside us triumph over us, and He granted me this; and I asked my Lord not to cover us with confusion (make us break) into warring sects, but He refused me this.?) ?

[This Hadith was reported by Al-Tirmidhy who said: it is Hasan Sahih (good authentic Hadith). It was also reported by Al-Nasa'y and this is the wording of Al-Nasa'y. It was also reported by Muslim on the authority of Thawban (may Allah be pleased with him). The Hadith means that the Prophet (peace be upon him) asked three things of His Lord (Exalted be He) for his Ummah]

Unity and coming together are among the basic principles of Islam, and there are many aspects of unity in Islam, such as One Lord, one Book, one Prophet, one religion, one qiblah, one ummah.

In order to achieve the unity of the ummah, Islam urges us to adhere to the jamaa'ah (the group which follows the Qur'aan and Sunnah). The Messenger (peace and blessings of Allaah be upon him) explained that the hand of Allaah is with the jamaa'ah, and that whoever deviates from that will be in Hell. Allaah has enjoined coming together for all acts of worship in order to achieve this unity. Allaah addresses the ummah as one group in all rulings to indicate that they are one ummah, like one body. There is no difference between them; the commands and prohibitions are addressed to all.

In the context of worship, Allaah says (interpretation of the meaning):

“Worship Allaah and join none with Him (in worship)

[al-Nisaa' 4:36]

Muslims are judging each other too often:

- the self proclaimed salafis think highly of themselves and sometimes refuse to greet other Muslims with “salam”
- Those who follow the Hanafis are criticising the Shafiee and vice versa
- Bangladeshis will not pray in Pakistani mosques

Our holy Prophet SallAllahu alayhi wa sallam has compared the Muslim community with human body according to him all the Muslims are like one body. When even a single part of human body suffers for any reason the restlessness is felt in all the parts of body. The stress that has been laid upon unity among Muslims makes it compulsory for all the Muslims to respect and care about the wellbeing of their Muslims brothers. Quran says:

“The believers are nothing else than brothers (in Islam). So make reconciliation between your brothers, and fear Allah, that you may receive mercy.”

(Aayah No. 10, Surah Al-Hujurat, Chapter No. 49, Holy Qur’an).

3. WIDESPREAD SINS AND DISOBEDIENCE

Ibn Al Qayyim on consequence of disobedience:

Disobedience inherits humiliation and lowliness. Honor, all of it, lies in the obedience of Allah. Abdullah ibn Al-Mubarak said, “I have seen sins kill the hearts. And humiliation is inherited by their continuity. The abandonment of sins gives life to the hearts. And the prevention of your soul is better for it.”

Imam Ali (rAa) said: “No calamity has descended except by disobedience, and no calamity is repelled except by repentance.”

“And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much” [al-Shoora 42:30]. Al-Saddi, al-Hasan al-Basri, Ibn Jurayj and Ibn Zayd said: “is from yourself” means, because of your sins.

Qataadah said: *“Whatever of good reaches you, is from Allaah, but whatever of evil befalls you, is from yourself”* [means] it is a punishment, O son of Adam, for your sins. And he said: We are told that the Prophet of Allaah (peace and blessings of Allaah be upon him) used to say: “No man is scratched by a thorn, or stumbles, or has a twitching in a vein, except for a sin, and what Allaah forgives is greater.”

Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad ﷺ) as a Messenger to mankind, and Allah is Sufficient as a Witness. 4: 79

mean that calamities, which are referred to here as “evil”, are created by man himself. This is obvious ignorance which no one falls into but someone who has no knowledge of the Arabic language, or an Arabic-speaker who is misled and overwhelmed by his whims and desires. That is because the preposition *min* (from) here, in the phrase *min nafsika* (“from yourself”), refers to the cause, i.e., it is because of you yourself, O man, because of your disobedience and your going against the

command of Allaah, that calamities befall you, as Allaah says (interpretation of the meaning): *“And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much”* [al-Shoora 42:30].

Al-Haafiz Ibn Katheer (may Allaah have mercy on him) says: The words *“And if some good reaches them”* [al-Nisa’ 4:78] mean: abundance and provision, of fruits, crops, children and the like. This is the meaning of the words of Ibn ‘Abbaas, Abu’l-‘Aaliyah and al-Saddi.

“they say, ‘This is from Allaah,’ but if some evil befalls them” [al-Nisa’ 4:78], i.e., drought, famine, lack of fruits and crops, or death of children, and so on – as Abu’l-‘Aaliyah and al-Saddi said.

“they say, ‘This is from you (O Muhammad ﷺ)’”, i.e., because of you, and because of our following you and following your religion, as Allaah said concerning the people of Pharaoh (interpretation of the meaning):

“But whenever good came to them, they said: ‘Ours is this.’ And if evil afflicted them, they ascribed it to evil omens connected with Moosa (Moses) and those with him”

[al-A’raaf 7:131]

4. LACKING OF ENJOINING MA’FUF AND FORBIDDING MUNKAR

“Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma`ruf (i.e., Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful.” (3:104)

“You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad (sallallaahu ‘alayhi wa sallam) and his Sunnah) are the best of peoples ever raised up for mankind; you enjoin Al-Ma`ruf (i.e., Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden)”. (3:110)

“Show forgiveness, enjoin what is good, and turn away from the foolish (i.e., don’t punish them).” (7:199)

“The believers, men and women, are Auliya’ (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma`ruf (i.e., Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e., polytheism and disbelief of all kinds, and all that Islam has forbidden)”. (9:71)

Abu Sa`id Al-Khudri (May Allah be pleased with him) reported: Messenger of Allah (sallallaahu ‘alayhi wa sallam) said, *“Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is*

unable to do so, then with his heart; and that is the weakest form of Faith".
[Muslim].

Hudhaifah (May Allah bepleased with him) reported: The Prophet (sallallaahu 'alayhi wa sallam) said, "By Him in Whose Hand my life is, you either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you. Then you will make supplication and it will not be accepted".
[At-Tirmidhi].

`Abdullah bin Mas`ud (May Allah bepleased with him) reported: Messenger of Allah (sallallaahu 'alayhi wa sallam) said, "The first defect (in religion) which affected the Children of Israel in the way that man would meet another and say to him: 'Fear Allah and abstain from what you are doing, for this is not lawful for you.' Then he would meet him the next day and find no change in him, but this would not prevent him from eating with him, drinking with him and sitting in his assemblies. When it came to this, Allah led their hearts into evil ways on account of their association with others." Then he (sallallaahu 'alayhi wa sallam) recited, "Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud (David) and `Isa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from the Munkar (wrong, evildoing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do. You see many of them taking the disbelievers as their Auliya' (protectors and helpers). Evil indeed is that which their own selves have sent forward before them; for that (reason) Allah's wrath fell upon them and in torment will they abide. And had they believed in Allah and in the Prophet (Muhammad (sallallaahu 'alayhi wa sallam)) and in what has been revealed to him, never would they have taken them (the disbelievers) as Auliya' (protectors and helpers); but many of them are the Fasiqun (rebellious, disobedient to Allah)." (5:78-81)

Then he (sallallaahu 'alayhi wa sallam) continued: "Nay, by Allah, you either enjoin good and forbid evil and catch hold of the hand of the oppressor and persuade him to act justly and stick to the truth, or, Allah will involve the hearts of some of you with the hearts of others and will curse you as He had cursed them".
[Abu Dawud and At-Tirmidhi].

The wording in At-Tirmidhi is: Messenger of Allah (sallallaahu 'alayhi wa sallam) said, "When the Children of Israel became sinful, their learned men prohibited them but they would not turn back. Yet, the learned men associated with them and ate and drank with them. So, they were cursed at the tongues of Dawud and `Isa (Jesus), son of Maryam (Mary), because they were disobedient and were given to transgression." At this stage Messenger of Allah (sallallaahu 'alayhi wa sallam) who was reclining on a pillow sat up and said, "No, By Him in Whose Hand my soul is, there is no escape for you but you persuade them to act justly."

Abu Bakr As-Siddiq (May Allah bepleased with him) reported: "O you people! You recite this Verse: `O you who believe! Take care of your ownelves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and all that Islam

orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error.' (5:105) But I have heard Messenger of Allah (sallallaahu ' alayhi wa sallam) saying: "When people see an oppressor but do not prevent him from (doing evil), it is likely that Allah will punish them all."

[Abu Dawud and At-Tirmidhi].